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Elements of Hebrew

BY

An Inductive Method.

Second Edition, Revised and Enlarged.

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WILLIAM R. HARPER, Ph. D.,
Professor of Hebrew and the Cognate Languages, Chicago Baptist Union Theological Seminary.

CITY OF W

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TO THE MEMBERS OF THE
AMERICAN INSTITUTE OF HEBREW
this volume is respectfully dedicated

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PREFACE TO THE SECOND EDITION.

Within twelve months from the time of publishing the first edition of the "Elements of Hebrew," every copy was gone. The favor with which the book was received encouraged the author to undertake the publication of a new edition. This edition is printed, *not published.* The *publication* of a Hebrew grammar presupposes long experience and erudite knowledge. To neither of these does the author lay claim. It is to be understood that the present volume is issued for a special class of men, engaged in a special work. It is, in the nature of the case, imperfect. But while this fact is sorely lamented, and while no excuse for it can be offered, there are reasons which perhaps in some measure may serve to extenuate it. The plan of the grammar is entirely *new.* Years of study and practice are necessary for the full and perfect development of it. The work of preparation has been done in the midst of regular and special duties of the most exacting character. Add also the patience-trying, soul-disturbing difficulties connected with the setting up and electrotyping of Hebrew type, together with the haste made necessary by the daily demands for the book, and perhaps the student will pardon the errors which may arrest his attention.

The "Elements" contains nothing new; it is but a new arrangement of old material. The best grammars have been consulted in its preparation. It is especially indebted to the grammars of Gesenius and Davidson, but valuable aid has been received also from Green, Ewald, Nordheimer, Deutzsch, Kalisch, Bickell and Boettcher.

The system of grammar employed is substantially that of Gesenius.

The method of transliteration, however, differs in some details. It may be said that the book is intended, in some sense, as an Introduction to Gesenius.

The method pursued is the so-called *Inductive.* The first four chapters of Genesis form the basis and a thorough knowledge of these chapters is presupposed on the part of all who undertake the study of it. When these chapters fail to produce examples of a given principle, words are taken from other portions of the Old Testament, and in most cases the book, chapter and verse are indicated. Additional material is furnished by the various Paradigms and the forms taken from them. The principle underlying the whole method is this: *So far as possible let the student master facts before principles; let no principle be presented for his consideration until he has had several illustrations of that principle.* This is the *ideal* plan, and, in the opinion of the author, he who adheres to it most rigidly is the *ideal* teacher.

Instead of adopting a new Paradigm-word for each class of Weak verbs, it seemed best to retain the verb קטל, merely varying it so far as the particular verb under consideration demanded, e. g., Pē Guttural עטל; ʿAyĭn Doubled, קטט; ʿAyĭn Vāv, קול etc. There is no objection whatever to this method. Gesenius adopts it in his treatment of the *Formation of Nouns.* Experience has shown that men learn the verb in this way more rapidly and more thoroughly.

The treatment of the noun is, in substance, that which is found in Gesenius' grammar, in a form, however, more simple and less cumbersome.

For the sake of convenience of reference, those sections of the "Hebrew Vocabularies" which contain the lists of Strong, Guttural, Contracted and Quiescent verbs, occurring between 25 and 5000 times are included in this volume.

It was absolutely necessary to have the grammar ready by Sept. 1st. On this account, it was found impossible to insert the three appendices which belong to it, viz.: I. *The Accents;* II. *Vav Consecutive;* III. *The*

Formation of Nouns. These will be printed, at the earliest possible moment, and will be sent *free of charge* to all purchasers of the grammar.

In the work of revising the sheets and of verifying the references, much valuable assistance has been rendered by Mr. O. O. Fletcher.

The grammar may be obtained only through THE HEBREW BOOK EXCHANGE.

Trusting that the present edition may be received with the same favor as the former one, and that the unavoidable delay in issuing it will be excused, the author places the book in the hands of his pupils.

MORGAN PARK, Sept. 1st, 1882. W. R. H.

TABLE OF CONTENTS.

PART FIRST—ORTHOGRAPHY.

I. LETTERS.

Page.

1. Hebrew Alphabet 10, 11
2. Remarks on Pronunciation 12, 13
3. Remarks on the Letters 12, 13
4. Classification of the Letters 12, 13

II. VOWELS.

5. Vowel-Sounds 14, 15
6. Vowel-Letters 14, 15
7. Vowel-Signs 14, 15
8. Coalition of Vowel-Letters and Vowel-Signs 16, 17
9. The Half-Vowels 16, 17
10. The Syllable-Divider (Sh^{e}va) 16, 17

III. POINTS.

11. Daghesh-Lene 16, 17
12. Daghesh-Forte 18, 19
13. Mappiq and Raphe 20, 21
14. Maqqeph 20, 21
15. Methegh 20, 21
16. Q^{e}ri and K^{e}thibh 20, 21

IV. SYLLABLES.

17. Syllabication 22, 23
18. Kinds of Syllables 22, 23
19. The Quantity of the Vowel in Syllables 22, 23
20. Qamets and Qamets-Hatuph 22, 23

V. EUPHONY OF VOWELS.

21. The Hebrew Vowel-System 24, 25
22. Changes of Vowels 26, 27
23. Insertion of Vowels 26, 27
24. Pause 28, 29

VI. EUPHONY OF CONSONANTS.

25. Assimilation 28, 29
26. Rejection of Consonants 28, 29
27. Addition, Transposition, Commutation 30, 31
28. Peculiarities of Gutturals 30, 31
29. Peculiarities of Quiescents 32, 33

PART SECOND—ETYMOLOGY.

VII. PARTICLES—(Inseparable).

30. The Article 36, 37
31. The He Interrogative 36, 37
32. Inseparable Prepositions 36, 37
33. Vav Conjunctive 38, 39

VIII. PRONOUNS.

34. The Personal Pronoun 38, 39
35. The Pronominal Suffixes 38, 39
36. The Demonstrative Pronouns 40, 41
37. The Relative Pronoun 40, 41
38. The Interrogative Pronouns 40, 41

IX. THE VERB.

39. Roots, Classes 42, 43
40. General View of the Strong Verb: Species 42, 43
41. General View of the Strong Verb: Tenses and Moods 44, 45
42. The Perfect (Qal) 46, 47
43. The Infinitives (Qal) 46, 47
44. The Imperative (Qal) 48, 49
45. The Imperfect (Qal) 48, 49
46. The Participles (Qal) 48, 49
47. The Niph'al Conjugation 50, 51
48. The Pi'el and Pu'al Conjugations 50, 51
49. The Hiph'il and Hoph'al Conjugations 52, 53
50. The Hithpa'el Conjugation 52, 53

X. WEAK VERBS.

51. Classes of Weak Verbs 54, 55
52. Verbs Pe (פ) Guttural 54, 55
53. Verbs 'Ayin (ע) Guttural 56, 57
54. Verbs Lamedh (ע) Guttural 56, 57
55. Verbs Pe 'Aleph (פ"א) 58, 59
56. Verbs Pe Nun (פ"נ) 58, 59
57. Verbs 'Ayin Doubled (ע"ע) 60, 61
58. Verbs Pe Yodh (פ"י) 62, 63
59. Verbs 'Ayin Vav, and 'Ayin Yodh (ע"ו, ע"י) 64, 65
60. Verbs Lamedh 'Aleph (ל"א) 66, 67
61. Verbs Lamedh He (ל"ה) 66, 67
62. Verbs with Suffixes 68-70, 69-71
63. Special Forms 70, 71

XI. NOUNS.

64. Gender, Number 72, 73
65. States 72, 73
66. Ancient Case-Endings 74, 75
67. Suffixes with Nouns 74, 75
68. Stem-Changes 76, 77
69. Declensions of Masculine Nouns 78, 79
70. Declensions of Feminine Nouns 79
71. Irregular Nouns 80
72. Numerals 81

XII. SEPARATE PARTICLES.

73. Adverbs 82, 83
74. Prepositions 82, 83
75. Conjunctions 82, 83

Paradigms 85-110

Verbs occurring 25—5000 times, arranged according to their classification 111-119

PART FIRST:—ORTHOGRAPHY.

1. HEBREW ALPHABET.

[Zeph. 3: 8.][1]

1 לָכֵן חַכּוּ־לִי נְאֻם־יְהוָה
2 לְיוֹם קוּמִי לָעַד
3 כִּי מִשְׁפָּטִי לֶאֱסֹף גּוֹיִם
4 לְקָבְצִי מַמְלָכוֹת
5 לִשְׁפֹּךְ עֲלֵיהֶם זַעֲמִי
6 כֹּל חֲרוֹן אַפִּי
7 כִּי בְּאֵשׁ קִנְאָתִי
8 תֵּאָכֵל כָּל־הָאָרֶץ׃

1. l–khn ḥk–kû(v)+l(y) n'm yh–v(h)
   ā ē ă̆ î ᵉū ᵉ ō ā
2. ly(v)m qû(v)m(y) l'dh
   ᵉ î ᵉă̆ ô
3. k(y) msh–pṭ(y) l–'ṣph g(v)–ym
   î ĭ āî ĕᵉ ō ô î
4. lqbh–ts(y) mm–l–kh(v)th
   ᵉŏ î ă̆ ā ô
5. lsh–pkh 'l(y)–hm z'– m(y)
   ĭ ᵃê ĕ ă̆ ō î
6. kl ḥr(v)n 'p–p(y)
   ᵃ ă̆ î ō ô
7. k(y) b'sh qn–'–th(y)
   î ᵉē ĭ ā î
8. t–'–khl kl+h–'–rts
   ē ā ē ŏ ā ā ĕ

1. lā–khēn ḥă̆k–kû+lî nᵉ'ūm yᵉhô–vā(h)
2. lᵉyôm qû–mî lᵉ'ă̆dh
3. kî mĭsh–pā–ṭî lĕ–'ᵉsōph gô–yîm
4. lᵉqŏbh–tsî mă̆m–lā–khôth
5. lĭsh–pōkh ᵃlê–hĕm ză'– mî
6. kōl ḥᵃrôn 'ap–pî
7. kî bᵉ'ēsh qĭn–'ā–thî
8. tē–'ā–khēl kŏl+hā–'ā–rets

[1] This verse contains every letter in the alphabet, and, with a pair of exceptions, every sound in the language.

I. Letters.

1. Hebrew Alphabet.

Initial and medial.	Final.	Sound and sign.	Hebrew name.	Pronunciation of the name.	Signification of the name.	Numerical value.
א		ʾ	אָלֶף	ʾA-lĕph	*Ox*	1
ב		b, bh	בֵּית	Bêth	*House*	2
ג		g, gh	גִּמֶל	Gî-mĕl	*Camel*	3
ד		d, dh	דָּלֶת	Dā-lĕth	*Door*	4
ה		h	הֵא	Hē	*Window (?)*	5
ו		v	וָו	Vāv	*Hook*	6
ז		z	זַיִן	Ză-yĭn	*Weapon*	7
ח		ḥ	חֵית	Hêth	*Fence*	8
ט		ṭ	טֵית	Têth	*Serpent (?)*	9
י		y	יוֹד	Yôdh	*Hand*	10
כ	ך	k, kh	כַּף	Kăph	*Palm of the hand*	20
ל		l	לָמֶד	Lā-mĕdh	*Ox-goad*	30
מ	ם	m	מֵים	Mêm	*Water*	40
נ	ן	n	נוּן	Nûn	*Fish*	50
ס		ṣ	סָמֶךְ	Ṣā-mĕkh	*Prop*	60
ע		ʿ	עַיִן	ʿA-yĭn	*Eye*	70
פ	ף	p, ph	פֵּא	Pē	*Mouth*	80
צ	ץ	ts	צָדֵי	Tsā-dhê.	*Fish-hook*	90
ק		q	קוֹף	Qôph	*Back of the head*	100
ר		r	רֵישׁ	Rêsh	*Head*	200
שׂ		s	שִׂין	Sîn	*Tooth*	300
שׁ		sh	שִׁין	Shîn	*Tooth*	300
ת		t, th	תָּו	Tāv	*Sign* or *cross*	400

2. Remarks on Pronunciation.

1		2	
נָאֶם (Z. 1)	לְעַד (Z. 2)	קוּמִי (Z. 2)	מִשְׁפָּטִי (Z. 3)
אַפִּי (Z. 6)	עֲלֵיהֶם (Z. 5)	כִּי (Z. 3)	תֹּאכַל (Z. 8)
יְהוָה (Z. 1)	חַכּוּ (Z. 1)	קָנָאתִי (Z. 7)	לֶאֱסֹף (Z. 3)
עֲלֵיהֶם (Z. 5)	חֲרוֹן (Z. 6)	כֹּל (Z. 6)	שִׁיחַ (2. 5)

3		4	
בְּאֵשׁ (Z. 7)	יַבְהִל (1. 7)	לֶאֱסֹף (Z. 3)	מִשְׁפָּטִי (Z. 3)
קָבְצִי (Z. 4)	לְעַד (Z. 2)	לִשְׁפֹּךְ (Z. 5)	בְּאֵשׁ (Z. 7)
גּוֹיִם (Z. 3)	לָכֵן (Z. 1)	קִנְאָתִי (Z. 7)	עֵשֶׂב (2. 5)
בְּרֹגַת (1.28)	כִּי (Z. 3)	תֹּאכַל (Z. 8)	שִׁיחַ (2. 5)

3. Remarks on the Letters.

1	2	3	
בְּאֵשׁ (Z.7)	לָכֵן—לִשְׁפֹּךְ (Z.1,5)	כּוֹכָבִים (1.16)	זַעְמִי—חֲרוֹן (Z.5,6)
תֹּהוּ (1.2)	קוּמִי—לְיוֹם (Z.2)	בְּרֹגַת—פְּנֵי (1.26)	מִשְׁפָּטִי (Z.3)
לָכֵן (Z.1)	נְאֻם—לָכֵן (Z.1)	דֶּרֶךְ (3.24)	לְיוֹם—לֶאֱסֹף (Z.2,3)
נְאֻם (Z.1)	אַפִּי—לֶאֱסֹף (Z.6,3)	הָיְתָה—חֹשֶׁךְ (1.2)	לַעַד—קָבְצִי (Z.2,4)
יְהוָה (Z.1)	לְקָבְצִי—הָאָרֶץ (Z.4,8)	וַיְהִי (1.3)	בְּאֵשׁ—שִׁיחַ (Z.7—2.5)

4. Classification of the Letters.

1	2	3
Labials . . . . . פ, מ, ו, ב	Weak: י, ו, ה, א ע, ח, ה, א	Serviles . . . . . א כ, י, ו, ה, ב ת, ש, נ, מ, ל
Dentals or Sibilants . . . . ש, צ, ס, ז	Medium: ר, נ, מ, ל ש, צ, ס, ז	Radicals . . . . . ג ס, ט, ח, ז, ד ר, ק, צ, פ, ע
Linguals . . . ת, נ, ל, ט, ד	Strong: פ, ב ק, כ, ג ט, ת, ד	
Palatals . . . . . כ, י, ג		
Gutturals . . . . ע, ח, ה, א		
(ר is treated as a guttural.)		

2. Remarks on Pronunciation.

1. א (') is a "*soft breathing*," corresponding to *h* in *hour*.
   ה (h) is a "*rough breathing*," corresponding to *h* in *how*.
   ע (') is a sound peculiar to the Semitic, and so difficult of utterance that no attempt is made to reproduce it[1].
   ח (ḥ) is a deep guttural, pronounced like *ch* in German *Buch*.

2. ק (q) has a more forcible utterance than כ (k).
   ט (ṭ) and ס (ṣ) are not, in practice, distinguished from ת (t) and שׂ (s).

3. Six letters have a double pronunciation[2]: ב b, ב bh; ג g, ג gh; ד d, ד dh; כ k, כ kh; פ p, פ ph; ת t, ת th. (See **11.**)

4. שׁ pointed שׁ is sounded *sh*; pointed שׂ, it is sounded *s*.

3. Remarks on the Letters.

1. Words are written from *right to left*, and may not be divided; when it becomes necessary to fill out a line, certain letters are "extended:" א, ה, ל, ם, ת.

2. Five letters have two forms; the second is a final form: כ, ך; מ, ם; נ, ן; פ, ף; צ, ץ.

3. Certain letters, very similar in form, are to be carefully distinguished: ב, כ; ג, נ; ד, ך, ר; ה, ח, ת; ו, י; ז, ן; ט, מ; ס, ם; ע, צ; שׁ, שׂ.

4. Classification of the Letters.

1. *According to their organic formation:*—(1) Labials, (2) Dentals, or Sibilants, (3) Linguals, (4) Palatals, (5) Gutturals.

2. *According to their strength:*—(1) The *weak* letters suffer or occasion *many* changes in the formation or inflection of words; (2) the *medium* suffer or occasion a *few* changes; (3) the *strong* suffer or occasion *no* changes.

3. *According to their functions:*—(1) The *Serviles* are used as prefixes and suffixes in the formation and inflection of words (see Appendix I); (2) The *Radicals* are found *only* in roots.

---

[1] ע had originally two sounds: (1) that of a sharp guttural (related to א, as ח to ה); (2) that of a vibrating palatal sound (cf. the French *r*).

[2] In practice, כ (kh) and כ (k), ג (gh) and ג (g) are not distinguished; ד (dh) is pronounced like *th* in *the*, ת (th), like *th* in *thin*.

II. Vowels.

5. Vowel-sounds.

Primary Vowel-sounds.		A (1st class)	I (2d class)	U (3d class
1. Short vowels	pure	ă	ĭ	ŭ
	deflected	(ĕ, ĭ)	ĕ	ŏ
2. Originally long vowels	pure	â (ô)	î	û
	diphthongal		ê	ô
3. Heightened or tone-long		ā (é)[1]	ē	ō
4. Volatilized or tone-short, called *half*-vowels		ᵉ ᵃ	ᵉ e	ᵉ o

6. Vowel-letters.

5	4	3	1 and 2
תראה thērāé	אלהים ʾelôhîm	קומי qûmî	קאם qâm
עשה ʿôsé	יהי yᵉhî	תהו thōhû	ראש râsh
נעשה nă ʿᵃsé	פרי pᵉrî	ובהו vābhōhû	ראשים rāshîm
יהיה yĭhᵉyé	שלישי shᵉlîshî	רוח rû(ă)ḥ	נא nā
מקוה mĭqvē	פני pᵉnê	אור ʾôr	היתה hāyᵉthā
הנה hĭnnē	שני shᵉnê	טוב ṭôbh	בהמה bᵉhēmā
אהלה[2] ʾŏḥᵒlō	בין bên	יום yôm	קולך qôlᵉkhā
עשה[3] ʿᵃsō	עליהם ʿᵃlêhĕm	זרעו zărʿô	אכלת ʾākhāltā

7. Vowel-signs.

Class.	Long.			Short.			Half.		
A Class	ַ ָ	â, ā	Qāmĕts	ַ	ă	Păttăḥ	ַ ֲ	ᵃ	Simple Shᵉvâ Hāṭĕph-Păttăḥ
I Class	ִ ִי	î	Hîrĕq	ִ	ĭ	Hîrĕq	ִ ֱ	ᵉ	Simple Shᵉvă
	ֵ ֵי	ê, ē	Tsērê	ֶ	ĕ	Sĕghôl	ֶ	ᵉ	Haṭĕph-Sĕghôl
U Class	ֻ וּ	û	Shûrĕq	ֻ	ŭ	Qĭbbŭts	ְ	ᵉ	Simple Shᵉvâ
	ֹ ו	ô, ō	Hōlĕm	ָ	ŏ	Qāmĕts-Hāṭûph	ֳ	ᵒ	Hāṭĕph-Qāmĕts

[1] A diphthongal sound, difficult to classify.
[2] Gen. 12. 8. [3] Gen. 50. 20.

II. Vowels.

5. Vowel-sounds.

1. The *pure* short vowel-sounds are primary ; the *deflected* are related to and derived from the corresponding pure : ă often passing into ĕ, and then into ĭ ; ĕ and ŏ being equally current with ĭ and ŭ.
2. Of the originally *long* vowel-sounds, (1) the *pure* arise by duplication of short (ă + ă = â, etc.), or by coalescence of a short with its corresponding consonantal sound (ĭ + y = î, ŭ + v = û); (2) the *diphthongal*, from the combination of ă with ĭ or y, or of ă with ŭ or v.
3. The *heightened* or *tone-long*, originally short, arise from their proximity to the tone or accent of the word.
4. The *volatilized* or *tone-short*, not vowels but *half*-vowels, are occasioned by their distance from the tone or accent of the word.

6. Vowel-letters.

Originally vowel-sounds were indicated *only* by certain feeble consonant-sounds, א, ה, ו, י, hence called *vowel-letters*. Of these,

1. The *guttural* א indicated the guttural sound ā (seldom â) when *medial* (and sometimes when final)[1] ;
2. The *guttural* ה indicated the guttural sound ā, when *final* ;
3. The *labial* ו indicated the labial sounds û, ô ;
4. The *palatal* י indicated the palatal sounds î, ê ;
5. The letter ה sometimes also indicated é, ê, ô when final.

Remark 1.—A-sounds are indicated *rarely* when medial, and *not uniformly* when final.

Remark 2.—I-sounds and U-sounds are indicated *generally* when medial, *always* when final.

Remark 3.—When medial, *pure* long diphthongals (ê, ô) are indicated, but not *tone*-long (ē, ō).

7. Vowel-signs.

When the Hebrew ceased to be a spoken language this indication of the vowel-sounds by the vowel-letters was insufficient ; hence arose the so-called Massoretic system of vowel-signs which have the following pronunciation :

◌ָ (â, ā) as in *father*	◌ַ (ă) as in *hat*	◌ְ (ᵉ) has the sound of a very short *u*, like *e* in *below*.
◌ִ (î) as in *machine*	◌ִ (ĭ) as in *pin*	
◌ֵ (ê, ē) as in *they*	◌ֶ (ĕ) as in *pen*	◌ֲ, ◌ֳ, ◌ֱ (ᵃ ᵉ ᵒ) have the same sound as ◌ַ, ◌ִ, ◌ֶ, but are hurried in the pronunciation.
◌ֻ (û) as in *true*	◌ֻ (ŭ) as in *put*	
◌ֹ (ô, ō) as in *note*	◌ָ (ŏ) as in *on*	

Remark 1.—The Massoretic system of vowel-signs is purely phonetic.

Remark 2.—The points are generally written beneath the letter after which they are pronounced, but Hōlĕm is written above its letter and Shûrĕq is written in the bosom of Vāv.

---

[1] This does not include those cases in which א loses its consonantal character and quiesces (see).

8. Coalition of Vowel-letters and Vowel-signs.

(2.7)וַיִּיצֶר	(2.17)תָּמוּת	(2.13)הַסּוֹבֵב	(1.15)מְאוֹרֹת	(10.14)[1]קָאם
(2.19)וַיִּצֶר	(3.3)תְּמֻתוּן	(2.11)הַסֹּבֵב	(1.16)מְאֹרֹת	(קָם)
(תַּנִּינִים)	(2.25)עֲרוּמִּים	(3.8)קוֹל	(1.30)רוֹמֵשׂ	(3.12)נָתַתָּה
(1.21)תַּנִּינִם	(3.7)עֵירֻמִּם	(3.10)קֹלְךָ	(1.26)רֹמֵשׂ	(נָתַתָּ)

9. The Half-Vowels.

3.	(2)	2.	(1)	1.
(1.7)אֲשֶׁר	(1.3)וַיְהִי	vă-y^{e}-hî	(1.1)בְּרֵאשִׁית	(1.6)רָקִיעַ
(1.1)אֱלֹהִים	(1.15)בִּרְקִיעַ	bĭ-r^{e}-qî(ă)‘	(1.2)תְּהוֹם	(1.15)רְקִיעַ
(1.14)מוֹעֲדִים	(1.28)מִלְּאוּ	mĭ-l^{e}-’û	(1.2)הָ־יְתָה	(שָׁרַץ)
(2.24)יַעֲזָב	(1.28)בִּדְגַת	bĭ-dh^{e}-ghăth	(1.20)יִשְׁ־רְצוּ	(1.21)שָׁרְצוּ
(2.23)לְקָחָה	(2.2)וַיְכַל	vă-y^{e}-khăl	(1.16)הַמְּאוֹרֹת	(יִשְׁרֹץ)
(2.12)זֲהַב	(2.15)עָבְדָהּ	‘ŏ-bh^{e}-dhāh	(1.21)הַגְּדֹלִים	(1.20)יִשְׁרְצוּ

10. The Syllable-divider, Sh^{e}va.

Remarks 2, 3.	Remark 1.	2.	1.
(1.20)יִשְׁ־רְצוּ	(1.1)בְּרֵאשִׁית	(1.4)חֹשֶׁךְ	(1.7)וַיַּבְדֵּל
(3.5)נִפְ־קְחוּ	(1.4)וּבֵין	(1.6)בְּתוֹךְ	(1.5)וַיִּקְרָא
(3.11)אָ־כָל־תָּ	(1.4)טוֹב	(2.14)הַהֹלֵךְ	(1.6)מַבְדִּיל
(2.2)וַ־יְכַל	(1.6)וִיהִי	(אַתְּ)	(1.10)לְמִקְוֵה
(1.16)הַמְ־מְאֹרֹת / הַמְּאוֹרֹת	(1.5)יוֹם	(נָתַתְּ)	(1.12)זַרְעוֹ
	(Z.1)קוּמִי	(קָטַלְתְּ)	(1.16)לְמֶמְשֶׁלֶת

III. Points.

11. Daghesh-lene.

Remark 2.	Remark 1.		
(1.28)בִּדְגַת	(1.27)בְּצַלְמוֹ בצ״	(1.11)עֵץ פְּרִי	(1.1)בְּרֵאשִׁית
(2.15)לְעָבְדָהּ	(1.27)וּנְקֵבָה בָּרָא	(1.2)עַל־פְּנֵי	(1.1)בָּרָא
(2.17)אֲכָלְךָ	(1.28)רְדוּ בִּדְגַת	(1.7)וַיְהִי־כֵן	(1.2)הָיְתָה
(3.5)אֲכָלְכֶם	(2.17)כִּי בְיוֹם	(1.29)בּוֹ פְרִי	(1.2)וָבֹהוּ
(4.8)יַהַרְגֵהוּ	(3.3)תִּגְּעוּ בּוֹ פֶּן	(1.29)אֶת־כָּל־	(1.6)בְּתוֹךְ

[1]Hosea.

8. Coalition of Vowel-letters and Vowel-signs.

A vowel-sound is often doubly indicated, by a vowel-letter and by a vowel-sign. It is in this case said to be written *fully*; if indicated only by a vowel-sign, it is said to be written *defectively*.

9. The Half-Vowels.[1]

1. The *half-vowels*, shortenings or remnants of earlier full vowel-sounds, are indicated by the so called Sh^{e}vâ; this Sh^{e}vâ is *always* pronounced, the simple (ְ), like *e* in *below*, the compound, like an extremely short *a*, *e*, or *o* (cf. **7.**).
2. Simple Sh^{e}vâ is called:
   (1) *Initial*, when it stands under a letter which belongs exclusively to the following syllable;
   (2) *Medial*, when it stands under a letter which wavers between the preceding and following syllables, closing the former and beginning the latter (see **19.** R.)
3. Compound Sh^{e}vâ, represented by the union of the *simple* Sh^{e}va with a short vowel, stands chiefly under gutturals.

10. The Syllable-divider, Sh^{e}va.

A simple Sh^{e}vâ, serving merely as a syllable-divider and *not* pronounced, is also written:

1. Under every *medial* vowelless[2] consonant, and
2. Under a *final* vowelless consonant,
   (1) When that consonant is Kăph, or
   (2) When it contains Dāghēsh-forte (cf. **12.** 2. 1), or
   (3) When it is preceded by another vowelless consonant.

Remark 1.—א, ה, ו, י, when *vowel-letters* (see 7), or quiescent ( ) do not of course receive a Sh^{e}vâ.

Remark 2.—The Sh^{e}vâ under an initial consonant, whether of a word or of a syllable, is always a *half-vowel and vocal.*

Remark 3.—The Sh^{e}vâ under a final consonant, whether of a word or of a syllable is always a *syllable-divider and silent.*

III. Points.

11. Daghesh-lene.

The letters בּ, גּ, דּ, כּ, פּ, תּ have a double sound (see **2.** 3). Their original hard or unaspirated sound (b, g, d, k, p, t) is indicated by a point called Dāghēsh-lene, *which they receive whenever they do not immediately follow a vowel-sound.*

Remark 1.—When a disjunctive accent stands between an aspirate and the preceding vowel (as at the beginning of a chapter, verse or section of a verse), the aspirate does not *immediately* follow the vowel, and hence takes Dāghēsh-lene.

Remark 2.—The fact that an aspirate without Dāghēsh-lene *must immediately follow a vowel-sound*, often shows that a preceding Sh^{e}vâ is a half-vowel, when this would not otherwise be known.

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[1] The half-vowels are indicated by the superior letters ($^{a\ e\ o}$); the simple Sh^{e}va, when a half-vowel, by an italicized (^{e}).

[2] I. e., without a vowel or a half-vowel.

12. Daghesh-forte.

Remarks 1 and 2.	1.
חַוָּה (3.20) ḥăv-vā(h)	הַשָּׁמַ֫יִם (1.1) hăsh-shā-mă-yĭm
מִתַּ֫חַת (1.7) mĭt-tă-ḥăth	הַמַּ֫יִם (1.7) hăm-mă-yĭm
הַבְּהֵמָה (1.25) hăb-bᵉhē-mā(h)	הַיַּבָּשָׁה (1.9) hăy-yăb-bā-shā(h)
הַדַּ֫עַת (2.17) hăd-dă-ʿăth	הַמְּאֹרֹת (1.16) hăm-mᵉʾô-rôth

2. 3)	2. 2)	2. 1)
(1.4) הָאוֹר (for הַאִוֹר)	(1.3) וַיְהִי	(2.2) וַיְכַל (וַיְכַלְ)
(1.22) וַיְבָ֫רֶךְ (for וַיְבַרֶּךְ)	(2.3) וַיְקַדֵּשׁ	(2.16) וַיְצַו (וַיְצַוְ)
(1.22) הָעוֹף (for הַעוֹף)	(1.24) חַיְתוֹ	(2.12)[2] וַיַּךְ (וַיַּךְ)
(2.14) הַהֹלֵךְ (for הַהֹלֵךְ)	(2.23) לֻקֳחָה	(12.8)[1] וַיֵּט (וַיִּטְ)
(1.4) הַחֹשֶׁךְ (for הַחֹשֶׁךְ)	(2.1) וַיְכֻלּוּ	(2.24) אֵם (אִמְּ)

3. 2)	3. 1)
(2.3) יְקַדֵּשׁ (3.11) צִוִּיתִי	(1.7) מִתַּחַת (מִן־תַּחַת) (2.8) יִטַּע (יִנְטַע)
(2.1) יְכֻלּוּ (3.17) עִצָּבוֹן	(1.9) יִקָּווּ (יִנְקָווּ) (2.7) יִפַּח (יִנְפַּח)
(3.23) לֻקַּח (4.7) חַטָּאת	(1.29) נָתַתִּי (נָתַנְתִּי) (2.21) יַפֵּל (יַנְפֵּל)
(3.8) מִתְהַלֵּךְ (1.21) תַּנִּינִם	(3.22) מִמֶּנּוּ (מִן־מֶן־נוּ) (2.21) יִקַּח (יִלְקַח)
(3.8) יִתְחַבֵּא (4.21) כִּנּוֹר	(2.7) אַפָּיו (אַנְפָּיו) (4.24) יֻקַּם (יֻנְקַם)

3. 6)	3. 5)	3. 4)	3. 3)
(2.4) אֵלֶּה	(5.7)[3] חָדֵלּוּ	(17.17)[1] הַלְּבֶן	(1.11) עֹשֶׂה־פְּרִי
(4.6) לָמָּה	(29.21)[4] וִיחֵלּוּ	(2.3)[2] הַצְּפִינוֹ	(2.18) אֶעֱשֶׂה־לּוֹ
(6.2) הֵנָּה	(33.12)[5] יִצַּתּוּ	(15.17)[2] מִקְּדָשׁ	(2.23) לֻקֳחָה־זֹּאת

[1]Genesis. [2]Exodus. [3]Judges. [4]Job. [5]Isaiah.

12. Daghesh-forte.

1. The doubling of a consonant is indicated by a point in its bosom, called Dāghēsh-forte. Consonants may be doubled (*i. e.*, receive Dāghēsh-forte) *only* when they immediately follow a vowel ; hence

Remark 1.—The point וּ Vāv and in the aspirates is always Dāghēsh-*forte*, if preceded by a vowel.

Remark 2.—Dāghēsh-forte in an aspirate serves also as Dāghēsh-lene, doubling the *hard*, not the soft, sound of the aspirate.

2. Dāghēsh-forte is omitted

1) always from *final* consonants (except from תְּ of אַתְּ, and נָתַתְּ);

2) often from *medial* consonants which have *only* a Sh^{e}vâ ;

Remark 1.—In such cases the Dāghēsh-forte, though not expressed, is *implied*, and the Sh^{e}vâ is always a half-vowel.

Remark 2.—The letters which thus reject Dāghēsh-forte are in the order of frequency of rejection, ו, י, מ, נ, ל, צ, ס, ש, ק. (Aspirates may not reject it.)

3) always from the *gutturals* (see 28. 3).

3. Dāghēsh-forte may be *essential*, *i. e.*, necessary to the form in which it occurs ; it is then called

1) *Compensative*, when the doubling represents (1) the combination of two similar or (2) the assimilation of two dissimilar letters ;

2) *Characteristic*, when the doubling is indicative of a grammatical form.

Dāghēsh-forte may be *euphonic*, *i. e.*, employed merely for the sake of euphony ; it is then called

3) *Conjunctive*, when the initial letter of a word is thereby joined with the final vowel of the preceding word ;

4) *Separative*, when a consonant, with Sh^{e}vâ and preceded by a short vowel, is doubled in order to make the Sh^{e}vâ more audible ;

5) *Emphatic*, when the doubling strengthens or emphasizes the final tone-syllable of a section or verse;

6) *Firmative*, when the doubling, in the case of liquids, gives greater firmness to the preceding vowel.

13. Mappiq and Raphe.

1.			2.		
(1.24)	לְמִינָהּ	(3.6) לְאִישָׁהּ	(1.6)	לָהֶם	(4.4) וּמֵחֶלְבֵהֶן
(2.15)	לְעָבְדָהּ	(3.6) עִמָּהּ	(1.26)	בִּדְגַת	(4.8) וַיַּהַרְגֵהוּ
(2.15)	לְשָׁמְרָהּ	(3.15) זַרְעָהּ	(2.23)	לְקָחָהּ	(6.2) וַיִּקָּחוּ

14. Maqqeph.

(1.2)	עַל־פְּנֵי	(1.4) אֶת־הָאוֹר	(1.5)	וַיְהִי־עֶרֶב	(1.21) כָּל־נֶפֶשׁ
(1.3)	יְהִי־אוֹר	(1.16) אֶת־הַמָּאוֹר	(1.11)	זַרְעוֹ־בוֹ	(3.16) יִמְשָׁל־בָּךְ

15. Methegh.

1.		2.		3.		4.	
(1.3)	וַיְהִי־אוֹר	(1.2)	הָיְתָה	(1.18)	וְלַהַבְדִּיל	(2.13)	וְשֵׁם־הַנָּהָר
(1.7)	הָרָקִיעַ	(1.21)	שֶׁרֶצוּ	(1.25)	הָאֲדָמָה	(3.2)	עֵץ־הַגָּן
(1.9)	תֵּרָאֶה	(2.4)	תּוֹלְדוֹת	(1.26)	נַעֲשֶׂה	(2.9)	בְּתוֹךְ־הַגָּן
(1.16)	הַכּוֹכָבִים	(2.4)	בְּהִבָּרְאָם	(2.3)	לַעֲשׂוֹת	(4.12)	תֵּת־כֹּחָהּ
(18.29)	הָאַרְבָּעִים	(2.14)	הָרְבִיעִי	(2.23)	לְקָחָהּ	(4.15)	הַכּוֹת־אֹתוֹ

16. Qeri and Kethibh.

Remark 2.		Remark 1.	2.	1.
(קְרִי perpetuum)		(Pronunciation of כְּתִיב)	(כְּתִיב)	(קְרִי)
(3.20)	הִיא	מְחַיְיאֵל	מחייאל	(4.18) מְחִיָאֵל
	הִוא	הוֹצִיא	הוציא	(8.17) הֵיצֵא
(2.4)	אֲדֹנָי	וַיְיֵשֶׁם	ויישם	(24.33) וַיּוּשַׂם
	יְהוָה	צֵידָה	צירה	(27.3) צֵיד
(15.8)	אֱלֹהִים	בְּגָד	בגד	(30.11) בָּא גָד
	יְהוָה	יִשְׁשָׂכָר	יששכר	(30.18) יִשָּׂכָר

13. Mappiq and Raphe.

1. Măppîq (מַפִּיק *extender*) is a point in ה, when final, and indicates that it is used as a consonant, and not as a vowel-letter.

2. Rāphé (רָפֶה *rest*) is a horizontal stroke placed over a letter, and calls attention to the *absence* of Dāghēsh or Măppîq, where these points might have been expected.

14. Maqqeph.

Măqqēph (מַקֵּף *binder*) is a horizontal stroke placed between two words, and indicates that they are to be pronounced together, and accented as though they formed but a single word.

Remark.—The first word losing its accent, any long vowel, in a mixed (18. 2) syllable, is shortened.

15. Methegh.

Měthĕgh (מֶתֶג *a bridle*) is a perpendicular line placed on the left side of a vowel-point, and indicates that the syllable to which it belongs has a secondary accent. The following are its chief uses :—

1. On the second syllable before the tone; but generally on the third, if the second is mixed (18. 2).
2. With a long vowel followed by a vocal Sh^{e}vâ *pretonic.*
3. With *all* vowels before a compound Sh^{e}vâ.
4. With a long vowel before Măqqēph.

16. Q^{e}rî and K^{e}thîbh.

1. Q^{e}rî (קְרִי *read*).—A term designating marginal readings which the Massorites substituted for the readings of the text.

2. K^{e}thîbh (כְּתִיב *written*).—A term designating the readings of the text for which the Massorites substituted the Q^{e}rî.

Remark 1.—In such cases, the vowel-points given with the K^{e}thîbh are pronounced with the Q^{e}rî, and in reading the K^{e}thîbh the vowels must be supplied.

Remark 2.—Words *always* read otherwise than they are written receive the pointing of the Q^{e}rî, while the marginal reading is omitted.

IV. Syllables.

17. Syllabication.

1.	2.
בָּרָא (1.21)	הָרִקִיעַ (1.20) אֱלֹהִים (1.1) הָרָקִיעַ (1.7)
הָאָרֶץ (4.4) וּמֶחֱלְבֵהֶן	זֹרֵעַ (1.29) תְּהוֹם (1.2) אֲשֶׁר (1.7)

18. Kinds of Syllables.

1.	2.	Remarks 1, 2.	Remarks 3, 4.
(1.1) בָּרָא	(1.6) מַבְדִּיל	(1.6) הַ (מְ־מָ) מָּיִם	(1.20) יִשְׁרְצוּ
(1.2) תֹּהוּ	(1.4) בֵּין	(1.9) יִ (קְ־קָ) קָווּ	(3.5) נִפְקְחוּ
(1.2) וָבֹהוּ	(1.4) טוֹב	(1.16) הַ (מְ־מָ) מָּאוֹר	(3.7) יִתְפְּרוּ
(1.2) פְּנֵי	(1.11) מַזְרִיעַ	(1.22) יֵרֵב (יִרְבְּ)	(3.8) יִשְׁמְעוּ
(1.3) יְהִי	(1.18) לְמֶשְׁל	(2.22) יִבֶן (יִבְנְ)	(1.1) בְּרֵאשִׁית
(1.5) קָרָא	(2.2) יִשְׁבֹּת	(9.21) וַיֵּשֶׁת	(1.1) אֱלֹהִים

19. The Quantity of the Vowel in Syllables.

1.	2.	3.	Remark,
(1.4) הָאוֹר	(1.2) וְחֹשֶׁךְ	(1.1) אֵת	(1.14) בְּרִקִיעַ
(1.7) מֵעַל	(1.5) בָּקֶר	(1.1) בָּרָא	(1.24) חַיִּתוֹ
(1.7) וּבֵין	(1.6) מַבְדִּיל	(1.5) עֵרֶב	(1.26) בְּדַגַת
(1.1) אֱלֹהִים	(1.10) לְמִקְוֵה	(1.7) מֵעַל	(1.3) וַיְהִי

20. Qamets and Qamets-hatuph.

1. 1)	1. 2)	2. 1)	2. 2) and 3)
(1.29) לְאָכְלָה	(9.21) אָהֳלָה	(1.1) בָּרָא	(3.11) אָכְלָתָּ
(1.30) כָּל־עֵשֶׂב	(11.8)[1] בָּבֶלָה	(1.1) הָאָרֶץ	(1.28) אָתֶם
(2.15) עָבְדָהּ	(הָעָטְלָה)	(1.8) וַיִּקְרָא	(1.2) הָיְתָה
(2.15) לִשְׁמְרָהּ	(הָעָטְלוּ)	(1.6) רָקִיעַ	(1.21) שָׁרְצוּ

[1] Exodus.

IV. Syllables.

17. Syllabication.

1. A word contains as many syllables as it has vowels.
2. Pattaḥ-furtive (see) and the Shᵉvâs (half-vowels) are not sufficiently vocalic to form syllables.

Remark.—Every syllable, except the prefix ֫, begins with a consonant.

18. Kinds of Syllables.

Syllables are *simple* (*open*), or *mixed* (*closed*):—

1. *Simple*, when they end in a vowel ;
2. *Mixed*, when they end in a consonant.

Remark 1.—A mixed syllable whose final consonant is the same as that with which the following syllable begins is termed *sharpened.*

Remark 2.—A *final* mixed syllable sometimes ends in *two* consonants but a vowel is generally inserted (see **12.** 2).

Remark 3.—Of two consonants, with Shᵉvâs, in the middle of a word, the first belongs to the preceding, the second to the following syllable.

Remark 4.—A syllable may, of course, *begin* with two consonants, the first of which always has a half-vowel.

19. The Quantity of the Vowel in Syllables.

1. The vowel of an unaccented *simple* syllable is long.
2. The vowel of an unaccented *mixed* syllable is short.
3. The vowel of an *accented* syllable, whether simple or mixed, may be either long or short.

Remark.—Sometimes a consonant with *medial* Shᵉvâ (see § 9. 2, (2)) hangs loosely between the preceding and following syllable, serving both to close the former and to open the latter. Such a syllable is termed *half-open* or *intermediate*[1].

20. Qamets and Qamets-ḥaṭuph.

1. The vowel-point ◌ָ is Qāmĕts-ḥāṭûph(ŏ),
   1) in an unaccented mixed syllable ;
   2) before a guttural with Hāṭēph-Qāmĕts, or Qāmĕts-ḥāṭûph.
2. It is Qāmĕts (ā or â),
   1) in a simple syllable ;
   2) in an accented mixed syllable ;
   3) where accompanied by Mĕthĕgh, and followed by a simple Shᵉvâ, as a half-vowel.

[1]For a fuller treatment of the half-open syllables, see Apendix III.

V. Euphony of Vowels.

21. The Hebrew Vowel-system.

1.

רָאשִׁים (2.10) râshîm	וַיֵּצֵר (2.19) văyyîtsĕr	תְּמוּתוּן (3.3) tᵉmûthûn
קָאם (10.14)[1] qâm	רְקִיעַ (1.17) rᵉqî(ă)ʿ	תְּשׁוּקָתוֹ (4.7) tᵉshûqāthô
שָׁת (4.25) shâth	יַנְחֵהוּ (2.15) yănnîḥēhû	מוֹעֲדִים (1.14) môʿᵃdhîm
נָד (4.14) nâdh	בֵּין (1.4) bên	וַיֹּאמֶר (1.3) văyyômĕr
נָע (4.14) nâʿ	תֵּיטִיב (4.7) têṭîbh	אֱלֹהִים (1.1) ʾᵉlôhîm

2.

הַבְדִּיל (1.14) hăbhdîl	מִתַּחַת (1.7) mittăḥăth	וַיְכֻלּוּ (2.1) văyᵉkhŭllû
אֶרֶץ (1.24) ʾĕrĕts	מֶמְשֶׁלֶת (1.16) mĕmshĕlĕth	לֻקְחָתָּ (3.19) lŭqqāḥtā
בִּתִּי (2.2)[2] bĭttî	הַמְטִיר (2.5) hĭmṭîr	לְאָכְלָה (1.29) lᵉʾŏkhlā(h)

3.

בָּרָא (1.1) bārā	אֵת (1.1) ʾēth	תֹּהוּ (1.2) thōhû
הָאָרֶץ (1.1) hā'ārĕts	וַיִּבְדֵּל (1.7) văyyăbhdēl	חֹשֶׁךְ (1.4) ḥōshĕk
הָיְתָה (1.2) hāyᵉthā	עֵץ (1.11) ʿēts	כֹּל (1.30) kōl
וָבֹהוּ (1.2) vābhōhû	רֹמֶשׂ (1.26) rômēs	יִשְׁבֹּת (2.2) yĭshbōth
לַמָּיִם (1.6) lāmāyĭm	יְקַדֵּשׁ (2.3) yᵉqăddēsh	יִסְגֹּר (2.21) yĭṣgōr

4.

אֱלֹהוֹם (1.1) ʾᵉlôhîm	אֲרוּרָה (3.17) ʾᵃrûrâ	מְרַחֶפֶת (1.2) mᵉrăḥĕphĕth
אֲעֲשֶׂה (2.18) ʾĕʿᵉsé	הָרָגוֹ (4.25) hᵃrāghô	מְאֹרֹת (1.16) mᵉʾôrōth
הֱיוֹת (2.18) hᵉyôth	מוֹעֲדִים (1.14) môʿᵃdhîm	רְקִיעַ (1.20) rᵉqî(ă)ʿ
לְלֶקְחָה (2.23) lŭqᵉḥā(h)	אֲשֶׁר (1.7) ʾᵃshĕr	שְׁרָצוּ (1.21) shārᵉtsû

Remark 4.	Remark 3.	Remark 2.	Remark 1.
עֲשֹׂה (1.11)	בֵּין-אֵת (1.4, 1)	כֹּל(כָּל־) (1.30)	רָאשִׁים (2.10)
נַעֲשֶׂה (1.26)	יוֹם-כֹּל (1.5, 30)	אֵת(אֶת־) (1.1)	תְּשׁוּקָתוֹ (4.7)
יַעֲלֶה (2.6)	תֵּיטִיב (4.7)	יִשְׁרְצוּ (1.20)	מוֹעֲדִים (1.14)
(תַּקְטֶנָּה)	יַבְדֵּל (1.4)	מוֹעֲדִים (1.14)	הַמְטִיר (2.5)
(תַּקַּטֶנָּה)	שֵׁת-בָּרָא (4.25, 1.1)	אֲעֲשֶׂה (2.18)	לֻקְחָתָּ (3.19)

[1] Hosea. [2] Ruth.

V. Euphony of Vowels.

21. The Hebrew Vowel-system.

		A-class.	I-class.	U-class.
1. *Originally long vowels*	*pure*.....	ָ	ִ or ִי	ֻ or וּ
	diphthongal.		ֵ or ֵי	ֹ or וֹ

These are represented by â î û, ê ô, and, excepting ָ, are generally written *fully;* they are *immoveable* or *unchangeable*, *i. e.*, may not be shortened, or changed to Sh^{e}vâ through the influence of the tone or syllabication.

2. *Short vowels*	*pure*.....	ַ	ִ	ֻ
	deflected.....	ֲ or ֳ	ֱ	ֳ (ŏ)

These are represented by ă ĭ ŭ, ĕ ŏ; they generally stand in mixed syllables, in which case they are *unchangeable.*

3. *Heightened or tone-long*.....	ָ	ֵ	ֹ

These are represented by ā ē ō, and are usually written *defectively;* since they are *long*, simply because of their proximity to the tone, their very existence depends upon that proximity. They may stand

1) *before* the tone (in simple syllables), or
2) *under* the tone (in mixed syllables).

4. *Volatilized or tone-short*	(under gutturals)[1]	ֲ	ֱ	ֳ

These are represented by the (so-called) superior ^{e} and by $^{a\cdot e}$ °, and are only *half* or *indistinct* vowels. They occur in what would be

1) the second or third syllable before the tone, or
2) the fore-tone syllable (in certain grammatical forms).

Remark 1.—*Unchangeable* are (1) *by nature* the originally long vowels â î û ê ô, and (2) *by position*, the short vowels when in a mixed syllable.

Remark 2.—*Changeable* are (1) the tone-long ā ē ō, and (2) the tone-short or half-vowels (Sh^{e}vâs).

Remark 3.—While ê, ô and ē, ō may usually be distinguished by their full or defective writing, â and ā may be distinguished only by a knowledge of forms.

Remark 4.—The vowel represented by é is of a diphthongal character; it will be treated of later.

[1] See 28. 2.

22. Changes of Vowels.

Remark.	1. 2)	1. 1)
(2.24) (אֵם) אִמּוֹ	(2.2) מְלָא־כָה	(1.4) אֶת־הָאוֹר
(17.17) (לֵב) לִבּוֹ	מְלַאכְ־תּוֹ	(1.3) וַיֹּאמֶר
(4.24) (יָקַם) יֻקַּם	(2.24) אֵ־שֶׁת	(1.21) כָּל־נֶפֶשׁ
(12.14)[1] (חֹק) חֻקָּה	אִשְׁ־תּוֹ	(2.24) יַעֲזָב־אִישׁ

2. 4)	2. 3)	2. 2)	2. 1)
(1.6) לָמָ֫יִם	(3.5) כֵּאלֹהִים	(1.9) תֵּרָאֶה (1.1) הָאָרֶץ	(1.15) הָאִיר
(1.17) שָׁמָ֫יִם	(1.22) לֵאמֹר	(1.22) יְבָ֫רֶךְ (1.4) הָאוֹר	(4.25) הֲרָגוֹ
(2.5) יִצְמָ֫ח	(1.6) וִיהִי	(4.14) גֵּרַשְׁתָּ (1.7) הָרָקִיעַ	(4.10) אֵלַי
(1.29) זָ֫רַע	(1.1) בָּרָא	(3.10) אֵחָבֵא (3.3) הָעֵץ	(6.1) הֵחֵל

Remarks 1 and 2.	3. 2)	3. 1)
(12.2) בְּרָכָה	(2.16) תֹּאכֵל (1.21) שָׁרַץ	(1.16) גָּדֹל
(28.4) בִּרְכַּת	(3.1) תֹּאכְלוּ שָׁרְצוּ	גְּדֹלִים
(18.14) דָּבָר	(1.14) מוֹעֵד (1.20) יִשְׁרֹץ	(20.5) לֵבָב
(42.20) דִּבְרֵיכֶם	מוֹעֲדִים יִשְׁרְצוּ	לְבָבִי

23. Insertion of Vowels.

3.	2.	1.
(1.7) (וַיַּעַשׂ)	(2.9) דַּעַת (1.2) מְרַחֶפֶת	(1.6) וִיהִי (1.22) (לֶאֱמֹר)
וַיַּעַשׂ	(4.11) קַחַת (1.21) רֹמֶשֶׂת	(1.14) בִּרְקִיעַ לֵאמֹר
(4.8) וַיַּהַרְגֵהוּ	(4.4) וַיִּשַׁע (4.2) לֶדֶת	(1.15) לִמְאֹרֹת (3.5) כֵּאלֹה׳
(4.14) יַהַרְגֵנִי	[Remark.] (3.24) מִתְהַפֶּכֶת	(1.18) לִמְשֹׁל (2.5) לַעֲבֹד
(נֶעֶטְלָה)	(9.21) וַיֵּשְׁתְּ (2.22) וַיִּבֶן	(1.26) בִּדְגַת (2.3) לַעֲשׂוֹת
(הָעָטְלָה׳)	(27.38) וַיֵּבְךְ (1.22) יִרֶב	(1.26) כִּדְמוּת׳ (11.8)[1] בָּחֳרִי

[1] Exodus.

22. Changes of Vowels.

1. A tone-long vowel is changed to its (original) short,
   1) When a mixed syllable loses its accent ;
   2) When a simple syllable becomes a mixed one.

   Remark.
   ◌ָ is shortened to ◌ַ, but to ◌ָ in sharpened syllables.
   ◌ֹ is shortened to ◌ָ (ŏ), but to ◌ֳ in sharpened syllables.

2. A short vowel is changed to its corresponding long,
   1) When a mixed syllable becomes a simple one ;
   2) When a following Dāghēsh-forte has been omitted from a guttural ;
   3) When a following (vowel-)letter quiesces in it ;
   4) When its syllable is *in pause* (**24.** 1).

3. When a word is lengthened at the end, and the *accent, in consequence, advanced*, vowels pass over into half-vowels ; this occurs in the case of
   1) Penultimate ◌ַ and ◌ָ, *particularly in the inflection of nouns;*
   2) Ultimate ◌ַ, ◌ֵ (ē), ◌ֹ (ō), *particularly in the inflection of verbs.*

Remark 1.—In many cases the vowel is entirely rejected, its absence being indicated by the silent Sh^{e}vâ.

Remark 2.—If the accent is advanced *two syllables*, both vowels may be changed.

23. Insertion of Vowels.

1. When, in inflection or composition, two half-vowels come together at the beginning of a word, the first becomes a short vowel, generally ◌ִ; but if either half-vowel is a compound Sh^{e}vâ, the vowel thus arising corresponds to it (**28.** 2).

   Remark.—The new syllable, thus formed, is usually the so-called intermediate or *half-open* syllable.

2. When two Sh^{e}vâs come together at the *end* of a word, a helping-vowel is generally inserted, viz., ◌ֶ; but under gutturals, ◌ַ.

   Remark.—The concurrence of two Sh^{e}vâs at the end of a word is admissible, but only when the second stands under a strong consonant (מ, ך) or under an aspirate with Dāghēsh-lene.

3. When in the middle of a word a *compound* Sh^{e}vâ comes to stand before a *simple* Sh^{e}vâ, the former is universally changed to its corresponding short vowel.

24. Pause.

1.	2.	3.
(1.2) הַמָּיִם (2.5) יִצְמַח	(2.25) יִתְבַּשַּׁשׁוּ	(3.11) אַתָּה אַתָּה
(1.5) לַיְלָה (2.8) יֵצֶר	(7.11) נִפְתְּחוּ	
(1.8) שָׁמַיִם (1.29) זֶרַע	(3.17) בַּעֲבוּרֶךָ	(3.10) אָנֹכִי אָנֹכִי
(3.11) אָכְלְתָּ (4.2) הֶבֶל	(3.17) אִשְׁתֶּךָ	

VI. Euphony of Consonants.

25. Assimilation of Consonants.

1.			2 and 3.	Remarks 1 and 2.	
(1.7) מִתַּחַת	for	מִן־תַּחַת	(2.15) וַיִּקַּח	(4.3) מִנְחָה	
(1.17) וַיִּתֵּן	for	וַיִּנְתֵּן	(18.4) יֻקַּח	(2.6) מִן־הָאָרֶץ	
(2.2) מִכָּל־	for	מִן־כָּל־	(2.21)[1] שֻׁלָּא	(74.2)[3] שָׁכַנְתִּ	
(2.7) וַיִּפַּח	for	וַיִּנָּפַח	(7.89)[2] מְדֻבָּר	(4.13) מְנֻשֶּׁה	
(2.8) וַיִּטַּע	for	וַיִּנָּטַע	(35.2) הִטַּהֲרוּ	(4.12) תֵּת (תֻּנַת)	
(4.15) יִקַּם	for	יִנָּקֵם	(2.21) אַחַת	(2.21) אַחַת (אַחַתְ)	
(3.11) הֻגַּד	for	הִנָּגֵד	(2.21) (אַחַדְתְּ)	(27.45) אַף (אַנְךְ)	

26. Rejection of Consonants.

1.			2.			3.	
(4.12) (נ)תֵּת	(1.5) לָאוֹר	for	לְהָאוֹר	(3.3) תָּמְתוּן	
(4.11) (ל)קַחַת	(1.5) לַחשֶׁךְ	for	לְחָחשֶׁךְ	(42.20) תָּמוּתוּ	
(4.7) (נ)שֵׂאת	(1.7) יַבֵּדֵל	for	יְהַבְדֵּל	(4.15)[4] תַּעֲשׂוּן	
(2.9) (י)רַעַת	(18.32) לַאדֹנָי	for	לַאֲדֹנָי	(19.8) תַּעֲשׂוּ	
(4.2) (י)לֶדֶת	(4.16) יֵצֵא	for	ייצא	(1.2) פְּנֵי(ם)	
(11.31) (י)לְכָת	(4.16) יֵשֵׁב	for	יישב	(6.2) בְּנֵי(ם)	
(20.7) (י)רַע	(1.26) יִרְדּוּ	for	יְרְדִּיוּ	(4.23) נְשִׂי(ם)	
(42.11) (א)נַחנוּ	(2.1) יְכֻלּוּ	for	יְכֻלִּיוּ	(2.10) הֱיֵה(הֱיִי)	
(3.2)[4] (מ)אֻכָל	(2.25) יְהִוּ	for	יְהִיוּ	(1.31) עֲשֵׂה(עֲשִׂי)	

[1] Ecclesiastes. [2] Numbers. [3] Psalms. [4] Exodus.

24. Pause.

The pauses at the end of a clause or verse, indicated by the more powerful accents, cause certain changes :

1. Short vowels are lengthened (ַ and often ֶ, to ָ).
2. Vowels changed in inflection to Sh^evâ are restored and, if short, lengthened.

Remark.—Sh^evâ before the suffix ָךְ becomes ֶ (é).

3. The tone is often shifted from the *ultima* to the *penultima*.
[Other changes will be noticed later in the treatment of inflection.]

VI. Euphony of Consonants.

(For a general statement of the Consonant-system, see 4.)

25. Assimilation of Consonants.

The final consonant of a mixed syllable is often assimilated (made similar) to the initial consonant of the following syllable.

This occurs

1) chiefly with the weak consonant נ ; but also
2) with ל in the verb לָקַח *to take*, and
3) with ר (of the relative pronoun אֲשֶׁר), ת (of the prefix הִת), and ד in some special cases.

Remark 1.—נ is generally assimilated, but is retained in accented syllables and before the gutturals (except ח).

Remark 2.—Assimilation is expressed by a Dāghēsh-forte in the following consonant, which, however, is rejected from final consonants.

26. Rejection of Consonants.

The consonants most liable to rejection are the breathings א, ה, the vowel-letters ו, י, and the liquids ל, נ :

1. *Aphaeresis*, or rejection from the beginning of a word, takes place when a consonant, naturally feeble, is without a vowel to sustain it.

2. *Syncope*, or rejection from the middle of a word, takes place when a consonant, naturally feeble, is preceded only by Sh^evâ.

Remark 1.—The vowel of the rejected consonant is always given to the preceding consonant, and א is often orthographically retained.

3. *Apocope*, or rejection from the end of a word, takes place in the case of ן of the verbal endings וּן and ִין, and in the case of ם of the nominal ending ִים (ֵי in the construct state).

27. Addition, Transposition, Commutation.

1.	2.	3. 1)	3. 2)
זְרוֹעַ אֶזְרוֹעַ	הִתְשַׁמֵּר הִשְׁתַּמֵּר	הִתְצַדֵּק הִצְטַדֵּק	וָלַד יָלַד
הִבָּרְאָם	הִתְסַכֵּל	הִתְצַיֵּד	וָשַׁב
הִתְהַלֵּךְ־	הִסְתַּכֵּל	הִצְטַיֵּד	יָשַׁב

28. Peculiarities of Gutturals.

1.		1. 2)	Remark.
יַעֲזָב־	(3.7) וַיִּפַּח	(1.2) רוּחַ	(1.15)רְקִיעַ
יֶעֱלֶה	(2.8) וַיִּטַּע	(1.6) רָקִיעַ	(רוּחִי)
קַחַת	(2.9) וַיִּצְמַח	(1.11)מַזְרִיעַ	(מַזְרִיעִים)
דַּעַת	(4.25)יֵדַע	(1.29)זֹרֵעַ	(זֹרְעִים)

2.		Remark 1.	Remark 2.
(1.1) אֱלֹהִים	(2.5)לַעֲבֹד	(2.9) נֶחְמָד	(2.4) עֲשׂוֹת
(1.7) אֲשֶׁר	(2.6)יַעֲלֶה	(1.29) יִהְיֶה	(2.17)אֲכָלְךָ
(1.26)נַעֲשֶׂה	(2.6)הָאֲדָמָה	(31.32)יִחְיֶה	(1.1) אֱלֹהִים
(2.3) לַעֲשׂוֹת	(2.9)לְמַאֲכָל	(3.5) וְהִיִּתֶם	(1.22)אֱמֹר

3.	Remark 1.	Remark 2.	Remark 3.
(1.1) הָאָרֶץ	(1.2) מְרַחֶפֶת	(1.22)וַיְבָרֶךְ	(1.4) וַיַּרְא
(1.22)הָעוֹף	(2.12)הַהוּא	(1.25)הָאֲדָמָה	(1.9) תֵּרָאֶה
(1.7) הָרָקִיעַ	(1.21)הַחַיָּה	(1.7) הָרָקִיעַ	(3.24)וַיְגָרֶשׁ
(1.4) הַחשֶׁךְ	(פִּעֵל)	(1.22)הָעוֹף	(4.14)גֵּרַשְׁתָּ

27. Addition, Transposition, Commutation.

1. The *addition* of a letter sometimes takes place at the beginning of a word to avoid harshness in pronunciation, as in the case of א (called *prosthetic*), in the formation of nouns.

Remark.—The ה used as a prefix in the formation of the Nĭph'ăl and Hĭthpă'ēl conjugations is of a similar nature.

2. The *transposition* of letters, of frequent occurrence in the province of the lexicon, occurs in the grammar, only in the case of ת, of the Hĭthpă'ēl of verbs when it would stand before a sibilant.

3. The *commutation* of letters, of frequent occurrence in the province of the lexicon, occurs in the grammar, in the case of
   1) ת and ט, in the Hĭthpă'ēl conjugation, and
   2) ו and י, in some verbs Pē Yōdh.

28. Peculiarities of Gutturals.

The gutturals, beginning with the weakest are in the order of their strength, א, ע, ה, ח. They have in common the following peculiarities:

1. *They prefer (particularly before them) the guttural or a-vowels;* hence
   1) They take ַ in preference to ָ or ָ, likewise often instead of ֵ (ē), or ֹ (ō);
   2) The strong gutturals (ה, ח, ע) at the end of a word, when preceded by a heterogeneous long vowel (*i. e.*, by any long vowel except ָ) receive a Păttăḥ called *furtive*, because in pronunciation it steals in before the letter under which it is written.

Remark.—Păttăḥ-furtive is not counted as a vowel, and therefore does not form a syllable (17. 2); it disappears when the guttural ceases to be final.

2. *They prefer compound to simple Sh'va.*

Remark 1.—The gutturals may have simple (always silent) Sh'vâ, when they close a mixed syllable in the middle of a word.

Remark 2.—At the beginning of a word ֲ is usually employed, except in the case of א, which prefers ֳ; but in the middle of a word the Sh'vâ generally corresponds to the preceding vowel.

3. *They cannot be doubled* (receive Dāghēsh-forte).

Remark 1.—The strong gutturals (ע, ה and ח) may, however, receive what is termed a *virtual* doubling, *i. e.*, Dāghēsh-forte *implicitum.*

Remark 2.—The weak gutturals א and ר (see **Remark 3**) entirely reject the doubling and require in compensation the lengthening of the preceding vowel to its corresponding tone-long.

Remark 3.—The letter ר is treated as a guttural, in that (1) it prefers before it ַ, and (2) rejects Dāghēsh-forte.

29. The Peculiarities of Quiescents.

1. 1)	1. 2)	Remarks 1, 2.
(1.1) בָּרָא	(1.1) רֵאשִׁית *for* רְאֵשִׁית	(1.22) לֵאמֹר (1.4) וַיַּרְא
(1.5) יִקְרָא	(2.10) רָאשִׁים *for* רְאָשִׁים	(3.5) כֵּאלֹהִים (15.9)[1] חֵטְא
(2.20) מָצָא	(11.23) מָאתַיִם *for* מְאָתַיִם	(1.3) וַיֹּאמֶר (3.12) אֹכַל
(1.24) תּוֹצֵא	(15.10) לִקְרַאת *for* לְקִרְאַת	(18.30) לַאדֹנָי (11.12)[1] רֵשִׁית

2.	Remark.
(1.2) הָיְתָה (1.24) לְמִינָהּ	(1.5) לָאוֹר *for* לְאוֹר (1.12) לְמִינֵהוּ
(1.5) לָיְלָה (2.15) עָבְדָהּ	(1.5) לַחֹשֶׁךְ *for* לְחֹשֶׁךְ (1.11) לְמִינוֹ
(1.29) יִהְיֶה (2.15) שָׁמְרָהּ	(1.7) יַבְדֵּל *for* יְהַבְדֵּל (1.11) בּוֹ(בָּהוּ)
(1.10) לִמְקֹוֵה (4.12) כֹּחָהּ	(1.9) תֵּרָאֶה *for* תֵּרָאֶה (2.3) אֹתוֹ(אֹתָהוּ)

3. 1)	3. 2)	Remark.
(——) הוֹשַׁב *for* הֵוֹשַׁב	(13.17) קוֹם *for* קוּם	(1.6) תוֹךְ *for* תָּוֶךְ
(39.1) הוֹרַד *for* הֵורַד	(1.2) תֹּהוּ *for* תֹּהִוּ	(11.30) אַיִן *for* אַיִן
(1.6) וִיהִי *for* וַיְהִי	(1.11) פְּרִי *for* פִּרְיִ	(1.12) תּוֹצֵא *for* תַּוְצֵא
(2.7) וַיִּיצֶר *for* וַיִּיצֵר	(1.3) יְהִי *for* יִהְיִ	(4.7) תֵּיטִיב *for* תַּיְטִיב

[1] Deuteronomy.

29. The Peculiarities of Quiescents.

1. א loses its consonantal power and is silent (*i. e.*, *quiesces*),
   1) *always* at the end of a word;
   2) *often* in the middle of a word, viz.:
      (1) When its vowel is given to a preceding vowelless consonant, or
      (2) When it, with a compound Sh^{e}vâ, would be preceded by the corresponding short vowel.

Remark 1.—A final א preceded by a simple Sh^{e}vâ is termed *otiant.*

Remark 2.—A quiescent א is often elided in the middle of a word.

2. ה loses its consonantal power and is silent (*i. e.*, *quiesces*), *only at the end of a word;* but here always, unless it contains a Măppîq (13).

Remark.—Elision of ה occurs (1) in the case of the article after an inseparable preposition (32. 4); (2) in certain verbal forms after a preformative (41. 4); (3) when the vowels preceding and following have been contracted.

3. ו and י lose their consonantal power and are silent (*i. e.*, *quiesce*),
   1) When they would stand with a silent Sh^{e}vâ, after a homogeneous vowel;
   2) When they would stand after a vocal Sh^{e}vâ.

Remark.—ו and י, when preceded by their homogeneous *short* vowels, contract with these into the corresponding long, û, î; when preceded by ֵ they often contract into the corresponding diphthongal, ô, ê; and, in both cases, the ו and י are generally orthographically retained[1].

General Remark.—To aid in distinguishing *when* the vowel-letters quiesce or are silent, the following is suggested:

1) When *medial* they are silent, unless followed by a vowel or Sh^{e}vâ.
2) When *final*, א is *always* silent; likewise ה, unless it contains Măppîq; but ו, only when preceded by ô or û; and י, only when preceded by ê or î.

[The subject of the *Accent* will be treated in an Appendix.]

[1] On ו or י as the third radical of verbs ל״ה, see 61.

PART SECOND:—ETYMOLOGY.

VII. Particles.

30. The Article.

1.	2.	3.	4, and Remark.
(1.1) הַשָּׁמַיִם	(1.4) הַחשֶׁךְ	(1.1) הָאָרֶץ	(8.65)[1] הֶחָג
(1.2) הַמָּיִם	(2.12) הַהוּא	(1.4) הָאוֹר	(13.18)[2] הֶחָזָק
(1.9) הַיַּבָּשָׁה	(2.14) הַהֹלֵךְ	(1.7) הָרָקִיעַ	(7.19) הֶהָרִים
(1.14) הַיּוֹם	(1.21) הַחַיָּה	(1.21) הָרֶמֶשֶׂת	(4.14)[4] הֶהָמוֹן
(1.14) הַלָּיְלָה	(2.9) הַחַיִּים	(1.22) הָעוֹף	(25.24)[4] הֶעָוֹן
(1.16) הַמְּאֹרֹת	(2.11) הַחֲוִילָה	(1.25) הָאֲדָמָה	(13.22)[3] הֶעָנָן
(1.16) הַגְּדֹלִים	(3.24) הַחֶרֶב	(1.29) הָעֵץ	(1.19)[3] הַמְיַלֶּדֶת
(1.16) הַכּוֹכָבִים		(2.14) הָרְבִיעִי	(1.22)[3] הַיְאֹרָה

31. He Interrogative.

1.	2.	3.	Remarks.
(3.11) הֲמִן־הָעֵץ	(29.5) הֲיְדַעְתֶּם	(31.15)[2] הַחְיִיתֶם	(——) הֲאָנֹכִי
(4.9) הֲשֹׁמֵר	(30.15) הֲמַעַט	(2.7)[3] הַאֵלֶךְ	(1.2)[6] הֲהָיְתָה
(41.38) הֲנִמְצָא	(34.31) הֲכִזּוֹנָה	(7.5)[5] הַאַתָּה	(24.5) הֲהָשֵׁב

32. Inseparable Prepositions.

1.	2, 3.	4, 5.	Remarks.
(1.1) בְּרֵאשִׁית	(1.14) בִּרְקִיעַ	(1.5) לָאוֹר	(2.6) מִן־הָאָרֶץ
(1.6) בְּתוֹךְ	(1.15) לִמְאוֹרֹת	(1.5) לַחשֶׁךְ	(1.7) מִתַּחַת
(1.11) לְמִינוֹ	(1.18) לִמְשֹׁל	(1.7) לָרָקִיעַ	(2.8) מִקֶּדֶם
(1.14) לְהַבְדִּיל	(1.26) כִּדְמוּתֵנוּ	(1.18) בַּיּוֹם	(1.7) מֵעַל
(1.14) לְאֹתֹת	(1.22) לֵאמֹר	(1.6) לָמָיִם	(2.23) מֵאִישׁ
(2.7) לְנֶפֶשׁ		(1.29) לָכֶם	(18.30) לַאדֹנָי
(2.10) לְאַרְבָּעָה	(2.3) לַעֲשׂוֹת	(3.22) לָדַעַת	(3.5) כֵּאלֹהִים
(2.15) לְעָבְדָהּ	(2.5) לַעֲבֹד	(4.11) לָקַחַת	(4.3) לַיהוָה

[1] Kings. [2] Numbers. [3] Exodus. [4] 1 Samuel. [5] 2 Samuel. [6] Joel.

VII. Particles.

30. The Article.

1. The primary form of the Article is הַ accompanied by Dāghēsh-forte in the following letter[1] ..... הַ·
2. Before the strong gutturals ה and ח, which may be doubled by *implication* (28. 3. R. 1), it becomes ..... הַ
3. Before the *weak* gutturals א, ר and (generally before) ע, which cannot be doubled (28. 3. R. 2), it becomes ..... הָ
4. Always before ח, and before an *unaccented* ה or ע, it becomes ... הֶ

Remark 1.—The Dāghēsh-forte of the Article may, of course, be omitted from *vowelless* consonants (12. 2. 2)).

Remark 2.—אֶרֶץ *earth*, הַר *mountain*, and עַם *people* lengthen their vowel after the Article.

Remark 3.—The ה of the Article is elided after the prepositions ל, כ, ב (but *not* after מִן), the vowel being given to the preposition.

31. He Interrogative.

1. Hē, used as an interrogative particle, is usually pointed ..... הֵ
2. Before a vowelless consonant, it becomes (23. 1) ..... הַ
3. Before a guttural, it becomes ..... הַ
4. Before a guttural with ָ, it becomes ..... הֶ

Remark.—The new syllable thus formed is *intermediate*, and a following Sh^{e}vâ is *always* vocal, a Dāghēsh-forte separative (12. 3. 4)) being sometimes employed.

32. Inseparable Prepositions[1].

1. The Inseparable prepositions (בְּ *in*, כְּ *like*, לְ *to*) are usually prefixed with vocal Sh^{e}vâ ..... ְ
2. Before consonants with simple Sh^{e}vâ, they receive (23. 1) ..... ְ
3. Before gutturals with compound Sh^{e}vâ, they receive (23. 1) the corresponding short vowel ..... ֲ, ֳ, or ָ (ŏ).
4. Before the article, they take its vowel, the ה being rejected.
5. Before a tone-syllable, they often take a *pretonic* ..... ָ

Remark 1.—מִן *from* is written separately only before the article; elsewhere it is *prefixed*, and pointed (1) regularly, מִ·; (2) before vowelless consonants and strong gutturals (ה, ח), מ; (3) before *weak* gutturals (א, ר, ע), מֵ.

Remark 2.—The initial א of אֲדֹנָי Lord, and אֱלֹהִים God, preceded by an inseparable preposition, quiesces in ֲ, and ֱ respectively.

Remark 3.—יְהוָה receives the pointing of אֲדֹנָי, *e. g.*, לַיהוָה, בַּיהוָה.

[1] The original form of the Article was הַל, as seen in the Arabic *al*.

33. Vav Conjunctive.

4.	3.	2.	1.
(1.2) וָבֹהוּ	(וַעֲצָמַי)	(1.10) וּלְמִקְוֵה (1.4) וּבֵין	(1.1) וְאֵת
(1.24) וָרֶמֶשׂ	(וַאֲנִי)	(1.27) וּנְקֵבָה (1.22) וּמִלְאוּ	(1.2) וְהָאָרֶץ
(2.17) וָרָע	(וֶהֱוֹת)	(1.22) וּרְבוּ (1.26) וּבְעוֹף	(2.4) וְשָׁמַיִם

VIII. Pronouns.

34. The Personal Pronoun.

Singular.	Plural.
1. *com.* אָנֹכִי, אֲנִי ....*I*	1. *com.* אֲנוּ, נַחְנוּ, אֲנַחְנוּ ....*we*
2. *m.* אַתָּה ..... *thou*	2. *m.* אַתֶּם ..... *ye*
2. *f.* אַתְּ (אַתִּי, *for* אַתִּי) *thou*	2. *f.* אַתֵּן, אַתֵּנָה ..... *ye*
3. *m.* הוּא .....*he, it*	3. *m.* הֵם, הֵמָּה ..... *they*
3. *f.* הִיא (הִוא) .....*she, it*	3. *f.* הֵן, הֵנָּה ..... *they*

Singular.	Plural.
(3.10) כִּי עֵירֹם אָנֹכִי	(13.8) אֲנָשִׁים אַחִים אֲנָחְנוּ
(4.9) הֲשֹׁמֵר אָחִי אָנֹכִי	(42.11) בְּנֵי־אִישׁ אֶחָד נָחְנוּ
(3.14) אָרוּר אַתָּה	(42.9) מְרַגְּלִים אַתֶּם
(3.19) כִּי עָפָר אַתָּה	(31.6) וְאַתֵּנָה יְדַעְתֶּן
(2.11) הוּא הַסֹּבֵב	(3.7) כִּי עֵירֻמִּים הֵם
(3.20) כִּי הִוא הָיְתָה אֵם	(6.4) הֵמָּה הַגִּבֹּרִים

35. The Pronominal Suffixes.

Singular.	Plural.	Singular with אֵת, sign of def. obj.	Plural with אֵת, sign of def. obj.
1. *com.* ִי, ֵי	נוּ	1. *com.* אֹתִי	אֹתָנוּ
2. *m.* ךָ	כֶם	2. *m.* אֹתְךָ	אֶתְכֶם
2. *f.* ךְ	כֶן	2. *f.* אֹתָךְ	wanting.
3. *m.* הוּ	הֶם, *or* ם	3. *m.* אֹתוֹ	אֹתָם
3. *f.* הָ	הֶן, *or* ן	3. *f.* אֹתָהּ	אֹתָן

33. Vav Conjunctive.

1. Vav Conjunctive is regularly prefixed with vocal Sh^{e}vâ ..... וְ
2. Before labials and vowelless consonants it quiesces in ..... וּ
3. Before gutturals with compound Sh^{e}vâ, it receives the corresponding short vowel ..... וַ, וֲ, or וֳ (ŏ).
4. Before a tone-syllable, it often takes a *pretonic* ..... וָ.

VIII. Pronouns.

34. The Personal Pronoun.

See Paradigm A.

The forms of the Personal Pronoun are used only as Nominatives. They cannot stand after verbs or prepositions.

1. In the *first person singular* אָנֹכִי, in pause אָנֹכִי, occurs less seldom than אֲנִי, in pause אֲנִי.
   In the first person *plural*, אֲנַחְנוּ is most frequent, אָנוּ occurring but once, and נַחְנוּ six times.

Remark.—All forms of the first person are of *common* gender.

2. In the *second person singular*, the *masc.* אַתָּה is for an original אַנְתָּה; the *fem.* אַתְּ (ătt) is for an original אַנְתִּי, contracted to אַתִּי which form occurs in the K^{e}thîbh seven times.
   In the *second person plural*, the *masc.* אַתֶּם is for אַתּוּם (cf. the form of the term. תֶּם before suffixes); the *fem.* אַתֶּן for אַתּוֹן occurs but once, and אַתֶּנָּה but four times.
3. In the *third person singular*, the *masc.* הוּא stands in the Pentateuch for the *fem.* הִיא, except in eleven instances, but in such cases it was pointed by the Massorites הִוא.
   In the *third person plural*, הֵם and הֵן are related to הוּא and הִיא, as אַתֶּם to אַתָּה.

Remark.—The ה־, probably originally demonstrative, has lost its force.

35. The Pronominal Suffixes.

See Paradigm A.

When a pronoun is to be governed by a noun, verb or preposition, not the full, but a shortened form must be employed. These are termed *suffixes*, and indicate the various case-relations.

Remark 1.—When a pronominal suffix belongs to a verb, the suffix may either be attached to the verb, or stand after it, in connection with אֵת, the sign of the definite object.

Remark 2.—In the second person, *sing.* and *plur.*, the palatal (*k*-) sound is substituted for the lingual (*t*-) sound.

Remark 3.—The suffixes כֶם, כֶן, הֶם and הֶן always take the accent and are termed *grave*; the rest are *light*.

Remark 4.—י (1st pers.) is used with nouns; נִי with verbs. הֶם and הֶן are used with verbs and plural nouns, ם and ן with singular nouns.

36. The Demonstrative Pronouns.

Singular.	Plural.	Singular.	Plural.
M. זֶה *this*	אֵלֶּה (אֵל) *these*	*M.* הוּא *that*	הֵם *or* הַמָּה *those*
F. זֹאת *this*		*F.* הִיא *that*	הֵן *or* הַנָּה *those*

(5.1) זֶה סֵפֶר	(3.13) מַה־זֹּאת עָשִׂית
(6.15) וְזֶה אֲשֶׁר תַּעֲשֶׂה	(2.4) אֵלֶּה תּוֹלְדֹת
(7.11) בַּיּוֹם הַזֶּה	(2.12) וְזָהָב הָאָרֶץ הַהִוא
(2.23) זֹאת הַפַּעַם	(6.4) בַּיָּמִים הָהֵם

37. The Relative Pronoun.

אֲשֶׁר *who, which;* in the later books[1] written ·שְׁ, sometimes ·שֶׁ.

(1.7) אֲשֶׁר מִתַּחַת לָרָקִיעַ	(2.2)אֲשֶׁר עָשָׂה	(2.11)אֲשֶׁר־שָׁם הַזָּהָב
(1.11)אֲשֶׁר זַרְעוֹ־בוֹ	(2.3)אֲשֶׁר בָּרָא	(1.29)אֲשֶׁר־בּוֹ פְּרִי־עֵץ
(1.21)אֲשֶׁר שָׁרְצוּ	(2.8)אֲשֶׁר יָצָר	(1.30)אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה

38. The Interrogative Pronouns.

מָה *what?*	מִי *who?*

2. 1)	2. 2)	2. 3)	2. 4)
(2.19)מַה־יִּקְרָא	(31.36)מַה חַטָּאתִי	(מָה אֵלֶּה)	(4.10)מֶה־עָשִׂיתָ
(3.13)מַה־זֹּאת	(מַה־הוּא)	(מָה רְאִיתֶם)	(מֶה־הָיָה)
(3.13)[2]מַה־שְּׁמוֹ	(מַה־הֵמָּה)	(מָה עֲשִׂיתֶם)	(מֶה־חָרַל)

[1] Eccl., Sam., Canticles. [2] Ex.

36. The Demonstrative Pronoun.

1. The form זֹאת (zôth) is for זָאת, i. e., זָא with fem. ending תְ.
2. The form אֵל occurs only eight times, and then always in the Pentateuch and with the Article.
3. The forms אֵל and אֵלֶּה are plural in *signification*, not in *form*.
4. Rarer and stronger forms are הַלָּזֶה (m.) *yonder*, הַלָּזוּ (f.), הַלָּז (c.).
5. The Personal pronouns, of the third person, are used as remote demonstratives.
6. זוּ is found in poetry, but generally as a Relative.

37. The Relative Pronoun.

1. The relative does not vary for gender or number.
2. In the later books, the form שֶׁ֫ is often used, ר having been assimilated, and א rejected.
3. When the Relative is immediately preceded by a preposition, the preposition governs not the Relative but its antecedent understood.
4. When the Relative is to be governed by a noun, verb, or preposition, it stands unchanged at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word.

38. The Interrogative Pronouns.

1. The Interrogative מִי refers to *persons*, מָה to *things*. Both are indeclinable, the former unchangeable.
2. The vowel of מָה is influenced by the initial consonant of the following word:

   1) Before strong consonants it is pointed ..... מַה־
   2) Before strong gutturals (ה and ח) it is ..... מַה
   3) Before weak gutturals (א, ר, and ע) it is ..... מָה
   4) Before gutturals with ֫, it is ..... מֶה

Remark 1.—The Dāghesh-forte of מַה־ is *conjunctive* (**12.** 3. 3)).

Remark 2.—Under certain circumstances, מֶה and מָה are found before other letters than gutturals.

IX. The Verb.

39. Roots, Classes.

1.

בָּרָא *he created* (1.1)	מַבְדִּיל (1.6) *from* בָּדַל	הִמְטִיר (2.5) *from* מָטַר	תִּפָּקַחְנָה (3.7) *from* פָּקַח
שָׁבַת *he rested* (2.3)	נִפְקְחוּ (3.5) *from* פָּקַח	מִתְהַלֵּךְ (3.8) *from* הָלַךְ	שָׁמַעְתָּ (3.17) *from* שָׁמַע
לָקַח *he took* (2.22)			

2. 1)	2. 2)	2. 3)	2. 4)
שָׁבַת (2.3)	עָזַב (2.24)	נָתַן (1.17)	יָצַר (2.7)
דָּבַק (2.24)	הָרַג (4.8)	נָגַד (3.11)	יָצָא (2.10)
מָשַׁל (1.18)	רָחַף (1.2)	נָפַל (4.6)	מוּת (3.4)
בָּדַל (1.4)	בָּרַךְ (1.22)	חָיַי (3.22)	שִׂים (2.8)
קָדַשׁ (2.3)	שָׁלַח (3.22)	סָבַב (2.11)	בָּרָא (1.1)
שָׁמַר (2.15)	זָרַע (1.11)	חָלַל (4.26)	עָשָׂה (1.11)

40. General View of the Perfect Verb: Species.

(1) Qăl.	(2) Nĭph'ăl.	(3) Pi'ēl.	(4) Pŭ'ăl.	(5) Hĭph'îl.	(6) Hŏph'ăl.	(7) Hĭthpă'ēl.	Mood or Tense.
קָטַל	נִקְטַל	קִטֵּל	קֻטַּל	הִקְטִיל	הָקְטַל	הִתְקַטֵּל	Perfect (3 masc. sg.).
קָטוֹל	הִקָּטֵל	קַטֵּל	קָטֹל	הַקְטֵל	הָקְטֵל	הִתְקַטֵּל	Infinitive Absolute.
קְטֹל	הִקָּטֵל	קַטֵּל	קָטֵל	הַקְטִיל	הָקְטַל	הִתְקַטֵּל	Infinitive Construct.
קְטֹל	הִקָּטֵל	קַטֵּל	wanting	הַקְטֵל	wanting	הִתְקַטֵּל	Imperative.
יִקְטֹל	יִקָּטֵל	יְקַטֵּל	יְקֻטַּל	יַקְטִיל	יָקְטַל	יִתְקַטֵּל	Imperfect (3 masc. sg.).
קֹטֵל	מְקַטֵּל			מַקְטִיל		מִתְקַטֵּל	Participle Active.
קָטוּל	נִקְטָל	מְקֻטָּל			מָקְטָל		Participle Passive.

IX. The Verb.

39. Roots, Classes.

1. The *root* of a verb consists of three letters termed radicals (**4.** 3. (2)), and is generally pronounced with the vowels of the 3 pers. sing. of the past tense.

2. The *class* of a verb is indicated by the character of the consonants which compose its root:
   1) *Strong* verbs have only strong (**4.** 2. (3)) consonants. (All other verbs are, in distinction, called *weak*.)
   2) *Guttural* verbs have as one of their radicals a guttural.
   3) *Contracted* verbs have a radical which may be assimilated or contracted.
   4) *Quiescent* verbs have as one of their radicals a vowel-letter.

40. General View of the Strong Verb: Species.

1. From the root, by the addition of letters, the variation of vowels and the reduplication of radicals are formed *seven* so-called species or conjugations:

1) Qăl	(קַל)	**Simple Active,**	קָטַל *he killed.* [*was killed.*
2) Nĭph'ăl	(נִפְעַל)	**Reflexive & Passive,**	נִקְטַל *he killed himself* or
3) Pi'ēl	(פִּעֵל)	**Intensive Active,**	קִטֵּל *he massacred.*
4) Pŭ'ăl	(פֻּעַל)	**Intensive Passive,**	קֻטַּל *he was massacred.*
5) Hĭph'îl	(הִפְעִיל)	**Causative Active,**	הִקְטִיל *he caused to kill.*
6) Hŏph'ăl	(הָפְעַל)	**Causative Passive,**	הָקְטַל *he was caused to kill.*
7) Hĭthpă'ēl	(הִתְפַּעֵל)	**Reflexive,**	הִתְקַטֵּל *he killed himself.*

2. These species or conjugations are characterized as follows:
   1) The Qăl has merely the simple root-form.
   2) The Nĭph'ăl has the characteristic prefix נ, in the Perfect and Participle, but in all other forms (except in some cases of the Infinitive Absolute), a Dāghēsh-forte *in* and a pretonic Qāmĕts *under* the first radical.
   3) The Pi'ēl has *everywhere* Dāghēsh-forte in the second radical; and its characteristic vowels are ֵ (in the Perfect, attenuated to ֶ) under the first, and ֵ under the second radical.
   4) The Pŭ'ăl has *everywhere* Dāghēsh-forte in the second radical, and instead of ֶ and ֵ of the Pi'ēl, ֻ and ֵ.
   5) The Hĭph'îl has the prefix הִ (in the Perfect, הֶ), of which ה is elided after a preformative. The second radical has, as a characteristic vowel, י ִ.
   6) The Hŏph'ăl has the prefix הָ (hŏ), of which ה is elided after a preformative.
   7) The Hĭthpă'ēl has the prefixed syllable הִתְ, together with the Dāghēsh-forte *characteristic* and vowels of the Pi'ēl.

41. General View of the Perfect Verb: Tense and Mood.

Participles.	Imperfects.	Imperatives.	Inf's Construct.	Inf's Absolute.	Perfects.
קֹטֵל קָטוּל	יִקְטֹל	קְטֹל	קְטֹל	קָטוֹל	קָטַל
נִקְטָל	יִקָּטֵל	הִקָּטֵל	הִקָּטֵל	הִקָּטֹל	נִקְטַל
מְקַטֵּל	יְקַטֵּל	קַטֵּל	קַטֵּל	קַטֵּל	קִטֵּל
מְקֻטָּל	יְקֻטַּל	wanting	קֻטַּל	קֻטֹּל	קֻטַּל
מַקְטִיל	יַקְטִיל	הַקְטֵל	הַקְטִיל	הַקְטֵל	הִקְטִיל
מָקְטָל	יָקְטַל	wanting	הָקְטַל	הָקְטֵל	הָקְטַל
מִתְקַטֵּל	יִתְקַטֵּל	הִתְקַטֵּל	הִתְקַטֵּל	הִתְקַטֹּל	הִתְקַטֵּל

Participles.	Imperfects.	Inf's and Imv's.	Perfects.
(1.26) רֹמֵשׂ	(2.2) יִשְׁבֹּת	(2.16) אָכֹל	(2.3) שָׁבַת
(2.10) יֹצֵא	(2.21) יִסְגֹּר	(1.18) מְשֹׁל	(2.8) יָצַר
(2.11) סֹבֵב	(3.16) יִמְשָׁל־	(3.24) שְׁמֹר	(2.22) לָקַח
(2.14) הֹלֵךְ	(2.10) יִפְרֹד	(4.13) נְשׂוֹא	(2.24) דָּבַק
(4.2) עֹבֵד	(2.23) יִקְרָא	(4.26) קְרֹא	(3.5) נִפְקְחוּ
(4.7) רֹבֵץ	(4.18) יִוָּלֵד	(5.1) בְּרֹא	(קָדֵשׁ)
(3.14) אָרוּר	(2.3) יְקַדֵּשׁ	(2.4) הִבָּרְאָ	(3.23) לֻקַּח
(1.6) מַבְדִּיל	(1.4) יַבְדֵּל	(קַדֵּשׁ)	(4.26) יֻלַּד
(1.11) מַזְרִיעַ	(3.21) יַלְבִּשׁ	(1.18) הַבְדִּיל	(2.5) הִמְטִיר
(6.14) מַשְׁחִית	(3.24) יַשְׁכֵּן	(3.6) הַשְׂכִּיל	(3.13) הִשִּׁיא
(3.8) מִתְהַלֵּךְ	(3.8) יִתְחַבֵּא	(הָמְשֵׁל)	(3.11) הִגִּיד
(3.24) מִתְהַפֶּכֶת	(6.6) יִתְעַצֵּב	(הִתְקַדֵּשׁ)	(6.9) הִתְהַלֵּךְ־

41. General View of the Verb: Tenses and Moods.

1. The Hebrew verb has the following tenses and moods:
   1) *A Perfect*, designating that which is finished, complete;
   2) *An Imperfect*, designating that which is unfinished, incomplete;
   3) *Two Infinitives*, Absolute and Construct;
   4) *An Imperative*, of which only the *second* person occurs;
   5) *Participles—two*, active and passive, in the Qăl; *one* in each of the remaining species.

Remark 1.—These moods and tenses are found in all the species, except that the pure passives, Pŭ'ăl and Hŏph'ăl, have no Imperative.

Remark 2.—The Perfect and Imperfect are to be regarded as tenses of an Indicative mood.

2. The Tenses and Moods are characterized as follows:
   1) *The Perfect* (3 m. sg.) of the Qăl is the *root* of the verb; the other Perfects (3 m. sg.) are the stems of their respective species.
   2) *The Infinitive Absolute* differs from the Perfect, in that
      (1) The second radical has (_̤) in the Hĭph'îl and Hŏph'ăl, but (_̇) the other species, while
      (2) The original vowel (_̲) is *restored* in the penult of the Pi"ēl and Hĭph'îl.

Remark.—The regular form of the Nĭph'ăl Infinitive Absolute is, *e. g.*, נִקְטֹל; the more common form however is הִקָּטֵל, of which the ה is prosthetic (i. e. prefixed to assist in the pronunciation, see **27.** 1); the _̲ is pretonic, and the Dāghēsh-forte in ק is the result of the assimilation of the characteristic נ.

   3) *The Infinitive Construct* is a shortened form of the Infinitive Absolute:
      (1) In the Qăl, the pretonic _̲ is dropped;
      (2) In the Nĭph'ăl, the vowel of the ultima, instead of (_̇), is (_̤);
      (3) In the remaining species, the vowel of the ultima is the same as that of the corresponding Perfect.
   4) *The Imperative* is the *same* as the Infinitive Construct, except in the Hĭph'îl (2 m. sg.), where it is the same as the Infinitive Absolute.
   5) *The Imperfect* is the *same* as the Infinitive Construct, with the addition of the necessary indications of gender, number, and person.

Remark.—The initial ה of the Infinitive Construct is of course elided after a prefix.

   6) *The Participles* are nominal forms:
      (1) The Qăl having the forms קֹטֵל, קָטוּל;
      (2) The Nĭph'ăl being a lengthened form of the Perfect; while
      (3) The remaining species have the *stem-form* with the prefix מ, the ultimate vowel of the stem, if short, being lengthened, and the initial ה being rejected.

42. The Perfect (Qal).

Tabular View.

Analysis.	Instances.	Form.	Gen. Num. Per.
The simple root-form.	שָׁבַת (2.3)	קָטַל	*Sg.* 3 *m.*
ה ָ (orig. ת ָ[1]), regular fem. ending.	נָתְנָה (3.12)	קָטְלָה	3 *f.*
תָּ[2], fragment of אַתָּה *thou* (m.).	אָכַלְתָּ (3.18)	קָטַלְתָּ	2 *m.*
תְּ[3], fragment of אַתְּ (ăтt), *thou* (f.).	צָחַקְתְּ (18.15)	קָטַלְתְּ	2 *f.*
תִּי (for כִּי), fragment of אָנֹכִי, *I*.	שָׁמַעְתִּי (3.9)	קָטַלְתִּי	1 *c.*
וּ (orig. ום), regular plur. ending.	שָׁרְצוּ (1.21)	קָטְלוּ	*Pl.* 3 *c.*
תֶּם, fragment of אַתֶּם *ye* (m.).	הְיִיתֶם (3.5)	קְטַלְתֶּם	2 *m.*
תֶּן, fragment of אַתֶּן *ye* (f.).	(הְיִיתֶן)	קְטַלְתֶּן	2 *f.*
נוּ, fragment of אֲנַחְנוּ *we*.		קָטַלְנוּ	1 *c.*

Remark 3.		Remarks 1 and 2.			
He was, or *has become* (*is*) *great*	גָּדַל (26.13)	קָטֹל	קָטֵל	קָטַל	*Sg.* 3 *m.*
He was, or *has become* (*is*) *heavy*	כָּבֵד (12.10)	קָטְלָה	קָטֵלָה	קָטְלָה	3 *f.*
He was, or *has become* (*is*) *old*	זָקֵן (18.12)	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	2 *m.*
He was, or *has become* (*is*) *able*	יָכֹל (32.26)	קְטַלְתֶּם	קְטַלְתֶּם	קְטַלְתֶּם	*Pl.* 2 *m.*
I was, or *have become* (*am*) *little*	קָטֹנְתִּי (32.11)	קָטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	1 *c.*

43. The Infinitives (Qal).

6.	5.	4.	3.	1 and 2.	
אָכֹל (2.17)	עָבְדָה (2.15)	לִמְשֹׁל (1.18)	אָכֹל (2.10)	קָטוֹל	**Inf. Absolute**
אֲכָלְכֶם (3.5)	שָׁמְרָה (2.15)	לִשְׁמֹר (3.24)	מָשֹׁל (37.8)	קְטֹל	**Inf. Construct**

[1] The original ת ָ is still used before suffixes and in verbs ל״ה (61).

[2] Seldom written תָּה, cf. נָתַתָּה (3. 12).

[3] Sometimes ִתְּי, always so before suffixes.

42. The Perfect (Qal).

Notes on the Tabular View.

1. The inflection of the verb exhibits distinctions for *number*, *person* and *gender*. Special forms for the *feminine* occur in the 2 and 3 pers. sg. and 2 pers. plur.
2. The *Perf.* 3 *m. sg.* (קָטַל, *he killed*) is the stem to which are appended the pronominal fragments and signs which mark gender and number. *The Perfect has no prefixes.*
3. Before vowel-additions, the tone-syllable becomes a half-vowel, i. e., vocal Sh^{e}vâ (**9.** 1).
4. The grave suffixes תֶּם *Ye* (m.) and תֶּן *Ye* (f.) always receive the tone, and,in consequence of this change, the tone-long vowel of the first syllable becomes Sh^{e}vâ (**21.** 3).
5. Before additions with initial consonant the accent or tone is always on the penult, except in the case of the *grave* suffixes just mentioned.

Remark 1.—Most verbs have (_) as the vowel of the second radical in the Qăl Perf. 3 m. sg.; but many verbs have (_) instead of (_); while a few have (_). The first are termed **Middle A,** the second **Middle E,** the third **Middle O.**

Remark 2.—Verbs **Middle E** retain ē only in the 3 m. sg., and sometimes in *pause*, but verbs **Middle O** retain ō throughout the Perfect, shortened to ŏ, however, in the 2 *plur.*

Remark 3.—While verbs **Middle A** are for the most part *transitive*, those **Middle E** and **Middle O** (and also a few of those **Middle A**) are *intransitive.* The latter are generally termed *Statives*[1], and their *Perfects* are usually best rendered by the English *Present.*

43. The Infinitives (Qal).

Notes on the Tabular View.

1. The *Construct* is merely a shortening of the *Absolute.*
2. ֹ or _ of the *Absolute* is (ô) unchangeable (**21.** 1); _ of the *Construct* is (ō) changeable (**21.** 3).
3. The *Absolute* is used chiefly as an adverbial accusative.
4. It is only to the *Construct* that prepositions may be prefixed.
5. It is only to the *Construct* that pronominal suffixes may be appended, and these suffixes may be either the subject or object of the Infinitive.
6. Before *vowel*-additions the characteristic ō is given to the first radical and shortened to ŏ (in an intermediate syllable). Before suffixes of the *second person*, the ō, though retained with the second radical, is shortened to ŏ.

[1] Stative verbs are those "which express (1) a bodily or physical state, as *to be great, deep, old;* (2) an affection of the mind or act of the senses (except *sight*), as *to mourn, rejoice, hate, hear;* (3) actions intransitive, or actions in which the reflex influence of the action upon the subject is very prominent, as *to die, approach, wear, hew wood.*"

44. The Imperative (Qal).

Tabular View.

5.	4.	1—3.		
מְלֹא(1.22)	קְטָל	*kill thou* (m.) (Qᵉṭōl)	קְטֹל	*Sg.* 2 *m.*
כִּבְשִׁי (הָ)(1.28)	קִטְלִי	*kill thou* (f.) (Qiṭᵉlî)	קִטְלִי	2 *f.*
שִׁמְעוֹן(4.23)	קִטְלוּ	*kill ye* (m.) (Qiṭᵉlû)	קִטְלוּ	*Pl.* 2 *m.*
Cf. קְרָאן(2.20)	קִטַּלְנָה	*kill ye* (f.) (Qᵉṭōlnā)	קְטֹלְנָה	2 *f.*

45. The Imperfect (Qal).

Tabular View.

Analysis.	Imperfect with ă.	Imperfect with ō.	Gen. Num. Per.
יִ, euphonic change for וּ of הוּא.	יִקְטַל	יִקְטֹל	*Sg.* 3 *m.*
תִּ, regular sign of the feminine.	תִּקְטַל	תִּקְטֹל	3 *f.*
תָּ, a fragment of אַתָּה.	תִּקְטַל	תִּקְטֹל	2 *m.*
תִּ, fragments of אַתְּי (אַתְּ)	תִּקְטְלִי	תִּקְטְלִי	2 *f.*
אֶ, a fragment of אָנֹכִי.	אֶקְטַל	אֶקְטֹל	1 *c.*
וּ, reg. plur. end. added to 3 m. sg.	יִקְטְלוּ	יִקְטְלוּ	*Pl.* 3 *m.*
נָה, fragment of הֵנָּה, added to 3 f. sg.	תִּקְטַלְנָה	תִּקְטֹלְנָה	3 *f.*
וּ, reg. plur. end. added to 2 m. sg.	תִּקְטְלוּ	תִּקְטְלוּ	2 *m.*
נָה, fragment of אַתֶּנָּה, added to 2 f. sg.	תִּקְטַלְנָה	תִּקְטֹלְנָה	2 *f.*
נ, fragment of אֲנַחְנוּ.	נִקְטַל	נִקְטֹל	1 *c.*

46. The Participles (Qal).

Tabular View.

1—4.		Participle Passive.	Participle Active.	Gen. and Num.
רֹמֶשֶׁת(1.21)	רֹמֵשׂ(1.26)	קָטוּל	קוֹטֵל	*Sg. m.*
מֹצְאִי(4.14)	יֹצֵא(2.10)	קְטוּלָה	קוֹטְלָה	*f.*
צֹעֲקִים(4.10)	סֹבֵב(2.11)		קוֹטֶלֶת	
אָרוּר(3.17)	הֹלֵךְ(2.14)	קְטוּלִים	קוֹטְלִים	*Pl. m.*
אֲרוּרָה(3.17)	עֹבֵד (4.2)	קְטוּלוֹת	קוֹטְלוֹת	*f.*

[1] Exodus.

44. The Imperative (Qal)

Notes on the Tabular View.

1. The Imperative is used only of the *second person.*
2. The Imperative like the Perfect has no prefixes, but has the same *terminations* (י ֶ, וּ and נָה) as the Imperfect (45).
3. The (ֶ) in the 2 *f. sg.* and 2 *m. pl.* arises from a Sh^{e}vâ, and the syllable is half open or intermediate, the Sh^{e}vâ being a half-vowel and vocal (**23.** 1).
4. Verbs **Middle E** (**42.** R. 1) and many (intransitive) verbs **Middle A** take (ַ) instead of (ֹ) in the Imperative.
5. The ה ָ of the termination נָה is sometimes dropped ; at times also נָה is written ָן.

45. The Imperfect (Qal).

Notes on the Tabular View.

1. The Imperfect has *pre*-fixes as well as *suf*-fixes.
2. Verbs **Middle A** (*transitives*) have ō as the characteristic vowel of the Imperfect ; but verbs **Middle E** and **Middle O**, and some verbs **Middle A** (*Statives*) have ă instead.
3. Verbs which have ă in the Imperfect, have it also in the Imperative (**44.** 4).
4. Before vowel-additions the characteristic vowel (ō or ă) is changed to a half-vowel (cf. **42.** 3).
5. וּן, the longer form of the termination וּ, is frequently employed in its place, while נָה is not seldom written ָן.
6. The (ֶ) (ĕ), under the preformative א, may be explained by the fact that א seems, everywhere, to have a preference for that sound.
7. The Imperfect must not be regarded as the equivalent of the English *future.* It represents an action or event as *unfinished*, continued, whether in the past, present or future. It is, of course, most *frequently* employed in reference to future events, but not always so.

46. The Participles (Qal).

Notes on the Tabular View.

1. The Qăl has *two* Participles, but of these the Passive is probably a remnant of a lost passive conjugation.
2. In the Active וֹ, often written defectively (ֹ), is unchangeable (ô); (ֵ) (ē) before vowel-additions is rejected.
3. In the Passive (ָ) is tone-long (ā) and therefore changeable ; וּ (û) is unchangeable.
4. Participles are *nominal* forms and are inflected like *nouns.*

Remark.—Verbs **Middle E** and **O** have instead of קוֹטֵל, a form similar to that of their Perfect, קָטֵל or קָטֹל.

47. The Niph'al Conjugation.

See Paradigm B.

3.[1]	2.		1.
וָאֵחָבֵא *And I hid myself*.....(3.10)	הִקָּטְלִי	נִקְטְלָה	נִקְטַל Perf.
וַיִּנָּחֶם *And he grieved himself*..... (6.6)	הִקָּטְלוּ	נִקְטְלוּ	הִקָּטֹל Inf. Abs.
יִקָּרֵא *It shall be called* .....(2.23)	יִקָּטֵל	נִקְטַלְתָּ	הִקָּטֵל Inf. Const.
אֶסָּתֵר *I shall be hidden*.....(4.14)	יִקָּטֵל	נִקְטַלְנוּ	הִקָּטֵל Imv.
בְּהִבָּרְאָם *In their being created* ..... (2.4)	אֶקָּטֵל	נִקְטַלְתֶּם	יִקָּטֵל Impf.
וְנִפְקְחוּ *And they shall be opened* .... (3.5)	אִקָּטֵל	נִקְטַלְתֶּן	נִקְטָל Part.

48. The Pi'el and Pu'al Conjugations.

See Paradigm B.

2.			1.		
יְקַדֵּשׁ (2.3)	קֻטְּלָה	קִטְּלָה	קֻטַּל	קִטֵּל	Perf.
יְשַׁלְּח(ֵהוּ) (3.23)	קֻטַּלְתָּ	קִטַּלְתָּ	קֻטֹּל	קַטֹּל	Inf. Abs.
לֻקַּח (3.23)	קֻטַּלְתִּי	קִטַּלְתִּי	קֻטַּל	קַטֵּל	Inf. Const.
לֻקָּחְתָּ (3.19)	יְקֻטַּל	קִטַּלְתֶּם	—	קַטֵּל	Imv.
יֻלַּד (4.26)	תְּקֻטְּלִי	קַטְּלִי	יְקֻטַּל	יְקַטֵּל	Impf.
יֻלְּדוּ (6.1)	נְקֻטַּל	תְּקַטְּלִי	מְקֻטָּל	מְקַטֵּל	Part.

3. 4)	3. 3)	3. 2)	3. 1)[2]
לֻקַּח *he was taken* (3.23)	עָפָר *dust* עִפֵּר *throw dust*	לָמַר *learn* לִמֵּד *teach*	צָחַק *laugh* צִחֵק *jest*
וַיְכֻלּוּ *and they were completed*(2.1)	כֹּהֵן *priest* כִּהֵן *act as priest*	אָבַד *perish* אִבֵּד *destroy*	שָׁאַל *ask* שִׁאֵל *beg*
יֻלְּדוּ *they were born* (6.1)	שֹׁרֶשׁ *root* שֵׁרֵשׁ *uproot*	קָדַשׁ *be holy* קִדֵּשׁ *sanctify*	רָדַף *follow* רִדֵּף *pursue*

[1] Cf. also יִפָּרֵד (2.10), תִּפָּקַחְנָה (3.7), יִוָּלֵד (4.18), תִּשָּׁחֵת (6.11), תִּמָּלֵא (6.11).

[2] It is not thought necessary to cite the verses in which these words occur.

47. The Niphal Conjugation.

1. *Synopsis:*
   1) נ, assimilated and represented by Dāghēsh-forte in the Inf's., Impf., and Imv., characterizes this conjugation throughout.
   2) The (_) of the first radical is tone-long (ā).
   3) On the forms נִקְטֹל and הִקָּטֵל (Inf. abs.), see **41.** 2 R.
   4) ה of the Inf. const. is sometimes elided after a preposition.
2. *Inflection:* The inflection of the Nĭph'ăl is entirely analogous to that of the Qăl.

Remark 1.—The second radical often has (_) in the Impf. instead (_), *in pause.*

Remark 2.—The preformative of the 1 sg. (אִ) often has (_) instead of (_).

3. *Signification:* The meanings of the Nĭph'ăl are briefly as follows:
   1) It is primarily *reflexive*, cf. the Hĭthpă'ēl.
   2) It is chiefly used in a *passive* sense.

Remark.—The Nĭph'ăl is sometimes reciprocal (cf. נִלְחַם), and sometimes equivalent to the Greek *Indirect Middle* (cf. שָׁאַל).

48. The Pi'el and Pu'al Conjugations.

1. *Synopsis:*
   1) Dāghēsh-forte in the second radical characterizes these conjugations throughout.
   2) Păttaḥ (in the Perf., (_)) is the characteristic vowel of the Pĭ'ēl; (_), of the Pŭ'ăl.
   3) The Inf. const. (Pĭ'ēl) is often substituted for the Inf. abs.
   4) The Pŭ'ăl lacks an Imv.
   5) The מְ of the Participle is a fragment of מִי *who?*
2. *Inflection:* The inflection of the Pĭ'ēl and Pŭ'ăl is entirely analogous to that of the Qăl and Nĭph'ăl.

Remark 1.—The (_) of the Perf. (Pĭ'ēl) is attenuated from an original (_), as in the Hĭph'îl.

Remark 2.—Before terminations beginning with a consonant the (_) of the Pĭ'ēl always becomes (_).

Remark 3.—On the omission of Dāghēsh-forte, though *characteristic*, see **12.** 2.

3. *Signification:* The meanings of the Pĭ'ēl and Pŭ'ăl are briefly as follows:
   1) The Pĭ'ēl expresses *intensity* and *repetition.*
   2) The Pĭ'ēl expresses a *causative* idea.
   3) The Pĭ'ēl is used in the formation of *denominatives*, which frequently contain a *privative idea.*
   4) The Pŭ'ăl is the *passive* of the Pĭ'ēl, and sometimes of the Qăl.

49. The Hiph'il and Hoph'al Conjugations.

See Paradigm B.

2.			1.		
הִקְטִילָה	הִקְטַלְתָּ	יַקְטִיל	הִקְטִיל	הָקְטַל	Perf.
הַקְטִיל	הִקְטַלְתִּי	יַקְטֵל	הַקְטֵל	הָקְטַל	Inf. Abs.
הַקְטִילִי	הִקְטַלְתֶּם	יָקְטַל	הַקְטִיל	הָקְטַל	Inf. Const.
הַקְטִילוּ	הִקְטַלְנוּ	יָקְטַל	הַקְטֵל	—	Imv.
תַּקְטִילִי	תַּקְטַלְנָה	הַקְטֵל	יַקְטִיל	יָקְטַל	Impf.
יַקְטִילוּ	תַּקְטַלְנָה	הַקְטִילִי	מַקְטִיל	מָקְטָל	Part.

3.

תַּצְמִיחַ *she will cause to sprout*	(3.18)	הִמְטִיר *he caused to rain*	(2.5)
יַלְבִּישׁ *he will cause to put on*	(3.21)	הוֹדִיעַ *he made known*	(3.11)
וַיַּבְדֵּל *and he caused to divide*	(1.4)	לְהַבְדִּיל *to cause to divide*	(1.18)
וַיַּשְׁכֵּן *and he caused to dwell*	(3.24)	לְהַשְׂכִּיל *to make wise*	(3.6)
תַּדְשֵׁא *let her cause to spring forth*	(1.11)	מַזְרִיעַ *causing to seed*	(1.11)

50. The Hithpa'el Conjugation.

See Paradigm B.

2.			1. 3)		1. 1) and 2)	
הִתְקַטָּלָה	(6.9)	הִתְהַלָּךְ	הִשְׁתַּמֵּר	(שָׁמַר)	הִתְקַטֵּל	Perf.
הִתְקַטְּלוּ	(3.8)	יִתְחַבֵּא	הִסְתַּבֵּל	(סָכַל)	(הִתְקַטֵּל)	Inf. Abs.
הִתְקַטַּלְתֶּם	(6.6)	יִתְעַצֵּב	הִצְטַדֵּק	(צָדַק)	הִתְקַטֵּל	Inf. Cst.
הִתְקַטַּלְנוּ	(3.8)	מִתְהַלֵּךְ	הִדָּכֵא	(דָּכָא)	הִתְקַטֵּל	Imv.
יִתְקַטְּלוּ	(3.24)	מִתְהַפֵּכֶת	הִטַּהֵר	(טָהֵר)	יִתְקַטֵּל	Impf.
תִּתְקַטַּלְנָה	(2.25)	(Cf. יִתְבַּשְּׁשׁוּ)	הִתַּמֵּם	(תָּמַם)	מִתְקַטֵּל	Part.

3. 2) and 3)			3. 1)		
רָאָה *see*	הִתְרָאָה	*look upon one another.*	מָלַט *deliver*	הִתְמַלֵּט	*escape.*
פָּתַח *open*	הִתְפַּתֵּחַ	*open for one's self.*	חָכַם *be wise*	הִתְחַכֵּם	*show one's self wise.*
שָׁכַח *forget*	הִשְׁתַּכַּח	*be forgotten.*	קָדַשׁ *sanctify*	הִתְקַדֵּשׁ	*sanctify one's self.*

49. The Hiph'il and Hoph'al Conjugations.

1. *Synopsis:*

   1) הַ, in the Perf. attenuated to הָ, is the characteristic of the Hĭph'îl.
   2) הָ (hŏ) is the characteristic of the Hŏph'ăl.
   3) ה of both prefixes is elided after preformatives.
   4) The ִ _ of the Hĭph'îl Perf., Inf. Const., Impf. and Part. is derived from (_̇), which is found in the Inf. Abs., Imv. and Jussive Impf.
   5) The Imv. of the Hĭph'îl is like the Inf. Abs., not, as in other conjugations, like the Inf. Const.
   6) The Hŏph'ăl lacks an Imv.

2. *Inflection:* The inflection of the Hŏph'ăl is entirely analogous to that of the other conjugations, but that of the Hĭph'îl is somewhat different.

   1) Before *vowel*-additions (הָ _, וּ and ִ _), the vowel (î) of the second radical is *retained and accented.*
   2) Before *consonant*-additions, (תָּ, תֶּם, נָה etc.) this vowel is *changed* in the Perf. to (_̆), in the Impf. and Imv. to (_̇).
   3) In the so-called Jussive Impf. ( ) and with Vav Consecutive ( ) the vowel of the Hĭph'îl Impf. is (_̇), not ִ _.

3. *Signification:*

   1) The Hĭph'îl is *causative* of the Qăl.
   2) The Hŏph'ăl is *passive* of the Hĭph'îl, or of the Qăl.

50. The Hithpa'el Conjugation.

1. *Synopsis:*

   1) The prefixed syllable הִתְ, and Dāghēsh-forte in the second radical characterize this conjugation.
   2) The connection of the Hĭthpă'ēl and the Pi'ēl is to be marked.
   3) No case of a Hĭthpă'ēl Inf. Abs. occurs.
   4) The ת of the prefix הִתְ is always *transposed*, when it would stand before ס, שׁ or שׂ; it is *changed* to ט and *transposed* before צ; it is *assimilated* before ד, ט, or ת. (See 27. 2 and 3.)

2. *Inflection:* The inflection of the Hĭthpă'ēl is entirely analogous to that of the Pi'ēl.

3. *Signification:*

   1) The Hĭthpa'ēl is primarily *reflexive.*
   2) It sometimes has a *reciprocal* force, and often also that of the *Greek Indirect Middle.*
   3) It is rarely *passive.*

X. Weak Verbs.

51. Classes of Weak Verbs.

2. 1)	2. 1)	1. 3)	1. 2)	1. 1)
סָבַב (2.11)	נָתַן (1.17)	שָׁלַח (3.22)	בָּרַךְ (1.28)	עָזַב (2.24)
חָיַי (3.22)	נָטַע (2.8)	פָּקַח (3.5)	רָחַח (1.2)	הָפַךְ (3.24)
אָרַר (3.14)	נָפַל (4.6)	שָׁמַע (3.8)	צָעַק (4.10)	הָרַג (4.8)

3. 5)	3. 4)	(3. 3)	3. 2)	3. 2)
עָלָה (2.6)	בָּרָא (1.1)	שׁוּף (3.15)	יָשַׁב (4.16)	אָמַר (1.3)
רָאָה (1.4)	קָרָא (1.5)	מוּת (3.3)	יָלַד (4.1)	אָכַל (2.16)
קָנָה (4.1)	מָצָא (2.20)	שִׂים (2.8)	יָשַׁן (2.21)	(אָבַד)

52. Verbs Pe Guttural.

General View.

Hŏph'ăl.	Hĭph'îl.	Nĭph'ăl.	Qăl		
			with ă in Impf.	with ō in Impf.	
† הָעְטַל	†* הֶעֱטִיל	†* נֶעֱטַל	עָטַל	עָטַל	Perf.
† הָעְטֵל	† הַעֲטֵל	‡ הֵעָטֵל	עָטוֹל	עָטוֹל	Inf. abs.
† הָעְטַל	† הַעֲטִיל	‡ הֵעָטֵל	† עָטֹל	† עֲטֹל	Inf. const.
——	† הַעֲטֵל	‡ הֵעָטֵל	† עָטַל	† עְטֹל	Imv.
† יָעְטַל	† יַעְטִיל	‡ יֵעָטֵל	†* יֶעֱטַל	* יְעְטֹל	Impf.
	† מַעֲטִיל		עֹטֵל	עְטֹל	Part. act.
† מָעְטָל		†* נֶעֱטָל	עָטוּל	עָטוּל	Part. pass.

3.	2.		1.
תֵּרֶאנָה (1.10)	נַעֲשֶׂה (1.26)	עֲשׂוֹת (2.4)	(יַעְטֵל)
אֶחֱבָא (3.10)	לַעֲשׂוֹת (2.3)	עֲבֹד (2.5)	(נֶעֱטַל)
יֹאכֵל (6.21)	אֶעֱשֶׂה (2.18)	אֲכָלְךָ (2.17)	(הָעְטִיל)
יְהִיה (1.29)	לֵאמֹר (1.22)	אֲכָלְכֶם (3.5)	נֶחְמָד (2.9)
הָיוֹת (2.18)	(הָעְטַל)	אֲרוּרָה (3.17)	יַעֲלֶה (2.6)
וְהָיִתָם (3.5)	נֶחְמָד (2.9)	הֲרָגוֹ (4.25)	תַּעֲבֹד (4.12)
יִחְיֶה (31.32)	יְהִיה (1.29)	עֲשֹׂה (6.14)	יַעֲזָב־ (2.24)
וְחָיֵה (20.7)	יַעַשׂ (1.7)	אֱמֹר (1.22)	יַעֲשׂוּ (3.7)
	יַהַרְגֵהוּ (4.8)		

X. Weak Verbs.

51. Classes of Weak Verbs.

There are three classes of the so-called *weak* verbs :

1. **Guttural Verbs ;** these are called
   1) **Pe Guttural,** if the *first* radical is a guttural ,
   2) **ʿAyin Guttural,** if the *second* radical is a guttural ;
   3) **Lamedh Guttural,** if the *third* radical is a guttural.
2. **Contracted Verbs ;** these are called
   1) **Pe Nun** (פ״נ), if the *first* radical is נ ;
   2) **ʿAyin Doubled** (ע״ע), if the *second* and *third* radicals are alike.
3. **Quiescent Verbs ;** these are called
   1) **Pe Yodh** (פ״י), if the *first* radical is י ;
   2) **ʿAyin Vav,** or **ʿAyin Yodh** (ע״ו or ע״י), if the *second* radical is ו or י ;
   3) **Lamedh ʾAleph** (ל״א), if the *third* radical is א ;
   4) **Lamedh He** (ל״ה), if the *third* radical is ה.

Remark 1.—These names are derived from the verb פָּעַל, which was formerly used as the paradigm-word.

Remark 2.—A single verb may, of course, have the peculiarities of two or even three classes.

52. Verbs Pe (פ) Guttural.

This class of verbs deviates from the regular or strong verb in the following particulars :

1. **The guttural prefers the guttural or a-vowels* (**28.** 1); hence (_) is depressed to (_), the latter being nearer the *a*-sound.

   Remark.—In the Qăl Impf. with ō, the original ă appears with the preformative.

2. †*The guttural prefers compound to simple Shᵉva* (**28.** 2):
   1) Under an *initial* guttural this ḥāṭēph is (_), but often (_) under initial א ;
   2) Under a *medial* guttural the ḥāṭēph corresponds to the preceding vowel.

   Remark 1.—All gutturals take compound Shᵉvâ at the beginning of a word, but the strong gutturals, when *medial*, often retain simple Shᵉvâ.

   Remark 2.—When the afformatives ה _, י_, and ו are added, and the preceding vowel is in consequence rejected (**22.** 3. 2), a preceding compound Shᵉvâ is always changed to its corresponding short vowel (**23.** 3), and the syllable thus formed is *half-open.*

3. ††*The guttural cannot be doubled* (**23.** 3), and the preceding vowel is in consequence lengthened.

Remark.—In הָיָה *be* and חָיָה *live*, the first radical is not treated as a guttural *except* that, when initial and vowelless, it has (_).

53. Verbs Ayin Guttural.

General View.

	Qăl.	Nĭph'ăl.	Pĭ'ēl (1).	Pŭ'ăl (1).	Hĭthpă'ēl.	Pĭ'ēl (2).	Pŭ'ăl (2).
Perf.	קָאַל	נִקְאַל	‡ קִאֵל	‡ קֻאַל	‡הִתְקָאֵל	‡ קִחֵל	‡ קֻחַל
Inf. abs.	קָאוֹל	הִקָּאֵל	‡ קָאֵל			‡ קַהֵל	
Inf. const.	קְאֹל	הִקָּאֵל	‡ קָאֵל		‡הִתְקָאֵל	‡ קַחֵל	
Imv.	קְאַל	הִקָּאֵל	‡ קָאֵל		‡הִתְקָאֵל	‡ קַחֵל	
Impf.	יִקְאַל*	יִקָּאֵל	‡ יְקָאֵל	‡ יְקֻאַל	‡יִתְקָאֵל	‡ יְקַהֵל	‡ יְקֻחַל
Part. act.	קֹאֵל		‡ מְקָאֵל		‡מִתְקָאֵל	‡ מְקַהֵל	
Part. pass.	קָאוּל	נִקְאָל		‡ מְקֻאָל			‡ מְקֻחָל

1. 1) and 2)	1. 3)	2.	3. 1)	3. 2)
(קְאַל)	(קָאֵלִי)	(קָאֵלָה)	(1.22)וַיְבָרֶךְ	(1.2) מְרַחֶפֶת
(יִקְאַל)	(קָאֲלוּ)	(קָאֵלוּ)	(3.24)וַיְנָרֵשׁ	(6.7) נִחַמְתִּי
(28.6)בָּרֵךְ	(18.6)מַהֲרִי	(נִקְאֲלָה)	(4.14)גֹּרָשְׁתָּ	(6.17) שַׁחֵת
(51.3)נִחַם	(40.1)נַחֲמוּ	(4.10) צֹעֲקִים	(28.6)בָּרֵךְ	(18.16)יְמַהֵר

54. Verbs Lamedh Guttural.

General View.

	Qăl.	Nĭph'ăl.	Pĭ'ēl.	Hĭph'îl.	Hĭthpă'ēl.
Perf.	קָטַח	נִקְטַח	* קִטַּח	* הִקְטִיחַ	* הִתְקַטַּח
Inf. abs.	* קָטוֹחַ	* נִקְטֹחַ	* קַטֵּחַ	* הַקְטֵחַ	
Inf. const.	* קְטֹחַ	* הִקָּטַח	* קַטַּח	* הַקְטִיחַ	* הִתְקַטַּח
Imv.	* קְטַח	* הִקָּטַח	* קַטַּח	* הַקְטַח	* הִתְקַטַּח
Impf.	* יִקְטַח	* יִקָּטַח	* יְקַטַּח	* יַקְטִיחַ	* יִתְקַטַּח
Part. act.	* קֹטֵחַ		* מְקַטֵּחַ	* מַקְטִיחַ	* מִתְקַטֵּחַ
Part. pass.	* קָטוּחַ	* נִקְטָח			

1. 1)	1. 2)	1. 3)	2.	Remark.
(קְטַח)	(קַטַּח)	(1.11)מַזְרִיעַ	(3.7) תִּפְקַחְנָה	(קָטַחְתִּ)
(2.5) יִצְמַח	(הִתְקַטַּח)	(1.29)זֹרֵעַ	(3.10)שָׁמַעְתִּי	(נִקְטַחְתִּ)
(2.7) יִפַּח	(יִקְטַח)	(3.5) יִדַּע	(4.9) יָדַעְתִּי	(קִטַּחְתִּ)
(2.8) יִטַּע	(2.9) יַצְמַח	(3.18)תַּצְמִיחַ	(3.19)לָקַחְתָּ	(קִטַּחְתִּ)
(2.15)יִקַּח	(4.25)יֵדַע	(קָטוּחַ)	(קָטָחַתְּ)	(הִקְטַחְתִּ)

53. Verbs ʿAyin (ע׳) Guttural.

See Paradigm E.

This class of verbs deviates from the regular or strong verb in the following particulars :

1. * *The guttural prefers the guttural or a-vowels* (28. 1); hence
   1) It takes *after* it (ַ) instead of (ֹ) in the Qăl Imv. and Impf.;
   2) It often changes a following (ֵ) to (ַ), in the Pĭʿēl Perf.;
   3) It restores the original (ַ) under the first radical in the Qăl Imv., *fem. sg.* and *masc. plur.*

   Remark. The guttural exerts less influence on a following than on a preceding vowel.

2. † *The guttural prefers compound to simple Sh^eva* (28. 2).

3. †† *The guttural cannot be doubled* (28. 3); hence in the Pĭʿēl, Pŭʿăl and Hĭthpăʿēl,
   1) Dāghēsh-forte is *rejected* and the preceding vowel is lengthened ((ִ) to (ֵ), (ַ) to (ָ), (ֻ) to (ֹ)), as in the case of א and ר ; or
   2) Dāghēsh-forte is *implied*, and the preceding vowel is retained short in an *intermediate* syllable (19. **R.**), as in the case of ה, ח, and ע.

General Remark.—In this class of verbs, the form of the Pĭʿēl Inf. Abs. is the same as that of the Inf. Const.

54. Verbs Lamedh (ל׳) Guttural.

See Paradigm F.

This class of verbs deviates from the regular or strong verb in the following particulars :

1. * *The guttural prefers the guttural or a-vowels* (28. 1); hence
   1) It takes (ַ) instead of (ֹ) in the Qăl Imv. and Impf.;
   2) It changes a preceding (ֵ) to (ַ), except in the Infinitive Abs. and Participles ; and
   3) It receives a Pattaḥ-furtive, when final and preceded by a heterogeneous long vowel (ֵ, י ִ, וּ or וֹ).

2. † *The guttural prefers compound to simple Sh^eva* (28. 2), but in this class, compound Sh^evâ is substituted *only* before suffixes, the simple Sh^evâ (syllable-divider) being retained before personal terminations.

Remark 1.—In the 2 f. sg. Perf. of all species a helping-vowel (ַ) is substituted for Sh^evâ under the guttural.

Remark 2.—The form נִקְטֹל is used instead of הִקָּטֹל in the Nĭphʿăl Inf. Abs.

Remark 3.—The Inf's Abs. and Const. of the Pĭʿēl are the same, except that the ֵ is retained in the former, but rejected in the latter.

55. Verbs Pe Aleph (פ״א).

General View.

	Qăl.	אָבַד	אָבָה	אָכַל	אָמַר	אָפָה
Perf.	אָטַל	אָבַד	אָבָה	אָכַל	אָמַר	אָפָה
Inf. abs.	אָטוֹל	אָבֹד	——	אָכֹל	אָמֹר	——
Inf. const.	אֶטֹל	אֲבֹד	——	אֲכֹל	אֱמֹר	——
Imv.	אֱטֹל	אֲבֹד		אֲכֹל	אֱמֹר	——
Impf.	†*יֶאֱטַל †*יֶאֱטֹל	יֹאבַד יֹאבֵד	יֹאבֶה	יֹאכַל יֹאכֵל	יֹאמַר יֹאמֵר	יֹאפֶה

1 * and 2. †	Remark 1.	Remark 2.
(2.16)תֹּאכֵל (1.3) יֹאמֶר	(2.17) אֲכָלְךָ (10.9) יֵאָמֵר	יֹאחֵז יֶאֱחֹז
(3.2) נֹאכֵל (3.2) תֹּאמֶר	(3.5) אֲכָלְכֶם (6.21) יֵאָכֵל	יֹאסַף יֶאֱסֹף
(3.6) יֹאכַל (3.12)אֹכֵל	(1.22) לֵאמֹר (נֶאֱמַר)	
(3.6) תֹּאכַל (אֹמַר)	לֵאֱמֹר (הָאֲכִיל)	

56. Verbs Pe Nun (פ״ן).

General View.

	Qăl.	Nĭph'ăl.	Hĭph'îl.	Hŏph'ăl.	Qăl of נָתַן.
Perf.	נָטַל	† נִטַּל	† הִטִּיל	† הָטַל	נָתַן
Inf. abs.	נָטוֹל	הִנָּטֹל	† הַטֵּל	† הָטֵל	נָתוֹן
Inf. const.	* טֶלֶת	הִנָּטֵל	† הַטִּיל		* תֵּת
Imv.	* טַל	הִנָּטֵל	† הַטֵּל		* תֵּן
Impf.	† יִטַּל	יִנָּטֵל	† יַטִּיל	† יָטַל	† יִתֵּן
Part. act.	נֹטֵל		† מַטִּיל		נֹתֵן
Part. pass.	נָטוּל	† נָטָל		† מָטָל	נָתוּן

1.*	2.†	Remarks.
(טֶלֶת) (נִטַּל)	(2.7) יִפַּח	(6.7) נִחַמְתִּי (3.12)נָתַתָּה
תֵּת (תֻּנַּת) (נְפַל)	(2.8) יִטַּע	(יִנָּחֵל) (1.29)נָתַתִּי
שְׂאֵת (נִתַּן)	(3.3) תִּנָּעוּ	(יִנָּהֵם) (1.17)יִתֵּן
(טַל) (נִגַּע)	(3.11)הִנִּיד	(הָטַל) (2.15)יִקַּח
תֵּן (נְשׂוֹא)	(3.14)הִשִּׂיא	(4.15) יִקַּם (יִקַּח)

55. Verbs Pe ʿAleph (פ״א).

See Paradigm J.

This class consists of *five* verbs with initial א; אָבַד *perish*, אָבָה *be willing*, אָכַל *eat*, אָמַר *say*, אָפָה *bake*. They deviate from the perfect or strong verb in the following particulars:

1. *The *first* radical א, in the *Qal Imperfect*, quiesces in ֹ (ô).

Remark 1.—This ô is for â יֹאטַל = יָאטַל = יֹאטַל.

Remark 2.—א the preformative of the Impf. 1 pers. sg. is dropped before א the first radical.

2. †The *second* radical has in the Qăl Imperfect ă, but often in pause, ē. When the accent recedes this vowel often becomes ֶ (ĕ).

Remark 1.—*Outside of the Qal Imperfect*, these verbs are treated as verbs *Pe Guttural.*

Remark 2.—A few verbs, however, are treated, at one time as *Pe Aleph*, at another as *Pe Guttural.*

56. Verbs Pe Nun (פ״ן).

See Paradigm G.

This class of verbs deviates from the perfect or strong verb in the following particulars:

1. **Nun, initial and with only a Shᵉva (half-vowel), is rejected* (**26.** 1) in the Qăl *Inf. Const.* and *Imperative* of verbs with ă in the Impf.

Remark 1.—The *Inf. Const.,* after the rejection of נ, assumes the feminine ending and becomes a Segholate.

Remark 2.—In verbs with ō in the *Impf.*, נ is generally retained.

2. †*Nun, at the end of a syllable and with only a Shᵉva (syllable-divider), is assimilated* (**25.** 1) and represented by Dāghēsh-forte in the following consonant.

Remark 1.—Assimilation rarely takes place in verbs which have a guttural as the second radical.

Remark 2.—The ָ (ŏ) of the Hŏphʿăl becomes (ֻ) in the sharpened syllable (**22.** 1).

Remark 3.—The verb נָתַן *give* is to be particularly noticed in that (1) it assimilates its *third* as well as its *first* radical, and (2) it has ē as the vowel of the Impf. and Imv.

Remark 4.—The verb לָקַח *take* treats ל like נ in the Qăl and Hŏphʿăl (**25.** 2), but in the Nĭphʿăl (נִלְקַח) the ל is retained.

57. Verbs ʿAyin Doubled (ע״ע).

General View.

Hŏphʿăl. Contr.	Hŏphʿăl. Uncontr.	Hĭphʿîl. Contr.	Hĭphʿîl. Uncontr.	Nĭphʿăl. Contr.	Nĭphʿăl. Uncontr.	Qăl. Contr.	Qăl. Uncontr.	
†*הוּקַט	(הֻקְטַט)	†*הֵקֵט	(הִקְטֵט)	†*נָקַט	(נִקְטַט)	*קַט	קָטַט	Perf.
		†*הָקֵט	(הַקְטֵט)	*הִקֹּט	(הִקָּטֹט)	—	קָטוֹט	Inf. abs.
		†*הָקֵט	(הַקְטֵט)	*הִקֵּט	(הִקָּטֵט)	*קֹט	(קְטֹט)	Inf. const.
		†*הָקֵט	(הַקְטֵט)	*הִקַּט	(הִקָּטַט)	*קֹט	(קְטֹט)	Imv.
†*יוּקַט	(יֻקְטַט)	†*יָקֵט	(יַקְטֵט)	*יִקַּט	(יִקָּטַט)	†*יָקֹט †*יִקֹּט	(יִקְטֹט)	Impf.
						—	קֹטֵט	Part. act.
†*מוּקָט	(מֻקְטָט)	†*מֵקֵט	(מַקְטֵט)	†*נָקָט	(נִקְטָט)	—	קָטוּט	Part. pass.

6. §§	5. §	4. ¶	3. ††	2. †	1. *
קִטֵּט	(הֵקִטּוֹתֶם)	קַטּוֹ־תָ	קַטָּה	יָ־קֹט	קַט
קִטַּט	הֲקִטּוֹתֶם	קַטּ־וֹ־תֶם	קַטּוּ	נָ־קַט	קֹט
הִתְקַטֵּט	(נָקַטּוֹתָ)	נְקַטּ־וֹ־תָ	נָקַטָּה	הָ־קֵט	נָקַט
קוֹטֵט	נְקַטּוֹתָ	הֲקִטּ־וֹ־תֶם	הֵקַטּוּ	יָ־קֵט	הוּקַט
קוֹטַט	(תָּקֹטֶּינָה)	תְּקִטּ־ֶי־נָה	תָּקֹטִּי	הֵ־קֵט	הִקַּט
הִתְקוֹטֵט	תְּקֻטֶּינָה	תְּקִטּ־ֶי־נָה	יָקֹטּוּ	יֵ־קַט	יִקַּט
קִטְקֵט	(תָּקֵטֶּינָה)	קֻטּ־ֶי־נָה	תָּקֵטִּי	הוּ־קַט	הֵקֵט
הִתְקַטְקֵט	תְּקִטֶּינָה	הֲקִטּ־ֶי־נָה	יָקֵטּוּ	יִקֹּט	יָקֵט

6. §§	5. §	4. ¶	3. ††	2. †	1. *
סִבֵּב	(הֵסִבּוֹתֶם)	סַבּוֹתָ	סַבָּה	יָסֹב	סַב[1]
סֻבַּב	הֲסִבּוֹתֶם	סַבּוֹתֶם	סַבּוּ	נָסַב	סֹב
הִסְתַּבֵּב	(נָסַבּוֹתָ)	נְסַבּוֹתָ	נָסַבָּה	הָסֵב	נָסַב
סוֹבֵב	נְסַבּוֹתָ	הֲסִבּוֹתֶם	הֵסַבּוּ	יָסֵב	הוּסַב
סוֹבַב	(תָּסֹבֶּינָה)	תְּסֻבֶּינָה	תָּסֹבִּי	הֵסֵב	הִסַּב
הִסְתּוֹבֵב	תְּסֻבֶּינָה	תְּסִבֶּינָה	יָסֹבּוּ	יֵסַב	יִסַּב
סִבְסֵב	(תָּסֵבֶּינָה)	סֻבֶּינָה	תָּסֵבִּי	הוּסַב	הֵסֵב
הִסְתַּבְסֵב	תְּסִבֶּינָה	הֲסִבֶּינָה	יָסֵבּוּ	יִסֹּב	יָסֵב

[1] So few ע״ע forms occur in the opening chapters of Genesis, that it is judged best to take the forms of סָבַב *surround.*

57. Verbs Ayin Doubled (ע"ע).

See Paradigm H.

The deviation of this class of verbs from the perfect or strong verb is occasioned by the contraction of the second and third radicals. This contraction takes place in all forms except those which contain unchangeable vowels or Dāghēsh-forte. The following changes result from the contraction:

1. **The contracted monosyllabic stem takes the vowel of the second radical.* In every case the vowel is the same as that of the perfect verb, except that (1) ă instead of ē (**47.** 2 R. 1) is used in the Nĭphʿăl Impf. and Imv., and (2) ē *heigthened*, instead of î *lengthened*, from ĭ is used in the Hĭphʿîl.
2. †*Before the monosyllabic stem the preformative, which would stand in a simple syllable before the tone, takes a tone-long vowel* (**21.** 3. 1). Hence
   1) ā, lengthened from the original ă, appears in the Qăl *Impf.*, the Nĭphʿăl *Perf.* and *Part.*, and the Hĭphʿîl *Inf's.*, *Imv.* and *Impf.*
   2) ē, heightened from ĭ, appears in the Hĭphʿîl *Perf.*, and in a few cases of the Qăl *Impf.* with ă.
   3) û, lengthened from ŭ, appears throughout the Hŏphʿăl.

   Remark.—It often happens that a Dāghēsh-forte is inserted in the first radical, and the necessity of lengthening the preceding vowel thereby avoided.
3. ††*Before affomatives beginning with a vowel*, the Dāghēsh-forte, implied in the contracted radical, is inserted, and the preceding vowel is retained and accented.
4. ¶*Before affomatives beginning with a consonant*, a separating vowel is inserted, ô in Perfects, é in Imperfects and Imperatives. These vowels receive the tone, except in the case of ô before the terminations תֶּם and תֶּן.
5. ⁑*The removal of the accent occasions the following vowel-changes:*
   1) The tone-long vowels of the preformatives become Shᵉvâ (**22.** 3. 1).
   2) The tone-long stem-vowels ō and ē are shortened to ŭ and ĭ (**22.** 1. 1).
6. ⁑⁑*The regular Intensive conjugations occur, viz.:* Pĭʿēl, Pŭʿăl and Hĭthpăʿēl; but more often for these there are substituted,
   1) The so-called Pôʿēl, Pôʿăl and Hĭthpôʿēl, formed by inserting ו after the first radical; or
   2) The so-called Pĭlpēl and Hĭthpălpēl, formed by reduplicating the contracted stem.

58. Verbs Pe Yodh and Pe Vav (פ״י and פ״ו).

A. Verbs Pe Vav (פ״ו).

General View.

Hŏph'ăl.	Hĭph'îl. Originally פ״ו.	Nĭph'ăl.	Qăl. Originally פ״ו.	
‡הוּטַל	‡הוֹטִיל	‡נוֹטַל	†יָטַל	Perf.
—	‡הוֹטֵל	— —	*יָטוֹל יָטֹל	Inf. abs.
‡הוּטַל	‡הוֹטִיל	‡הִוָּטֵל	*טֶלֶת יְטֹל	Inf. const.
wanting	‡הוֹטֵל	‡הִוָּטֵל	*טֵל יְטַל	Imv.
‡יוּטַל	‡יוֹטִיל	‡יִוָּטֵל	*יֵטֵל יִיטַל	Impf.
	‡מוֹטִיל		†יוֹטֵל	Part. act.
‡מוּטָל		‡נוֹטָל	†יָטוּל	Part. pass.

3.‡	2.†	1. 2)*	1. 1)*
יָלַד (4.18)	יָצָא (2.10)	יִישַׁן (2.21)	יָצֵא (4.16)
(נוֹטָל)	יָדְעִי (3.5)	(יִירַשׁ)	יֵשֵׁב (4.16)
תֹּטֶף (4.12)	יָדַע (4.1)	(יִשַׁן)	תֵּלֵד (4.1)
יוֹלֵד (5.3)	יָלַד (4.18)	(יָרַשׁ)	יֵדַע (4.17)
הוֹלִידוּ (5.4)	יָלַד (4.26)	(יִרַשׁ)	לֵדֶת (4.2)
(הוּטָל)	(יָלֵד)		דַּעַת (3.22)

B. Verbs Pe Yodh (פ״י).

General View.

Remark.	1 and 2.	Hĭph'îl. Originally פ״י.	Qăl. Originally פ״י.	
(יָצַת[1])	וַיִּיצֶר (2.7)	†הֵיטִיל	*יָטַל	Perf.
(יְצַת)	וַיִּיצֶר (2.19)	†הֵיטֵל	*יָטוֹל	Inf. abs.
(נְצַת)	וְאִיֵּרָא (3.10)	†הֵיטִיל	*יְטֹל	Inf. const.
(הַצִּית)	תֵּיטִיב (4.7)	†הֵיטֵל	*יְטַל	Imv.
(יִצֹּק)	(יִינַק)	†יֵיטִיל	*יִיטַל	Impf.
(יִצֶּר)	(יִיבַשׁ)	†מֵיטִיל	*יֹטֵל	Part. act.
			*יָטוּל	Part. pass.

[1] Meaning, *to kindle.*

58. Verbs Pe Yodh and Pe Vav (פ״י and פ״ו).

See Paradigm I.

The so-called Pē Yōdh (פ״י) verbs include also what are more properly termed Pē Vāv (פ״ו) verbs. It is best to treat these separately, in as much as they differ in both origin and inflection.

A. Verbs Pe Vav (פ״ו).

In these verbs the first radical was originally *Vav*, and it undergoes the following changes:

1. **In the Qal Impf., Inf. const. and Imv.*, two methods of treatment exist:
   1) In some verbs[1] the radical is entirely rejected, in which case
      (1) the vowel of the preformative in the Impf. becomes ê, while the vowel of the second radical is ē, or, with a guttural, ă;
      (2) The *Inf.* const. takes on the feminine ending ת, thus artificially preserving the triliterality of the root.
   2) In some verbs[2], however, the radical, changed to י, is retained, and, after the ĭ of the preformative, is quiescent, in which case the second radical has ă.
2. †*Whenever*, outside of the forms just mentioned, *the first radical is initial*, it becomes י.
3. ‡*Whenever*, in the course of inflection, *the first radical is medial*, it is retained as ו, but
   1) It appears as a consonant only in the Nĭph'ăl Inf., Imv. and Impf.;
   2) It unites with ă and forms the diphthongal וֹ (a+v=ô), in the Nĭph'ăl Perf. and Part., and throughout the Hĭph'îl;
   3) It unites with ŭ and forms וּ (u+v=û) throughout the Hŏph'ăl.

B. Verbs Pe Yodh (פ״י)[3].

Of these verbs no Nĭph'ăl or Hŏph'ăl forms occur, but

1. *In the Qăl, the י is retained throughout, quiescing in ĭ in the Impf. (cf. above **1.** 2)); likewise also
2. †In the Hĭph'îl, the י is retained, and uniting with ă of the preformative, it becomes יֲ (a+y=ê).

Remark.—In a few verbs[4] of this class the י is treated like נ and assimilated.

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[1] יָלַד *bear*, יָצָא *go forth*, יָשַׁב *sit, dwell*, יָרַד *go down*, יָדַע *know*.

[2] יָעֵף *be weary*, יָעַץ *counsel*, יָשֵׁן *sleep*.

[3] יָטַב *be good*, יָנַק *suck*, יָעַץ *awake*, יָצַר *form*, יָשַׁר *be straight*, יָבֵשׁ *be dry*.

[4] יָצַע *spread under*, יָצַת *burn*, and sometimes יָצַק *pour*, יָצַר *form*, יָשַׁר *be straight*.

59. Verbs ʿAyin Vav and ʿAyin Yodh (ע״ו, ע״י).

General View.

Hŏphʿăl.	Hĭphʿîl.	Nĭphʿăl.	Qăl ʿAyĭn Yōdh.	Qăl ʿAyĭn Vāv.	
הוּקַל	הֵקִיל	נָקוֹל	קָל	קָל (קֵל)	Perf.
	הָקֵל	הִקּוֹל	קוֹל	קוֹל	Inf. abs.
	הָקִיל	הִקּוֹל	קִיל	קוּל	Inf. const.
	הָקֵל	הִקּוֹל	קִיל	קוּל	Imv.
יוּקַל	יָקִיל	יִקּוֹל	יָקִיל	יָקוּל	Impf.
	מֵקִיל		קָל	קָל	Part. act.
מוּקָל		נָקוֹל	קוּל	קוּל	Part. pass.

6.	5.	4.	3.	2.	1.
קוֹלֵל	(תָּקוֹלֶינָה)	נְקוּל־וֹ־תָ	קָ֫לָה	יָ־קוּל	קוּל
קוֹלַל	תְּקוֹלֶינָה	נְקוּל־וֹ־ת	קָ֫לוּ	נָ־קוֹל	יָקוּל
הִתְקוֹלֵל	(נָקוּלוֹתָ)	נְקוּל־וֹ־נוּ	תָּ֫קוּלִי	הָ־קִיל	נָקוֹל
קִלְקֵל	נְקוּלוֹתָ	הֲקִיל־וֹ־תָ	יָ֫קוּלוּ	הָ־קֵל	קָל
הִתְקַלְקֵל	(נָקוּלוֹנוּ)	הֲקִיל־וֹ־תִי	נָ֫קוּלָה	יָ־קִיל	קוֹל
	נְקוּלוֹנוּ	הֲקִיל־וֹ־נוּ	הֵ֫קִילָה	יֵ־קִיל	הֵקִיל
	(הֵקִילוֹתָ)	תְּקוּל־ֶי־נָה	תָּ֫קִילִי	הוּ־קַל	יָקִיל
	הֲקִילוֹתָ	תְּקִיל־ֶי־נָה	יָ֫קִילוּ	יוּ־קַל	הוּקַל

(4.4) †*הֵבִיא	(6.4) ††יָבֹ֫אוּ	(3.16)†*יָשׁוּף	(4.25)*שָׁת
(1.17)†*הָאִיר	(7.9) ††בָּ֫אוּ	(3.19)†*תָּשׁוּב	(4.14)*נָע
(4.3) †*יָבֵא	(7.22)††מֵ֫תוּ	(6.4) ††יָבֹאוּ	(4.14)*נָד
(2.22) ‡יְבִאֶהָ	(8.3) ††יָשֻׁ֫בוּ	(2.8) *יָשִׂים	(6.13)*בָּא
(3.3) ‡תְּמוּתוּן	(6.18) ¶בָאתָ	(3.15) *אָשִׁית	(7.1) *בֹּא
(1.20)‡‡יְעוֹפֵף	(6.18) ¶הֲקִמֹתִי	(8.4) *תָּנַח	(2.17) מוֹת

59. Verbs ʿAyin Vav and ʿAyin Yodh (ע״ו, ע״י).

See Paradigm K.

The deviation of this class of verbs from the regular or strong verb is occasioned by the weakness of the second radical ו or י. Verbs ʿAyin Yōdh differ from those ʿAyin Vāv only in the Qăl Inf. const., Imv. and Impf.:

1. **The middle radical never appears as a consonant*, but either
   1) quiesces in the original (homogeneous) vowel ◌ִ, as in the Qăl Inf. const., Imv. and Impf.;[1] or
   2) unites with the accompanying vowel, as throughout the Nĭphʿăl, except in the Infinitive Abs., or
   3) is entirely rejected, as in the Qăl Perf., Inf. Abs. and Part., Nĭphʿăl Infinitive Abs., and throughout the Hĭphʿîl and Hŏphʿăl.[3]

Remark.—In the Qăl Inf. const., Imv. and Impf., י of verbs ע״י is treated in the same manner as ו of verbs ע״ו.

2. †*Before the monosyllabic stem, the preformative, which would stand in a simple syllable before the tone, takes a tone-long vowel* (**21.** 3. 1). Hence,
   1) ā, lengthened from the original ă, appears in the Qăl *Impf.*, the Nĭphʿăl *Perf.* and *Part.*, and the Hĭphʿîl *Inf's*, *Imv.* and *Impf.*;
   2) ē, heightened from ĭ, appears in the Hĭphʿîl *Perf.*, and *Part.*
   3) û, lengthened from ŭ, appears throughout the Hŏphʿăl.

3. ††*Before affomatives beginning with a vowel*, the tone contrary to the analogy of the strong verb, is upon the *penult*, except in the Hŏphăl.

4. ¶*Before affomatives beginning with a consonant*, a separating vowel is inserted, ô in Nĭphʿăl and Hĭphʿîl Perfects, é in the Qăl Imperfect. These vowels receive the tone, except before the terminations תֶּם and תֶּן.

Remark.—In the Nĭphʿăl, ô of the stem becomes û where the inserted ô is employed.

5. §*The removal of the accent changes* the tone-long vowels ā (Qăl and Nĭphʿăl) and ē (Hĭphʿîl) to Shᵉvâ (**22.** 3. 1).

6. §§The regular Intensive conjugations, Pĭʿēl, Pŭʿăl and Hĭthpăʿēl, occur very seldom ; there are, however, substituted for them,
   1) The so-called Pôlēl, Pôlăl, and Hĭthpôlēl, formed by inserting ו and reduplicating the third radical ; or
   2) The so-called Pĭlpēl and Hĭthpălpēl, formed by reduplicating the contracted stem.

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[1] קוֹל for קָוַל; יָקוּל for יָקְוֻל.

[2] נָקוֹל for נִקְוַל; הָקוֹל for הָקְוַל; יָקוֹל for יָקְוַל.

[3] קָל for קָוַל; קוֹל for קָוַל; קָל (Part.) for קָוֵל; קוּל for קָוּל; הֵקִיל for הֵקְוִיל; הוּקַל for הָקְוַל.

60. Verbs Lamedh Aleph (ל״א).

General View.

Hĭthpă'ēl.	Hĭph'îl.	Pĭ'ēl.	Nĭph'ăl.	Qăl.	
הִתְקַטֵּא	הִקְטִיא	קִטֵּא	*נִקְטָא	*קָטָא	Perf.
	הַקְטֵא	קַטֵּא	נִקְטֹא	קָטוֹא	Inf. abs.
הִתְקַטֵּא	הַקְטִיא	קַטֵּא	הִקָּטֵא	קְטֹא	Inf. const.
הִתְקַטֵּא	הַקְטֵא	קַטֵּא	הִקָּטֵא	*קְטָא	Imv.
יִתְקַטֵּא	יַקְטִיא	יְקַטֵּא	יִקָּטֵא	*יִקְטָא	Impf.
מִתְקַטֵּא	מַקְטִיא	מְקַטֵּא	נִקְטָא	קֹטֵא	Part.

3.	2.		1.	
(1.28) מִלְאוּ	(תִּקָּטֵאנָה)	(קָטָאתָ)	(1.12)תּוֹצֵא	(1.1) בָּרָא
(2.22) וַיִּבְאֵהָ	(תִּקָּטֵאנָה)	(קָטָאתְי)	(1.11)תַּדְשֵׁא	(1.5) קָרָא
(קְטָאֵךְ)	(תְּקַטֵּאנָה)	(נִקְטֵאתְי)	(2.10)יִצֵּא	(2.20)מָצָא
(קְטָאָה)	(קְטֵאנָה)	(קִטֵּאתָ)	(2.23)יִקְרֵא	(1.5) יִקְרָא

61. Verbs Lamedh He (ל״ה).

General View.

Hĭthpă'ēl.	Hĭph'îl.	Pŭ'ăl.	Pĭ'ēl.	Nĭph'ăl.	Qăl.	
הִתְקַטָּה	הִקְטָה	קֻטָּה	קִטָּה	נִקְטָה	קָטָה	Perf.
(הִתְקַטֹּה)	הַקְטֵה	קְטֹה	קַטֹּה	נִקְטֹה	קָטֹה	Inf. abs.
הִתְקַטּוֹת	הַקְטוֹת	קְטוֹת	קַטּוֹת	הִקָּטוֹת	קְטוֹת	Inf. const.
הִתְקַטֵּה	הַקְטֵה	—	קַטֵּה	הִקָּטֵה	קְטֵה	Imv.
יִתְקַטֶּה	יַקְטֶה	יְקֻטֶּה	יְקַטֶּה	יִקָּטֶה	יִקְטֶה	Impf.
מִתְקַטֶּה	מַקְטֶה		מְקַטֶּה		קֹטֶה	Part. act.
		מְקֻטֶּה		נִקְטֶה	קָטוּי	Part. pass.

Remarks.	2). 2. 1).		1.	
(1.2) הָיְתָה	(3.5) הֱיִיתֶם	(1.26)יִרְדּוּ	(קְטֵה)	(2.10)הָיָה
(קָטָתָה)	(3.14) עָשִׂיתָ	(2.1) יִבְלוּ	(הַקְטֹה)	(2.6) הִשְׁקָה
(1.3) יְהִי	(3.17) צִוִּיתִי	(1.9) יִקָּווּ	(קָטֹה)	(1.29)יִהְיֶה
(1.4) יַרְא	(נִקְטֵיתָ)	(1.14)הָיוּ	(נִקְטֹה)	(2.6) יַעֲלֶה
(1.7) יַעַשׂ	(קְטֵיתָ)	(1.22)רִבּוּ	(קְטֵה)	(1.26)נַעֲשֶׂה
(1.22) יְרֵב	(תִּקְטֵינָה)	(1.22)פְּרוּ	(2.3) עֲשׂוֹת	(1.11)עֹשֶׂה
(2.2) יְכַל	(תְּקַטֵּינָה)	(תִּקְטִי)	(2.19)רְאוֹת	(4.2) רֹעֶה

60. Verbs Lamedh 'Aleph (ל״א).

See Paradigm M.

This class of verbs deviates from the perfect or strong verb in the following particulars:

1. **Final* א is always quiescent, and lengthens a preceding ă to ā.

   Remark.—The Qăl *Impf.* and *Imv.* have *a* after the analogy of verbs Lāmĕdh Guttural.

2. †*Medial* א before *consonant*-additions quiesces
   1) in ◌ָ (ā), in the Qăl Perfect (Middle A);
   2) in ◌ֵ (ē), in the Qăl Perfect (Middle E), and in the other Perfects;
   3) in ◌ִ (é), in all Imperfects and Imperatives.

   Remark.—א losing thus its consonantal character is sometimes rejected.

3. *Medial* א before *vowel*-additions is treated as a regular consonant.

Remark.—This class shows a manifest tendency to adopt the vowels of verbs Lāmĕdh Hē.

61. Verbs Lamedh He (ל״ה).

See Paradigm L.

This class of verbs would properly be termed ל״ן or ל״י, since ן or י is the third radical, appearing in the Qăl Part. pass., while ה is not a radical, but a mere vowel-sign:

1. *When the original* ן *or* י *would be final*, it is rejected (except in the Qăl Part. pass.) and the vowel-letter ה is substituted for it, indicating the vowel which arose from the union of the third radical with the preceding vowel. Hence there occur the following endings:
   1) הָ◌, in all Perfects;
   2) הִ◌ (a+y=é), in all the Imperfects and Participles;
   3) הֵ◌ (a+y=ē), in all Imperatives;
   4) הֵ◌, in the Infinitives absolute; but הֶ◌ in Hĭph. and Hŏph.;
   5) וֹת, the fem. term. תָ being added, in all Infinitives const.

2. *When the original* ן *or* י *would not be final*,
   1) *before vowel-additions*, it is usually rejected together with the preceding vowel; it is however retained in pausal forms; but
   2) *before consonant-additions*, it unites with the preceding vowel (ă), and forms the diphthongal *ay*, which
      (1) becomes יֶ◌ (ê) in the Perfect of all passive conjugations, but
      (2) *may* be thinned to יִ◌ (î) in the other Perfects, and
      (3) becomes יִ◌ (é) before נָה of Imperfects and Imperatives.

Remark 1.—The Perfect 3 fem. sg. has the old ending תָ◌, to which הָ◌ (euphonic) is added.

Remark 2.—Verbs ל״ה when *apocopated* in the Imperfect lose הִ◌.

62. Verbs with Suffixes.

A. The Perfect with Suffixes.

2. 3)	2. 2)	2. 1)	1.
קְטָל־ָהוּ קְטָלוֹ	קְטָל־ָם קְטָל־ָהּ	קְטַלְתָּ־נוּ קְטַלְתָּ־ם	קָטְלָה קְטָלַת
קְטָלַת־הוּ קְטָלַתּוּ	קְטָל־ָנוּ קְטַל־ְכֶם	קְטָלוּ־נִי קְטָלוּ־הוּ	קָטַלְתָּ קְטַלְתַּ
קְטַלְתִּי־הוּ קְטַלְתִּיו	קְטָל־ְךָ קְטָלַת־נִי	קְטַלְנוּ־ךָ קְטַלְנוּ־ם	קָטַלְתְּ קְטַלְתִּי
קְטַלְתָּהּ קְטָלַתָּה	קְטָלַת־נוּ קְטָלַת־ַם	קְטַלְתּוּ־נוּ קְטַלְתִּי־הָ	קְטַלְתֶּם קְטַלְתּוּ

Remark 2.	Remark 1.	3. 2)	3. 1)
קִטֶּלְךָ	קְטֵלַנִי	קְטָלוֹ	קְטַלְתָּנוּ
קִטֶּלְכֶם	קְטֵלוֹ	קְטָלַתְנִי	קְטַלְנוּם
קִטְּלַנִי	קְטֵלָנוּ	קְטָלוּהָ	קְטַלְתִּינוּ
קִטְּלָם	קְטֵלְכֶם	קְטָלוּהוּ	קְטַלְתִּיהָ

B. Infinitive, Imperative and Participles with Suffixes.

3.	Remarks.	2.	Remarks.	1.
קֹטְלִי	קְטָלֵנִי	קָטְלֵנִי (2 m. sg.)	אֲכָלְךָ	עָבְדָהּ
קֹטְלֶנִי	קְטָלוּנִי	קִטְלִינִי (2 f. sg.)	אֲכָלְכֶם	שָׁמְרָהּ
מִקַּטְּלִי	הַקְטִילֵנִי	קִטְלוּנִי (2 m. pl.)	קִטָּלְךָ	קָטְלִי
מִקַּטְּלְךָ	הַקְטִילֵהוּ	קִטְלוּנִי (2 f. pl.)	קְטָלְכֶם	קָטְלֵם

62. Verbs with Suffixes.

See Paradigm C.

When the object of a verb is a pronoun, it is often expressed by the the union of אֵת, the sign of the definite object, and the pronominal suffix. More often, however, the pronominal suffix is joined directly to the verbal form. This produces certain changes of termination and stem.

A. The Perfect with Suffixes.

1. *Changes of termination*: The older forms are in many cases restored, as ת ַ for ה ָ (3 *sg. fem.*), תִּי for תְּ (2 *sg. fem.*), תּוּ (תּוּם) for תֶּם (2 *pl. masc.*).

Remark.—תָּ (2 *sg. masc.*) sometimes becomes תַּ before נִי.

2. *Union of termination and suffix;*
   1) Verbal forms ending in a *vowel* take the simple form of the suffix.
   2) Verbal forms ending in a *consonant* take a connecting vowel, generally ָ, but before ךָ, כֶם and כֶן, a Sh^evâ (half-vowel).

Remark.—Forms ending in ת ַ (for ה ָ) take no connecting vowel before suffixes consisting of a syllable; before other suffixes it draws the tone to the penult.

   3) The following contractions take place:
      (1) הוּ ָ is contracted to וֹ; (4) הָ ָ is contracted to הּ ָ;
      (2) יְהוּ ִ is contracted to יוֹ ִ; (5) תְּהָ ַ is contracted to תָּה ַ.
      (3) תְּהוּ ַ is contracted to תּוּ ַ;

3. *Changes of stem:*
   1) Before all suffixes the tone-long ā of the first syllable, no longer standing before the tone, is changed to Sh^evâ.
   2) Where ă of the second syllable *has been rejected*, as before personal endings beginning with a vowel, it is restored and, in the simple syllable, lengthened.

Remark 1.—Verbs Middle E retain ē before suffixes.
Remark 2.—In the Pĭʿēl, (ֵ) becomes (ֶ) before ךָ, כֶם, כֶן, but elsewhere is rejected.

B. Infinitive, Imperative and Participles with Suffixes.

1. *The Infinitive, before suffixes*, assumes the form קָטְל, the ŏ being drawn back.

Remark 1.—The first syllable is always half-open or intermediate.
Remark 2.—Before ךָ, כֶם and כֶן the form קְטָל is more frequently employed.

2. *The Imperative*, before suffixes,
   1) in the 2 m. sg. follows the analogy of the Infinitive;
   2) in the 2 f. sg. and 2 m. pl. suffers no change.
   3) in the 2 f. pl. has the form קִטְלוּ instead of קְטֹלְנָה.

Remark 1.—The Imperative in ă, retains and lengthens the ă as does the Imperfect.
Remark 2.—The Infinitive may be construed with either the *verbal* suffix (נִי) or the *nominal* suffix י ֶ.
Remark 3.—In the Hĭphʿîl the form הַקְטִיל is used instead of הַקְטֵל.

3. *The Participles*, before suffixes, are treated as nouns (67).

C. The Imperfect with Suffixes.

1.	2. 1)	2. 2)	
תִּקְטֹלְנִי (3 f. pl.)	יִקְטְלוּנִי	יִקְטְלֵנִי	יִקְטָלֵךְ
תִּקְטֹלְם (3 f. pl.)	יִקְטְלוּהוּ	יִקְטְלֵהוּ	יִקְטָלֵכֶם
תִּקְטֹלְוּהוּ (2 f. pl.)	תִּקְטְלִינוּ	יַהַרְגֵהוּ	תִּקְטָלֵךְ
תִּקְטֹלְוּהָ (2 f. pl.)	תִּקְטְלוּם	יַנִּיחֵהוּ	תִּקְטָלֵכֶם

3.		Remarks.	4.
יִקְטֹל	יִקְטֹל	יִקְטָלֵנִי	תֹּאכְלֶנָּה
יִקְטְלֵנִי	יִקְטָלֵךְ	יִקְאָלֵנִי	תְּשׁוּפֶנּוּ
תִּקְטֹל	תִּקְטֹל	יִקְטָחֵנִי	אֶדְרְשֶׁנּוּ
תִּקְטְלֵהוּ	תִּקְטָלֵכֶם	יִקְטְלֵנִי	יִקְטָלֵךְ
אֶקְטֹל	יִקְטֹל	תְּקַטְּלֵנִי	יִקְטְלֵנּוּ
אֶקְטְלֵהוּ	יִקְטָלֵכֶן	תְּקַטְּלֵךְ	יִקְטְלֶנָּה

63. Special Forms.

1. 1)		1. 2)	
אֵרְדָה (18.21)	*I* will *go down*	יְהִי (1.3)	*Let there be.*
אַהַרְגָה (27.41)	*I* will *kill.*	תַּדְשֵׁא (1.11)	*Shall cause to spring forth.*
נִלְבְּנָה (11.3)	*Let us make brick.*	תּוֹצֵא (1.24)	*Shall cause to go forth.*
נִשְׂרְפָה (11.3)	*Let us burn.*	יֶרֶב (1.22)	*Let multiply.*
נֵרְדָה (11.7)	*Let us go down.*	אַל־תַּעַשׂ (22.12)	*Do not do.*

2. 1)	2. 2)	2. 3)	3.
וְאֶשְׁלְחָה (32.6)	וַתּוֹצֵא (1.12)	וַיֹּאמֶר (1.3)	סוֹרָה (4.1)[1]
—	וַיַּשְׁכֵּן (3.24)	וַיְבָרֶךְ (1.22)	שְׁבָה (4.1)[1]
וַיַּרְא (1.4)	וַיָּבֵא (2.19)	וַיִּשַּׁם (2.8)	(גַּל)
וַיַּבְדֵּל (1.4)	וַיָּקָם	וַיִּצַּר (2.19)	שִׁמְעוֹן (4.23)
וַיַּעַשׂ (1.7)	וַתּוֹסֶף (4.2)	וַתֹּאמֶר (3.2)	קְרָאן (2.20)[2]

[1] Ruth. [2] Exodus.

C. The Imperfect with Suffixes.

1. *Changes of termination*: נָה (2 and 3 *pl. fem.*) becomes ן.
2. *Union of termination and suffix:*
   1) Verbal forms ending in a *vowel* take as in the Perfect the simple form of the suffix;
   2) Verbal forms ending in a *consonant* take a connecting vowel, generally (ַ), but before ךָ, כֶם and כֶן, a Shᵉvâ (half-vowel).
3. *Changes of stem:*
   Before suffixes, the forms of the Qăl Impf., which end in a consonant, change ō to Shᵉvâ, but before ךָ, כֶם, כֶן, the ō becomes ŏ.

Remark 1.—Verbs with (ָ) in the Imperfect (e. g. ʿAyĭn and Lāmĕdh Guttural) retain the ă and lengthen it.

Remark 2.—In the Pĭʿēl, (ִ) like ō of the Qăl becomes Shᵉvâ, but (ִ) before ךָ, כֶם and כֶן; while the î of the Hĭphʿîl remains.

4. *Nun Epenthetic or Demonstrative.*

In pausal or emphatic forms there is often inserted, instead of a union-vowel, a union-syllable נַ ָ or נָ ָ, of which the נ is generally assimilated (see Paradigm A).

63. Special Forms.

1. In addition to the common form of the Imperfect, there are in Hebrew two special forms, which are used to express certain special significations:
   1) *The Cohortative Imperfect:*
      (1) The *form* of this Imperfect is characterized by the ending הָ ָ, before which a preceding vowel, unless unchangeable, becomes Shᵉvâ. It is used only in the *first person*, sg. or plur.
      (2) The special signification of the Cohortative is that of *desire*, *determination*, and in the plur., that of *exhortation.*
   2) *The Jussive Imperfect:*
      (1) This Imperfect is characterized, wherever it is possible, by a shorter form of the verb. It is found in the Hĭphʿîl of the Strong verb, in the Qăl and Hĭphʿîl of verbs ע״י, and in all conjugations of verbs ל״ה. It is used only in the second and third persons.
      (2) The special signification of the Jussive is that of *wish*, *command;* with a negative, *dissuasion*, *prohibition.*
2. *The Imperfect with Vav Consecutive:*
   A special form of the Imperfect is used, where possible, with the Vav Consecutive, viz.:
   1) A form similar to that of the Cohortative in the first person;
   2) A form similated to that of the Jussive in the second and third persons; or
   3) A form marked by the recession of the accent.

Remark.—The accent never recedes, however, except to a simple syllable.

3. *The Imperative:* There occur special forms of the Imperative after the analogy of the Cohortative Imperfect:
   1) *A lengthened form*, הָ ָ being affixed; this is often more emphatic than the regular form.
   2) *A shortened form*, ה ָ of verbs ל״ה being rejected, and sometimes ה ָ of נָה.

XI. Nouns.

64. Gender and Number.

1. 1)	1. 2)	Remark 1.	Remark 2.
אוֹר (1.3)	יַבָּשָׁה (1.9)	מִרַחֶפֶת (1.2)	רֹמֵשׁ
טוֹב (1.4)	בְּהֵמָה (1.24)	רֹמֶשֶׁת (1.21)	רֹמְשָׁה
יוֹם (1.5)	חַיָּה (1.24)	מִתְהַפֶּכֶת (3.24)	רֹמֶשֶׁת
בֹּקֶר (1.5)	רֵאשִׁית (1.1)	דַּעַת (2.9)	דֵּעָה (2.4)[1]
רָקִיעַ (1.6)	מְרַחֶפֶת (1.2)	קָחַת (4.11)	דַּעַת (2.9)

from מִרַחֵף
from רֹמֵשׁ
from מִתְהַפֵּךְ
from דַּע
from קָח

2.	Remark 1.	Remark 2.	Remark 3.	Remark 4.
יַמִּים (1.22)	עִבְרִי	עֹשֶׂה	אוֹת (1.14)	מָאוֹר (1.16)
יָמִים (1.14)	עִבְרִיִּים	עֹשִׂים	אֹתֹת (1.14)	מְאֹרוֹת (1.14)
אֹתֹת (1.14)	עִבְרִים	שֹׂדֶה	רֹמֶשֶׁת	(שָׂדֶה)
תּוֹלְדוֹת (2.4)	מִצְרִי	שָׂדוֹת	רֹמְשׂוֹת	שָׁנִים (1.14)
עֵינַיִם (3.6)	מִצְרִים	מַרְאִים	חֲגוֹרוֹת (3.7)	(אָבוֹת)

65. State.

1. 1)	1. 2)
אֱלֹהִים (1.1)	פְּנֵי תְהוֹם (1.2) *faces-of abyss.*
הַשָּׁמַיִם (1.1)	רוּחַ אֱלֹהִים (1.2) *spirit-of God.*
הָאָרֶץ (1.1)	מִקְוֵה הַמַּיִם (1.10) *collection-of the-waters.*
הָאוֹר (1.3)	בִּרְקִיעַ הַשָּׁמַיִם (1.14) *in-expanse-of the-heavens.*
רָקִיעַ (1.6)	חַיַּת הָאָרֶץ (1.25) *beast-of the-earth.*

2. 1)		
פָּנִים—פְּנֵי	חַיָּה—חַיַּת (1.25)	רֹעֶה—רֹעֵה (4.2)
יָמִים—יְמֵי	דָּגָה—דְּגַת (1.26)	מִקְוֶה—מִקְוֵה (1.10)
דְּמִים—דְּמֵי	נְשָׁמָה—נִשְׁמַת (2.8)	עָלֶה—עֲלֵה (3.7)
שְׁנַיִם—שְׁנֵי	תּוֹלְדוֹת—תּוֹלְדוֹת (2.4)	(חַי—חֵי)
עֵינַיִם—עֵינֵי	לְמֶמְשֶׁלֶת (1.16)	(גַּיְא—גֵּיא)

[1] Ex-

XI. Nouns.[1]

64. Gender and Number.

1. Nouns in Hebrew have *two* genders:
   1) *Masculine*, which has no particular indication;
   2) *Feminine*, which is usually indicated by the termination ה ָ or ת.

Remark 1.—ת is added to forms ending with a vowel, without change; but to forms ending with a consonant it is joined by means of the helping vowel (ֶ) or, after gutturals (ַ).

Remark 2.—The ending ת occurs less frequently than ה ָ, and often with words which have feminines also in ה ָ.

Remark 3.—The original feminine ending was ת ַ, from which ה ָ is derived by the apocopation of ת, and the lengthening of ă to ā; ה being only a vowel-letter.

2. Nouns in Hebrew have *three* numbers:
   1) *Singular;*
   2) *Plural*, ending in ים ִ (*masc.*), וֹת (*fem.*);
   3) *Dual*, ending in ַיִם.

Remark 1.—Nouns ending in י ִ have plurals in ִיִּים, contracted to ים ִ.

Remark 2.—Nouns ending in ה ֶ, lose their ending before dual and plural terminations.

Remark 3.—The ending וֹת is either added directly to a singular form, or takes the place of ת ַ, ת ֶ, or ה ָ of the singular.

Remark 4.—Many masculine nouns have feminine plural endings and many feminine nouns masculine plural endings.

Remark 5.—The dual is, for the most part, used only of objects which go in pairs.

Remark 6.—מַ֫יִם (*waters*) and שָׁמַ֫יִם (*heavens*) are irregularly accented on the penult.

65. State.

1. Nouns in Hebrew are said to have or to be in certain *states:*
   1) A noun is in the *Absolute* state when it is *not* dependent upon another noun or pronoun.
   2) A noun is in the *Construct* state when it is dependent upon another noun or pronoun.

Remark—In Latin or Greek, the *second* of two nouns, which stand in close relation, suffers change, but in Hebrew it is the *first*. These changes are due to the fact that the tone hastens on to the second noun.

2. The following changes of *termination* take place in the formation of the *Construct State:*
   1) The endings ים ִ and ַיִם lose ם and the vowel becomes י ֵ.
   2) The later feminine termination ה ָ is always restored to the original ת ַ; ת ֶ and וֹת suffer no change.
   3) Nouns in ה ֶ change this to ה ֵ, and nouns in י ַ change this to י ֵ. [For changes of *stem*, see 68.]

[1] The *Noun* embraces the substantive, the participle and the adjective.

66. Ancient Case-Endings.

3.	2	1.
חַיְתוֹ (1.24)	קוֹלִי תַּחֲנוּנָי (116.1)[1]	שָׁמַיְמָה (15.5) *heaven-ward*
בְּנוֹ (23.18)[4]	שִׁכְנִי סְנֶה (33.16)[2]	הָרָה (14.10) *mountain-ward.*
מַעְיְנוֹ (114.8)[1]	גְּנָבְתִּי יוֹם (31.39)	הָאֹהֱלָה (18.6) *into the tent.*
(אֲבִי)	מְלֵאתִי מִשְׁפָּט (1.21)[3]	אַרְצָה הַנֶּגֶב (20.1) *to the south-land.*
(אָחִי)	מַלְכֵּי־צֶדֶק (14.18)	צָפֹנָה (13.14) *northward.*
(פִּי)	בִּלְתִּי (3.11)	יָמָּה (13.14) *sea-ward.*

67. Nouns with Suffixes.

1. 2)			1. 1)
קֹלְךָ (3.10)	(שָׁדֵהוּ)	לְמִינָהּ (1.24)	אָבִיו (2.24)
גָּחוֹנְךָ (3.14)	עִצְּבוֹנֵךְ (3.16)	הַבְּרִאָם (2.4)	אָחִיו (4.8)
אִשְׁתֶּךָ (3.17)	הֵרֹנֵךְ (3.16)	אִישָׁהּ (אִישָׁהּ) (3.6)	אָחִיךָ (4.9)
זַרְעֲךָ (3.15)	אִישֵׁךְ (3.16)	זַרְעָהּ (3.15)	פִּיהָ (4.11)
אָכְלְכֶם (3.5)	בְּצַלְמֵנוּ (1.26)	יָדוֹ (יָדֵהוּ) (3.22)	אָמְרָתִי (4.23)
(אָכְלֶכֶן)	כִּדְמוּתֵנוּ (1.26)	צֹאנוֹ (צֹאנָהוּ) (4.4)	חָבְרָתִי (4.23)

2. 4)	2. 3)	2. 2)	2. 1)
חַיֶּיךָ (3.14)	צַלְעֹתָיו (2.21)	(קוֹלֵיהוּ)	עֲצָמַי (2.23)
אַפֶּיךָ (3.19)	אַפָּיו (2.7)	שְׁנֵיהֶם (2.25)	(קוֹלַי)
פָּנֶיךָ (4.6)	דִּרְתָּיו (6.9)	עֵינֵיכֶם (3.5)	(קוֹלַיִךְ)
(פָּנֶיהָ)	(קוֹלָיו)	מֵחֶלְבֵהֶן (4.4)	(סוּסַיִךְ)

[1] Psalm. [2] Deut. [3] Isaiah. [4] Numbers.

66. Ancient Case-Endings.

There are found in Hebrew what seem to be the remains of former case-endings. They are

1. ה ָ (generally unaccented), termed *local* or *directive*, and used to denote *direction* or *motion*.

   Remark.—This ה ָ is often used in a weaker sense, indicating the place *where*; with a preposition it often seems to have entirely lost its original force.

2, י ִ (usually accented), which was used to indicate the *construct state*. It is still found in poetry, in proper names, and with some particles. It has, however, lost all significance.

3. וֹ (always accented), which occurs far less frequently than י ִ, and chiefly with nouns in the construct relation.

67. Nouns with Suffixes.

See Paradigms H and N.

Nouns take *before suffixes*, for the most part, the forms of the construct state. Here only the form of the suffix will be treated:

1. *Suffixes to Singular Nouns:*
   1) Nouns, ending in the construct state with a *vowel*, receive the suffixes without a union-vowel.
   2) Nouns, ending in the construct state with a *consonant*, take a union-vowel, which is
      (1) ָ generally in the 3d person; but
      (2) ֵ in the 3d person of forms ל״ה, in the 2d fem. (sg.) and in the 1st plur.
      (3) ְ before כֶם,ךָ and כֶן.

   Remark 1.—הּ ָ is contracted for הָ ָ, ו for הוּ ָ (**29.** 2. R.).

   Remark 2.—ךָ ְ becomes, in pause, ֶךָ ֶ (**24.** 2).

   Remark 3.—The ending of the fem. construct, ת ַ, becomes ת ָ before the light suffixes.

2. *Suffixes to Plural Nouns:*
   In the case of *plural nouns* suffixes are attached to the original ending of the *construct plural*, viz.; י ַ, which
   1) remains unchanged in the 1st masc. sing. (י ַ) and the 2d fem. sing. (יִךְ ַ); the י of the suffix being absorbed by the final י in the former case, and joined by the helping ִ in the latter case;
   2) is contracted into ê (י ֵ) in the 3 masc. sing. and throughout the plural;
   3) loses י and lengthens ă to ā in the 3 *masc.* sing.;
   4) loses י and deflects ă into é (י ֶ) in the 2 *masc.* and 3 *fem.* sing.

   Remark 1.—י, though in fact abandoned, is often retained orthographically.

   Remark 2.—Although י ֵ is a plural sign, suffix-forms containing it are appended to feminine plurals in וֹת, thus making a double indication of the plural idea.

68. Changes of Stem.

1. 1)	1. 2)	2. 1)	2. 2)
גָּדוֹל	גְּדוֹלִים	דָּבָר	דִּבְרִי
מָאוֹר	מְאוֹרוֹת	(דָּבָרֵיכֶם)	דִּבְרֵיכֶם
לֵבָב	לְבָבִים	חָכָם	חַכְמִי
כָּנָף	כְּנָפַיִם	(חָכְמֵיכֶם)	חַכְמֵיכֶם
עָוֹן	עֲוֹנִי	זָקֵן	זִקְנִי
מֹצָא	מְצָאִי	(זִקְנֵיהֶם)	זִקְנֵיהֶם

3. 1)	3. 2)	4. 1)	4. 2)
יָדְךָ	יָדֶיךָ	רָקִיעַ *abs.*	רְקִיעַ *const.*
דָּמְךָ	דְּבָרֶיךָ	פָּנִים *abs.*	פְּנֵי *const.*
דְּבָרְךָ	חֻכַּמְתֶּךָ	זָהָב *abs.*	זְהַב *const.*
חָכְמָתְךָ	זְקֻנֶיךָ	זָקֵן *abs.*	זְקַן *const.*

5.

מֶלֶךְ	מַלְכָּה / מַלְכִּי	מֶלֶךְ	מְלָכִים / מְלָכוֹת
בַּעַל	בַּעֲלָה / בַּעֲלִי	עֶצֶם	עֲצָמַי
צֶלֶם	צַלְמוֹ	יֶלֶד	יְלָדִים
זֶרַע	זַרְעוֹ	רֶגֶל	רַגְלַיִם
		קֶרֶן	קְרָנַיִם

6.		7.	
מְקוֹם *abs.*	מְקוֹם *const.*	רַב (רָבַב) *masc.*	רַבָּה *fem.*
עָלֶה *abs.*	עֲלֵה *const.*	גַּן (גָּנַן) *masc.*	גַּנָּה *fem.*
רֹעֶה *abs.*	רֹעֵה *const.*	אַף (אָנַף) *sing.*	אַפַּיִם *dual.*
עֹשֶׂה *sing.*	עֹשִׂים *plur.*	חֹק (חָקַק) *sing.*	חֻקִּים *plur.*
שָׂדֶה *sing.*	שָׂדוֹת *plur.*	אֵם (אָמַם) *sing.*	אִמּוֹת *plur.*

68. Changes of Stem.

The stem of a noun is subject to *change*, (1) when the noun is in the construct relation with a following noun, (2) when terminations of gender and number are affixed, and (3) when pronominal suffixes are appended. These changes of stem are due principally to the shifting of the tone. They may be classified as follows:

1. Before terminations of gender and number (*absolute*) and before monosyllabic suffixes, *the tone is shifted one syllable*, in which case
   1) a penultimate tone-long (originally short) vowel becomes Sh^{e}vâ, because it ceases to stand before the tone;
   2) an ultimate tone-long (originally short) vowel is retained in the simple syllable before the tone.

   Remark.—In participial forms, however, an ultimate tone-long ◌ֳ becomes Sh^{e}vâ.
2. Before terminations of the dual and plural *construct*, and before grave suffixes, the tone is shifted two syllables, in which case
   1) a penultimate tone-long (originally short) vowel is shortened;
   2) an ultimate tone-long (originally short) vowel becomes Sh^{e}vâ.

   Remark.—According to 2. 1), the tone-long vowel is shortened, e. g. ā to ă; the ă is often still further attenuated to ĭ.
3. Before the union- (half) vowel Sh^{e}vâ, a penultimate tone-long vowel
   1) is retained in a simple syllable, *in the case of* דָ◌ֳ; but
   2) is shortened, and stands in a half-open syllable, in the case of כָּם and כֶּן.
4. In the case of the Singular of the Construct, when the tone goes forward to the next word,
   1) a penultimate tone-long vowel becomes Sh^{e}vâ;
   2) an ultimate tone-long vowel (ā or ē) is shortened.
5. Certain nouns, really monosyllabic, are written and pronounced as dissyllables, a helping vowel ĕ, or after a guttural ă, being inserted. These are termed *Segholates*, and have their origin as follows:

A Class.	I Class.	U Class.	
קַטְלָ	קִטְלָ	קֻטְלָ	primary form;
קַטְלָ	קִטְלָ	קֻטְלָ	under the tone;
קַטֶלָ	קִטֶלָ	קֻטֳלָ	with the helping vowel.

   These are peculiar in that
   1) Suffixes are appended in the sing. to the primary form;
   2) Before the plur. endings, and before the light suffixes with the *plur. masc.*, a pretonic ◌ֲ is inserted, and the original vowel becomes Sh^{e}vâ.
   3) The dual sometimes follows the analogy of the sing. suffixes, sometimes that of the plur. endings.

   Remark.—Segholate ע״ו and ע״י forms contract *av* and *ay* to ô and ê in the construct and before suffixes.
6. Noun-stems from verbs ל״ה,
   1) Change ה◌ֳ to ה◌ֲ in the formation of the *construct;*
   2) Reject ה◌ֲ before all terminations of gender and number, and before suffixes.
7. Noun-stems from verbs ע״ע, before a termination with initial vowel,
   1) Receive Dāghēsh-forte in the contracted radical,
   2) Shorten a preceding long vowel.

69. Remarks on Paradigms of Masculine Nouns.

See Paradigm O.

A. Declension I.

This declension includes all so-called Segholates (see 68). The following explanations of the Paradigms are to be marked:

1. Paradigms *a*, *b*, *c* exhibit *strong* forms; the primary stems סֵפֶר, מַלְךְ and קֹדֶשׁ, by the introduction of the helping-vowel and through the influence of the tone, becoming סֵפֶר, מֶלֶךְ, and קֹדֶשׁ.
2. Paradigms *d*, *e*, *f* exhibit *guttural* forms; ַ is consequently used instead of ֶ as a helping-vowel.

Remark.—It will be noted in respect to these paradigms that

1) The Construct is the same in form as the Absolute;
2) Singular suffixes are appended to the primary form;
3) A pretonic ֶ is inserted before the plural ending ִים;
4) This pretonic ֶ remains before light suffixes, but is rejected in the construct and before grave suffixes.
5) The Dual generally follows the analogy of the plural, but sometimes that of the light suffixes.

3. Paradigms *g*, *h*, *i* exhibit ע״ו and ע״י forms, in which the primary forms מָוֶת, זַיִת and שַׁוְט are contracted to מוֹת, זֵית (except in the absolute) and שׁוֹט.
4. Paradigm *k* exhibits a ל״ה form, in which the original י appears.
5. Paradigms *l*, *m*, *n* exhibit ע״ע forms, in which אִמְּם יַמְּם and חֻקְּק are the primary forms. Under the tone the vowels are regularly heightened. Before terminations beginning with a vowel, the doubling appears.

B. Declension II.

This declension includes all nouns which originally had short vowels in both syllables. The following explanations of the Paradigms are to be marked:

1. Paradigms *a*, *b* exhibit forms of which the primary forms are (qăṭăl) דָּבָר and חָכָם. Here ă of the first syllable *before*, and ă of the second syllable *under* the tone is heightened.
2. Paradigms *c*, *d*, *e* exhibit forms of which the primary forms are (qăṭĭl) זָקֵן, כָּתֵף, and חָצֵר. Here ă *before* and ĭ *under* the tone are heightened.

Remark.—It will be noted in respect to these paradigms that

1) כָּתֵף is, in fact, converted into a Segholate;
2) The stem-changes are those described in 68.

3. Paradigm *f* exhibits a form ל״ה, of which the primary form is (qăṭăl) שָׁדַי. Here the ה ַ becomes ה ָ, in the Construct, and is dropped before all terminations (68).

Remark.—The original form שָׁדַי exists by the side of שָׁדֶה, and there are many forms in which the ה ַ has been dropped in the absolute state, e. g., יָד for יָדֶה.

C. Declension III.

This declension includes all nouns which have an unchangeable vowel in the first syllable, but a tone-long (originally short) vowel in the second syllable:

1. Paradigm *a* exhibits a form of which the primary form is (qôṭăl) עוֹלָם. Here the original short vowel is retained *heightened* before and under the tone, but is elsewhere changed to Sh^{e}vâ.

2. Paradigm *b* exhibits a form of which the primary form is (qôṭĭl) אֵיב. Here the originally short vowel (1) is retained (or deflected to ĕ) before כֶּם, ךְ and כֶן; (2) is heightened *under* the tone, but (3) becomes Sh^{e}vâ *before* the tone.

3. Paradigm *c* exhibits a ל״ה form of which the primary form is (qôṭăl) חוֹזִי. Here as above (B.3) the short vowel is entirely rejected before all terminations.

D. Declension IV.

This declension includes all nouns with an unchangeable vowel in the second syllable.

1. Paradigm *a* exhibits a form of which the primary form was (qăṭîl) פָּקִיד. Here the originally short vowel is rejected whenever it ceases to be pretonic.

2. Paradigm *b* exhibits a form of which the primary form was (qăṭîl) עָנִי. Here the final י was blended with î, but appears before additions, protected by Dāghēsh-forte.

3. Paradigm *c* represents all forms in which both syllables have unchangeable vowels, and which consequently suffer no change.

70. Remarks on Paradigms of Feminine Nouns.

1. Declension I includes all feminine Segholates: Paradigms *a*, *b*, *c* representing stems with an original ă, ĭ, ŭ; Paradigm *d* representing a form ע״ע; Paradigm *e* representing a Segholate form with ת. (Cf. Infinitives Construct of verbs פ״ו and פ״נ).

2. Declension II includes all feminines which originally had short vowels in both syllables (qaṭalat); Paradigm *a* representing a regular form, Paradigm *b* a form with a guttural, Paradigm *c* a ל״ה form.

3. Declension III includes feminine nouns with unchangeable vowel in first, changeable in second syllable.

4. Declension IV includes those forms which have unchangeable vowels after the vowel of the first syllable has become Sh^{e}vâ.

71. Irregular Nouns.

There are in Hebrew several nouns which present certain peculiarities. The following list contains the most common of these:

1. אָב (for אַבְה) *father*, *const.* אֲבִי, *with suff.* אָבִי (*my f.*), אָבִיךָ, אָבִיךְ, אָבִיהוּ, אָבִיהָ, אֲבִיכֶם, אֲבִיהֶם, אָבִיו or אָבְיוֹ; *plur.* אָבוֹת.

2. אָח (for אַחְה) *brother*, *const.* אֲחִי, *with suff.* אָחִי (*my b.*) אָחִיךָ, אָחִיךְ, אָחִיהוּ, אָחִיהָ, אֲחֵיכֶם, אֲחֵיהֶם, *plur. const.* אֲחֵי. *Plur. abs.* אַחִים (*D. f. implic.*), אַחַי, אַחֶיךָ, אַחֶיהָ, but אֶחָיו.

3. אֶחָד (for אַחַד with *D. f. implic.*), *const.* אַחַד, *fem.* אַחַת (for אַחֲדַת). *Plur.* אֲחָדִים *some, the same.*

4. אָחוֹת (from אַחַוַת) *sister*, *const.* אֲחוֹת, *with suff.* אֲחוֹתִי.

5. אִישׁ (for אֲנְשׁ attenuated from אֲנָשׁ) *man; plur.* אֲנָשִׁים, *const*, אַנְשֵׁי; seldom אִישִׁים.

6. אִשָּׁה (for אֲנְשָׁה), *const.* אֵשֶׁת (for אִשְׁתְּ), *with suff.* אִשְׁתִּי, אִשְׁתְּךָ; *plur.* נָשִׁים (for אֲנָשִׁים), *const.* נְשֵׁי, *with suff.* נְשֵׁיהֶם, נָשָׁיו.

7. אָמָה *maid-servant; plur.* אֲמָהוֹת, *const.* אַמְהוֹת.

8. בַּיִת *house*, *const.* בֵּית; *plur.* בָּתִּים (bâttîm or bôttîm). D. f. distinguishes it from בָּתִּים (בוּת); *const.* בָּתֵּי, *with suff.* בָּתֵּיהֶם.

9. בֵּן (for בְּנְ, from בָּנָה *build*), *son*, *const.* בֶּן־, בִּן־; *with suff.*, בְּנִי, בִּנְךָ, *plur.* בָּנִים, *const.* בְּנֵי.

10. בַּת (for בַּנְתְּ fr. בֵּן), *with suff.* בִּתִּי (for בִּנְתִּי); *plur.* בָּנוֹת (as if from בָּנָה), *const.* בְּנוֹת.

11. חָם *father-in-law*, like אָח.

12. יוֹם (for יָוֹם) *day*, *plur.* יָמִים (for יְוָמִים), *const.* יְמֵי, *dual* יוֹמַיִם.

13. מַיִם (*plur.*) *water*, *const.* מֵימֵי, מֵי.

14. עִיר *city*, *plur.* עָרִים, *const.* עָרֵי.

15. פֶּה *mouth*, *const.* פִּי, *with suff.* פִּי (*my m.*) פִּיךָ, פִּיו and פִּידוּ, פִּיהָ, like אָב; *plur.* פִּים and פִּיוֹת.

16. רֹאשׁ (for רַאשׁ = רַאְשׁ), *plur.* רָאשִׁים (for רְאָשִׁים) *const.* רָאשֵׁי.

72. Numerals.

See Paradigm N.

A. Cardinals.

1. The numeral אֶחָד *one* is an *adjective*, standing after and agreeing with its noun.

2. The numeral שְׁנַיִם is a *noun*, used either in the appositional or construct relation with the word which it enumerates, and agreeing with it.

3. The numerals from *three* to *ten* are abstract feminine substantives, used in appositional construction with the nouns which they enumerate. The *feminine* form was the original one and is used with masculine nouns; the masculine is a shorter form used with feminines.

4. The numerals from *eleven* to *nineteen* are formed by uniting עֶשֶׂר or עֶשְׂרֵה *ten* with the units, viz: with the construct form of *one* and *two*, but with the absolute form of the others.

5. The numerals *thirty* to *ninety* are formed by adding the masc. plur. ending יִם_ to the units, but *twenty* (עֶשְׂרִים) is the plural of *ten* עֶשֶׂר.

6. The units are added to the tens by means of וְ; in the earlier books preceding the tens, in later books following them.

7. The units take the noun in the plural; the tens, when before it, take the noun in the singular, when after it, in the plural.

8. The numerals *eleven* to *nineteen* take the noun in the plural, except in the case of a few very common nouns like *day*, *man*, etc.

B. Ordinals.

1. The ordinal *first* is רִאשׁוֹן (from רֹאשׁ, *head*).

2. The ordinals from *two* to *ten* are formed from the corresponding cardinals by means of the termination י_; another י_ being inserted between the second and third consonants.

3. Above *ten*, cardinals are used for ordinals.

4. The feminines of the ordinals are used to express fractional parts.

XII. Separate Particles.

73. Adverbs.

		1. 1)
מַדּוּעַ *why?*	אָמְנָם } *really.* חִנָּם *gratuitously.*	אַי *where?*
[מַה יָּדוּעַ]	אָמְנָם } *really.* רֵיקָם *in vain.*	אָז *then.*
מִלְמַעְלָה *from above*	פִּתְאֹם *suddenly.* יוֹמָם *by day.*	לֹא *not.*
[מַעְלָה ,לְ ,מִן]	שִׁלְשֹׁם *the day before yesterday.*	שָׁם *there.*

	2. 3)	2. 2)	2. 1)
זֶה *here.*	אָמֵן *firmly.*	הַרְבֵּה *much.*	מְאֹד *very.*
הֵנָּה *hither.*	טוֹב *well.*	הֵיטֵב *well.*	חוּץ *abroad*
שָׁלֹשׁ *thrice.*	רִאשׁוֹנָה *formerly.*	הַשְׁכֵּם *early.*	לְבַד *alone.*
שֶׁבַע *seven times.*	נִפְלָאוֹת *wonderfully*	מַהֵר *speedily.*	מִבַּיִת *within*

3.

הִנְנִי } הִנְּךָ	עוֹד } עוֹדְנִי עוֹדֶנּוּ	אַי } אַיֵּכָה אַיּוֹ	אַיִן—אֵינֶנִּי יֵשׁ—יֶשְׁנוֹ

74. Prepositions.

3.	2.	1.	
אַחֲרֵי	בֵּינְךָ	מִתַּחַת *from under.*	אַחַר *behind.*
אֵלַי	מִמֶּנּוּ	לְמִן *from.*	אֵצֶל *close by.*
סְבִיבוֹתַי	אֶצְלִי	לִפְנֵי *before.*	בֵּין *between.*
עֲלֵיהֶם	זוּלָתִי	לְפִי *according to.*	בַּעַד *about.*
אִתּוֹ	בֵּינִי	לִקְרַאת *toward.*	עַל *upon.*
אִתּוֹ	נֶגְדִּי	בִּבְלִי *without.*	תַּחַת *under.*

75. Conjunctions.

3.	2.	1.
יַעַן אֲשֶׁר *because that.*	פֶּן *lest.*	כִּי *that.*
אַחַר אֲשֶׁר *after that.*	אַל *that not.*	אֲשֶׁר *that.*
עֵקֶב כִּי *because that.*	בְּטֶרֶם *before that.*	

XII. Separate Particles.

73. Adverbs.

1. Adverbs, proper, may be classified as follows:
   1) Those which may be termed *primitive*, originally related to pronominal roots;
   2) Those which are formed by appending terminations, ם_ and ם̇.
   3) Those which are formed by composition.
2. Other parts of speech are, at times, used as adverbs:
   1) Nouns, either alone or when used with prepositions.
   2) Infinitives absolute.
   3) Adjectives, especially in the feminine.
   4) Pronouns and numerals.
3. Certain adverbs, involving a verbal idea, take suffixes and in some cases, Nun Epenthetic.

74. Prepositions.

1. Prepositions are, in most cases, derived from nouns:
   1) They are *simple;*
   2) They are *compound*, made up of
      (1) Two prepositions; or
      (2) A preposition with a noun, an infinitive, or an adverb.
2. Prepositions are combined with suffixes, after the analogy of singular nouns.

Remark.—For the union of the Inseparable Prepositions with suffixes see Paradigm R.

3. Some prepositions take suffixes after the analogy of *plural* nouns.

Remark.—אֵת the preposition is to be distinguished from אֵת the sign of the definite object.

75. Conjunctions.

Conjunctions are to be classified, in reference to their origin as follows:

1. Those which were originally pronouns;
2. Those which were originally substantives;
3. Those which were originally prepositions.

Remark.—ו *and* is perhaps to be derived from a stem meaning *to join.*

PARADIGMS.

Paradigm A. The Personal

Nominative of the Pronoun or Separate Pronoun.	Genitive of the Pronoun, or *Suffix of the Noun* (*possessive Pron.*)	
	With Nouns Singular.	With Nouns Plur. and Dual.
Sing. 1. *com.* אָנֹכִי, in pause אָנֹכִי; אֲנִי, in pause אָנִי *I.*	ִי *my* (prop. Gen. *mei*).	ַי *my.*
2. *m.* אַתָּה (אַתָּ) in pause אָתָּה *f.* אַתְּ (אַתִּי). *thou.*	ךָ, ְךָ, in pause ֶךָ; ֵךְ, ְךְ (ָךְ) *thy* (*tui*).	ֶיךָ; ַיִךְ *thy.*
3. *m.* הוּא *he.*	הוּ, ו; ֵהוּ, וֹ (ֹה) *his* (*ejus* and *suus*).	ָיו, ָו, *his.*
f. הִיא *she.*	הָ; ָהּ; ֶהָ *her.*	ֶיהָ *her.*
Plur. 1. *com.* אֲנַחְנוּ (נַחְנוּ), (אֲנוּ) *we.*	נוּ; ֵנוּ (ֵנוּ) *our.*	ֵינוּ *our.*
2. *m.* אַתֶּם *f.* אַתֵּן, אַתֵּנָה *ye.*	כֶם; ְכֶם; כֶן; ְכֶן *your*	ֵיכֶם; ֵיכֶן *your.*
3. *m.* הֵם, הֵמָּה *f.* הֵן, הֵנָּה *they.*	הֶם; ָם; הֶן, הֵן, ָן *their.*	ֵיהֶם; ֵיהֶן *their.*

Pronoun and Pronominal Suffixes.

Accusative of the Pronoun, or *Suffix of the Verb*

By itself.	With Nun demonstrative.
נִי ; ־ֵנִי ; ־ֵנִי *me.*	־ֵנִּי, ־ֶנִּי
ךָ ; ־ְךָ, in p. ־ֶךָ, ־ָךְ } *thee.*	־ֶךָּ, (־ֶנְךָּ)
ךְ ; ־ָךְ ; ־ֵךְ, ־ֶךְ ־ֵךְ } *thee.*	not found.
הוּ, ו ; ־ָהוּ (ה), וֹ ; ־ֵהוּ *him.*	־ֶנְהוּ, ־ֶנּוּ, (נוֹ)
הָ ; ־ָהּ ; ־ֶהָ *her.*	־ֶנָּה
נוּ ; ־ֵנוּ ; ־ֵנוּ *us.*	־ֶנּוּ
כֶם ; ־ְכֶם } *you.*	These forms
כֶן ; ־ְכֶן } *you.*	do not
(הֶם), ם ; ־ָם, ־ֵם ־ֵם ; ־ֵם, ־ֶם ־ֵם *them.*	occur.
(הֶן), ן ; ־ָן, ־ֵן ־ֵן ; ־ֵן *them.*	

Paradigm B. The Strong

Hĭph'îl.	Hŏph'ăl.	Hĭthpă'ēl.	Qăl	
			Middle E.	Middle O.
הִקְטִיל	הָקְטַל	הִתְקַטֵּל	קָטֵל	קָטֹל
הִקְטִילָה	הָקְטְלָה	הִתְקַטְּלָה	קָטְלָה	קָטְלָה
הִקְטַלְתָּ	הָקְטַלְתָּ	הִתְקַטַּלְתָּ	קָטַלְתָּ	קָטַלְתָּ
הִקְטַלְתְּ	הָקְטַלְתְּ	הִתְקַטַּלְתְּ	&c.	&c.
הִקְטַלְתִּי	הָקְטַלְתִּי	הִתְקַטַּלְתִּי		
הִקְטִילוּ	הָקְטְלוּ	הִתְקַטְּלוּ		
הִקְטַלְתֶּם	הָקְטַלְתֶּם	הִתְקַטַּלְתֶּם		
הִקְטַלְתֶּן	הָקְטַלְתֶּן	הִתְקַטַּלְתֶּן		
הִקְטִילוּ	הָקְטְלוּ	הִתְקַטְּלוּ		
הַקְטֵל	הָקְטֵל	(הִתְקַטֵּל)	קְטוֹל	
הַקְטִיל	wanting	הִתְקַטֵּל	קְטֹל(קְטַל)	
הַקְטֵל	wanting	הִתְקַטֵּל	קְטַל	
הַקְטִילִי		הִתְקַטְּלִי	קִטְלִי	
הַקְטִילוּ		הִתְקַטְּלוּ	קִטְלוּ	
הַקְטִלְנָה		הִתְקַטֵּלְנָה	קְטַלְנָה	
יַקְטִיל	יָקְטַל	יִתְקַטֵּל	יִקְטַל	יִקְטַל
תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל	תִּקְטַל	&c.
תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל	תִּקְטַל	
תַּקְטִילִי	תָּקְטְלִי	תִּתְקַטְּלִי	תִּקְטְלִי	
אַקְטִיל	אָקְטַל	אֶתְקַטֵּל	אֶקְטַל	
יַקְטִילוּ	יָקְטְלוּ	יִתְקַטְּלוּ	יִקְטְלוּ	
תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטַלְנָה	
תַּקְטִילוּ	תָּקְטְלוּ	תִּתְקַטְּלוּ	תִּקְטְלוּ	
תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטַלְנָה	
נַקְטִיל	נָקְטַל	נִתְקַטֵּל	נִקְטַל	
מַקְטִיל	מָקְטָל	מִתְקַטֵּל	(קָטֵל)	
יַקְטֵל				
אַקְטִילָה		אִתְקַטְּלָה		

Verb.

	Qăl.	Nĭph'ăl.	Pī'ēl.	Pŭ'ăl.	
Perfect.	קָטַל	נִקְטַל	קִטֵּל	קֻטַּל	*Sg.* 3 *m.*
	קָטְלָה	נִקְטְלָה	קִטְּלָה	קֻטְּלָה	3 *f.*
	קָטַלְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ	קֻטַּלְתָּ	2 *m.*
	קָטַלְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ	קֻטַּלְתְּ	2 *f.*
	קָטַלְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי	קֻטַּלְתִּי	1 *c.*
	קָטְלוּ	נִקְטְלוּ	קִטְּלוּ	קֻטְּלוּ	*Pl.* 3 *c.*
	קְטַלְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם	קֻטַּלְתֶּם	2 *m.*
	קְטַלְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	קֻטַּלְתֶּן	2 *f.*
	קָטַלְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ	קֻטַּלְנוּ	1 *c.*
Infin.	קָטוֹל	הִקָּטֵל (נִקְטֹל)	קַטֵּל (קַטֵּל)	קֻטַּל (קְטַל)	*abs.*
	קְטֹל	הִקָּטֵל	קַטֵּל	קֻטֵּל (קְטַל)	*const.*
Imperative.	קְטֹל	הִקָּטֵל	קַטֵּל	wanting	*Sg.* 2 *m.*
	קִטְלִי	הִקָּטְלִי	קַטְּלִי		2 *f.*
	קִטְלוּ	הִקָּטְלוּ	קַטְּלוּ		*Pl.* 2 *m.*
	קְטֹלְנָה	הִקָּטַלְנָה	קַטֵּלְנָה		2 *f.*
Imperfect.	יִקְטֹל	יִקָּטֵל	יְקַטֵּל	יְקֻטַּל	*Sg.* 3 *m.*
	תִּקְטֹל	תִּקָּטֵל	תְּקַטֵּל	תְּקֻטַּל	3 *f.*
	תִּקְטֹל	תִּקָּטֵל	תְּקַטֵּל	תְּקֻטַּל	2 *m.*
	תִּקְטְלִי	תִּקָּטְלִי	תְּקַטְּלִי	תְּקֻטְּלִי	2 *f.*
	אֶקְטֹל	אֶקָּטֵל	אֲקַטֵּל	אֲקֻטַּל	1 *c.*
	יִקְטְלוּ	יִקָּטְלוּ	יְקַטְּלוּ	יְקֻטְּלוּ	*Pl.* 3 *m.*
	תִּקְטֹלְנָה	תִּקָּטַלְנָה	תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	3 *f.*
	תִּקְטְלוּ	תִּקָּטְלוּ	תְּקַטְּלוּ	תְּקֻטְּלוּ	2 *m.*
	תִּקְטֹלְנָה	תִּקָּטַלְנָה	תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	2 *f.*
	נִקְטֹל	נִקָּטֵל	נְקַטֵּל	נְקֻטַּל	1 *c.*
Part.	קֹטֵל		מְקַטֵּל		*act.*
	קָטוּל	נִקְטָל		מְקֻטָּל	*pass.*
Impf.	אֶקְטְלָה				*Jussive* / *Cohort.*

Paradigm C. Strong Verb

1 pl. c.	2 pl. m.	2 pl. f.	3 pl. m.	3 pl. f.
קְטָלָנוּ	קְטַלְתֶּם	[קְטַלְתֶּן]	קָטְלָם	קָטְלָן
קְטָלָתְנוּ	wanting	wanting	קְטָלָתַם	קְטָלָתַן
קְטַלְתָּנוּ	——	——	קְטַלְתָּם	קְטַלְתָּן
קְטַלְתָּינוּ	——	——	קְטַלְתִּים	קְטַלְתִּין
——	קְטַלְתִּיכֶם	קְטַלְתִּיכֶן	קְטַלְתִּים	קְטַלְתִּין
קְטָלָונוּ	wanting	anting	קְטָלוּם	קְטָלוֹן
קְטַלְתּוּנוּ	——	——	קְטַלְתּוּם	קְטַלְתּוֹן
——	קְטַלְנוּכֶם	קְטַלְנוּכֶן	קְטַלְנוּם	קְטַלְנוֹן
קְטֵלָנוּ	קְטַלְתֶּם	[קְטַלְתֶּן]	קְטַלָם	קְטַלָן
קְטָלָנוּ	קְטָלְתֶּם קְטַלְתֶּם	קְטָלְתֶּן קְטַלְתֶּן	קְטָלָם	קְטָלָן
קָטְלֵנוּ	——	——	קָטְלֵם	——
יְקַטְּלֵנוּ	יְקַטְּלֶם	יְקַטְּלֶן	יְקַטֵּל	יְקַטֵּל
יְקַטְּלָנוּ	——	——	——	——
יְקַטְּלוּנוּ	יְקַטְּלוּכֶם	יְקַטְּלוּכֶן	יְקַטְּלוּם	יְקַטְּלוֹן
תְּקַטְּלוּנוּ	——	——	תְּקַטְּלוּם	תְּקַטְּלוֹן
קְטָלֵנוּ	קְטַלְתֶּם	קְטַלְתֶּן	קְטָלָם	קְטָלָן
הִקְטִילָנוּ	הִקְטַלְתֶּם	הִקְטַלְתֶּן	הִקְטִילָם	הִקְטִילָן

with Suffixes.

	1 sg. c.	2 sg. m.	2 sg. f.	3 sg. m.	3 sg. f.
Qăl					
3 *m.*	קְטָלַנִי	קְטָלְךָ	קְטָלֵךְ	קְטָלָהוּ / קְטָלוֹ	קְטָלָהּ
3 *f.*	קְטָלַתְנִי	קְטָלַתְךָ	קְטָלַתֵךְ	קְטָלַתְהוּ / קְטָלָתוֹ	קְטָלַתָּהּ
2 *m.*	קְטַלְתַּנִי / קְטַלְתָּנִי	——	——	קְטַלְתָּהוּ / קְטַלְתּוֹ	קְטַלְתָּהּ
2 *f.*	קְטַלְתִּינִי	——	——	קְטַלְתִּיהוּ / קְטַלְתִּיו	קְטַלְתִּיהָ
1 *c.*		קְטַלְתִּיךְ	קְטַלְתִּיךְ	קְטַלְתִּיו	קְטַלְתִּיהָ
Pl. 3 *c.*	קְטָלוּנִי	קְטָלוּךְ	קְטָלוּךְ	קְטָלוּהוּ	קְטָלוּהָ
2 *m.*	קְטַלְתּוּנִי	——	——	קְטַלְתּוּהוּ	קְטַלְתּוּהָ
1 *c.*		קְטַלְנוּךְ	קְטַלְנוּךְ	קְטַלְנוּהוּ	קְטַלְנוּהָ
Sg. 3 *m.* *Middle* E	קְטֵלַנִי	קְטֶלְךָ	קְטֶלֵךְ	קְטֵלוֹ	קְטֶלָהּ
Construct	קָטְלִי / קָטְלַנִי	קָטְלֵךְ / קָטְלֵךְ	קָטְלֵךְ	קָטְלוֹ	קָטְלָהּ
Sg. 2 *m.*	קָטְלַנִי	——	——	קָטְלָהוּ	קָטְלָהּ / קָטְלָהּ
Sg. 3 *m.*	יִקְטָלַנִי	יִקְטָלְךָ	יִקְטָלֵךְ	יִקְטָלֵהוּ	יִקְטָלָהּ / יִקְטָלָהּ
With Nun Epenthet.	יִקְטָלַנְנִי	יִקְטָלְךָ	——	יִקְטָלֵנוּ	יִקְטָלָנָּה
Pl. 3 *m.*	יִקְטְלוּנִי	יִקְטְלוּךְ	יִקְטְלוּךְ	יִקְטְלוּהוּ	יִקְטְלוּהָ
2 *f.*	תִּקְטְלוּנִי	——	——	תִּקְטְלוּהוּ	תִּקְטְלוּהָ
Pī'ēl *Sg.* 3 *m.*	קִטֵּלַנִי	קִטֶּלְךָ	קִטֶּלֵךְ	קִטֵּלוֹ	קִטְּלָהּ
Hĭph'īl *Sg.* 3 *m.*	הִקְטִילַנִי	הִקְטִילְךָ	הִקְטִילֵךְ	הִקְטִילוֹ	הִקְטִילָהּ

D. Verb Pe (פ) Guttural.

Hŏph'ăl.	Hĭph'îl.	Nĭph'ăl.	Qăl.		
הָעְטַל	הֵעְטִיל	נֶעְטַל	עָטַל	*Sg.* 3 *m.*	Perfect.
הָעְטְלָה	הֵעְטִילָה	נֶעְטְלָה	עָטְלָה	3 *f.*	
הָעְטַלְתָּ	הֵעְטַלְתָּ	נֶעְטַלְתָּ	עָטַלְתָּ	2 *m.*	
הָעְטַלְתְּ	הֵעְטַלְתְּ	נֶעְטַלְתְּ	עָטַלְתְּ	2 *f.*	
הָעְטַלְתִּי	הֵעְטַלְתִּי	נֶעְטַלְתִּי	עָטַלְתִּי	1 *c.*	
הָעְטְלוּ	הֵעְטִילוּ	נֶעְטְלוּ	עָטְלוּ	*Pl.* 3 *c.*	
הָעְטַלְתֶּם	הֵעְטַלְתֶּם	נֶעְטַלְתֶּם	עֲטַלְתֶּם	2 *m.*	
הָעְטַלְתֶּן	הֵעְטַלְתֶּן	נֶעְטַלְתֶּן	עֲטַלְתֶּן	2 *f.*	
הָעְטַלְנוּ	הֵעְטַלְנוּ	נֶעְטַלְנוּ	עָטַלְנוּ	1 *c.*	
הָעְטֵל	הַעְטֵל	נַעְטוֹל	עָטוֹל	*abs.*	Infin.
	הַעְטִיל	הֵעָטֵל	עֲטֹל	*const.*	
	הַעְטֵל	הֵעָטֵל	עָטֹל	*Sg.* 2 *m.*	Imperative.
wanting	הַעְטִילִי	הֵעָטְלִי	עִטְלִי	2 *f.*	
	הַעְטִילוּ	הֵעָטְלוּ	עִטְלוּ	*Pl.* 2 *m.*	
	הַעְטֵלְנָה	הֵעָטַלְנָה	עֲטַלְנָה	2 *f.*	
יָעְטַל	יַעְטִיל	יֵעָטֵל	יַעְטֹל	*Sg.* 3 *m.*	Imperfect.
תָּעְטַל	תַּעְטִיל	תֵּעָטֵל	תַּעְטֹל	3 *f.*	
תָּעְטַל	תַּעְטִיל	תֵּעָטֵל	תַּעְטֹל	2 *m.*	
תָּעְטְלִי	תַּעְטִילִי	תֵּעָטְלִי	תַּעְטְלִי	2 *f.*	
אָעְטַל	אַעְטִיל	אֵעָטֵל	אַעְטֹל	1 *c.*	
יָעְטְלוּ	יַעְטִילוּ	יֵעָטְלוּ	יַעְטְלוּ	*Pl.* 3 *m.*	
תָּעְטַלְנָה	תַּעְטַלְנָה	תֵּעָטַלְנָה	תַּעְטַלְנָה	3 *f.*	
תָּעְטְלוּ	תַּעְטִילוּ	תֵּעָטְלוּ	תַּעְטְלוּ	2 *m.*	
תָּעְטַלְנָה	תַּעְטַלְנָה	תֵּעָטַלְנָה	תַּעְטַלְנָה	2 *f.*	
נָעְטַל	נַעְטִיל	נֵעָטֵל	נַעְטֹל	1 *c.*	
	מַעְטִיל		עֹטֵל	*act.*	Part.
מָעְטָל		נֶעְטָל	עָטוּל	*pass.*	
	יַעְטֵל			*Jussive*	Impf.
	אַעְטִילָה		אֶעְטְלָה	*Cohort.*	

Paradigm E. Verb Ayin (ע) Guttural.

	Qăl.	Nĭph'ăl.	Pi'ēl.	Pŭ'ăl.	Hĭthpă'ēl.	
Perfect.	קָאַל	נִקְאַל	קֵאֵל	קֻאַל	הִתְקָאֵל	*Sg.* 3 *m.*
	קָאֲלָה	נִקְאֲלָה	קֵאֲלָה	קֻאֲלָה	הִתְקָאֲלָה	3 *f.*
	קָאַלְתָּ	נִקְאַלְתָּ	קֵאַלְתָּ	קֻאַלְתָּ	הִתְקָאַלְתָּ	2 *m.*
	קָאַלְתְּ	נִקְאַלְתְּ	קֵאַלְתְּ	קֻאַלְתְּ	הִתְקָאַלְתְּ	2 *f.*
	קָאַלְתִּי	נִקְאַלְתִּי	קֵאַלְתִּי	קֻאַלְתִּי	הִתְקָאַלְתִּי	1 *c.*
	קָאֲלוּ	נִקְאֲלוּ	קֵאֲלוּ	קֻאֲלוּ	הִתְקָאֲלוּ	*Pl.* 3 *c.*
	קְאַלְתֶּם	נִקְאַלְתֶּם	קֵאַלְתֶּם	קֻאַלְתֶּם	הִתְקָאַלְתֶּם	2 *m.*
	קְאַלְתֶּן	נִקְאַלְתֶּן	קֵאַלְתֶּן	קֻאַלְתֶּן	הִתְקָאַלְתֶּן	2 *f.*
	קָאַלְנוּ	נִקְאַלְנוּ	קֵאַלְנוּ	קֻאַלְנוּ	הִתְקָאַלְנוּ	1 *c.*
Infin.	קָאוֹל	נִקְאוֹל	קָאֵל	wanting		*abs.*
	קְאֹל	הִקָּאֵל	קָאֵל		הִתְקָאֵל	*const.*
Imperative.	קְאַל	הָקָאֵל	קָאֵל	wanting	הִתְקָאֵל	*Sg.* 2 *m.*
	קָאֲלִי	הִקָּאֲלִי	קָאֲלִי		הִתְקָאֲלִי	2 *f.*
	קָאֲלוּ	הִקָּאֲלוּ	קָאֲלוּ		הִתְקָאֲלוּ	*Pl.* 2 *m.*
	קְאַלְנָה	הִקָּאַלְנָה	קָאַלְנָה		הִתְקָאַלְנָה	2 *f.*
Imperfect.	יִקְאַל	יִקָּאֵל	יְקָאֵל	יְקֻאַל	יִתְקָאֵל	*Sg.* 3 *m.*
	תִּקְאַל	תִּקָּאֵל	תְּקָאֵל	תְּקֻאַל	תִּתְקָאֵל	3 *f.*
	תִּקְאַל	תִּקָּאֵל	תְּקָאֵל	תְּקֻאַל	תִּתְקָאֵל	2 *m.*
	תִּקְאֲלִי	תִּקָּאֲלִי	תְּקָאֲלִי	תְּקֻאֲלִי	תִּתְקָאֲלִי	2 *f.*
	אֶקְאַל	אֶקָּאֵל	אֲקָאֵל	אֲקֻאַל	אֶתְקָאֵל	1 *c.*
	יִקְאֲלוּ	יִקָּאֲלוּ	יְקָאֲלוּ	יְקֻאֲלוּ	יִתְקָאֲלוּ	*Pl.* 3 *m.*
	תִּקְאַלְנָה	תִּקָּאַלְנָה	תְּקָאַלְנָה	תְּקֻאַלְנָה	תִּתְקָאַלְנָה	3 *f.*
	תִּקְאֲלוּ	תִּקָּאֲלוּ	תְּקָאֲלוּ	תְּקֻאֲלוּ	תִּתְקָאֲלוּ	2 *m.*
	תִּקְאַלְנָה	תִּקָּאַלְנָה	תְּקָאַלְנָה	תְּקֻאַלְנָה	תִּתְקָאַלְנָה	2 *f.*
	נִקְאַל	נִקָּאֵל	נְקָאֵל	נְקֻאַל	נִתְקָאֵל	1 *c.*
Part.	קֹאֵל	מְקָאֵל			מִתְקָאֵל	*act.*
	קָאוּל	נִקְאָל		מְקֻאָל		*pass.*
Impf.	יְקָאֲלֵהוּ					*With Sufflixes*

F. Verbs Lamedh (ל) Guttural.

Hĭthpă'ēl.	Hĭph'îl.	Pĭ'ēl.	Nĭph'ăl.	Qăl.		
הִתְקַטַּח	הִקְטִיחַ	קִטַּח	נִקְטַח	קָטַח	*Sg.* 3 *m.*	Perfect.
הִתְקַטְּחָה	הִקְטִיחָה	קִטְּחָה	נִקְטְחָה	קָטְחָה	3 *f.*	
הִתְקַטַּחְתָּ	הִקְטַחְתָּ	קִטַּחְתָּ	נִקְטַחְתָּ	קָטַחְתָּ	2 *m.*	
הִתְקַטַּחְתְּ	הִקְטַחְתְּ	קִטַּחְתְּ	נִקְטַחַתְּ	קָטַחַתְּ	2 *f.*	
הִתְקַטַּחְתִּי	הִקְטַחְתִּי	קִטַּחְתִּי	נִקְטַחְתִּי	קָטַחְתִּי	1 *c.*	
הִתְקַטְּחוּ	הִקְטִיחוּ	קִטְּחוּ	נִקְטְחוּ	קָטְחוּ	*Pl.* 3 *c.*	
הִתְקַטַּחְתֶּם	הִקְטַחְתֶּם	קִטַּחְתֶּם	נִקְטַחְתֶּם	קְטַחְתֶּם	2 *m.*	
הִתְקַטַּחְתֶּן	הִקְטַחְתֶּן	קִטַּחְתֶּן	נִקְטַחְתֶּן	קְטַחְתֶּן	2 *f.*	
הִתְקַטַּחְנוּ	הִקְטַחְנוּ	קִטַּחְנוּ	נִקְטַחְנוּ	קָטַחְנוּ	1 *c.*	
	הַקְטֵחַ	קַטֵּחַ	נִקְטֹחַ	קָטוֹחַ	*abs.*	Infin.
הִתְקַטֵּחַ	הַקְטִיחַ	קַטֵּחַ	הִקָּטֵחַ	קְטֹחַ	*const.*	
הִתְקַטַּח	הַקְטֵחַ	קַטַּח	הִקָּטַח	קְטַח	*Sg.* 2 *m.*	Imperative.
הִתְקַטְּחִי	הַקְטִיחִי	קַטְּחִי	הִקָּטְחִי	קִטְחִי	2 *f.*	
הִתְקַטְּחוּ	הַקְטִיחוּ	קַטְּחוּ	הִקָּטְחוּ	קִטְחוּ	*Pl.* 2 *m.*	
הִתְקַטַּחְנָה	הַקְטַחְנָה	קַטַּחְנָה	הִקָּטַחְנָה	קְטַחְנָה	2 *f.*	
יִתְקַטַּח	יַקְטִיחַ	יְקַטַּח	יִקָּטַח	יִקְטַח	*Sg.* 3 *m.*	Imperfect.
תִּתְקַטַּח	תַּקְטִיחַ	תְּקַטַּח	תִּקָּטַח	תִּקְטַח	3 *f.*	
תִּתְקַטַּח	תַּקְטִיחַ	תְּקַטַּח	תִּקָּטַח	תִּקְטַח	2 *m.*	
תִּתְקַטְּחִי	תַּקְטִיחִי	תְּקַטְּחִי	תִּקָּטְחִי	תִּקְטְחִי	2 *f.*	
אֶתְקַטַּח	אַקְטִיחַ	אְקַטַּח	אֶקָּטַח	אֶקְטַח	1 *c.*	
יִתְקַטְּחוּ	יַקְטִיחוּ	יְקַטְּחוּ	יִקָּטְחוּ	יִקְטְחוּ	*Pl.* 3 *m.*	
תִּתְקַטַּחְנָה	תַּקְטַחְנָה	תְּקַטַּחְנָה	תִּקָּטַחְנָה	תִּקְטַחְנָה	3 *f.*	
תִּתְקַטְּחוּ	תַּקְטִיחוּ	תְּקַטְּחוּ	תִּקָּטְחוּ	תִּקְטְחוּ	2 *m.*	
תִּתְקַטַּחְנָה	תַּקְטַחְנָה	תְּקַטַּחְנָה	תִּקָּטַחְנָה	תִּקְטַחְנָה	2 *f.*	
נִתְקַטַּח	נַקְטִיחַ	נְקַטַּח	נִקָּטַח	נִקְטַח	1 *c.*	
מִתְקַטֵּחַ	מַקְטִיחַ	מְקַטֵּחַ		קְטֵחַ	*act.*	Part.
			נִקְטָח	קָטוּחַ	*pass.*	
	יַקְטַח				*Jussive*	Impf.
				יִקְטָחֵנִי	*W. suff.*	

Paradigm G. Verb Pe Nun (פ״נ).

	Hŏph'ăl.	Hĭph'îl.	Nĭph'ăl.	Qăl.		
Perfect.	הָטַל	הִטִיל	נִטַל	נָטַל		*Sg.* 3 *m.*
	הָטְלָה	הִטִילָה	נִטְלָה	etc.		3 *f.*
	הָטַלְתָּ	הִטַלְתָּ	נִטַלְתָּ			2 *m.*
	הָטַלְתְּ	הִטַלְתְּ	נִטַלְתְּ			2 *f.*
	הָטַלְתִּי	הִטַלְתִּי	נִטַלְתִּי	regular		1 *c.*
	הָטְלוּ	הִטִילוּ	נִטְלוּ			*Pl.* 3 *c.*
	הָטַלְתֶּם	הִטַלְתֶּם	נִטַלְתֶּם			2 *m.*
	הָטַלְתֶּן	הִטַלְתֶּן	נִטַלְתֶּן			2 *f.*
	הָטַלְנוּ	הִטַלְנוּ	נִטַלְנוּ			1 *c.*
Infin.	הָטֵל	הַטִיל	הִנָּטֵל	נָטוֹל	נָטוּל	*abs.*
	הָטַל	הַטִיל	הִנָּטֵל	נְטֹל	טֶלֶת	*const.*
Imperative.		הַטִיל	הִנָּטֵל	נְטֹל	טַל	*Sg.* 2 *m.*
		הַטִילִי	הִנָּטְלִי	נִטְלִי	טְלִי	2 *f.*
	wanting	הַטִילוּ	הִנָּטְלוּ	נִטְלוּ	טְלוּ	*Pl.* 2 *m.*
		הַטֵּלְנָה	הִנָּטַלְנָה	נִטְלְנָה	טֳלֶנָה	2 *f.*
Imperfect.	יָטַל	יַטִיל	יִנָּטֵל	יִטֹּל	יִטַל	*Sg.* 3 *m.*
	תָּטַל	תַּטִיל	תִּנָּטֵל	תִּטֹּל	תִּטַל	3 *f.*
	תָּטַל	תַּטִיל	תִּנָּטֵל	תִּטֹּל	תִּטַל	2 *m.*
	תָּטְלִי	תַּטִילִי	תִּנָּטְלִי	תִּטְלִי	תִּטְלִי	2 *f.*
	אָטַל	אַטִיל	אִנָּטֵל	אֶטֹּל	אֶטַל	1 *c.*
	יָטְלוּ	יַטִילוּ	יִנָּטְלוּ	יִטְלוּ	יִטְלוּ	*Pl.* 3 *m.*
	תָּטֳלֶנָה	תַּטֵּלְנָה	תִּנָּטַלְנָה	תִּטְלֶנָה	תִּטְלֶנָה	3 *f.*
	תָּטְלוּ	תַּטִילוּ	תִּנָּטְלוּ	תִּטְלוּ	תִּטְלוּ	2 *m.*
	תָּטֳלֶנָה	תַּטֵּלְנָה	תִּנָּטַלְנָה	תִּטְלֶנָה	תִּטְלֶנָה	2 *f.*
	נָטַל	נַטִיל	נִנָּטֵל	נְטֹל	נְטַל	1 *c.*
Part.		מַטִיל		נֹטֵל		*act.*
	מָטָל		נָטָל	נָטוּל		*pass.*
Impf.		יַטֵּל				*Jussive*
				אֶטְלָה		*Cohort.*

Paradigm H. Verb Ayin (ע)

Hŏph'ăl.	Pô'ēl.	Pô'ăl.	Hĭthpô'ēl.
הוּקַט	קוֹטֵט	קוֹטַט	הִתְקוֹטֵט
הוּקַטָה	קוֹטְטָה	קוֹטְטָה	הִתְקוֹטְטָה
הוּקַטָתָ	קוֹטַטְתָּ	קוֹטַטְתָּ	הִתְקוֹטַטְתָּ
הוּקַטוֹת	קוֹטַטְתְּ	קוֹטַטְתְּ	הִתְקוֹטַטְתְּ
הוּקַטוֹתִי	קוֹטַטְתִּי	קוֹטַטְתִּי	הִתְקוֹטַטְתִּי
הוּקַטוּ	קוֹטְטוּ	קוֹטְטוּ	הִתְקוֹטְטוּ
הוּקַטוֹתֶם	קוֹטַטְתֶּם	קוֹטַטְתֶּם	הִתְקוֹטַטְתֶּם
הוּקַטוֹתֶן	קוֹטַטְתֶּן	קוֹטַטְתֶּן	הִתְקוֹטַטְתֶּן
הוּקַטוּנוּ	קוֹטַטְנוּ	קוֹטַטְנוּ	הִתְקוֹטַטְנוּ
הוּקַט	קוֹטֵט קוֹטֵט	קוֹטַט	הִתְקוֹטֵט
wanting	קוֹטֵט קוֹטְטִי קוֹטְטוּ קוֹטֵטְנָה	wanting	הִתְקוֹטֵט הִתְקוֹטְטִי הִתְקוֹטְטוּ הִתְקוֹטַטְנָה
יוּקַט (יֻקַט)	יְקוֹטֵט	יְקוֹטַט	יִתְקוֹטֵט
תּוּקַט	תְּקוֹטֵט	תְּקוֹטַט	תִּתְקוֹטֵט
תּוּקַט	תְּקוֹטֵט	תְּקוֹטַט	תִּתְקוֹטֵט
תּוּקַטִי	תְּקוֹטְטִי	תְּקוֹטְטִי	תִּתְקוֹטְטִי
אוּקַט	אֲקוֹטֵט	אֲקוֹטַט	אֶתְקוֹטֵט
נוּקַט	נְקוֹטֵט	נְקוֹטַט	נִתְקוֹטֵט
יוּקַטוּ	יְקוֹטְטוּ	יְקוֹטְטוּ	יִתְקוֹטְטוּ
תּוּקַטֶינָה	תְּקוֹטֵטְנָה	תְּקוֹטַטְנָה	תִּתְקוֹטַטְנָה
תּוּקַטוּ	תְּקוֹטְטוּ	תְּקוֹטְטוּ	תִּתְקוֹטְטוּ
תּוּקַטֶינָה	תְּקוֹטֵטְנָה	תְּקוֹטְטְנָה	תִּתְקוֹטַטְנָה
מוּקָט	מְקוֹטֵט	מְקוֹטָט	מִתְקוֹטֵט
	יְקוֹטְטֵנִי		

Doubled (ע"ע).

		Qăl.	Nĭph'ăl.	Hĭph'îl.
Perfect.	*Sg.* 3 *m.*	קַט	נָקַט	הֵקֵט
	3 *f.*	קָטָה	נָקַטָה	הֵקֵטָה
	2 *m.*	קַטּוֹתָ	נִקְטוֹתָ	הֵקֵטוֹתָ
	2 *f.*	קַטּוֹת	נִקְטוֹת	הֵקֵטוֹת
	1 *c.*	קַטּוֹתִי	נִקְטוֹתִי	הֵקֵטוֹתִי
	Pl. 3 *c.*	קָטוּ	נָקְטוּ	הֵקֵטוּ
	2 *m.*	קַטּוֹתֶם	נִקְטוֹתֶם	הֵקֵטוֹתֶם
	2 *f.*	קַטּוֹתֶן	נִקְטוֹתֶן	הֵקֵטוֹתֶן
	1 *c.*	קָטַנּוּ	נִקְטַנּוּ	הֵקֵטַנּוּ
Infin.	*abs.*	קָטוֹט	הִקּוֹט	הָקֵט
	const.	קְט	הִקֵּט	הָקֵט
Imperative.	*Sg.* 2 *m.*	קְט	הִקָּט	הָקֵט
	2 *f.*	קָטִי	הִקָּטִי	הָקֵטִי
	Pl. 2 *m.*	קָטוּ	הִקָּטוּ	הָקֵטוּ
	2 *f.*	קְטֶינָה	הִקָּטֶינָה	הָקֵטֶינָה
Imperfect.	*Sg.* 3 *m.*	יָקֹט יִקֹּט	יִקַּט	יָקֵט (יַקֵּט)
	3 *f.*	תָּקֹט תִּקֹּט	תִּקַּט	תָּקֵט
	2 *m.*	תָּקֹט תִּקֹּט	תִּקַּט	תָּקֵט
	2 *f.*	תָּקְטִי תִּקְטִי	תִּקָּטִי	תָּקֵטִי
	1 *c.*	אָקֹט אֶקֹּט	אֶקַּט	אָקֵט
	Pl. 3 *m.*	יָקְטוּ יִקְטוּ	יִקָּטוּ	יָקֵטוּ
	3 *f.*	תָּקֹטֶינָה תִּקֹּטֶינָה	תִּקַּטֶינָה	תָּקֵטֶינָה
	2 *m.*	תָּקְטוּ תִּקְטוּ	תִּקָּטוּ	תָּקֵטוּ
	2 *f.*	תָּקֹטֶינָה תִּקֹּטֶינָה	תִּקַּטֶינָה	תָּקֵטֶינָה
	1 *c.*	נָקֹט נִקֹּט	נִקַּט	נָקֵט
Part.	*act.*	קֹטֵט		מֵקֵט
	pass.	קָטוּט	נָקָט	
Impf.	*W.* ו *conv.*	וַיָּקֹט		וַיָּקֵט
	W. suff.	יְקָטֵנִי		יְקָטֵנִי

Verb Pe Yodh (פ״י).

	Hŏph'ăl.	Hĭph'îl (orig. י״פ).	Nĭph'ăl.	Qăl (orig. י״פ).		
Perfect.	הוּטַל	הוֹטִיל	נוֹטַל	יָטַל		*Sg.* 3 *m.*
	הָוּטְלָה	הוֹטִילָה	נָוֹטְלָה	etc.		3 *f.*
	הוּטַלְתָּ	הוֹטַלְתָּ	נוֹטַלְתָּ			2 *m.*
	הוּטַלְתְּ	הוֹטַלְתְּ	נוֹטַלְתְּ			2 *f.*
	הוּטַלְתִּי	הוֹטַלְתִּי	נוֹטַלְתִּי	regular		1 *c.*
	הוּטְלוּ	הוֹטִילוּ	נָוֹטְלוּ			*Pl.* 3 *c.*
	הוּטַלְתֶּם	הוֹטַלְתֶּם	נוֹטַלְתֶּם			2 *m.*
	הוּטַלְתֶּן	הוֹטַלְתֶּן	נוֹטַלְתֶּן			2 *f.*
	הוּטַלְנוּ	הוֹטַלְנוּ	נוֹטַלְנוּ			1 *c.*
Infin.	—	הוֹטֵל	wanting	יָטוֹל	יָטוּל	*abs.*
	הוּטַל	הוֹטִיל	הָוָּטֵל	יְטֹל	טֵלֶת	*const.*
Imperative.		הוֹטֵל	הָוָּטֵל	יְטַל	טֵל	*Sg.* 2 *m.*
		הוֹטִילִי	הָוָּטְלִי	יְטִלִי	טְלִי	2 *f.*
	wanting	הוֹטִילוּ	הָוָּטְלוּ	יְטִלוּ	טְלוּ	*Pl.* 2 *m.*
		הוֹטֵלְנָה	הָוָּטַלְנָה	יְטַלְנָה	טֳלֶנָה	2 *f.*
Imperfect.	יוּטַל	יוֹטִיל	יָוָּטֵל	יִיטַל	יִטֵּל	*Sg.* 3 *m.*
	תּוּטַל	תּוֹטִיל	etc.	תִּיטַל	תִּטֵּל	3 *f.*
	תּוּטַל	תּוֹטִיל		תִּיטַל	תֵּטֵל	2 *m.*
	תְּוּטְלִי	תּוֹטִילִי		תִּיטְלִי	תִּטְלִי	2 *f.*
	אוּטַל	אוֹטִיל	regular	אִיטַל	אֵטֵל	1 *c.*
	יְוּטְלוּ	יוֹטִילוּ		יִיטְלוּ	יִטְלוּ	*Pl.* 3 *m.*
	תּוּטַלְנָה	תּוֹטֵלְנָה		תִּיטַלְנָה	תֵּטַלְנָה	3 *f.*
	תְּוּטְלוּ	תּוֹטִילוּ		תִּיטְלוּ	תֵּטְלוּ	2 *m.*
	תּוּטַלְנָה	תּוֹטֵלְנָה		תִּיטַלְנָה	תֵּטַלְנָה	2 *f.*
	נוּטַל	נוֹטִיל		נִיטַל	נֵטֵל	1 *c.*
Part.		מוֹטִיל		יֹטֵל		*act.*
	מוּטָל		נוֹטָל	יָטוּל		*pass.*
Impf. Conv. ו		וַיּוֹטֵל		וַיֵּטֵל		*With*

J. Verb Pe Aleph (פ״א). Paradigm I.

Niph'al.	Qal.	Hiph'il (prop. פ״י)	Qal (prop. פ״י)
Same as the verb Pe Guttural.	אָטַל Same as the verb Pe Guttural.	הֵיטִיל הֵיטַלְתָּ הֵיטַלְתְּ הֵיטַלְתִּי הֵיטִילוּ הֵיטַלְתֶּם הֵיטַלְתֶּן הֵיטַלְנוּ	יָטַל etc. regular
	אָטוֹל אֶטֹל	הֵיטֵל הֵיטִיל	יָטוֹל יְטֹל
	אֶטֹל אִטְלִי אִטְלוּ אֶטַלְנָה	הֵיטֵל הֵיטִילִי הֵיטִילוּ הֵיטַלְנָה	יְטַל יִטְלִי יִטְלוּ יְטַלְנָה
	יֵאָטַל (יֵאָטֵל) תֵּאָטַל תֵּאָטַל תֵּאָטְלִי אֵאָטַל יֵאָטְלוּ תֵּאָטַלְנָה תֵּאָטְלוּ תֵּאָטַלְנָה נֵאָטַל	יֵיטִיל תֵּיטִיל תֵּיטִיל תֵּיטִילִי אֵיטִיל יֵיטִילוּ תֵּיטַלְנָה תֵּיטִילוּ תֵּיטַלְנָה נֵיטִיל	יִטַל תִּיטַל תִּיטַל תִּיטְלִי אִיטַל יִיטְלוּ תִּיטַלְנָה תִּיטְלוּ תִּיטַלְנָה נִיטַל
	אֹטֵל אָטוֹל	מֵיטִיל	יִטֹל יָטוֹל
	וַיֵּאָטַל וַיֵּאָטֶל	וַיֵּיטֶל	וַיִּיטַל וַיִּיטֶל

Paradigm K. Verb Ayin Vav (ע״ו)

Hĭph'îl.	Hŏph'ăl.	Pôlēl.	Pôlăl.
הֵקִיל	הוּקַל	קוֹלֵל	קוֹלַל
הֵקֵילָה	הוּקְלָה	קוֹלְלָה	קוֹלָלָה
הַקִילוֹתָ	הוּקַלְתָּ	קוֹלַלְתָּ	etc.
הַקִילוֹת	הוּקַלְתְּ	קוֹלַלְתְּ	
הַקִילוֹתִי	הוּקַלְתִּי	קוֹלַלְתִּי	
הֵקִילוּ	הוּקְלוּ	קוֹלְלוּ	
הַקִילוֹתֶם	הוּקַלְתֶּם	קוֹלַלְתֶּם	
הַקִילוֹתֶן	הוּקַלְתֶּן	קוֹלַלְתֶּן	
הֵקִילוֹנוּ	הוּקַלְנוּ	קוֹלַלְנוּ	
הָקֵל			
הָקִיל	הוּקַל	קוֹלֵל	
הָקֵל		קוֹלֵל	
הָקֵילִי	wanting	קוֹלְלִי	wanting
הָקֵילוּ		קוֹלְלוּ	
הָקֵלְנָה		קוֹלֵלְנָה	
יָקִיל	יוּקַל	יְקוֹלֵל	יְקוֹלַל
תָּקִיל	תּוּקַל	תְּקוֹלֵל	תְּקוֹלַל
תָּקִיל	תּוּקַל	תְּקוֹלֵל	etc.
תָּקֵילִי	תּוּקְלִי	תְּקוֹלְלִי	
אָקִיל	אוּקַל	אֲקוֹלֵל	
יָקֵילוּ	יוּקְלוּ	יְקוֹלְלוּ	
תָּקֵלְנָה	תּוּקַלְנָה	תְּקוֹלַלְנָה	
תָּקֵילוּ	תּוּקְלוּ	תְּקוֹלְלוּ	
תָּקֵלְנָה	תּוּקַלְנָה	תְּקוֹלַלְנָה	
נָקִיל	נוּקַל	נְקוֹלֵל	
מֵקִיל		מְקוֹלֵל	
	מוּקָל		מְקוֹלָל
יָקֵל			
וַיָּקֵל			

and Ayin Yodh (ע״י).

	Qăl (ע״ו).		Qăl (ע״י).	Nĭph'ăl.
Perfect. *Sg.* 3 *m.*	קָל	קַל	קָל	נָקוֹל
3 *f.*	קָלָה	קָלָה	קָלָה	נָקוֹלָה
2 *m.*	קַלְתָּ	קַלְתָּ	קַלְתָּ	נְקוֹלֹתָ
2 *f.*	קַלְתְּ	קַלְתְּ	etc.	נְקוֹלוֹת
1 *c.*	קַלְתִּי	קַלְתִּי		נְקוֹלוֹתִי
Pl. 3 *c.*	קָלוּ	קָלוּ		נָקוֹלוּ
2 *m.*	קַלְתֶּם	קַלְתֶּם		נְקוֹלוֹתֶם
2 *f.*	קַלְתֶּן	קַלְתֶּן		נְקוֹלוֹתֶן
1 *c.*	קַלְנוּ	קַלְנוּ		נְקוֹלֹנוּ
Infin. *abs.*	קוֹל	קוֹל	קוֹל	הִקּוֹל
const.	קוֹל	קוֹל	קֵיל	הָקוֹל
Imperative. *Sg.* 2 *m.*	קוּל	קוּל	קֵיל	הָקֵל
2 *f.*	קוּלִי	קוּלִי	קֵילִי	הָקֵלִי
Pl. 2 *m.*	קוּלוּ	קוּלוּ	קֵילוּ	הָקֵלוּ
2 *f.*	קֹלְנָה	קֹלְנָה	—	הָקֵלְנָה
Imperfect. *Sg.* 3 *m.*	יָקוּל	יָקוּל	יָקִיל	יָקוֹל
3 *f.*	תָּקוּל	תָּקוּל	תָּקִיל	תָּקוֹל
2 *m.*	תָּקוּל	תָּקוּל	תָּקִיל	תָּקוֹל
2 *f.*	תָּקוּלִי	תָּקוּלִי	תָּקִילִי	תָּקוֹלִי
1 *c.*	אָקוּל	אָקוּל	אָקִיל	אָקוֹל
Pl. 3 *m.*	יָקוּלוּ	יָקוּלוּ	יָקִילוּ	יָקוֹלוּ
3 *f.*	תָּקֹלְנָה	תָּקֹלְנָה	תָּקֵלְנָה	תָּקוֹלְנָה
2 *m.*	תָּקוּלוּ	תָּקוּלוּ	תָּקִילוּ	תָּקוֹלוּ
2 *f.*	תָּקֹלְנָה	תָּקֹלְנָה	תָּקֵלְנָה	תָּקוֹלְנָה
1 *c.*	נָקוּל	נָקוּל	נָקִיל	נָקוֹל
Part. *act.*	קָל	קָל	קָל	
pass.	קוּל	קוּל	קִיל	נָקוֹל
Impf. *Jussive*	יָקָל	יָקָל	יָקֵל	
W. ו *cons.*	וַיָּקָל	וַיָּקָל	וַיָּקֵל	

Paradigm L. Verb

Hĭthpă'ēl.	Hŏph'ăl.	Hĭph'îl.	Pŭ'ăl.
הִתְקַטָּה	הָקְטָה	הִקְטָה	קֻטָּה
הִתְקַטְּתָה	הָקְטְּתָה	הִקְטִּתָה	קֻטְּתָה
הִתְקַטִּיתָ	הָקְטִיתָ	הִקְטַּיְתָ (ـַיְתָ)	קֻטִּיתָ
הִתְקַטִּית	הָקְטִית	הִקְטִית (ـִית)	קֻטִּית
הִתְקַטִּיתִי	הָקְטִיתִי	הִקְטַּיְתִי (ـַיְתִי)	קֻטִּיתִי
הִתְקַטּוּ	הָקְטוּ	הִקְטוּ	קֻטּוּ
הִתְקַטִּיתֶם	הָקְטִיתֶם	הִקְטִיתֶם (ـִיתֶם)	קֻטִּיתֶם
הִתְקַטִּיתֶן	הָקְטִיתֶן	הִקְטִיתֶן (ـִיתֶן)	קֻטִּיתֶן
הִתְקַטִּינוּ	הָקְטִינוּ	הִקְטִינוּ	קֻטִּינוּ
	הָקְטָה	הַקְטָה	
הִתְקַטּוֹת	הָקְטוֹת	הַקְטוֹת	קֻטּוֹת
הִתְקַטָּה		הַקְטֵה	
הִתְקַטִּי		הַקְטִי	
הִתְקַטּוּ	wanting	הַקְטוּ	wanting
הִתְקַטֶּינָה		הַקְטֶינָה	
יִתְקַטֶּה	יָקְטֶה	יַקְטֶה	יָקְטֶה
תִּתְקַטֶּה	תָּקְטֶה	תַּקְטֶה	תָּקְטֶה
תִּתְקַטִּי	תָּקְטִי	תַּקְטִי	תָּקְטִי
תִּתְקַטּוּ	תָּקְטוּ	תַּקְטוּ	תָּקְטוּ
אֶתְקַטֶּה	אָקְטֶה	אַקְטֶה	אָקְטֶה
נִתְקַטֶּה	נָקְטֶה	נַקְטֶה	נָקְטֶה
יִתְקַטּוּ	יָקְטוּ	יַקְטוּ	יָקְטוּ
תִּתְקַטֶּינָה	תָּקְטֶינָה	תַּקְטֶינָה	תָּקְטֶינָה
תִּתְקַטּוּ	תָּקְטוּ	תַּקְטוּ	תָּקְטוּ
תִּתְקַטֶּינָה	תָּקְטֶינָה	תַּקְטֶינָה	תָּקְטֶינָה
נִתְקַטֶּה	נָקְטֶה	נַקְטֶה	נָקְטֶה
מִתְקַטֶּה		מַקְטֶה	
	מָקְטֶה		מָקְטֶה
יִתְקַט		יֶקְט	
		יַקְטֵנִי	

Lamedh He (ל״ה).

Pi'ēl.	Niph'ăl.	Qăl.		
קִטָּה	נִקְטָה	קָטָה	*Sg.* 3 *m.*	Perfect.
קִטְּתָה	נִקְטְתָה	קָטְתָה	3 *f.*	
קִטֵּיתָ (קִטִּיתָ)	נִקְטֵיתָ	קָטֵיתָ	2 *m.*	
קִטִּית	נִקְטֵית	קָטִית	2 *f.*	
קִטֵּיתִי	נִקְטֵיתִי	קָטִיתִי	1 *c.*	
קִטּוּ	נִקְטוּ	קָטוּ	*Pl.* 3 *c.*	
קִטִּיתֶם	נִקְטֵיתֶם	קְטִיתֶם	2 *m.*	
קִטִּיתֶן	נִקְטֵיתֶן	קְטִיתֶן	2 *f.*	
קִטִּינוּ	נִקְטֵינוּ	קָטִינוּ	1 *c.*	
קַטֹּה (קַטֵּה)	נִקְטֹה	קְטֹה	*abs.*	Infin.
קַטּוֹת	הִקָּטוֹת	קְטוֹת	*const.*	
קַטֵּה	הִקָּטֵה	קְטֵה	*Sg.* 2 *m.*	Imperative.
קַטִּי	הִקָּטִי	קְטִי	2 *f.*	
קַטּוּ	הִקָּטוּ	קְטוּ	*Pl.* 2 *m.*	
קַטֶּינָה	הִקָּטֶינָה	קְטֶינָה	2 *f.*	
יְקַטֶּה	יְקָטֶה	יִקְטֶה	*Sg.* 3 *m.*	Imperfect.
תְּקַטֶּה	תְּקָטֶה	תִּקְטֶה	3 *f.*	
תְּקַטֶּה	תְּקָטֶה	תִּקְטֶה	2 *m.*	
תְּקַטִּי	תְּקָטִי	תִּקְטִי	2 *f.*	
אֲקַטֶּה	אֶקָּטֶה	אֶקְטֶה	1 *c.*	
יְקַטּוּ	יְקָטוּ	יִקְטוּ	*Pl.* 3 *m.*	
תְּקַטֶּינָה	תְּקָטֶינָה	תִּקְטֶינָה	3 *f.*	
תְּקַטּוּ	תְּקָטוּ	תִּקְטוּ	2 *m.*	
תְּקַטֶּינָה	תְּקָטֶיכָה	תִּקְטֶינָה	2 *f.*	
נְקַטֶּה	נְקָטֶה	נִקְטֶה	1 *c.*	
מְקַטֶּה		קֹטֶה	*act.*	Part.
	נִקְטֶה	קָטוּי	*pass.*	
יְקַט	יְקָט	יִקְטֹ	*Jussive*	Impf.
יְקַטֵּנִי		יִקְטְנִי	*W. suff.*	

Paradigm M. Verb Lamedh Aleph (ל״א).

Hĭthpă'ēl.	Hĭph'îl.	Pî'ēl.	Nĭph'ăl.	Qăl.		
הִתְקַטָּא	הִקְטִיא	קִטֵּא	נִקְטָא	קָטָא	*Sg.* 3 *m.*	Perfect.
הִתְקַטְּאָה	הִקְטִיאָה	קִטְּאָה	נִקְטְאָה	קָטְאָה	3 *f.*	
הִתְקַטָּאתָ	הִקְטֵאתָ	קִטֵּאתָ	נִקְטֵאתָ	קָטַאתָ	2 *m.*	
הִתְקַטְּאַת	הִקְטֵאת	קִטֵּאת	נִקְטֵאת	קָטַאת	2 *f.*	
הִתְקַטָּאתִי	הִקְטֵאתִי	קִטֵּאתִי	נִקְטֵאתִי	קָטַאתִי	1 *c.*	
הִתְקַטָּאוּ	הִקְטִיאוּ	קִטְּאוּ	נִקְטְאוּ	קָטְאוּ	*Pl.* 3 *c.*	
הִתְקַטֵּאתֶם	הִקְטֵאתֶם	קִטֵּאתֶם	נִקְטֵאתֶם	קְטָאתֶם	2 *m.*	
הִתְקַטֵּאתֶן	הִקְטֵאתֶן	קִטֵּאתֶן	נִקְטֵאתֶן	קְטָאתֶן	2 *f.*	
הִתְקַטָּאנוּ	הִקְטֵאנוּ	קִטֵּאנוּ	נִקְטָאנוּ	קָטָאנוּ	1 *c.*	
wanting	הַקְטֵא	קַטֵּא	נִקְטֹא	קָטוֹא	*abs.*	Infin.
הִתְקַטֵּא	הַקְטִיא	קַטֵּא	הִקָּטֵא	קְטֹא	*const.*	
הִתְקַטֵּא	הַקְטֵא	קַטֵּא	הִקָּטֵא	קְטָא	*Sg.* 2 *m.*	Imperative.
הִתְקַטָּאִי	הַקְטִיאִי	קַטְּאִי	הִקָּטְאִי	קִטְאִי	2 *f.*	
הִתְקַטְּאוּ	הַקְטִיאוּ	קַטְּאוּ	הִקָּטְאוּ	קִטְאוּ	*Pl.* 2 *m.*	
הִתְקַטֵּאנָה	הַקְטֵאנָה	קַטֵּאנָה	הִקָּטֵאנָה	קְטָאנָה	2 *f.*	
יִתְקַטֵּא	יַקְטִיא	יְקַטֵּא	יִקָּטֵא	יִקְטָא	*Sg.* 3 *m.*	Imperfect.
תִּתְקַטֵּא	תַּקְטִיא	תְּקַטֵּא	תִּקָּטֵא	תִּקְטָא	3 *f.*	
תִּתְקַטֵּא	תַּקְטִיא	תְּקַטֵּא	תִּקָּטֵא	תִּקְטָא	2 *m.*	
תִּתְקַטָּאִי	תַּקְטִיאִי	תְּקַטְּאִי	תִּקָּטְאִי	תִּקְטְאִי	2 *f.*	
אֶתְקַטֵּא	אַקְטִיא	אֲקַטֵּא	אֶקָּטֵא	אֶקְטָא	1 *c.*	
יִתְקַטְּאוּ	יַקְטִיאוּ	יְקַטְּאוּ	יִקָּטְאוּ	יִקְטְאוּ	*Pl.* 3 *m.*	
תִּתְקַטֵּאנָה	תַּקְטֵאנָה	תְּקַטֵּאנָה	תִּקָּטֵאנָה	תִּקְטָאנָה	3 *f.*	
תִּתְקַטָּאוּ	תַּקְטִיאוּ	תְּקַטְּאוּ	תִּקָּטְאוּ	תִּקְטְאוּ	2 *m.*	
תִּתְקַטֵּאנָה	תַּקְטֵאנָה	תְּקַטֵּאנָה	תִּקָּטֵאנָה	תִּקְטָאנָה	2 *f.*	
נִתְקַטֵּא	נַקְטִיא	נְקַטֵּא	נִקָּטֵא	נִקְטָא	1 *c.*	
מִתְקַטֵּא	מַקְטִיא	מְקַטֵּא		קֹטֵא	*act.*	Part.
			נִקְטָא	קָטוּא	*pass.*	
	יַקְטֵא				*Jussive*	Impf.
	יַקְטִיאֵנִי	יְקַטְּאֵנִי		יִקְטְאֵנִי	*W. suff.*	

N. Nouns with Pronominal Suffixes.

		Masculine Noun.	*Feminine Noun.*
		Singular.	
	Absol. st.	סוּס a horse.	סוּסָה a mare.
	Const. st.	סוּס horse-of.	סוּסַת mare-of.
Suff. sing. 1.	*com.*	סוּסִי my horse.	סוּסָתִי my mare.
2.	*masc.*	סוּסְךָ thy horse.	סוּסָתְךָ thy mare.
	fem.	סוּסֵךְ thy horse.	סוּסָתֵךְ thy mare.
3.	*masc.*	סוּסוֹ his horse.	סוּסָתוֹ his mare.
	fem.	סוּסָהּ her horse.	סוּסָתָהּ her mare.
plur. 1.	*com.*	סוּסֵנוּ our horse.	סוּסָתֵנוּ our mare.
1.	*masc.*	סוּסְכֶם your horse.	סוּסַתְכֶם your mare.
	fem.	סוּסְכֶן your horse.	סוּסַתְכֶן your mare.
2.	*masc.*	סוּסָם their horse.	סוּסָתָם their mare.
	fem.	סוּסָן their horse.	סוּסָתָן their mare.
		Plural.	
	Absol. st.	סוּסִים horses.	סוּסוֹת mares.
	Const. st.	סוּסֵי horses-of.	סוּסוֹת mares-of.
Suff. sing. 1.	*com.*	סוּסַי my horses.	סוּסוֹתַי my mares.
2.	*masc.*	סוּסֶיךָ thy horses.	סוּסוֹתֶיךָ thy mares.
	fem.	סוּסַיִךְ thy horses.	סוּסוֹתַיִךְ thy mares.
3.	*masc.*	סוּסָיו his horses.	סוּסוֹתָיו his mares.
	fem.	סוּסֶיהָ her horses.	סוּסוֹתֶיהָ her mares.
plur. 1.	*com.*	סוּסֵינוּ our horses.	סוּסוֹתֵינוּ our mares.
2.	*masc.*	סוּסֵיכֶם your horses.	סוּסוֹתֵיכֶם your mares.
	fem.	סוּסֵיכֶן your horses.	סוּסוֹתֵיכֶן your mares.
3.	*masc.*	סוּסֵיהֶם their horses.	סוּסוֹתֵיהֶם their mares.
	fem.	סוּסֵיהֶן their horses.	סוּסוֹתֵיהֶן their mares.

O. Paradigms of Masculine Nouns.

I.

	a.	b.	c.	d.	e.	f.
Sing. absol.	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נַעַר	נֶצַח	פֹּעַל
	(king)	(book)	(sanctuary)	(a youth)	(perpetuity)	(work)
" *const.*	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נַעַר	נֶצַח	פֹּעַל
" *with light suff.*	מַלְכִּי	סִפְרִי	קָדְשִׁי	נַעֲרִי	נִצְחִי	פָּעֳלִי
" *w. grave suff.*	מַלְכְּכֶם	סִפְרְכֶם	קָדְשְׁכֶם	נַעַרְכֶם	נִצְחֲכֶם	פָּעֳלְכֶם
Plur. absol.	מְלָכִים	סְפָרִים	קָדָשִׁים	נְעָרִים	נְצָחִים	פְּעָלִים
" *const.*	מַלְכֵי	סִפְרֵי	קָדְשֵׁי	נַעֲרֵי	נִצְחֵי	פָּעֳלֵי
" *with light suff.*	מְלָכַי	סְפָרַי	קָדָשַׁי	נְעָרַי	נִצְחַי	פְּעָלַי
" *w. grave suff.*	מַלְכֵיכֶם	סִפְרֵיכֶם	קָדְשֵׁיכֶם	נַעֲרֵיכֶם	נִצְחֵיכֶם	פָּעֳלֵיכֶם
Dual absol.	רַגְלַיִם	כְּפָלַיִם	כָּתְנַיִם	נַעֲלַיִם		צָהֳרַיִם
	(feet)	(two-folds or double)	(loins)	(sandals)		(noon, prop. two lights)
" *const.*	רַגְלֵי		כָּתְנֵי	נַעֲלֵי		

I.

	g.	h.	i.	k.	l.	m.	n.
Sing. absol.	מָוֶת	זַיִת	שׁוֹט	פְּרִי	יָם	אֵם	חֹק
	(death)	(olive)	(scourge)	(fruit)	(sea)	(mother)	(law)
" *const.*	מוֹת	זֵית	שׁוֹט	פְּרִי	יַם, יָם	אֵם	חָק־
" *with light suff.*	מוֹתִי	זֵיתִי	שׁוֹטִי	פִּרְיִי	יַמִּי	אִמִּי	חֻקִּי
" *w. grave suff.*	מוֹתְכֶם	זֵיתְכֶם	שׁוֹטְכֶם	פִּרְיְכֶם	יַמְּכֶם	אִמְּכֶם	חֻקְּכֶם
Plur. absol.	מוֹתִים	זֵיתִים	שׁוֹטִים	צְבָיִים	יַמִּים	אִמּוֹת	חֻקִּים
" *const.*	מוֹתֵי	זֵיתֵי	שׁוֹטֵי	(gazelles)	יַמֵּי	אִמּוֹת	חֻקֵּי
" *with light suff.*	מוֹתַי	זֵיתַי	שׁוֹטַי		יַמַּי	אִמּוֹתַי	חֻקַּי
" *w. grave suff.*	מוֹתֵיכֶם	זֵיתֵיכֶם	שׁוֹטֵיכֶם		יַמֵּיכֶם	אִמּוֹתֵיכֶם	חֻקֵּיכֶם
Dual absol.		עֵינַיִם	יוֹמַיִם	לְחָיַיִם	כַּפַּיִם	שִׁנַּיִם	
		(eyes)	(two days)	(cheeks)	(hands)	(teeth)	
" *const.*		עֵינֵי			כַּפֵּי	שִׁנֵּי	

O. Paradigms of Masculine Nouns.

	II. a.	b.	c.	d.	e.	f.
Sing. absol.	דָּבָר (word)	חָכָם (wise)	זָקֵן (an old man)	כָּתֵף (shoulder)	חָצֵר (court)	שָׂדֶה (field)
" *const.*	דְּבַר	חֲכַם	זְקַן	כְּתֵף	חֲצַר	שְׂדֵה
" *with light suff.*	דְּבָרִי	חֲכָמִי	זְקֵנִי	כְּתֵפִי	חֲצֵרִי	שָׂדִי
" *w. grave suff.*	דִּבְרָכֶם	חֲכַמְכֶם	זְקַנְכֶם		חֲצֵרְכֶם	שָׂדְכֶם
Plur. absol.	דְּבָרִים	חֲכָמִים	זְקֵנִים		חֲצֵרִים	[שָׂדִים
" *const.*	דִּבְרֵי	חַכְמֵי	זִקְנֵי		חַצְרֵי	שְׂדֵי
" *with light suff.*	דְּבָרַי	חֲכָמַי	זְקֵנַי		חֲצֵרַי	שְׂדַי
Sing. w. grave suff.	דִּבְרֵיכֶם	חַכְמֵיכֶם	זִקְנֵיכֶם		חַצְרֵיכֶם	
Dual absol.	כְּנָפַיִם (wings)	חֲלָצַיִם (loins)	יְרֵכַיִם (thigh)			
" *const.*	כַּנְפֵי					

	III. a.	b.	c.	IV. a.	b.	c.
Sing. absol.	עוֹלָם (perpetuity)	אֹיֵב (enemy)	חֹזֶה (prophet)	פָּקִיד (overseer)	עָנִי (poor)	כְּתָב (writing)
" *const.*	עוֹלַם	אֹיֵב	חֹזֵה	פְּקִיד	עֲנִי	כְּתָב
" *with light suff.*	עוֹלָמִי	אֹיְבִי	חֹזִי	פְּקִידִי		כְּתָבִי
" *w. grave suff.*	עוֹלַמְכֶם	אֹיִבְכֶם	חֹזְכֶם	פְּקִידְכֶם		כְּתָבְכֶם
Plur. absol.	עוֹלָמִים	אֹיְבִים	חֹזִים	פְּקִידִים	עֲנִיִּים	כְּתָבִים
" *const.*	עוֹלְמֵי	אֹיְבֵי	חֹזֵי	פְּקִידֵי	עֲנִיֵּי	כְּתָבֵי
" *with light suff.*	עוֹלָמַי	אֹיְבַי	חֹזַי	פְּקִידַי		כְּתָבַי
" *w. grave suff.*	עוֹלְמֵיכֶם	אֹיְבֵיכֶם	חֹזֵיכֶם	פְּקִידֵיכֶם	עֲנִיֵּיכֶם	כְּתָבֵיכֶם
Dual absol.	מֶלְקָחַיִם (tongs)	מֹאזְנַיִם (balance)		שְׁבֻעַיִם (fortnight)		
" *const.*		מֹאזְנֵי				

P. Paradigms of Feminine Nouns.

	I.				
	a.	b.	c.	d.	e.
Sing. absol.	מַלְכָּה	חֶרְפָּה	חָרְבָּה	חֻקָּה	גְּבֶרֶת
	(queen)	(reproach)	(waste)	(law)	(mistress)
" *const.*	מַלְכַּת	חֶרְפַּת	חָרְבַּת	חֻקַּת	גְּבֶרֶת
" *with light suff.*	מַלְכָּתִי	חֶרְפָּתִי	חָרְבָּתִי	חֻקָּתִי	גְּבִרְתִּי
" *w. grave suff.*	מַלְכַּתְכֶם	חֶרְפַּתְכֶם	חָרְבַּתְכֶם	חֻקַּתְכֶם	גְּבִרְתְּכֶם
Plur. absol.	מְלָכוֹת	חֲרָפוֹת	חָרְבוֹת	חֻקּוֹת	
" *const.*	מַלְכוֹת	חָרְפוֹת	חָרְבוֹת	חֻקּוֹת	
" *with suff.*	מַלְכוֹתַי	חֶרְפוֹתַי	חָרְבוֹתַי	חֻקּוֹתַי	
Dual absol.		רִקְמָתַיִם (double embroidery)			מְצִלְתַּיִם (cymbals)

	II.			III.	
	a.	b.	c.	a.	b.
Sing. absol.	צְדָקָה	זְעָקָה	שָׁנָה	יוֹנֶקֶת	גֻּלְגֶּלֶת
	(justice)	(outcry)	(year)	(sprout)	(skull)
" *const.*	צִדְקַת	זַעֲקַת	שְׁנַת	יוֹנֶקֶת	גֻּלְגֶּלֶת
" *with light suff.*	צִדְקָתִי	זַעֲקָתִי	שְׁנָתִי	יוֹנַקְתִּי	גֻּלְגַּלְתִּי
" *w. grave suff.*	צִדְקַתְכֶם	זַעֲקַתְכֶם	שְׁנַתְכֶם	יוֹנַקְתְּכֶם	גֻּלְגַּלְתְּכֶם
Plur. absol.	צְדָקוֹת		שָׁנוֹת	יוֹנְקוֹת	גֻּלְגֹּלוֹת
" *const.*	צִדְקוֹת		שְׁנוֹת	יוֹנְקוֹת	גֻּלְגֹּלוֹת
" *with suff.*	צִדְקוֹתַי		שְׁנוֹתַי	יוֹנְקוֹתַי	גֻּלְגֹּלוֹתַי
Dual absol.			שְׂפָתַיִם (lips)	מְצִלְתַּיִם (cymbals)	(נַחְשְׁתַּיִם) (pair of fetters)
" *const.*			שִׂפְתֵי		

Q. Numerals.

	With the Masculine.		*With the Feminine.*	
	Absolute.	*Construct.*	*Absolute.*	*Construct.*
1.	אֶחָד	אַחַד	אַחַת	אַחַת
2.	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3.	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4.	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמֻשֶּׁת	חָמֵשׁ	חֲמֵשׁ
6.	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שִׁבַע
8.	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	
9.	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע
10.	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֲשַׂר

	Masc.	*Fem.*
11.	אַחַד עָשָׂר	אַחַת עֶשְׂרֵה
	עַשְׁתֵּי עָשָׂר	עַשְׁתֵּי עֶשְׂרֵה
12.	שְׁנֵים עָשָׂר	שְׁתֵּים עֶשְׂרֵה
	שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרֵה
13.	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה

100 מֵאָה *fem., const.* מְאַת, *plur.* מֵאוֹת *hundreds.*

200 מָאתַיִם *dual* (for מְאָתַיִם).

300 שְׁלֹשׁ מֵאוֹת.

400 אַרְבַּע מֵאוֹת etc.

1000 אֶלֶף *masc., plur.* אֲלָפִים *thousands.*

2000 אַלְפַּיִם (*dual*).

3000 שְׁלֹשֶׁת אֲלָפִים.

4000 אַרְבַּעַת אֲלָפִים, etc.

10000 רְבָבָה, but, in later books, רִבּוֹ, רִבּוֹא *pl.* רִבְאוֹת (contracted רִבּוֹת).

20000 רִבְּתַיִם (*dual*), also שְׁתֵּי רִבּוֹת.

30000 שְׁלֹשׁ רִבְאוֹת.

40000 אַרְבַּע רִבְאוֹת, etc.

60000 שֵׁשׁ־רִבְאוֹת.

Paradigm R. Inseparable Prepositions with Suffixes.

1) בְּ AND לְ WITH SUFFIXES:

	Singular.		*Singular.*	
1.	בִּי *in me*		לִי *to me*	
2. m.	בְּךָ, בָּךְ	*in thee*	לְךָ, לָךְ	*to thee*
2. f.	בָּךְ		לָךְ	
3. m.	בּוֹ *in him*		לוֹ *to him*	
3. f.	בָּהּ *in her*		לָהּ *to her*	
	Plural.		*Plural.*	
1.	בָּנוּ *in us*		לָנוּ *to us*	
2. m.	בָּכֶם	*in you*	לָכֶם	*to you*
2. f.	בָּכֶנָּה		לָכֶנָּה	
3. m.	בָּם, בָּהֶם	*in them*	לָהֶם (לָמוֹ)	*to them*
3. f.	בָּהֶן		לָהֶן	

2) כְּ WITH SUFFIXES:

	Singular.	
1.	כָּמוֹנִי *like me*	
2. m.	כָּמוֹךָ *like these*	
3. m.	כָּמוֹהוּ *like him*	
3. f.	כָּמוֹהָ *like her*	
	Plural.	
1.	כָּמוֹנוּ *like us*	
2. m.	כָּכֶם *like you*	
3. m.	כְּמוֹהֶם, כָּהֵם	*like them*
3. f.	כָּהֵנָּה, כָּהֵן	

3) מִן WITH SUFFIXES:

	Singular.	
1.	מִמֶּנִּי *from me*	
2. m.	מִמְּךָ, מִמֵּךְ	*from thee*
2. f.	מִמֵּךְ	
3. m.	מִמֶּנּוּ *from him*	
3. f.	מִמֶּנָּה *from her*	
	Plural.	
1.	מִמֶּנּוּ *from us*	
2. m.	מִכֶּם	*from you*
2. f.	מִכֶּן	
3. m.	מֵהֶם	*from them*
3. f.	מֵהֶן	

VERBS OCCURRING 25—5000 TIMES,

ARRANGED ACCORDING TO THEIR CLASSIFICATION.

XII. Perfect Verbs occurring 25—5000 times.

1 בָּגַד (K.) Deal treacherously
2 בָּדַל (Ni. Hi.) Divide
3 בָּקַשׁ (Pi. Pu.) Seek
4 בָּשַׁל (K. Pi. Pu. Hi.) Boil [great
5 גָּדַל (K. Pi. Pu. Hi. Hithp.) Be
6 גָּזַל (K. Ni.) Tear away
7 גָּמַל (K. Ni.) Deal well or ill with
8 גָּנַב (K. Ni. Pi. Pu. Hithp.) Steal
9 דָּבַק (K. Pu. Hi. Ho.) Cleave
10 דָּבַר (K. Ni. Pi. Pu. Hi, Hithp.) Speak
11 זָכַר (K. Ni. Hi.) Remember
12 זָמַר (K. Ni. Pi.) Sing
13 זָקֵן (K. Hi.) Be old
14 טָמַן (K. Ni. Hi.) Secrete
15 כָּבֵד (K. Ni. Pi. Pu. Hi. Hithp.) Be heavy
16 כָּבַס (K. Pi. Pu. Hothp.) Wash
17 כָּלַם (Ni. Hi. Ho.) Be ashamed
18 כָּפַר (K. Pi. Pu. Hithp. Nithp.) Cover
19 כָּשַׁל (K. Ni. Pi. Hi. Ho.) Stumble
20 כָּתַב (K. Ni. Pi.) Write
21 לָבַשׁ (K. Pu. Hi.) Put on
22 לָכַד (K. Ni. Hithp.) Capture
23 לָמַד (K. Pi. Pu.) Learn
24 לָקַט (K. Pi. Pu. Hithp.) Gather
25 מָכַר (K. Ni. Hithp.) Sell
26 מָלַט (Ni. Pi. Hi. Hithp.) Escape
27 מָלַךְ (K. Ni. Hi. Ho.) Be king
28 מָשַׁךְ (K. Ni. Pu.) Prolong
29 מָשַׁל (K. Hi.) Rule
30 סָגַר (K. Ni. Pi. Pu. Hi.) Shut
31 סָמַךְ (K. Ni. Pi.) Sustain
32 סָפַד (K. Ni.) Mourn
33 סָפַר (K. Ni. Pi. Pu.) Number
34 סָתַר (K. Ni. Pi. Pu. Hi. Hithp.) Conceal
35 פָּלַט (K. Pi. Hi.) Escape
36 פָּקַד (K. Ni. Pi. Pu. Hi. Ho. Hithp. Hothp.) Visit
37 פָּשַׁט (K. Pi. Hi. Hithp.) Strip off
38 צָדַק (K. Ni. Pi. Hi. Hithp.) Be righteous
39 צָמַד (Ni. Pu. Hi.) Bind
40 צָפַן (K. Ni. Hi.) Conceal
41 קָבַר (K. Ni. Pi. Pu.) Bury
42 קָדַם (Pi. Hi.) Be before [holy
43 קָדַשׁ (K. Ni. Pi. Pu. Hi. Hithp.) Be
44 קָצַף (K. Hi. Hithp.) Be wroth
45 קָשַׁר (K. Ni. Pi. Pu. Hithp.) Bind Conspire
46 שָׂטַן (K.) Oppose
47 שָׂכַל (K. P. Hi.) Be wise
48 שָׂכַר (K. Ni. Hithp.) Hire
49 שָׁבַר (K. Ni Pi. Hi. Ho.) Break in pieces
50 שָׁבַת (K. Ni. Hi.) Cease, rest
51 שָׁטַף (K. Ni. Pu.) Overflow
52 שָׁכַם (Hi.) Rise early
53 שָׁלַךְ (Hi. Ho.) Cast, send
54 שָׁמַד (Ni. Hi.) Destroy
55 שָׁמַר (K. Ni. Pi. Hithp.) Keep
56 שָׁפֵל (K. Hi.) Become low
57 שָׁקַט (K. Hi.) Be quiet
58 תָּפַשׂ (K. Ni. Pi.) Catch

XIII. Verbs Pe Guttural occurring 25–5000 times.

1 אָבַל (K. Hi. Hithp.) Mourn
2 אָמַן (K. Pi. Hi. Hithp.) Be established
3 אָסַף (K. Ni. P. Pu. Hithp.) Gather
4 אָסַר (K. Ni. Pu.) Bind
5 אָשַׁם (K. Ni. Hi.) Be guilty
6 הָפַךְ (K. Ni. Ho. Hithp.) Be turned
7 חָבַר (K. Pi. Pu. Hi. Hithp.) Join
8 חָבַשׁ (K. Pi. Pu.) Bind, gird
9 חָגַר (K.) Gird
10 חָדַל (K.) Cease
11 חָזַק (K. Pi. Hi. Hithp.) Be strong
12 חָכַם (K. Pi. Pu. Hi. Hithp.) Be [wise
13 חָלַף (K. Pi. Hi.) Change
14 חָלַץ (K. Ni. Pi. Hi.) Draw out
15 חָלַק (K. Ni. Pi. Pu. Hi. Hithp.) [Distribute
16 חָמַל (K.) Pity, spare
17 חָפַץ (K.) Delight
18 חָצַב (K. Ni. Hi. Pu.) Dig
19 חָקַר (K. Ni. Pi.) Search
20 חָשַׁב (K. Ni. Pi. Hithp.) Think, [impute
21 חָשַׂךְ (K. Ni.) Withhold
22 חָתַם (K. Ni. Pi. Hi.) Enclose, seal
23 עָבַד (K. Ni. Pu. Hi. Ho.) Serve
24 עָבַר (K. Ni. Pi. Hi. Hithp.) Pass [over
25 עָזַב (K. Ni. Pu.) Abandon
26 עָזַר (K. Ni. Hi.) Assist
27 עָצַר (K. Ni.) Restrain
28 עָשַׁק (K. Pu.) Oppress
29 רָבַץ (K. Hi.) Crouch
30 רָגַז (K. Hi. Hithp.) Tremble
31 רָגַל (K. Pi. Tiph.) Tread, spy
32 רָדַף (K. Ni. Pi. Pu. Hi.) Pursue
33 רָכַב (K. Hi.) Ride

XIV. Verbs Ayin Guttural occurring 25–5000 times.

1 גָּאַל (K. Ni.) Redeem
2 מָאֵן (Pi.) Refuse
3 שָׁאַל (K. Ni. Pi. Hi.) Ask
4 בָּהַל (Ni. Pi. Pu. Hi) Hasten
5 טָהֵר (K. Pi. Pu. Hithp.) Be clean
6 מָהַר (K. Ni. Pi) Hasten
7 קָהַל (Ni. Hi.) Congregate
8 בָּחַר (K. Ni. Pu.) Choose
9 כָּחַד (Ni. Pi. Hi.) Hide
10 לָחַם (K. Ni.) Fight
11 פָּחַד (K. Pi. Hi.) Fear
12 שָׂחַק (K. Pi. Hi.) Laugh
13 שָׁחַט (K. Ni.) Kill
14 שָׁחַת (Ni. Pi. Hi. Ho.) Destroy
15 בָּעַר (K. Ni. Pi. Pu. Hi.) Consume
16 כָּעַס (K. Pi. Hi.) Provoke
17 פָּעַל (K.) Do
18 צָעַק (K. Ni. Pi. Hi.) Cry
19 בָּרַךְ (K. Ni. Pi. Pu. Hi. Hithp.) Bless
20 גָּרַשׁ (K. Ni. Pi. Pu.) Drive out
21 דָּרַשׁ (K. Ni.) Tread, seek
22 זָרַק (K. Pu.) Sprinkle
23 טָרַף (K. Ni. Po. Hi.) Tear
24 כָּרַת (K. Ni. Pu. Hi. Ho.) Cut
25 פָּרַד (K. Pi. Pu. Hi. Hithp.) Separate
26 פָּרַץ (K. Ni. Pu. Hithp.) Break forth
27 פָּרַשׂ (K. Ni. Pi.) Spread out
28 צָרַף (K. Ni. Pi.) Refine
29 קָרַב (K. Ni. Pi. Hi.) Draw near
30 שָׂרַף (K. Ni. Pu. Burn
31 שָׂרַת (Pi.) Minister

XV. Verbs Lamedh Guttural occurring 25–5000 times.

1 נָבַהּ (K. Hi.) Be high
2 בָּטַח (K. Hi.) Trust
3 זָבַח (K. Pi.) Sacrifice
4 מָשַׁח (K. Ni.) Anoint
5 סָלַח (K. Ni.) Forgive
6 רָצַח (K. Ni. Pi. Pu.) Slay
7 שָׁלַח (K. Ni. Pi. Hi.) Send
8 בָּלַע (K.Ni.Pi.Pu.Hithp.)Swallow
9 בָּקַע (K.Ni.Pi.Pu.Hi.Ho.Hithp.) Cleave
10 בָּנַע (Ni. Hi.) Be humbled
11 מָנַע (K. Ni.) Withhold
12 פָּגַע (K. Hi.) Meet, touch
13 פָּשַׁע (K. Ni.) Transgress
14 רָשַׁע (K. Hi.) Be wicked
15 שָׂבַע (K. Pi. Hi.) Satisfy
16 שָׁבַע (K. Ni. Hi.) Swear
17 שָׁמַע (K. Ni. Pi. Hi.) Hear
18 תָּקַע (K. Ni.) Strike, blow

XVI. Verbs with two gutturals occurring 25–5000 times.

1. Verbs Pe and Ayin Guttural.

1 אָרַב (K.Pi.Hithp.) Lie in ambush
2 אָרַךְ (K. Hi.) Prolong
3 הָרַג (K. Ni. Pu.) Kill
4 הָרַס (K. Ni. Pi.) Break down
5 חָרַב (K. Ni. Pu.Hi.Ho.) Be dried up
6 חָרַד (K. Hi.) Tremble
7 חָרַם (K. Hi. Ho.) Devote, destroy
8 חָרַף K. Ni. Pi.) Reproach
9 חָרַשׁ (K.Ni.Hi.Hithp.) Be silent, engrave
10 עָרַב (K. Hithp.) Mix, pledge
11 עָרַךְ (K. Hi.) Arrange
12 רָחַב (K. Ni. Hi.) Be enlarged
13 רָחַם (K. Pi. Pu.) Have mercy
14 רָחַץ (K. Pu. Hithp.) Wash
15 רָחַק (K. Ni. Pi. Hi.) Be afar off
16 רָעַשׁ (K. Ni. Hi.) Shake

2. Verbs Ayin and Lamedh Guttural.

1 בָּרַח (K. Hi.) Flee
2 זָרַע (K. Ni. Pu. Hi.) Sow
3 כָּרַע (K. Hi.) Bend the knee
4 פָּרַח (K. Hi.) Flourish
5 קָרַע (K. Ni.) Rend

XVII. Verbs Pe Nun occurring 25–5000 times.*

1 נָבַט (Pi. Hi.) Look
2 (נָבַל)(K. Pi. Hi.) Wither
3 נָגַד (Hi. Ho.) Make known
4 נָגַף (K. Ni. Hithp.) Smite
5 נָגַשׁ (K. Ni. Hi. Ho. Hithp.) Approach
6 (נָדַף)(K. Ni.) Scatter
7 נָדַר (K.) Vow
8 נָטַשׁ (K. Ni. Pu.) Spread out
9 נָכַר (Ni. Pi. Hi. Hithp.) Know
10 נָסַךְ (K. Ni. Pi. Hi. Ho.) Pour out

* Verbs in parentheses occur less than 25 times.

XVII. Verbs Pe Nun occurring 25—5000 times.

11 נָפַל (K. Hi. Hithp. Pil.) Fall
12 נָצַב (Ni. Hi. Ho.) Stand
13 נָצַל (Ni. Pi. Hi. Ho. Hithp.) Snatch, deliver
14 נָצַר (K.) Keep, watch
15 נָקַב (K. Ni.) Define
16 נָקַם (K. Ni. Pi. Ho. Hithp.) Avenge
17 נָשַׂג (Hi.) Reach
18 נָשַׁךְ (K. Pi. Hi.) Lend
19 נָשַׁק (K Pi. Hi.) Kiss
20 נָתַן (K. Ni. Ho.) Give
21 נָתַץ (K. Ni. Hi. Pu. Ho.) Break down
22 נָתַק (K. Ni. Pi. Hi. Ho.) Draw out

XVIII. Verbs Ayin Doubled occurring 25—5000 times.

1. Verbs Ayin doubled.

1 בָּלַל (K. Hi. Hithp.) Confound
2 (גָּלַל)(K. Ni. Po. Hi. Hithpo. Pilpel, Hithpalpel) Roll
3 דָּמַם (K. Ni. Po. Hi.) Be silent
4 יָלַל (Hi.) Howl, wail
5 מָדַד (K. Ni. Pi. Po. Hithpo) Measure
6 (מָלַל)(K. Pi.) Talk
7 (מָסַס)(K. Ni. Hi.) Melt
8 נָדַד (K. Po. Hi. Ho. Hithpo.) Wander
9 סָבַב (K. Ni. Pi. Po. Hi. Ho.) Surround
10 (סָכַךְ)(K. Hi. Ho.) Cover, protect
11 (סָרַר)(K.) Be rebellious
12 פָּלַל (Pi. Hithp.) Pray
13 פָּרַר (K. Po. Pil. Hi. Ho. Hithpo.) Break
14 צָרַר (K. Pu. Hi.) Distress
15 קָדַד (K.) Bow down the head
16 קָלַל (K. Ni. Pi. Pil. Pu. Hi. Hithpalpel) Be light
17 רָנַן (K. Pi. Pu. Hi. Hithpo.) Sing, cry aloud
18 שָׁדַד (K. Ni. Pi. Pu. Po. Ho.) Destroy
19(שָׁמַם)(K. Pu.) Be waste, desolate
20 תָּמַם (K. Ni. Hi. Hithp.) Finish

2. Verbs Pe Guttural and Ayin doubled.

1 אָרַר K. Ni. Pi. Ho.) Curse
2 הָלַל (K. Pi. Po. Pu. Hi. Hithp. Hithpo.) Praise
3 (חָגַג)(K.) Dance, celebrate a feast
4 חָלַל (K. Ni. Pi. Pu. Poel, Poal, Hi. Ho.) Pollute, begin
5 חָנַן (K. Ni. Pi. Po. Ho. Hithp.) Be gracious
6 חָתַת (K. Ni. Pi. Hi.) Be dismayed
7 (רָבַב)(K. Pu.) Be many, multiply
8 רָעַע (K. Hi. Hithpol.) Be evil

XIX. Verbs Pe Yodh occurring 25—5000 times.

1 הָלַךְ (K. Ni. Pi. Hi. Hithp.) Walk
2 יָבֵשׁ (K. Pi. Hi.) Be dry
3 יָטַב (K. Hi.) Be good
4 יָכֹל (Ho.) Be able
5 יָלַד (K. Ni. Pi. Pu. Hi. Ho. Hithp.) Bring forth
6 יָנַק (K. Hi.) Give suck
7 יָסַד (K. Ni. Pi. Pu. Ho.) Found

XIX. Verbs Pe Yodh occurring 25–5000 times.

8 יָסַף (K.Ni.Hi.) Add [tise
9 יָסַר (K. Ni. Nithp.Pi.Hi.) Chas-
10 יָצַק (K. Hi. Ho.) Pour out
11 יָצַר (K. Ni, Pu. Ho.) Form
12 יָצַת (K. Ni. Hi.) Kindle
13 (יָקַץ)(K.) Awake [snares
14 (יָקַשׁ)(K. Ni. Ho. or Pu.) Lay
15 יָרַד (K. Hi. Ho.) Go down
16 יָרַשׁ (K. Ni. Pi. Hi.) Possess
17 יָשַׁב (K.Ni.Pi.Hi Ho.) Sit, dwell
18 (יָשַׁן)(K. Pi.) Sleep
19 יָשַׁר (K. Pi. Pu. Hi.) Be straight, right
20 יָתַר (K. Ni. Hi.) Be left over

XX. Verbs Ayin Vav occurring 25–5000 times.

1 (בּוּז)(K.) Despise [ashamed
2 בּוֹשׁ (K. Pil. Hi. Hithpol) Be
3 גּוּר (K. Hithpol.) Sojourn
4 (דּוּשׁ)(K. Ni. Hoph.) Thresh
5 זוּב (K.) Flow
6 זוּר (K. Ni. Ho.) Sojourn
7 חוּל (K. Pol. Pul. Hi. Ho. Hith-pol. Hithpalpel) Be pained, bring forth
8 טוֹב (K. Hi.) Be good [tain
9 כּוֹל (K. Pilpel, Polpal, Hi.) Con-
10 כּוּן (Ni. Pol. Pul. Hi. Ho. Hith-pol.) Prepare
11 (לוּז)(K. Ni. Hi.) Turn away
12 לוּן (K. Ni. Hi. Hithpalpel) Lodge [Scorn
13 לוּץ (K. Ni. Pil. Hithpalpel)
14 (מוּג)(K. Ni. Pol. Hithpol.) Melt
15 מוּט (K. Ni. Hi. Hithp.) Move
16 מוּל (K. Ni. Pol. Hi. Hithpol.) Circumcise
17 מוּשׁ (K. Hi.) Depart
18 מוּת (K. Pol. Hi. Ho.) Die
19 (נוּם)(K.) Slumber
20 (נוּס)(K. Pol. Hi. Hithpol.) Flee
21 נוּף (K. Pol. Hi. Ho.) Shake, sift
22 (סוּג)(K. Ni.) Turn back
23 סוּר (K. Pol. Hi. Ho.) Turn aside
24 פּוּץ (K. Ni. Pol. Pilpel, Hi. Hithp.) Scatter
25 (צוּד)(K. Po. Hithp.) Hunt
26 (צוּם)(K.) Fast
27 צוּר (K.) Press, besiege
28 קוּם (K. Pi. Pol. Hi. Ho. Hithp.) Rise, stand
29 רוּם (K. Pol. Polal, Hi. Ho. Hith-pol.) Be high
30 רוּץ (K. Pol. Hi) Run
31 (רוּק)(Hi. Ho.) Pour out, draw out
32 (רוּשׁ)(K. Hithp.) Be poor
33 שׁוּב (K. Pol. Pul. Hi. Ho.) Turn, return

XXI. Verbs Ayin Yodh occurring 25–5000 times.

1 בִּין (K. Ni. Pol. Hi. Hithpol.)
2 גִּיל (K.) Exult [Perceive
3 רִיב (K. Hi.) Strive
4 שִׂים (K. Hi. Ho.) Place, set
5 שִׁיר (P. Pol. Ho.) Sing
6 שִׁית (K. Ho.) Put

XXII. Verbs Pe Aleph.

1 אָבַד (K. Pi. Hi.) Perish
2 אָבָה (K.) Be willing
3 אָחַז (K. Ni. Pi. Ho.) Seize
4 אָכַל (K. Ni. Pi. Pu. Hi.) Eat
5 אָמַר (K. Ni. Hi. Hithp.) Say
6 אָפָה (K. Ni.) Bake

XXIII. Verbs Lamedh Aleph, occurring 25—5000 times.

1 בָּרָא (K.Ni.Pi.Hi.) Create
2 חָבָא (Ni. Pu. Hi. Ho. Hithp.) Hide
3 חָטָא (K.Pi.Hi.Hithp.) Sin
4 טָמֵא (K. Ni. Pi. Pu. Hithp. Hothp.) Be unclean
5 יָרֵא (K. Ni. Pi.) Be afraid
6 (כָּלָא)(K. Ni. Pi.) Restrain
7 מָלֵא (K.Ni.Pi.Pu.Hithp.)Be full
8 מָצָא (K. Ni. Hi.) Find
9 (נָבָא)(Ni. Hithp.) Prophesy
10 פָּלָא (Ni.Pi.Hi. Hithp.) Be wonderful
11 (צָמֵא)(K.) Be thirsty
12 קָנָא (Pi. Hi.) Be jealous
13 קָרָא { K.Ni.Pu. Call / K.Ni.Hi. Meet }
14 רָפָא (K. Ni. Pi. Hithp.) Heal
15 שָׂנֵא (K. Ni. Pi.) Hate

XXIV. Verbs Lamedh He, occurring 25—2000 times.

1 בָּזָה (K. Ni. Hi.) Despise
2 בָּכָה (K. Pi.) Weep
3 בָּלָה (K. Pi.) Fall away, decay
4 בָּנָה (K. Ni.) Build
5 גָּלָה (K. Ni. Pi. Pu. Ho. Hithp.) Reveal
6 (דָּגָה)(K.) Increase
7 (דָּלָה)(K. Pi.) Draw
8 דָּמָה (K. Ni. Pi. Hithp.) Be like
9 זָנָה (K. Pu. Hi.) Commit fornication
10 (כָּבָה)(K. Pi.) Quench
11 כָּלָה (K. Pi. Pu.) Complete
12 כָּסָה (K. Ni. Pi. Pu. Hithp.) Conceal
13 לָוָה (K. Ni. Hi.) Join
14 נָטָה (K. Ni. Hi.) Stretch out
15 סָפָה (K. Ni. Hi.) End
16 פָּדָה (K. Ni. Hi. Ho.) Redeem
17 פָּנָה (K.Pi.Hi.Ho.) Turn about
18 (פָּשָׂה)(K.) Spread
19 צָוָה (Pi.Pu.) Command
20 צָפָה (K.Pi.Pu.) Watch, cover
21 קָוָה (K. Ni. Pi.) Wait
22 קָנָה (K. Ni. Hi.) Get, obtain
23 קָצָה (K. Pi. Hi.) Cast off, send
24 קָשָׁה (K. Ni. Pi. Hi.) Be sharp, hard
25 רָדָה (K.Pi.Hi.) Have dominion
26 שָׁבָה (K. Ni.) Capture
27 שָׁחָה (K.Hi.Hithp.)Do obeisance
28 שָׁקָה (Ni. Pu. Hi.) Drink
29 שָׁתָה (K. Ni.) Drink
30 תָּלָה (K. Ni. Pi.) Hang

XXV. Verbs Ayin Vav and, at the same time, Guttural, or Lamedh Aleph, occurring 25—5000 times.

1 אוֹר (K. Ni. Hi.) Shine
2 בּוֹא (K. Hi. Ho.) Go in
3 נוּחַ (K. Hi Ho.) Rest
4 נוּעַ (K. Ni. Hi.) Move, nod
5 עוּד (K.Pi.Hi.Ho. Pil. Hithpal.) Testify
6 עוּף (K.Pol.Hi.Hithpol.) Fly
7 עוּר (K. Ni. Pol. Hi. Hithpol.) Awake
8 רוּעַ (Ni. Polal, Hi. Hithpol.) Shout

XXVI. Verbs Pe Nun and, at the same time, Guttural, Lamedh Aleph or Lamedh He, occurring 25—5000 times.

1 לָקַח (K.Ni.Pu.Ho.Hithp.) Take
2 נָאַף (K. Pi.) Commit adultery
3 נָאַץ (K. Pi. Hi. Hithp.) Despise
4 נָגַע (K. Ni. Pi. Pu. Hi.) Touch
5 נָדַח (K. Ni. Pu. Hi. Ho.) Drive
6 נָהַג (K. Pi.) Lead
7 נָחָה (K. Hi.) Lead forth
8 נָחַל (K. Pi. Hi. Ho. Hithp.) Inherit
9 נָטָה (K. Ni. Hi.) Stretch out
10 נָטַע (K. Ni.) Plant
11 נָכָה (Ni. Pu. Hi. Ho.) Smite
12 נָסָה (Pi.) Try, prove
13 נָסַע (K. Ni. Hi.) Depart
14 נָצַח (Ni. Pi.) Be preeminent
15 נָקָה (K. Ni. Pi.) Be innocent
16 נָשָׂא (K.Ni.Pi.Hi.Hithp.)Lift up

XXVII. Verbs Pe Yodh and, at the same time, Guttural, Lamedh Aleph or Lamedh He, occurring 25—5000 times.

1 יָגַע (K. Pi. Hi.) Labor, be weary
2 יָדָה (Hi. Hith.) Thank
3 יָדַע (K. Ni. Pi. Po. Pu. Hi. Ho. Hithp.) Know
4 יָהַב (K.) Give
5 יָחַל (Ni. Pi. Hi.) Wait
6 יָכַח (Ni.Pi.Ho.Hithp.)Reprove
7 יָעַץ (K.Ni.Hithp.) Give counsel
8 יָצָא (K. Hi. Ho.) Go forth
9 יָרֵא (K. Ni. Pi.) Be afraid
10 יָרָה (K. Ni. Hi.) Cast, instruct
11 יָרַשׁ (K. Ni. Pi. Hi.) Possess
12 יָשַׁב (K. Ni. Pi. Hi. Ho.) Sit, dwell
13 יָשַׁע (Ni. Hi.) Deliver

XXVIII. Verbs Pe and Ayin Guttural, and Lamedh He occurring 25–5000 times.

1 אָבָה (K.) Be willing (*Pe Aleph*)
2 אָלָה (K. Hi.) Swear
3 הָגָה (K. Po. Hi.) Meditate
4 הָיָה (K. Ni.) Be
5 הָמָה (K.) Make a noise
6 הָרָה (K. Pu. Po.) Conceive
7 חָיָה (K. Pi. Hi.) Live
8 חָלָה (K. Ni. Pi. Pu. Hi. Ho. Hithp.) Be sick
9 חָנָה (K.) Encamp
10 חָסָה (K.) Trust
11 חָרָה (K. Ni. Hi. Hithp.) Be angry
12 מָחָה (K. Ni. Hi.) Wipe off
13 מָרָה (K. Hi.) Rebel
14 עָלָה (K. Ni. Hi. Ho. Hithp.) Go up
15 עָנָה (K. Ni. Pi. Hi. / K. Ni. Pi. Pu. Hi. Hithp.) Answer, afflict
16 עָשָׂה (K. Ni. Pi. Pu.) Do, make
17 פָּרָה (K. Hi.) Be fruitful
18 צָפָה (K. Pi. Pu.) Watch, cover
19 קָרָה (K. Ni. Pi. Hi.) Meet [See
20 רָאָה (K. Ni. Pu. Hi. Ho. Hithp.)
21 רָבָה (K. Pi. Hi.) Multiply
22 רָעָה (K. Pi. Hi. Hithp.) Feed
23 רָפָה (K. Ni. Pi. Hi. Hithp.) Be feeble [pleased
24 רָצָה (K. Ni. Pi. Hi. Hithp.) Be

XXIX. Synopses in the Kal of ten common, but difficult verbs.

	(יָדַע)	(לָקַח)	(יָצָא)	(הָלַךְ)	(בּוֹא)
Perf. 3 m. sg.	יָדַע	לָקַח	יָצָא	הָלַךְ	בָּא
Inf. Abs.	יָדוֹעַ	לָקוֹחַ	יָצוֹא	הָלוֹךְ	בּוֹא
Inf. Cst.	דַּעַת	קַחַת	צֵאת	לֶכֶת	בּוֹא
Impf. 3 m. sg.	יֵדַע	יִקַּח	יֵצֵא	יֵלֵךְ	יָבוֹא
Imv. 2 m. sg.	דַּע	קַח	צֵא	לֵךְ	בּוֹא
Participle Act.	יֹדֵעַ	לֹקֵחַ	יֹצֵא	הֹלֵךְ	בָּא

	(נָתַן)	(יָרֵא)	(רָאָה)	(חָיָה)	(הָיָה)
Perf. 3 m. sg.	נָתַן	יָרֵא	רָאָה	חָיָה	הָיָה
Inf. Abs.	נָתוֹן	יָרֹא	רָאוֹה	חָיוֹה	הָיוֹה
Inf. Cst.	תֵּת	יְרֹא	רְאוֹת	חֲיוֹת	הֱיוֹת
Impf. 3 m sg.	יִתֵּן	יִירָא	יִרְאֶה	יִחְיֶה	יִהְיֶה
Imv. 2 m. sg.	תֵּן	יְרָא	רְאֵה	חֱיֵה	הֱיֵה
Participle Act.	נֹתֵן	יֹרֵא	רֹאֶה	חַיֶּה	הֹיֶה

ERRATA.

Page 10, line 10 from top, *for* זְעַמִי *read* זְעַמִי.

" 13, line 6 from bottom, *omit* (*See Appendix I*).

" 14, line 6 from bottom, *for* ī *read* ĭ.

" 15, foot-note, *after* see *insert* **29.** 1.

" 23, line 4 from top, *after* see *insert* **28.** 1. 2).

" 23, line 14 from bottom, *after* see *insert* **9.** 2. 2).

" 23, *omit foot-note.*

" 33, line 14 from top, *for* **41.** 4 *read* **41.** 2. 5). R.

" 45, line 18 from top, *insert* in *before* the.

" 45, line 10 from bottom, *insert* Perfect *before* always.

" 53, line 17 from top, *insert in parenthesis* **63.** 1. 2).

" 53, line 18 from top, *insert in parenthesis* **63.** 2.

" 55, line 4, from bottom, *for* **23.** *read* **28.**

" 56, line 15 from top, references **40.** 1 and **53.** 1 *are to* Isaiah.

" 75, line 15 from top, *for H* read *A*.

" 75, line 19 from bottom, *for* ן *read* ך.

" 81, line 2 from top, *for* N *read* Q.

" 88, last line, *read* אַתְקְטִילָה *and* אֶתְקַטִּילָה.

" 113, in XIII, *insert between Nos.* 12 *and* 13, חֲלַם (K.) Dream.

" 113, in XIII, *insert between Nos.* 26 *and* 27, עֲמַד (K. Hi. Ho.) Stand.

" 114, in XV, No. 7. *insert* Pu. *after* Pi.

" 115, in XVIII, No. 19, *for* Pu. *read* Ni. Po. Hi. Ho. Hithpo.

" 117, in XXIII, No. 1, *omit* Hi.; in XXIV, No. 29, *insert* Hi.

" 118, in XXVII, No. 6, *for* Pi. *read* Hi.

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A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, N. J.

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JOHN WILEY & SONS.

PREFACE.

THE twenty-seven years, which have elapsed since the first publication of this Grammar, have been exceedingly fruitful in the philological and exegetical study of the Old Testament. And important progress has been made toward a more thorough and accurate knowledge of the grammatical structure of the Hebrew language. This edition of the Grammar has been carefully revised throughout that it may better represent the advanced state of scholarship on this subject. Nearly every page exhibits corrections or additions of greater or less consequence. And the Syntax particularly, which was not fully elaborated before, has been greatly enlarged, and for the most part entirely rewritten. The plan of the Grammar, the method of treatment, and in general the order of the sections are unchanged. And little occasion has been found to alter the more general and comprehensive statements, which are distinguished by being printed in large type. The changes are chiefly in the addition of fuller details enlarging and multiplying the paragraphs in small type.

The principle of eschewing all supposititious forms and adducing none but such as really occur in the Old Testament, has been steadfastly adhered to as heretofore, with the view of rigorously conforming all rules and examples to the actual phenomena of the language. The text of Baer is preferred so far as published, the disputed orthophonic Daghesh-forte excepted, though it is recognized and its rules are stated. In the discussion of the

poetic accents free use has been made of the elaborate treatises of Baer and Wickes; and the names which they employ are given as well as those which previously were more familiar. The intricate rules for the employment of Methegh are also drawn from Baer. The position of the accent is indicated as in previous editions by a small vertical stroke above all Hebrew words except monosyllables.

The convenience of students has been consulted in removing the paradigms of pronouns, verbs, and nouns from the body of the volume and placing them together at the end. A new paradigm has been introduced, affording a succinct view of the formation of nouns of different classes, with their respective significations. The declensions of nouns have been simplified by an arrangement which corresponds at once with their etymological structure and with the vowel changes to which they are severally liable. While every part of the Syntax is much more fully developed than before, special attention has been paid to the use of the tenses, which is so thoroughly discussed in the admirable treatise of Dr. Driver. The old names preterite and future are, for reasons given on pp. 299–302, preferred to perfect and imperfect, which are now so generally adopted; but the latter are used in conjunction with the former for the convenience of those who like them better. The various kinds of compound sentences, involving relative, conditional, circumstantial, and co-ordinate clauses, receive the attention which is due to their peculiar character and separate importance. The different rules and statements of the Grammar, and particularly of the Syntax, are illustrated and confirmed by a copious citation of passages in which they are exemplified. Full indexes, as before, accompany the Grammar to facilitate its use.

PRINCETON, *August* 22, 1888.

CONTENTS.

PART I.—ORTHOGRAPHY.

Divisions of Grammar, § 1.

ORTHOGRAPHIC SYMBOLS.

THE LETTERS.—Alphabet, § 2; Sounds, § 3; Double forms, § 4; Names, § 5; Order, § 6; Classification, § 7; Words never divided, § 8; Abbreviations and Signs of Number, § 9.

THE VOWELS.—Masoretic Points, § 10; Vowel Letters, § 11; Signs for the Vowels, § 12; Mutual Relation of this twofold Notation, §§ 13, 14; Pure and Diphthongal Vowels, § 15.

Sh'va, silent and vocal, simple and compound, § 16.

Pattahh Furtive, § 17.

Syllables, § 18.

Ambiguous Signs.—Hhirik, Shurek, and Kibbuts, § 19. 1; Kamets and Kamets Hhatuph, § 19. 2; Silent and Vocal Sh'va, § 20.

POINTS AFFECTING CONSONANTS:—Daghesh-lene, §§ 21, 22.

Daghesh-forte, § 23; different kinds, § 24; omission of, § 25.

Mappik, § 26.

Raphe, § 27.

POINTS ATTACHED TO WORDS.—Accents, their design, § 28; forms and classes, § 29; like forms distinguished, § 30; poetic accents, § 31; position as determined by the character of the syllables, § 32. 1; in uninflected words, § 32. 2. 3; with affixes, suffixes and prefixes, § 33; use in distinguishing words, § 34; shifted in special cases, § 35.

Consecution of the Accents in Prose.—Clauses and their subdivisions, § 36; tabular view, § 37; explanation of the table, § 38; adaptation of the trains of accents to sentences, § 39.

Poetic Consecution.—Clauses and their subdivisions, § 40; tabular view and explanation, § 41; adaptation of the trains of accents to sentences, § 42.

Makkeph, § 43.

Methegh, its form and position, § 44; special rules, § 45; K'ri and K'thibh, meaning of the terms, § 46; constant K'ris not noted in the margin, § 47; their design and value, § 48.

Accuracy of the points, § 49.

ORTHOGRAPHIC CHANGES.

Significant mutations belong to the domain of the lexicon, §§ 50, 51; euphonic mutations to the domain of grammar, § 52.

MUTATIONS OF CONSONANTS at the beginning of syllables, § 53; at the close of syllables, § 54; at the end of words, § 55; special rules, § 56.

CHANGES OF CONSONANTS TO VOWELS in reduplicated syllables and letters and in quiescents, § 57.

MUTATIONS OF VOWELS, significant and euphonic, § 58; due to syllabic changes, § 59; to contiguous gutturals, § 60; to concurrent consonants, § 61; concurring vowels, § 62; proximity of vowels, § 63; the accent, § 64; pause accents, § 65; shortening or lengthening of words, § 66.

PART II.—ETYMOLOGY.

ROOTS OF WORDS.—Design of Etymology, three stages in the growth of words, § 67; pronominal and verbal roots, § 68; formation and inflection of words by external and internal changes, § 69; parts of speech, § 70.

PRONOUNS personal, § 71; pronominal suffixes, § 72; demonstrative, § 73; relative, § 74; interrogative and indefinite, § 75; paradigm I.

VERBS, the species and their signification, §§ 76-80.

PERFECT VERBS, § 81; formation of the species, §§ 82, 83; their inflection, §§ 84, 85; paradigm II.

Remarks on the Perfect Verbs.—Kal preterite, § 86; Infinitive, 87; Future, § 88; Imperative, § 89; Participles, § 90; Niphal, § 91; Piel, § 92; Pual, § 93; Hiphil, § 94; Hophal, § 95; Hithpael, § 96.

Paragogic and Apocopated Future, § 97; and Imperative, 98.

Vav Consecutive with the Future, § 99; with the Preterite, § 100.

Verbs with suffixes, §§ 101, 102; Remarks on the Perfect Verbs with suffixes, Preterite, § 104; Future, 105; Infinitive and Imperative, § 106; paradigm III.

IMPERFECT VERBS, classified, § 107.

Pe Guttural Verbs, their peculiarities, §§ 108, 109; Remarks, §§ 111-115; paradigm IV.

Ayin Guttural Verbs, their peculiarities, § 116 ; Remarks, §§ 118-122 ; paradigm V.

Lamedh Guttural Verbs, their peculiarities, § 123 ; Remarks, §§ 125-128; paradigm VI.

Pe Nun Verbs, their peculiarities, § 129 ; Remarks, §§ 131, 132 ; paradigm VII.

Ayin Doubled Verbs, their peculiarities, §§ 133-137 ; Remarks, §§ 139-142; paradigm VIII.

Pe Yodh Verbs, their peculiarities, §§ 144-146 ; Remarks, §§ 148-153 ; paradigm X.

Ayin Vav and Ayin Yodh Verbs, their peculiarities, §§ 154-156 ; Remarks, §§ 158-161 ; paradigm IX.

Lamedh Aleph Verbs, their peculiarities, § 164 ; Remarks, §§ 166-169 ; paradigm XI.

Lamedh He Verbs, their peculiarities, §§ 170, 171 ; shortened future and imperative, § 173; Remarks, §§ 174-179 ; paradigm XII.

Doubly Imperfect Verbs, § 180.

Defective Verbs, § 181.

Quadriliteral Verbs, § 182.

NOUNS, their formation, § 183; Class I. §§ 184-188 ; Class II. §§ 189, 190 ; Class III. §§ 191-194; Class IV. §§ 195, 196 ; paradigm, XIII.

Multiliterals, § 197.

Gender and Number.—Feminine endings, § 198 ; anomalies in the use of, § 199; employment in the formation of words, § 200; plural endings, § 201; anomalies, § 202 ; nouns confined to one number, § 203 ; Dual ending, 204 ; usage of the dual, 205 ; changes consequent upon affixing the endings for gender and number, §§ 206-213.

The Construct State, its meaning and formation, §§ 214-218.

Nouns with suffixes, § 219, 220.

Declensions of Nouns, § 221; paradigms XIV, XV, XVI.

Paragogic Vowels added to Nouns, §§ 222, 223.

NUMERALS.—Cardinal numbers, §§ 224-227; Ordinals, etc., § 228.

PREFIXED PARTICLES, § 229; the Article, § 230 ; He Interrogative, § 231; Inseparable prepositions, §§ 232-234; Vav Conjunctive, § 235.

SEPARATE PARTICLES.—Adverbs, § 236 ; with suffixes, § 237 ; Prepositions, § 238; with suffixes, §§ 239, 240 ; Conjunctions, § 241 ; Interjections, § 242.

PART III.—SYNTAX.

Simple and Compound Sentences, § 243. 2; Office of Syntax, 243. 1 ; Elements of the sentence, § 243. 3.

THE SUBJECT, a noun or pronoun, § 244; when omitted, 245 ; personal pronoun, § 246; its extension, § 247.

The Article, when used, § 248 ; nouns definite without it, § 249 ; omitted in poetry, § 250; indefinite nouns, § 251.

Attributive adjectives and demonstratives, § 252.

Numerals.—Cardinal numbers, §§ 253, 254; Ordinals, etc., § 255. 1, 2; fractional parts, § 255. 3; distributive numbers and numeral adverbs, § 255. 4.

Apposition or subordination, § 256.

The Construct State and Suffixes, §§ 257–259; resolved by the preposition ל, § 260.

THE PREDICATE, Copula, § 261; Nouns, § 262; Adjectives and demonstratives, § 263.

Comparison of adjectives, § 264.

Verbs.—Hebrew conception of time, § 265. 1, 2; subjective use of the tenses, § 265. 3; different names applied to them, § 265. 3, *a*; the primary tenses; use of the preterite or perfect, § 266; the future or imperfect, § 267; the preterite and future in combination, §§ 268, 269; the modal forms, § 270; the intentional or paragogic future, § 271; the jussive or apocopated future, § 272; the imperative, § 273; the precative particle, § 274; the primary tenses with Vav Conjunctive, § 275; the secondary tenses, Vav Consecutive with the future, § 276; Vav Consecutive with the preterite, § 277; participles, § 278; the infinitive, § 279; absolute infinitive, § 280; its emphatic use, § 281; change of construction to finite tenses, § 282; co-ordinate instead of dependent relation of verbs, § 283.

Object of Verbs.—The direct object of transitive verbs, § 284; transitive construction of intransitive verbs, § 285; indirect object of verbs, § 286; verbs with more than one object, § 287.

Adverbs and adverbial expressions, § 288.

Neglect of agreement, § 289; compound subject, § 290; dual nouns, § 292; nouns in the construct, § 293; changes of person, § 294; ellipsis, § 295.

Repetition of nouns, § 296; pronouns, § 297.

INTERROGATIVE, § 298, AND NEGATIVE SENTENCES, § 299.

COMPOUND SENTENCES.—Relative clauses, §§ 300, 301; the relative omitted, § 302; poetic use of the demonstrative, § 303; indefinite pronouns, § 304; relative conjunction, § 305; hypothetical sentences, §§ 306–308; circumstantial clauses, § 309; the conjunction Vav, §§ 310–312.

PART FIRST.

ORTHOGRAPHY.

§ 1. Language is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

The Letters.

§ 2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and

important as well as the only pure monument of it. The first step towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אוֹתִיּוֹת) and points (נְקוּדִים). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The alphabetical table upon the opposite page exhibits their forms. English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

§ 3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the following table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א ——	אָלֶף Áleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּימֶל Gímel	ג	3
4	ד Dh, D	דָּלֶת Dáleth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V or W	וָו Vāv (Wāw)	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵית Hhēth	ח	8
9	ט T	טֵית Tēth	ט	9
10	י Y	יוֹד Yōdh	י	10
11	כ ך Kh, K	כַּף Kaph	כ ך	20
12	ל L	לָמֶד Lámedh	ל	30
13	מ ם M	מֵם Mēm	מ ם	40
14	נ ן N	נוּן Nūn	נ ן	50
15	ס S	סָמֶךְ Sámekh	ס	60
16	ע ——	עַיִן Áyin	ע	70
17	פ ף Ph, P	פֵּא Pē	פ ף	80
18	צ ץ Ts	צָדֵי Tsádhē	צ ץ	90
19	ק K	קוֹף Kōph	ק	100
20	ר R	רֵישׁ Rēsh	ר	200
21	ש Sh, S	שִׁין Shīn	ש	300
22	ת Th, T	תָּו Tāv	ת	400

would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case

removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus בּ with a point in its bosom has the sound of *b*, ב unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh;* גּ is pronounced as *g*, ג unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g;* דּ is *d*, ד unpointed is the aspirate *dh*, equivalent to *th* in *the;* כּ is *k*, כ unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ג, is commonly neglected in modern reading; פּ is *p*, פ unpointed *ph* or *f;* תּ is *t*, ת unpointed *th* in *thin*. The letter שׁ with a dot over its right arm is pronounced like *sh*, and called *Shin;* שׂ with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern usage to discriminate between its sound and that of ס Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of שׁ is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שִׁבֹּלֶת *shibbōleth* with סִבֹּלֶת *sibbōleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שָׁבַר *to break*, שָׂבַר *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שָׂבַע *to be*

bereaved, שָׁכַל *to be wise*, סָכַל *to be foolish;* שָׁכַר *to be drunken*, שָׂכַר *to hire*, סָכַר *to shut up;* שׁוּר *to look*, סוּר *to rule*, שׂוּר *to turn back;* סָפָה *a lip*, שָׂפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the equivalence of such roots as סָפַן and שָׂפַן, סָפַק and שָׂפַק, סָתַם and שָׂתַם, and by the fact that ס is in a few instances written for שׂ, e. g. נְסָה Ps. 4 : 7 from נָשָׂא, שִׂכְלוּת Eccles. 1 : 17 for סִכְלוּת; חֲרִסוּת Jer. 19 : 2 from חָרַשׂ, סַפַּחַת but שִׂפַּחַת Isa. 3 : 17. The original identity of שׂ and שׁ is apparent from their being used interchangeably in the alphabetic psalms Ps. 119 : 161—168 and other biblical acrostics Lam. 3 : 61—63, as well as from the etymological connection between שְׁאֹר *leaven* and מִשְׁאֶרֶת *a vessel in which bread is leavened*; שָׂעַר *to shudder*, שַׁעֲרוּרִי *horrible, causing a shudder;* שָׂכַר *to hire*, אֶשְׂכָּר *a recompense*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

b. The palatal aspirate *gh* is still preserved in the spelling of many English words, although it is now lost in pronunciation, being either compensated by lengthening the vowel, e. g. *light* (Ger. *licht*), *knight* (Ger. *knecht*), *plough* (Ger. *pflug*), or changed to a labial, e. g. *laugh*, *tough*, or to an unaspirated surd, e. g. *hough*.

2. In their original power ט *t* differed from ת *t*, and כ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh;* ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, א and ע, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. א is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a

part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand ע had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by γ, sometimes by the rough and sometimes by the smooth breathing; thus עֲמֹרָה Γόμορρα, עֵלִי Ἠλί, עֲמָלֵק Ἀμαλήκ. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. שָׁמַע *Sh'mang*, עָמוֹד *gnāmodh*.

§ 4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phenician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters which appear in the table with double forms; כ מ נ פ צ when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter; at the end of words no such link was needed, and the

letter was continued vertically downward in a sort of terminal flourish thus, ן ף ץ ך, or closed up by joining its last with its initial stroke, thus ם.

a. The few instances in which final letters are found in the middle of words, as לְמַרְבֵּה Isa. 9 : 6, or their ordinary forms at the end, as חֻמּ Neh. 2 : 13, מָ Job 38 : 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as וְכַנָּה Ps. 80 : 16, or smaller, as בְּהִבָּרְאָם Gen. 2 : 4, or above the line, as מִיַּעַר Ps. 80 : 14, or inverted, as בְּנָסְעַ Num. 10 : 35 (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as וַיִּשָּׁקֵהוּ Gen. 33 : 4, לוּלֵא Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended נ in מְנַשֶּׁה Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In גָּחוֹן Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch; וּבִרְנָעָה Gen. 16 : 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter (the correct reading 1 Kin. 15 : 19 is וּבֵרִיתָה); the large letters in Deut. 6 : 4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's Tiberias, pp. 152 etc.

§ 5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, Fundamenta Ling. Heb. p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interesting corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phenicians, and hence the appended *a* of Ἄλφα, etc., which points to the Aramæic form אַלְפָּא.

b. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox;* Beth, *a house;* Gimel, *a camel;* Daleth, *a door;* He, doubtful, possibly *a window;* Vav, *a hook;* Zayin, *a weapon;* Hheth, probably *a fence;* Teth, *a snake* or *a bag;* Yodh, *a hand;* Kaph, *the palm of the hand;* Lamedh, *an ox-goad;* Mem, *water;* Nun, *a fish;* Samekh, *a prop;* Ayin, *an eye;* Pe, *a mouth;* Tsadhe, *a fish-hook* or *a hunter's dart;* Koph, perhaps *an axe-head;* Resh, *a head;* Shin, *a tooth;* Tav, *a cross mark.*

Eusebius (Praep. Evang. x. 5) and Jerome give a mystical explanation of the alphabet, in which the names of the letters are read as a continuous sentence. See Fürst's Aramäisches Lehrgebäude, p. 26.

§ 6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes ד ג ב succeed each other, as in like manner the three liquids ב מ ל. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand,* Mem *water* and Nun *a fish,* Resh *the head* and Shin *a tooth.* The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (ק omitted), 34, 37 (alternate verses, י omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (נ omitted), Prov. 31 : 10—31, Lam. ch. 1, 2, 3 (each letter three times),4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ע and פ are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ד ג ב		
Smooth	ה	ט ח ו	(כ)	נ מ ל
Rough	ע	ת ק פ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found כ and ס superfluous, while the Greeks made of them θ and ξ; ג and ז, in Greek γ and ζ, become in Latin C and G, while ח, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

§ 7. The letters may be variously divided:

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע	
Palatals	ג	י	כ	ק	
Linguals	ד	ט	ל	נ	ת
Dentals	ז	ס	צ	ש	
Labials	ב	ו	מ	פ	

ר has been differently classed, but as its peculiarities are those of the gutturals (אוֹת גְּרוֹנִית) it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity,

but when analogy would bring them into combinations foreign to their nature, they are either liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	א ה ו י א ה ח ע	Vowel-Letters, Gutturals.
Medium,	ר נ מ ל ש צ ס ז	Liquids, Sibilants.
Strong,	ב פ ג כ ק ד ת ט	Aspirates and Mutes.

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

a. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth ב כ פ ת and middle forms ג ב ד, which may be either aspirated or unaspirated, the two last have each an additional representative ט ק which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic has an additional *p*, as the Greek alphabet has both *π* and *φ*.

3. Thirdly, the letters may be divided, with respect to their function in the formation of words, into radicals (אוֹתִיּוֹת שָׁרְשִׁיּוֹת) and serviles (אוֹתִיּוֹת הַשִּׁמּוּשׁ). The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the memorial

words אֵיתָן מֹשֶׁה וְכָלֵב (Ethan Moses and Caleb); of these, besides other uses, איתן are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters הֶאֱמַנְתִּיו are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of ט for servile ת in a certain class of cases, as explained § 54. 4.

a. Kimchi in his Mikhlol (מִכְלוֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. שמלאכתו בינה *for his work is understanding;* אני שלמה כותב *I Solomon am writing;* שלומי אך תבנה *only build thou my peace,* כשתיל אב המון *like a branch of the father of multitude;* משה כתב אלינו *Moses has written to us.* To which Elias Levita added שם אליהו נכתב *the name of Elias is written;* and Nordheimer שאל הון מכתבי *consult the riches of my book.*

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, ת ם ל ה א, occupying the vacant space with some letter, as ק, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; those which are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. וגו׳ for וְגוֹמַר *et completio*=etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combin-

ation of ת with the letters immediately preceding; thus ך or תק 500, ם or תר 600, ן or תש or תרק 700, ף or תת 800, ץ or תתק 900. Thousands are represented by units with two dots placed over them, thus א׳ 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus תכא 421. Fifteen is, however, made not by יה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9+6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Massoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

The Vowels.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Massoretic points (מָסוֹרָה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The

authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronunciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דבר is in Gen. 12: 4 דִּבֶּר *he spake,* in Ex. 6: 29 דַּבֵּר *speak* and דִּבֵּר *speaking,* in Prov. 25: 11 דָּבָר *spoken,* in Gen. 37: 14 דָּבָר *word,* in 1 Kin. 6: 16 דְּבִר *the oracle* or most holy place of the temple, in Ex. 9: 3 דֶּבֶר *pestilence.* So וישק is in Gen. 29: 10 וַיַּשְׁקְ *and he watered,* and in the next verse וַיִּשַּׁק *and he kissed;* ויבא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought,* the second וַיָּבֹא *and he came;* והשבתים is in Jer. 32: 37 first וַהֲשִׁבֹתִים *and I will bring them again,* and then וְהִשְׁכַּנְתִּים *and I will cause them to dwell;* שמים is in Gen. 14: 19 שָׁמַיִם *heaven,* and in Isa. 5: 20 שָׂמִים *putting.* This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in

a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals י was taken as the representative of the vowels *ī* and *e* of the same organ to which in sound it bears a close affinity; the weakest of the labials ו was in like manner made to represent its cognates *ū* and *ō;* and the two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or י for *ĕ* is the most frequent case; others are exceptional.

a. Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לאט *lāt* Judg. 4: 21, דאג *dāg* Neh. 13: 16 K'thibh, קאם *kām* Hos. 10: 14, זואזל *ʷzāzēl* Lev. 16: 8, ראש *rāsh* Prov. 10: 4 and in a few other passages, ראמות sometimes for *rāmōth*, ציאר *tsavār*, אבאסאך Hos. 4: 6 if not an error in the text perhaps for *emāsāk;* final *ā* which is much more frequently written, is denoted by ה, e. g. גלה *gālā*, מלכה *malkā*, אתה *atṯā*, rarely and only as an Aramæism by א, e.g. חגא *ḥhoggā* Isa. 19: 17, קרחא *ḳorḥhā* Ezek. 27: 31 K'thibh, גבחא *gāᵇḥ'hā* Ezek. 31: 5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צייתם or צוירים *tsivrīthīm*, צייתי *tsivrīthī;* שיבי or שובי *shūbbū*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מינקות *mēnīkōth*, נסיגתי *nˈsūghōthī;* א for *ē* and *ō* so situated is rare and exceptional, e. g. ראש *rēsh* Prov. 6: 11, 30: 8, and perhaps יגאץ *yāᵍēṣ* Eccles. 12: 5; זאת *zōth*, פראת *pōrōth* Ezek. 31: 8, בצאתו *bitsṣōthāv* Ezek. 47: 11. At the end of words *ē* is commonly expressed by י, and *ō* by ו, though ה is frequently and א rarely employed for the same purpose, e. g. מלכי *malkhē*, מלכי *malkō;* חיה *ḥᵉyē*, פרעה *parō;* לא *lō*. Final *ĕ* is represented by ה, medial *ĕ* by י, though this is only written in a few particular forms, e. g. יהיה *yih'ye*, תהיינה or תהינה *tih'yenā;* מלאתים *millēthĕm* Ezek. 11: 6, if not a textual error, is at least quite unusual.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhᵉbh* is commonly סבב or סובב, only once סבבים 2 Kin. 8: 21; *yaᵃḳōbh* is יעקב except in Jer. 33: 26 where it is יעקוב; *thēāse* is תעשה, but in Ex. 25: 31 תיעשה; *ēthām* according to the analogy of similar grammatical forms would be אתם, but in Ps. 19: 14 it is איתם; *hōmīr* is in Jer. 2: 11 written in both the usual and an unusual way, חמיר and חמור; *mˈlākhīm* is מלכים except in 2 Sam. 11: 1, where it is מלאכים; *gˈʿhūlōth* is in Deut. 32: 8 גבלת, in Isa. 10: 13 גבולת, in Ps. 74: 17 גבולות; *lō* meaning *not* is לא, meaning *to*

him is לוֹ, though these are occasionally interchanged; *zō* is written both זה and זו; and *pō* פה, פו and פא. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. *ᵉlōᵃh* אלוה, *ᵉlōhīm* אלהים; *nāthūn* נתון, *n'thūnīm* נתנים or נתנם. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כוח *kōᵃhh* Dan. 11: 6, always elsewhere כח; קודש *kōdhesh* Dan. 11: 30, for קדש; דויד *dāvīdh* in the books of Chronicles Ezra, Nehemiah and Zechariah, elsewhere commonly דוד. This must, however, be taken with considerable abatement, as is shown by such examples as *addīrīm* אדדרים Ex. 15: 10, אדרם Ezek. 32: 18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מצא *mātsā*, ראשין *rīshōn*, § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ă* as in *fat*, *ē* as in *there*, *ĕ* as in *met*, *ī* as in *machine*, *ĭ* as in *pin*, *ō* as in *note*, *ŏ* as in *not*, *ū* as in *rule*, and *ŭ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or massoretic signs representing vowels (תְּנוּעוֹת *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

Long Vowels.			*Short Vowels.*	
קָמֶץ Kámets	*ā*	◌ָ	פַּתַח Páttahh	*ă* ◌ַ
צֵרֵי Tsérē	*ē*	◌ֵ	סֶגוֹל Séghol	*ĕ* ◌ֶ
חוֹלָם Hhólem	*ō*	◌ֹ	קָמֶץ חָטוּף Kámets Hhātúph	*ŏ* ◌ָ

Doubtful Vowels.

חִירִק Hhírik	◌ִ	*ī* or *ĭ*
שׁוּרֶק Shúrek	◌ּ	*ū* or *ŭ*
קִבּוּץ Kíbbuts	◌ֻ	

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem

and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhi[a], which is a dot over its centre. When followed by שׂ or preceded by שׁ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שׂוֹנֵא *sōnē;* when it follows שׂ or precedes שׁ it is written over its opposite arm, e. g. שֹׂמֵר *shōmēr*, תִּרְפֹּשׂ *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. Since a vowel-sign (or Sh'va § 16) is regularly written with every initial or medial consonant, שׂ must be *ōsh* and שׁ *ōs*, whenever it is preceded by a consonant without a vowel-sign; if it have itself no vowel-sign, שׁ will be *sō* and שׂ *shō*, except at the end of words. If Shin be preceded by a letter which itself represents a vowel the point over its right arm will not be Hholem, e. g. אִישׁ *īsh* not *iyōsh*, רָאשִׁים *rāshīm*, רִישׁוֹן *rīshōn*, but בְּאשׁ *b'osh* where א is a consonant. Shurek is a dot in the bosom of the letter Vav, thus וּ. It will be observed that there is a double notation of the vowel *u*. When there is a וּ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of וּ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbuts.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum ִי=*ī*, and Hhirik parvum ◌ִ=*ĭ;* and Shurek is reckoned a distinct vowel from Kibbuts, the former being *ū* and the latter *ŭ*. To this there are two objections. (1.) It confuses the massoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The massoretic vowel-sign is not וּ but ◌ֻ. The punctuators never introduced the letter וּ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *i*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *i* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed

to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between ◌ִ and ◌ֵ, ◌ֻ and ◌ֹ, is not one of quantity, for *ī* and *ū* are expressed indifferently with or without Yodh and Vav.

Gesenius, in his Lehrgebäude, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his Rudimenta Hebraica, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbuts and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails.

b. The names of the vowels, with the exception of Kamets-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbuts in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbuts, *contraction*, i. e. of the mouth; Pattahh, *opening;* Tsere, *bursting forth;* Seghol, *cluster of grapes;* Hhirik, *gnashing;* Hholem, *strength;* Kamets-Hhatuph, *hurried Kamets;* Shurek, *whistling.* It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§ 13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהוי (which have been formed into the technical word אֱהֱוִי *Ehᵉvī*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a

Sh'va, § 16, or have a Daghesh-forte, § 23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghesh-forte belong only to consonants: thus קֹרְקוֹ *kōrekū*, אָוֹן *āwōn*, מִצְרוֹת *mitsrōth* (where צ being provided with a separate point, the Hholem must belong after ו), עֶדְוֹת *ēdh'wōth*, וְהָיָה *v'hāyā*, קִיָּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the letter. At the end of words, where Sh'va and Daghesh-forte are rarely written, י is a vowel-letter if preceded by the sign for either of its homogeneous vowels *e* or *i*, and ו if accompanied by the sign for *o* or *u;* otherwise they are consonants, thus בִּי *bī*, בֵּי *mē*, גֵּיא *gĕ*, בּוֹ *bō*, לוּ *lū*, but שָׂרַי *sūray*, גּוֹי *gōy*, גָּלוּי *gālūy*, תָּוּ *tāw*, שָׁלֵוּ *shīlēw*, זִו *zīw;* the combination יָ is pronounced *āw*, עָנָיו and עָנָו *ānāw*, סָתָיו and סָתָו *s'thāw*. In consequence of its extreme weakness, א not only quiesces when it is properly a vowel-letter, but may give up its consonant character after any vowel whatever, e. g. טוֹאטָא *tōt*, רֹאשׁוֹן *rīshōn*, פֹּארָה *pōrā;* final א is always either quiescent or otiant, § 16. 1; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, § 26.

a. As a letter was scarcely ever used to express *ŏ*, the quiescence of י in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the י, e. g. רְבִינָה Jer. 27: 20, חֹבְנִים Ezek. 27: 15, בְּיָוְרִדְרְלוֹר Ps. 30: 4, רְמָיָוְדִדְלוֹ Isa. 44: 17, לְבָיְלִי Jer. 33: 8, וּגְדוֹלְבַּנַּח Nah. 1: 3. In אֲוֹנִיּוֹת 2 Chron. 8: 18, and בְּבָיְתִי Deut. 32: 13, ו represents or quiesces in the still briefer *ŏ* of Hhateph-Kamets, § 16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פְּדָהְצוּר Num. 1: 10, עֶשָׂהְאֵל 2 Sam. 2: 19, also written עֶשָׂהרְאֵל 1 Chron. 2: 16. In such words as גִּלְעָדָה Jer. 22: 6, שַׁבָּתָה Deut. 21: 7, ה does not quiesce in Kibbuts, for the points belong to the marginal readings גִּלְעָדִי, שַׁבְּתִי, § 46.

§ 14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the

doubtful signs. 1. As *ĭ* was scarcely ever and *ŭ* seldom represented by a vowel-letter, Hhirik with Yodh (ִי) is almost invariably long and Shurek (וּ) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u;* but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of ו and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any word or form these letters are regularly written, the vowel is, as a general rule, immutable. When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קוֹל *kōl*, נִיר *nīr*, מוּת *mūth;* without these quiescent letters they are said to be written defectively, e. g. הֲקִמֹתִי *h^a^kīmōthī*, כָּמֻס *kāmūs*.

a. Hhirik with Yodh is short in וַהֲמִיתִיו *vah^a^mittīv* 1 Sam. 17: 35, בִּיקְרוֹתֶיךָ *bikk'rōthekhā* Ps. 45: 10, לִיקְּחַת־ *likk'hath* Prov. 30: 17, לִיסּוֹד *lissōdh* 2 Chron. 31: 7. In צִיקְלַג 1 Chron. 12: 1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30: 1), it may have had a twofold pronunciation *tsīk'lag*, and *tsiklag*. Shurek as *ŭ* is of much more frequent occurrence, e. g. חוּקֵּי *hhukkē*, לְאוּמִּים *l'ummīm*, יוּלַּד *yulladh*, חוּלָּה *hhukkā* Ps. 102: 5, אַלְגּוּמִּים 2 Chron. 2: 7, זוּלָּה Ezek. 16: 34.

§ 15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o; e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

Sh'va.

§ 16. 1. The absence of a vowel is indicated by ְ Sh'va (שְׁוָא *emptiness*, or as written by Chayuǵ, the oldest of Jewish grammarians, שְׁבָא), which serves to assure the reader that one has not been inadvertently omitted. It

is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ך, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesh-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. מִשְׁמַרְכֶם, מַלְכֵּךְ, קֹשְׁטְ, אָמַרְתְּ, אַתְּ, נָתַתְּ. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הֵינִיקָה, nor as a general rule to a final consonant preceded by a quiescent; thus הַטֹּאת, וּבָאת Ruth 3: 4; יְהָלִית Isa. 62: 3, though in this case it is sometimes written, e. g. וּבָאתְ 2 Sam. 14: 3; וְהָלִיתְ 2 Sam. 14: 2; וְהָרִית Judg. 13: 3; הוֹצֵאתְ 1 Kin. 17: 13. א at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. הֵטְא, וַיַּרְא, רִבּוֹא, הוּא; so likewise in the middle of a word, when followed by a vowel-letter and preceded by a consonant to which it has surrendered this vowel, its own consonant character being lost, § 57, 2 (3), e. g. יְרֹאוּ *y'rū* Josh. 24: 14, שְׂמֹאול *s'mōl* Num. 20: 17, רִאשׁוֹן *rīshōn* Job 15: 7, תִּשֶּׂאינָה *tissena* Ezek. 23: 49.

a. Final ך may receive Sh'va for the sake of distinction not only from ךָ, as already suggested, but also from ד with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final ك in Arabic. In such forms as רַגְלָיו Sh'va is omitted with the closing letters because the י is not sounded.

2. Sh'va may be either silent (נָח *quiescens*), or vocal (נָע *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as

in *given*. This will be represented by an apostrophe, thus, בְּמִדְבַּר *b'midhbar*, פְּקַדְתֶּם *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. יְאַבֵּד *y^{a}abbēdh*, שְׂאֵת *s^{e}ēth*, דְּעוּ *d^{u}ū*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. שֻׂאוּ *sūū*, תֻּחִי *tīhhī*, לְעוֹלָם *lōōlām*. (2.) Before Yodh it inclined to *i*, e. g. בְּרַעֲקֹב *b^{i}ya^{a}kōbh*, כְּיוֹם *k^{i}yōm*, and with Methegh was sounded as Hhirik, e. g. תֶּיַד *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. בְּרָכָה *b^{a}rākhā*, גְּלִילִים *g^{a}līlīm*, and with Methegh was pronounced as Pattahh e. g. בֶּמַקְהֵלוֹת *bamakhēlōth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ă*, or the diphthongal *ĕ* or *ŏ*, into which it enters. This assimilation is represented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh ֲ; thus, עֲמֹד *^{a}mōdh*.
Hhātēph-Seghol ֱ; thus, אֱמֹר *^{e}mōr*.
Hhātēph-Kamets ֳ; thus, חֳלִי *hh^{o}lī*.

a. Hhātēph (חָטֵף *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal. Luzzatto specifies the following cases: Hhateph Pattahh is found under the first of two similar letters, e. g. רִבְבוֹת Num. 10: 36, or a letter from which Daghesh-forte has been omitted הַבְרָכָה Gen. 27: 38, after initial וּ, וּזֵהַב Gen. 2: 12, וּשְׁמָע Dan. 9: 18, וּשֲׂדֵה Lev. 25: 34, וּתַבְקְשִׁי Ezek. 26: 21, after a vowel which has arisen from Sh'va סִבְבֵי, and in certain forms of אָכַל *to eat* and בֵּרֵךְ *to bless*, e. g. תֹּאכֲלֶנָּה Gen. 3: 17, מְבָרֲכֶיךָ Gen. 12: 3. Hhateph-Kamets is less frequent, but sometimes occurs where Hholem has been dropped תִּקָּבֵנוּ (from תִּקֹּב) Num. 23: 25, קָדְקָדוֹ Job 2: 7, הַקֳדָשִׁים Ezek. 41: 4, שִׁבֳּלִים Gen. 41: 5, צִפֳּרִים Ps. 104: 17, אֶצֳּרֶנָּה Isa. 27: 3, אֶבְתֳּבֶנָּה Jer. 31: 33, and in a few other

instances לֻקָּחָה־ Gen. 2: 23, אֲלַרְטָה Ruth 2: 2, 7, וְסֶעָדָה 1 Kin. 13: 7, וְצֶעָקִי. Hhateph-Seghol occurs but once צֶלְצֹלִים 2 Sam. 6: 5 (edition of Stephanus). Manuscripts and editions differ greatly in this use of the compound Sh'vas; and the same word is differently written in the current text, e. g. בַּסְּעָרָה 2 Kin. 2: 1, בַּסְעָרָה ver. 11.

Pattahh Furtive.

§ 17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ע, ח, or the consonantal הּ at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive ַ, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּחַ *rūᵃhh*, שָׁמֹעַ *shāmōᵃ*, מַגְבִּיהַּ *maghbīᵃh*, שָׁמַעַתְּ *shāmaᵃt*, יִחַדְּ *yiᵃhhd*.

a. Some grammarians deny that Pattahh furtive (גָּנוּב *stolen*) can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמַעַתְּ should accordingly be read *shāmaat*, and יִחַדְּ *yihhad*. But both the Sh'va under the final letter, § 16, and the Daghesh-lene in it, § 21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, רָקִיעַ or רָקִיעְ for רָקִיעַ.

Syllables.

§ 18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of וּ occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by

a quiescent letter or not, are called simple, e. g. לְךָ *l'khā*, עֹלָה *ō-lā*. (The first syllable of this second example begins, it will be perceived, with the consonant ע, though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קַמְתֶּם *kam-tem*, הָלַכְתְּ *hā-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זְרוֹעַ *z'rō*^{a}, אֲנִי *^{o}nī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אָדָם	אֱלֹהִים	בָּרָא	בְּיוֹם	אָדָם	תּוֹלְדֹת	סֵפֶר	זֶה
ā-dhā́m	^{e}lō-hī́m	b'rṓ	b'yṓm	ā-dhā́m	tō-l'dhṓth	sḗ-pher	zḗ

Gen. 5: 1. אֹתוֹ עָשָׂה אֱלֹהִים בְּרִאוּת

ō-thṓ ā-sā́ ^{e}lō-hī́m bidh-mṻ́th

b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus הָלַכְתְּ *k* (1) + *ā* (2) = 3, *t* (1) + *a* (1) + *lt* (1) = 3. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system

was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, Geschichte d. Heb. Sprache, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are mostly due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, דֶּשֶׁא, פֹּרֶא, פֹּלֶא, הֹגֶה, קֵצֶה and the like are formed after the analogy of מֶלֶךְ. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בֵּלְטְשַׁאצַּר *bēl-t'shatstsar*, though here, the syllable receives, if not the primary, yet the secondary accent. The same is the case when a long vowel is retained before Makkeph, e. g. שָׁת־לִי; so also in the proper names בֶּרֶכְיָהוּ, שֶׁלֶמְיָהוּ, in which the first member of the compound preserves its segholate form as though it were a separate word. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

3. When the consonant which concludes one syllable is at the same time attached to that which follows, the first syllable is in strictness neither simple nor mixed but may be denominated intermediate. The vowel in an intermediate syllable is short as though the following consonant belonged to it entirely, while yet this is likewise linked to a succeeding vowel or vocal Sh'va, thus חַרְבוֹת *hhar'bhōth.*

a. Such syllables are often occasioned by the special characteristics of the guttural letters, thus הַעֵת in which ע belongs in a measure to both syllables is for הֲעֵת, הַהוּא *hahū* is for *hah-hū*, § 23. 3. *a*, יַהֲרֹג *yah^{a}rōg* is for יַהְרֹג *yah-rōg*, נֶהֶפְכוּ *neheph'khū* is for נֶהְפְּכוּ *neh-p'khū.* See also § 20. 2 and § 22. *a.*

Ambiguous Signs.

§ 19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbuts, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. יִירַשׁ or יִרַשׁ *yi-rash*, יִבְנוּ *yibh-nu*, גְּבוּלוֹ or גְּבֻלוֹ

g'bhū-lō, יֻלַּד or יוּלַּד *yul-ladh*, כֻּלָּם or כּוּלָּם *kul-lām*, מָעוּזִּי or מָעֻזִּי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׂיחִם or שִׂיחִים *sī-hhīm*, לִי *lī*, גְּבֻל or גְּבוּל *g'bhūl*, דְּרָשֻׁהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אִם, אִשׁ, עִם, מִן, in בִּן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. וַיִּז, וַיִּשְׁבְּ, יִרֶב. The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide.

a. The vowel is long or short as the grammatical form may require; thus in יִהְיֶה, תֵּהֲלַךְ, יִרְאֶה־כּוֹ Gen. 22: 8, which follow the analogy of יִקְטֹל, and in סִבְבֵי Isa. 10: 34, קֻמְצוֹ the first vowel is short; in גְּבֻלְבֶם, יְשִׂמְךָ the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, § 44, which is added to the vowel-sign if it is long, but not if it is short; thus, יִרְאוּ *yī-r'ū*, from יָרֵא *to fear*, and יִשְׁנוּ *yī-sh'nū* from יָשֵׁן *to sleep;* but יִרְאוּ *yir-ū* from רָאָה *to see*, and יִשְׁנוּ *yish-nū* from שָׁנָה *to do a second time.*

2. Kamets *ā* and Kamets-Hhatuph *ŏ* are both represented by the same sign (ָ), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār*, חָפְשִׁי *hhoph-shī*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, § 44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets e. g. חָכְמָה *hhokh-mā*, חָכְמָה *hhā-kh'mā*. Before a guttural with Hhateph-Kamets or Kamets-Hhatuph it is frequently *ŏ*, though standing in a simple syllable and

accompanied by Methegh, e. g. בָּהֳרִי *bo-hh°rī*, תָּעָבְדֵם *to-obhdhem*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets.

a. Thus וָאֳנִיּוֹת with the prefixed conjunction *vo°niyyōth*, הָאֳנִיָּה with the article *hā°niyyā;* יָעֳמַד in the Hophal *yo°madh*, יְתָאֳלֵהוּ Isa. 44: 13 in the Piel *y'thā°-rēhū*. The first vowel is *ŏ* in צָהֳרַיִם from צֹהַר, קָדָשִׁים from קֹדֶשׁ, שָׁרָשִׁים from שֹׁרֶשׁ, עָשְׁקָה־לִּי Isa. 38: 14, קָבָה־לִּי Num. 22: 11, אָרָה־לִּי Num. 23: 7 and the like, and the first two vowels in such words as פָּעָלְכֶם from פֹּעַל, מָאָסְכֶם Isa. 30: 12 from מָאֹס, קָרָבְכֶם Deut. 20: 2, קָטָבְךָ Hos. 13: 14, קָטָנִי 2 Chron. 10: 10, קָבָל־עָם 2 Kin. 15: 10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in שָׁהֳדִי Job 16: 19 from שָׁהֵר, הָרָשִׁים from הָרֹשׁ, בָּמֳתֵי from בָּמָה. The word שָׁמְרָה is in Ps. 86: 2 the imperative *shomrā*, in Job 10: 12 the preterite *shām'rā*. The medial vowel is *ŏ* in the infinitive עֲמָדְךָ Obad. ver. 11, and the future יִפְגָּשֶׁךָ Gen. 32: 18, but *ā* in the preterite נְתָנְךָ 1 Sam. 24: 11. The best authorities decide that בָּתִּים should be pronounced *bāttím*, not *bŏttīm*, as the rule would seem to require.

b. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: רָדְפִי Ps. 38: 21 (in some editions), כָּל Ps. 35: 10, Prov. 19: 7, and in the judgment of Ewald סְעָד Judg. 19: 5 comp. ver. 8, and עָם Ezek. 41: 25; in Dan. 11: 12 וְרָוָם the points belong to the marginal reading ורם, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, § 43, without receiving Methegh, viz.: מְנָת־ Ps. 16: 5 (in some editions), קְרָב־ Ps. 55: 19. 22, סְבָךְ־ Ps. 74: 5; and a final unaccented Kamets is not affected by the insertion of Daghesh-forte conjunctive. § 24, in the initial letter of the following word, e. g. מָשַׁחְתָּ שָׁם Gen. 31: 13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ŏ*, e. g. וְנָגְפוּ Ex. 21: 22 *v'nāgh'phū*, וּמָכְרוּ Ex. 21: 35 *ūmākh'rū*, § 45. 5.

c. Inasmuch as מָחֳרָת is derived from מָחָר *māhhār*, its first vowel might be suspected to be *ā;* but as it is so constantly written with Hhateph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ŏ*. Kimchi (Mikhlol, fol. 188) declares that the first vowel in דָּרְבָן 1 Sam. 13: 21, דָּרְבֹנוֹת Eccles. 12: 11 and דָּלְיָו Num. 24: 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of קָרְבָן Ezek. 40: 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *ā* in

their initial syllable, the best authorities are now agreed that the vowel is *ŏ*, and the words are accordingly read *dorbhān*, etc. In יָשְׁפֵ֫ה *jasper*, and בָּרְקַ֫ת *emerald*, Ezek. 28: 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

d. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's Rudimenta Hebraica, Kamets-Hhatuph is denoted by (ָ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as קָבְבֹּ֫ו Ezek. 26: 9 in some editions is an impossible one if (ָ) have its ordinary meaning.

e. It is surprising that in so minute and careful a system of orthography as that of the Massorites, there should be no symbol for *ŏ* distinct from that for *ā;* and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *ā* and *ŏ*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Massorites were intent simply on indicating sounds without concerning themselves with grammatical relations. This is further confirmed by the occasional selection of Hhateph-Kamets to accompany Kamets, as וְתָאֳלֵ֫הוּ, בַּסֳּעָלָה, וּצֳעָ֫קִי Jer. 22: 20, אֶפְעֳ֫עָה Isa. 27: 4, or to replace it, as חֳרֵבוֹת from חָרֵב Ezek. 36: 35, 38, and by the fact that the article undergoes the same euphonic change before חָ and חֳ, § 231. 4.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, זְכַרְתָּ֫ם *z'khartām*, זָכַ֫רְתְּ *zākhart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented vowel, it is silent: זֹכְרֵי *zō-kh'rē*, תִּזְכְּרוּ *tiz-k'rū*, לִבְנֶה *libh-ne*,

תִּקְשֹׁלְנָה *tiktōl-nā.* Sh'va under a letter doubled by Daghesh-forte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הַזְּכָרִים = הַזְזְכָרִים *haz-z'khārīm.* Inasmuch as no syllable can begin with more than two consonants, § 18. 1, two vocal Sh'vas can never come together. And two silent Sh'vas can never come together except at the end of a word, since none but final syllables can close with two consonants. When two simple Sh'vas concur in the middle of a word, therefore, the first is necessarily silent and the second vocal: אֶזְכְּרָה *ez-k'rā.*

2. In addition to this it is to be remarked that Sh'va is vocal after intermediate syllables; that is to say, when the consonant under which it stands performs the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Daghesh-forte has been omitted, וַיְבַקְשׁוּ *vay'bhak'shū* for *vay-y'bhak-k'shū,* or the first of two similar letters, in order that the reduplication may be made more distinct, הַלְלוּ *hal'lū,* קִלְלַת *kil'lath,* צִלְלוֹ *tsil'lō,* אַלְלַי *al'lay,* חִקְקֵי *hhik'kē,* and in several other cases, which will be more particularly described in § 22.

a. Elias Levita ingeniously represented the rules for vocal Sh'va by the first five letters of the Hebrew Alphabet, thus א (=1) when it stands under the first letter of a word; ב (=2) after another Sh'va; ג (= גְּדוֹלָה *long*) after a long vowel; ד (= דָּגֵשׁ) after Daghesh-forte; ה (= הַדֹּמִים *the similar*) under the first of two similar letters.

Daghesh-Lene.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Daghesh-lene, Daghesh-forte, Mappik,

and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Daghesh-lene (דָּגֵשׁ קַל) is a point inserted in the six letters ב ג ד כ פ ת (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, בּ *b*, etc. As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1: 1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וּבֵיתוֹ בָּאוּ Ex. 1: 1, עַתָּה ׀ פֶּן Gen. 3: 22, or ending in a consonant, אֶל־בְּנֵי, מַצְלִיחַ דַּרְכִּי Gen. 24: 42; but not if it follows a word ending in a vowel and having a conjunctive accent, פְּנֵי תְהוֹם, הָיְתָה תֹהוּ Gen. 1: 2. The sacred name יְהוָֹה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10: 29, Deut. 3: 26, Josh. 10: 30, 11: 8, Ps. 18: 21, because in reading the Jews always substitute for it the word אֲדֹנָי, which ends in a consonant. In three instances, however, e. g. אֲדֹנָי בָם Ps. 68: 18, קַו־תֹהוּ Isa. 34: 11, שָׁלֵו בָהּ Ezek. 23: 42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. נִסְתַּרְתָּ, שָׁמַעַתְּ; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וּבְבֵית, עֲבַדְתֶּם.

a. The primary signification of the name Daghesh is commonly explained from the Syriac ܕܓܫ (דְּגַשׁ), to which Castellus in his lexicon

gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his Chaldee Lexicon, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12: 18, the passage quoted to prove the word, the true reading is נִבְעָא (רגשא). The six letters which receive Daghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܪܘܟܳܐ *softness*), being written beneath them when they were to be aspirated, and another called Kushoi (ܩܘܫܝ *hardness*), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Massoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp Kritische Grammatik, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ, τριχός; τρέφω, θρέψω; θύω, ἐτύθην; οὐκ ἔχω, οὐχ ἕξω; μεθ' ὑμῶν.*

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short: thus, לְבַב *l'bhabh* with the prefix בְּ becomes בִּלְבַב *bil'bhabh*, not בְּלְבַב *bil-babh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. עִבְרוֹ, עָבְרָם, עָבְרָהּ, עָבְרָנִי from עָבַר; yet with occasional exceptions, as בְּאָסְפָם Lev. 23: 39, where ס necessarily closes the syllable, otherwise two successive letters would have vocal Sh'va, contrary to § 20. 1. (2) Those

forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. תֶּחְבְּרוּ, נַעְבְּדוּ for תֶּחְבְּרוּ, נַעְבְּדוּ. (3) The construct plural of nouns עִבְרֵי from עֲבָרִים, פִּתְחֵי from פְּתָחִים, חָרְבוֹת from חָרָבוֹת, though with occasional exceptions, as רָעֵי־שֶׂה Cant. 8: 6, but רֹעֵי־צֹאן Ps. 76: 4; צִבְאֵי Isa. 5: 10, חֵרְפֵי Ps. 69: 10, בִּרְכֵי Gen. 50: 23, but בִּרְכֵיהֶם Judg. 7: 6; בִּגְדֵי, בִּגְדוֹ from בֶּגֶד are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in וֹת, מַלְכוּת from מַלְכֵּךְ, יַלְדוּת from יֶלֶד, עֲבָדָת (only occurring with suffixes) from עֶבֶד, but not מִרְדוּת. Also a few other nouns of different forms, viz.: רַחֲמִים, but רַחֲמֵי, אַבְדָן, בַּרְבֹּרִים, שַׁרְבִּיט, עַרְבָּה, עֲרָבִים, שַׁרְבִּיט, עַרְבָּה, עֲרָבִים. (5) After prefixes, as He interrogative, e. g. חֲיַדַּעְתֶּם Gen. 29: 5 from יָדַע, and inseparable prepositions, e. g. לְדַבֵּר from דִּבֵּר, בְּדַעַת from דַּעַת, כְּדַבֵּר from דִּבֵּר. Usage is not uniform in the case of Kal infinitives following inseparable prepositions, e. g. לְכָתוֹב, בְּכָתְבוֹ; בְּנָפְלוֹ, כְּנָפְלוֹ; לְצָבְאוֹ Isa. 31: 4, לִצְבֹּא Num. 4: 23, 8: 24; כְּזָכְרִי, לְפָדוֹת. (6) The suffixes of the second person ךָ, כֶם, כֶן never receive Daghesh-lene, בְּנֵךָ, בְּחֻקֵּכֶם, except once after Nun Epenthetic, § 101, 2 (5), אֶתְהֶלְנָךְ Jer. 22: 24.

These rules are sometimes of importance in etymology; thus, עָזְבוֹנֵךְ Ezek. 27: 12 must have as its ground form עָזָבוֹן, not עָזוּבוֹן; and אֶרְבָּם Hos. 7: 6, רָחֲבָם Ps. 90: 10 cannot be infinitives with suffixes, but must be from the segholates אֹרֶב, רֹחַב.

b. The omission of Daghesh-lene from the final letter of הוֹכֵחַ Prov. 30: 6, abbreviated from תּוֹסֵפְתּ or תּוֹסֵף, and from the aspirate in the proper names יָקְתְאֵל Josh. 15: 38, 2 Kin. 14: 7, and יָקְדְעָם Josh. 15: 56 is exceptional. The Daghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is for the most part Daghesh-forte conjunctive, § 24, e. g. אַרְצָה כְּנַעַן Gen. 11: 31 and elsewhere, אַרְצָה גֹּשֶׁן Gen. 46: 28, גְּאָה גָּאָה Ex. 15: 1. 21, וְזוּ גְּאֻלָּתִי Ex. 15: 13, וְעַבַּדְתָּ פֶּסַח Deut. 16: 1 (comp. עַבַּדְתָּ בְּנִי Gen. 20: 9), וְאַבַּדְתֶּם מָהֵר Deut. 31: 28 (comp. וְאַבַּדְתָּ כִּי Isa. 8: 2), בָּלַקְתָּ פְּרִיץ Gen. 35: 29, נָשְׁקָה בּוֹ Isa. 40: 7, also Ex. 15: 11. 16, Isa. 54: 12, Jer. 20: 9. But Daghesh-lene may be inserted in the first of two similar aspirates, if it have no vowel, for greater distinctness of pronunciation; viz. in בְּ followed by ב Gen. 39: 12, Jer. 3: 25 or by פ Ex. 14: 4. 17, Lev. 25: 53, or by מ (in Baer's text) Gen. 32: 11, 40: 7; in כְּ followed by כ Josh. 8: 24, 10: 20, Isa. 10: 9; also in biblical Aramæic in ד followed by ת Dan. 3: 3 (in some copies) and in כ followed by ת Dan. 3: 3. The old strife as to the Daghesh in the word שְׁתַּיִם *two* is not yet settled. Kimchi explained it as Daghesh-lene upon the supposition that the word was abridged from אַשְׁתַּיִם; Schultens as Daghesh-forte arising from an assimilated נ, contending that it was for שִׁנְתַּיִם from שְׁנָתַיִם; Nordheimer as an anomalous Daghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated ת with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition בְּ without the Daghesh, בִּשְׁתַּיִם Judg. 16: 28, and again with the same preposition with it, בְּשִׁתַּיִם Jon. 4: 11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Daghesh-forte has been omitted.

Daghesh-Forte.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Massoretic punctuators have indicated by placing a point called Daghesh-forte (דָּגֵשׁ חָזָק) in the bosom of a letter so affected, to show that it is to be doubled in the pronunciation; thus, וַיִּמָּל *vayyimmāl.* Daghesh-forte may be found in any letter with the exception of the gutturals א ה ח ע, which on account of their weakness do not admit of reduplication. The letter ר, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. שֶׁרֹּאשׁוֹ Cant. 5: 2, מָרַּת Prov. 14: 10.

a. For other examples of Resh with Daghesh-forte see Prov. 11: 21, 15: 1, Jer. 39: 12, Ezek. 16: 4, also § 24. *b.*

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, יִפָּקֵד *yippākēdh.* Daghesh-forte in these letters is readily distinguishable from Daghesh-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene.

3. Daghesh-forte in ו may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesh-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesh-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesh, which analogy would require them to receive.

b. The Arabs have a sign of reduplication, Teshdid (ّ), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesh-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesh-forte which represents such a doubling is called compensative; e. g. כָּרַ֫תִּי, formed by appending the syllable תִּי to the root כָּרַת; נָתַ֫תִּי composed of the same syllable and the root נָתַן, whose last letter is changed to ת to conform with that which follows; סֹ֫בִּי from סָבַב. 2. When the reduplication is indicative of a particular grammatical form the Daghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הִגֵּ֫ךְ, הִתְהַגֵּ֫ךְ, and certain forms of nouns, as, גִּבּ֫וֹר. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Daghesh-forte conservative; e. g. יַסֵּ֫ב for יַסֵּב. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Daghesh-forte conjunctive; e. g. מַה־זֶּ֫ה, יִהְיֶה־לְּךָ֫, קוּמוּ צְאוּ. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Daghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. עִנְּבֵ֫י *inn'bhē* for

עִנְבֵי *in'bhē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. *a*.), for the sake of increased fullness and force of pronunciation, it is Daghesh-forte emphatic; e. g. הֲלֵלוֹ for הֲלָלוֹ. 7. A letter following a guttural with silent Sh'va in some manuscripts and in the edition of Baer and Delitzsch regularly doubled by what is called Daghesh-forte orthophonic to show that there is no hiatus after the guttural; e. g. רַעֲמָה *rammā*, not *raʿmā* Gen. 10: 7, יַעְזֵר *yazzēr* Isa. 16: 9. In the first three uses named above Daghesh-forte is said to be essential, in the last four it is euphonic (לְחָבְּאֵת הַקְּרִיאָה).

a. Daghesh-forte conjunctive occurs regularly after the pronouns זֶה and זֹה followed by Makkeph, e. g. זֶה־לִּי וְזֶה־נָּעִים Ps. 133: 1, וְזֹה־יִהְיֶה Num. 34: 6. 7. 9; also in the initial letter of monosyllables and of words accented on the first syllable after a final Kamets or Seghol in words followed by Makkeph לָקָחָה־אֹתִי Gen. 2: 23, וּמָצָאוּ־בַסְּתֵם Gen. 43: 15, or having a conjunctive accent on the penult, עֲשָׂרֶת זֹאת Gen. 3: 14, אֲנָה בָּזֶה Gen. 33: 5, provided this was originally the accented syllable, or, if the accent has been shifted from the ultimate, was the place of the secondary accent Methegh בָּזְעוֹת (for בָּזֹעַת) Ps. 84: 4, but מָצָא חֵן Deut. 24: 1, עֲדֵי בֹּשֶׁת Ezek. 17: 8; this proviso does not attach to the futures and participles of לה verbs עֹשֶׂה פְּרִי Gen. 1: 11, יֹלְדָה כֵּן Ex. 21: 31. Final Kamets before Makkeph is not followed by Daghesh-forte unless the syllable containing the Kamets begins with two consonants וַתִּשְׁכַּב־נָא Gen. 27: 26 or is immediately preceded by Methegh וַתְּהִי־לִי Gen. 30: 1, but וְעֵינָיִךְ תְּצֻרֵךְ Ps. 45: 5. Words having the secondary accent Methegh on the first syllable likewise admit Daghesh after a final unaccented Kamets or Seghol, unless they begin with an aspirate עָשָׂה קֶבֶר Gen. 49: 31, but אֵלֶּה תּוֹלְדוֹת Gen. 2: 4. The inseparable particles בְּ, כְּ, לְ, מִ, when prefixed without a vowel, do not admit Daghesh-forte conjunctive, except לָּךְ which follows the ordinary rule וְעָשִׂיתָ לָּךְ Deut. 10: 1, and one additional instance יַלְּדָה לָּיְלָה Ps. 19: 3. Sibilants and liquids may be doubled after an unaccented final *ā* קוּמוּ צְאוּ Gen. 19: 14, יֹאכְלוּ נֹא Gen. 19: 2, 1 Sam. 8: 19. Daghesh-forte conjunctive is rarely found after an accented vowel, yet הִנֵּה נָא Gen. 19: 2, מִשֶּׁה אֲשֶׁר Ex. 6: 10, 29, 13: 1, 14: 1, Num. 31: 25. It also occurs in a few exceptional cases not embraced in the rules above given. See the preface to Baer's edition of Proverbs. In a few instances words thus united are written as one, e. g. מִזֶּה Ex. 4: 2 for מִן זֶה, so מִכֻּלָּם Isa. 3: 15, מִהֲלָאָה Mal. 1: 13, בְּמַאֲמָאָה Isa. 27: 8.

b. Daghesh-forte separative occurs only in the following examples:

אֶבְרֶה Hos. 3: 2.
בְּקִרְבֶּךָ Ps. 45: 10.
הַגְּבָלִים Am. 5: 25.
הַכִּצַּעֲקָתָהּ Gen. 18: 21.
הַכְּתֹנֶת Gen. 37: 32.
הַכְּנַעַן Gen. 17: 17.
הֲרֹאֵיכֶם 1 Sam. 10: 24, 17: 25. 2 Kin. 6: 32.
הַשְּׁרוּיָם Job 17: 2.
הַצְּפִינוֹ Ex. 2: 3.
הַרְרֶפָּהוּ (?) Judg. 20: 43.
הַתְּרוּמָה 1 Sam. 1: 6.
הַגָּדֵר Isa. 57: 6.
יְקַוַּת Gen. 49: 10.
לְיִקְּחַת Prov. 30: 17.
נְקֻבָּה 1 Sam. 28: 10.
נִפְתּוֹתֵרָנָה (?) Ezek. 13: 20.
פַּנְלוֹךָ Isa. 33: 1.
מַמְגֵרוֹת Joel 1: 17.
מַמְרִים Job 9: 18.
מְנַוְּדֵךְ Nah. 3: 17.
מְקַדֵּשׁ Ex. 15: 17.
מְקַדֵּשׁ Deut. 23: 11.
נְצָלָה Ps. 141: 3.
נְצָרָה Prov. 4: 13.
נַקְּנוּהוּ Judg. 20: 32.
סָבְבוּ Jer. 4: 7.
סָבָּלוֹ Isa. 9: 3, 10: 27, 14: 25.
עֶבְרִי Deut. 32: 32.
עַתְּתִי 2 Sam. 23: 27. Jer. 29: 27.
עַצַּבֵּיכֶם Isa. 58: 3.
עַצַּרְתִּיכֶם Am. 5: 21.
עִקְּבֵי Gen. 49: 17. Judg. 5: 22.
עִקְּבוֹת Ps. 89: 52.
עִקְּבוֹתֶיךָ Ps. 77: 20.
עֶשְׂבוֹת Prov. 27: 25.
צִמְּתֻנִי Ps. 119: 139.
צַמְּתֻנִי Ps. 88: 17.
קַשְׁתוֹתָם (?) Ps. 37: 15. Isa. 5: 28.
שַׁבְּלוּל Ps. 58: 9.

This list is corrected and enlarged from Gesen. Lehrg. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in חָלְּפוּ Judg. 5: 7. 1 Sam. 2: 5; לָמּוּ Job 22: 12 (Edit. Baer); וַיַּחְפּוּ Job 29: 21; נַחְתּוּ or נַחֲתוּ Job 21: 13; נְצַתּוּ Isa. 33: 12, Jer. 51: 58; מִלְּמָה Ezek. 21: 15, 16; נָקְבוּ Ezek. 6: 9; נָשְׁמָה Isa. 41: 17; נָתְנוּ Ezek. 27: 19; קָמְצוּ (?) Isa. 19: 6; and probably תְּהַחְלְפוּ Job 13: 9 (not in pause).

d. Daghesh-forte orthophonic also occurs according to the Massora in the initial letter of a word, when the preceding word ends in the same letter; accordingly the edition of Baer and Delitzsch has אֵם־מְחוֹתֵם Gen. 14: 23, לְאֶבֶן־בֹּחַן Gen. 31: 54, and some manuscripts have חֲמֵשׁ שָׁנִים Gen. 5: 6. Occasional instances also occur of the doubling of an initial liquid after another final liquid, e. g. וַיֹּאמֶר ׀ כֹּא (suggesting the pronunciation *vayyōmel-lō*) 1 Kin. 11: 22 and in certain manuscripts לְאַשֶּׁר כֹּא Gen. 3: 17, כָּל־מַלְאָכָה Ex. 20: 10, and even (in manuscripts) of an initial sibilant after a final ת, e. g. אֶת־שָׁם probably *esh-sh'mām* Gen. 5: 2, מִבְּנוֹת שָׁאנוּ Gen. 4: 4, שִׁבְעַת־רְּעָת Lev. 15: 32. See Gesenius' Lehrgebäude pp. 90. 91.

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אַתְּ, נַחַתְּ, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is

neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קַל, קַלּוּ; סֹב, סֹבִּי; וַיְחַם abridged from וַיְחַפֶּה; וַיְצַם from וַיְצַפֶּה. In a medial letter with Sh'va Daghesh may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *b.*; e. g. עִוְרִים for עִוְּרִים, כִּסְאוֹ for כִּסְּאוֹ, יִקְחוּ for יִקְּחוּ, וַתְּאַלְצֵהוּ Judg. 16: 16, particularly after prefixes, as Vav Conversive, the article and preposition מִ, so וַיְהִי, הַמְבַקֵּשׁ, מִגְבוּרָתָם. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. מִבְצִיר Judg. 8: 2 for מִבְּצִיר, תִּתְצוּ Isa. 22: 10 for תִּתְּצוּ, זִכְרוֹן from זִכָּרוֹן. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תֵּעָגֵנָה Ruth 1: 13 for תֵּעָגֵנָּה, so תֵּאָמֵנָה: Isa. 60: 4.

Mappik.

§ 26. Mappīk (מַפִּיק *bringing out* or *uttering*), is a point in one of the letters י ו ה א, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of ו א and י, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה

when it retains its consonantal power; e. g. אַרְצָהּ *artsāh*, אַרְצָה *artsā*, לָקָחָהּ *l'kāhhāh*, לָקָחָה *lāk'hhā*. The point four times found in א, וַיָּבִיאוּ Gen. 43: 26, Ezra 8: 18, תָּבִיאוּ Lev. 23: 17, רְאוּ Job 33: 21, though called a Daghesh in the Massoretic notes in the margin, is probably to be regarded as Mappik.

a. In some manuscripts and in the Hebrew Bible printed at Brescia in 1494 Mappik is placed not in the body of the letter He, but underneath it.

Raphe.

§ 27. Rāphe (רָפֶה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הִנֵּסָּהּ Ex. 9: 18, וּשְׂעָרָהּ Lev. 13: 4, בְּהֶמְאָהּ Num. 15: 28, לָהּ Num. 32: 42, מִשְׁכְּבָהּ Job 31: 22 in some copies. In תַּעֲשֶׂה־לְּךָ Ex. 20: 4, Deut. 5: 8, it is the opposite of Daghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְצַח Ex. 20: 13, Deut. 5: 17, it is the opposite of Daghesh-lene, and shows that the ת may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated.

Accents.

§ 28. The third class of Massoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (טַעַם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating

its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (מְלָכִים), and Conjunctives or Servants (עֲבָדִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called נְגִינוֹת. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor

this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartoloccii Bibliotheca Magna Rabbinica, vol. iv. pp. 427—444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz:

CLASS I. *Emperors.*

*1. Sillūk	(ׄ)	סִלּוּק׀	
*2. Athnāhh	(ׄ)	אַתְנָח	

CLASS II. *Kings.*

3. S'ghōlta	(ׄ)	סְגֹלְתָּא	*postp.*
4. Zākēph Kātōn	(ׄ)	זָקֵף קָטֹן	
5. Zākēph Gādhōl	(ׄ)	זָקֵף גָּדוֹל	
*6. Tiphhhā	(ׄ)	טִפְחָא	

CLASS III. *Dukes.*

*7. R'bhī[a]	(ׄ)	רְבִיעַ	
*8. Shalsheleth	(ׄ)	שַׁלְשֶׁלֶת	
*9. Zarkā	(ׄ)	זַרְקָא	*postp.*
10. Pashtā	(ׄ)	פַּשְׁטָא	*postp.*
11. Y'thībh	(ׄ)	יְתִיב	*prep.*
12. T'bhīr	(ׄ)	תְּבִיר	

CLASS IV. *Counts.*

*13. Pāzēr	(ׄ)	פָּזֵר	
14. Karnē Phārā	(ׄ)	קַרְנֵי פָרָה	
15. T'līshā Gh'dhōlā	(ׄ)	תְּלִישָׁא גְדוֹלָה	*prep.*
16. Geresh	(ׄ)	גֶּרֶשׁ	
17. G'rāshayim	(ׄ)	גְּרַשַּׁיִם	
*18. P'sīk	(ׄ)	פְּסִיק׀	

The Conjunctive accents, or *Servants,* are the following, viz:

*19. Merkā	(ׄ)	מֶרְכָּא
*20. Mūnāhh	(ׄ)	מוּנָח

21. Merkā Kh'phūlā	(ֽ)	מֵרְכָא כְפוּלָה
*22. Mahpakh	(ֿ)	מַהְפַּךְ
23. Dargā	(ֽ)	דַּרְגָּא
*24. Kadhmā	(ֽ)	קַדְמָא
*25. Yerahh ben Yōmō	(ֽ)	יֶרַח בֶּן־יוֹמוֹ
26. T'līshā K'tannā	(ֽ)	תְּלִישָׁא קְטַנָּה *postp.*

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his Lehrgebäude; but the absence of Daghesh-lene in the word following that on which it stands in Ex. 5: 15, Ezek. 14: 4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end;* Athnahh, *rest;* Segholta *bunch of grapes;* Zakeph, small and great, *causing suspension;* Tiphhha, *palm of the hand;* R'bhi[a], *square* or *reposing;* Shalsheleth, *chain;* Zarka, *dispersion;* Pashta, *expansion* or *letting down* (the voice); Y'thibh, *sitting still;* T'bhir, *interruption;* Pazer, *separator;* Karne Phara, *a heifer's horns;* T'lisha, great and small, *shield;* Geresh, *expulsion;* G'rashayim, *double Geresh;* P'sik, *cut off.* Conjunctives: Merka, *prolonging;* Munahh, (a trumpet) *at rest,* i. e., in its proper position; Merka Kh'phula, *double Merka;* Mahpakh, (a trumpet) *inverted;* Darga, *progress;* Kadhma, *beginning,* Yerahh ben-Yomo, *moon a day old.*

§ 30. 1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. תֹּהוּ Gen. 1: 2, or ends with two vowelless letters, e. g. וַתֵּשֶׁבְתְּ Ruth 3: 7, or if the last letter has Pattahh furtive, e. g. יִרְעֲךָ Gen. 33: 13, and in some manuscripts and editions there is a like re-

petition of S'gholta, Zarka and T'lisha K'tanna. When this is not the case, there is nothing to mark the tone-syllable of the word unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. אֲשֶׁר Gen. 1: 7, בִּלְאָבֹו Gen. 24: 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. אֲשֶׁר Gen. 2: 19, where this chances to be a final letter the laws of consecution only can decide; thus, in זַרְעֲךָ Gen. 26: 4, בֵּאתְךָ Deut. 16: 3, the accent is Pashta, but in וּלְזַרְעֲךָ Gen. 17: 8, בֵּאתְךָ 1 Sam. 29: 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. עֵשֶׂב Gen. 1: 11, בִּי Gen. 31: 6, Deut. 10: 17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. הַגָּדֹל Gen. 2: 14, פִּי Gen. 32: 33, Deut, 4: 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in הִוא the accent is Y'thibh in Gen. 3: 15, 44: 17; Deut. 10: 17; but Mahpakh in Josh. 17: 1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אִיּוֹב), whose initials form the technical word אֱמֶ"ת. Here a different system of accentuation prevails. Thirteen of

the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhir of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Conjunctives. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

Disjunctive Accents.

Class I.

1. Sillūk	(ֽ)	סִלּוּק׃
2. Merkā-Mahpakh or Ōlev'yōrēdh	(ֽ)	עוֹלֶה וְיוֹרֵד
3. Athnāhh	(ֽ)	אַתְנָח

Class II.

4. R'bhī[a]	(ֽ)	רְבִיעַ
5. R'bhī[a] Mugrāsh	(ֽ)	רְבִיעַ מֻגְרָשׁ
6. Zarka or Tsinnōr	(ֽ)	צִנּוֹר *postp.*
7. Tiphhhā initial or D'hhī	(ֽ)	דֻּחִי *prep.*
8. Pāzēr	(ֽ)	פָּזֵר
9. Great Shalsheleth	(ֽ)	שַׁלְשֶׁלֶת׀
10. Azlā L'gharmēh	(ֽ)	אַזְלָא לְגַרְמֵהּ׀
11. Mahpakh L'gharmēh	(ֽ)	מַהְפַּךְ לְגַרְמֵהּ׀
12. P'sīk	(ֽ)	פְּסִיק׀

CONJUNCTIVE ACCENTS.

13. Merkā	(֫)	מֶרְכָּא
14. Mūnāhh	(֣)	מוּנָח
15. Mūnāhh superior or Illūy	(׳)	עִלּוּי
16. Tiphhhā or Tarhhā	(֖)	טִרְחָא
17. Yerahh ben Yōmō or Galgal	(֥)	גַּלְגַּל
18. Mahpakh	(֤)	מַהְפַּךְ
19. Kadhmā or Azlā	(֒)	אַזְלָא
20. Shalsheleth	(֓)	שַׁלְשֶׁלֶת

Tsinnōrīth (֑) is not a distinct accent, but is written over a simple syllable preceding Merka or Mahpakh in the same word, מֶלֶךְ֫, בְּשִׂמְחָ֤ה, or in an antecedent monosyllable, in which case it supplies the place of Makkeph פִּי־חֶרֶב, לֹא־אֵל for לֹא אֵל, כִּי־חָרְבָה, כִּי־אֵל. The disjunctive Tsinnor has the same form but is written over the last letter of the word on which it stands, רַבִּים֙.

a. Olev'yoredh has a compound sign, resembling in form a combination of Merka and Mahpakh, the former written under the tone syllable, the latter over the syllable next preceding, רְדָפִ֥ים; or (if the tone be on the initial syllable) over the last syllable or letter of the preceding word, פָּעֳלֵי־אָ֥וֶן (Wickes) or פָּעֳלֵ֥י אָוֶן (Baer); or (if this word be accented on the ultimate) over the first letter of the word to which it properly belongs or between the two words, שָׁ֥וְא נָבִֽיא (Wickes) or שָׁ֥וְא נָבִֽיא (Baer). When the sign for Olev'yoredh is divided between two words, which should be united by Makkeph, Makkeph is not written אֶל֥ חָק or אֶל֥ חָק for אֶל־חָק. The sign for R'bhī^a Mugrāsh resembles a combination of R'bhī^a and Geresh, the former on the tone syllable, the latter on the initial letter of the word, לְאַזְמָלֵ֫ת, כְּל׳. P'sīk is occasionally used as with the prose accents, § 38. 1. *a*, to indicate a slight pause without affecting the consecution; but it may likewise, when combined with three of the Conjunctives Shalsheleth, Kadhma or Azla, and Mahpakh, convert them into weak Disjunctives, capable of governing small sections of their own.

b. The names of the accents occurring in prose are explained § 29. *b.* Olev'yoredh means *ascending and descending;* R'bhī^a Mugrāsh, *Gereshed-R'bhī^a;* Tsinnor and Tsinnorith, *a water-course;* D'hhi, *thrust back;* L'gharmeh, *by itself*, i. e. *independent;* Illuy, *high;* Tarhha, *toiling along;* Galgal, *wheel;* Azla, *going on.* Tiphhha and Shalsheleth, though Disjunctives in prose, are Conjunctives in poetry, hence the absence of Daghesh-lene after the former in בְּרֹ֣אשׁ פְּתָחִ֑ים Prov. 8: 3, and the presence of Daghesh-forte Conjunctive after the latter in יְשִׁיעָ֣תְךָ֣ לֹּ֑ו Ps. 3: 3.

Position of the Accent.

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed Milra (מִלְרַע *from below*), and in the latter Milēl (מִלְעֵיל *from above*).

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as effected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, § 18.2, thus: יִצְחָק, וַתַּעֲמֹדְנָה, טָדֶה, יֹרֶב. But the accent can never fall upon a vocal Sh'va, or upon a vowel which has arisen from Sh'va.

2. Considered in reference to their etymological structure, words exist in two conditions, (1.) their primary uninflected state, by which their essential and proper meaning is conveyed; (2.) with added affixes and prefixes, by which that meaning is variously modified. In their nude or primary state all words, whether primitives or derivatives, are accented upon the ultimate, and so continue to whatever flexion, involving no terminational appendages, they may be subjected. Thus, פָּקַד, פָּקֹד, פֹּקֵד, פִּקֵּד, פֻּקַּד, יִפְקֹד, הִתְפַּקֵּד; זִכָּרוֹן, זִכְרוֹן; מִדְבָּר, מִדְבַּר; אַרְגָּמָן; יוֹמָם; כְּנַעֲנִי.

3. The only exception is a class of words called Segholates, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, § 61. 2; these

are accented on the penultimate, as בֶּלֶךְ, סֵפֶר, נָבִיא, בַּיִת, יִשְׁתַּחֲוֶה, תִּזְהָב, בָּחוּר, נֵגֶל, נֵגֶל, יִשְׁתַּחֲוֶה.

a. נַעֲבָדָה Is. 50: 8 is said to be the only instance of a word accented on the antepenult. The proper tone-syllable of this word is the ultimate, but upon the recession of the accent by § 35, the vowel next preceding, which has arisen from Sh'va and is unessential to the form, cannot receive it, so that it necessarily falls upon the one still further back. In נֶעֱרְמוּ Ex. 15: 8, a word of the same formation the accent takes the place of Methegh, § 45: 5, comp. תֵּעָרְכוּ Isa. 40: 18, וְיַהֲפְכוּ Job 12: 15; חָאֳחָלָה and צֹעָרָה are the only words in which the principal accent is followed by a compound Sh'va.

§ 33. The additions which words may receive at the beginning or end affect the accent in proportion to the respective weight accorded to them. Additions to the end of words are of two sorts, which may be distinguished as affixes and suffixes. Affixes are so welded to the word or merged in it that in the popular consciousness they have become an integral part of it, and their independent existence or separate origin is no longer thought of; such are the personal inflections of verbs and the terminations indicating gender and number in nouns and adjectives. Suffixes are not so intimately blended with the word to which they are attached as to have lost their individual identity and independent character, and consequently are of greater weight as respects the accent; such are the fragmentary pronouns appended to verbs, nouns, and prepositions.

1. If the appendage consists of a vowel (as ־ָה, ־ֹה, ־וּ, ־ִי, ־ֵי, ־ֶי, ־ָי, ־ֵה, ־ֶה, ־ָה, ־וֹת, ־ִים, ־ֵיו, ־ֶיךָ, ־ֶיהָ, ־ָם, ־ָן, ־ֵיהֶם, ־ֵיכֶם), or begins with one (as ־ָהּ, ־ֶיךָ, ־ֶיהָ, ־ֵיהֶם, ־ֵיכֶם), and can consequently only be pronounced by the aid of the final consonant of the word to which it is attached, it will attract the accent to itself or to its initial vowel from a noun, adjective, participle, or preposition, as דָּבְרִי, דָּבְרוֹ, דָּבְרֵךְ, דָּבְרֵי, דָּבְרִים, דָּבְרָיו from דָּבָר; קָדְשִׁי, קָדְשֵׁי from קֹדֶשׁ. Such an appendage to a verb, if a suffix, will receive the accent, unless the verb be in the 3 fem. sing. of the preterite, when the accent will retain

its original position unchanged. The accent will also remain in its original position on the verb, if the appendage be an affix, unless it is either dissyllabic or causes the rejection of the vowel previously accented; הֶחֱרִ֫ים with a suffix הֶחֱרִימָ֫ם, but with an affix הֶחֱרִ֫ימוּ; עָבַ֫ד with a suffix עֲבָד֫וֹ, but with an affix when the vowel is retained עָבָ֫דוּ, when it is rejected עָבְד֫וּ; חָסָ֫ה, חָסָ֫יָה, חָסֹ֫וּ; קַל with affixes קַ֫לָּה, קַ֫לּוּ, קַ֫לֹּתִי; 3 fem. sing. pret. with suffixes, אֲכָלָ֫תַם from אָ֫כְלָה (primitive form אָ֫כְלַת), so בִּקְשָׁ֫תַם, אֲהֵבָ֫תֶךָ. It is to be observed, however, that a paragogic ָה or ֶה, § 61. 6, attached to nouns, pronouns, and adverbs, and occasionally a paragogic ִי does not disturb the position of the accent, e. g. אֶ֫רֶץ, אַ֫רְצָה; נֹב, נֹ֫בָה; so הֵ֫מָּה, אֵ֫לֶּה, שָׁ֫מָּה, רַבָּ֫תִי Lam. 1: 1, but מְלֵאֲתִ֫י Isa. 1: 21; neither does the feminine ending ֶת, which is a Segholate formation, § 185, e. g. מְדַבֵּ֫ר, מְדַבֶּ֫רֶת.

a. The affix receives the accent in תַּעֲבוּרִ֫י Ruth 2: 8 from תַּעֲבֹ֫ר, but not in the corresponding form יִשְׁפּ֫וּטוּ Ex. 18: 26 from יִשְׁפֹּ֫ט; though in the latter instance a monosyllable follows, in consequence of which the accent would have been shifted to the penult by § 35. 1, even though its proper place had been on the ultimate. Paragogic ֶה receives the accent, though the preceding vowel remains, in the verbal form יָאֶקְרָאֶ֫ה 1 Sam. 28: 5.

2. The appending of a simple syllable, such as the suffixes נִי, נוּ, הוּ, הָ, מוֹ, or the verbal suffixes תָּ, תִּי, נוּ, נָה, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: כִּסָּ֫ה, כִּסָּ֫הוּ, כִּסָּ֫מוֹ, כִּסָּ֫תְנִי; מָאַ֫ס, מָאַ֫סְתָּ, מְאַסְתָּ֫נוּ; קַל, קַלּ֫וֹתָ, קַלֹּ֫תִי. Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix

ךָ follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. יָד, יָדֶךָ, יָדְךָ, אָבִיךָ. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. מָאַסְתִּי, מְאַסְתִּיו, מְאַסְתִּים; יָמוּתוּ, יְמוּתוּן.

3. A mixed syllable, whether an affix as תֶּם, תֶּן, or suffix as כֶם, כֶן, הֶם, הֶן, will attract the accent to itself, הֲלַכְתֶּם from הָלַךְ; מַלְכְּכֶם, מַלְכֵיכֶם from מֶלֶךְ; הֲרֵמֹתֶם from הֵרִים. In the unusual form כֻּלָּהֶם 2 Sam. 23: 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, יֹאמַר, וַיֹּאמֶר, יֵשֵׁב, וַיֵּשֶׁב; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, אָמַרְתָּ, וְאָמַרְתָּ, יָשַׁבְתָּ, וְיָשַׁבְתָּ, וַהֲשִׁיבוֹתִי.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily*, *inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson*, *pérsonate*, *pérsonally*, *persónify*, *personálity*, *personificátion*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, מֵתָה Gen. 30: 1, בָּאָה Gen. 29: 6, are parti-

ciples, but מֵ֫תָה Gen. 35: 18, בָּ֫אָה Gen. 29: 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנ֫וּ *they built*, from בָּנָה, but בָּנ֫וּ *in us;* שָׁב֫וּ *they carried captive* from שָׁבָה, but שָׁ֫בוּ *they returned* from שׁוּב; אָחַ֫ז *he has seized*, but אָ֫חַז Job 23: 9 *I shall see* from חָזָה; יֵרַ֫ע *it shall be evil* from רָעַע, יֵרַ֫ע *he shall feed* from רָעָה; מָרָ֫ה *he was rebellious*, מָ֫רָה *it was bitter* from מַר; קוּמִ֫י *arise thou* (fem.), קוּמִ֫י *my rising up.*

§ 35. The position of the accent may be shifted from the following causes, viz:

1. A Conjunctive is frequently removed from the ultimate to a simple penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָ֣רָא לָ֑יְלָה Gen. 1: 5, בֹּ֣נֶה עִ֔יר Gen. 4: 17, אָ֣זְלַת יָ֔ד Deut. 32: 36, וְתֹ֣אבְדוּ דֶ֔רֶךְ Ps. 2: 12. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, לְבָ֣עֵר קָ֑יִן Num. 24: 22, נָ֣בֵל צִ֔יץ Isa. 40: 7, הֲשָׁ֣מַע עָ֔ם Deut. 4: 33.

a. But the accent will not be shifted from one of the so-called grave suffixes הֶם, הֵן, כֶם, כֵן, § 33. 3, אֲבִיכֶ֣ם חַי֙ Gen. 43: 7; nor to a penult which is a mixed syllable, וַיִּקְרָ֣א לָ֔ה Num. 32: 42; nor ordinarily from a mixed ultimate having a long vowel, § 32. 1, יָרִ֣יב לֹ֑ו Judg. 6: 31, יָקוּ֣ם לִ֔י Ps. 94: 16. A mutable Tsere or Hholem may, however, be shortened and the accent removed יָרֵ֣ב לֹ֔ו (for יָרֵ֔ב) Judg. 6: 31, Isa. 36: 8. In the preterite infinitive and participles of verbs Tsere in the ultimate cannot be shortened to Seghol, but the accent may still be shifted and the secondary accent Methegh, § 44, be placed on the original tone-syllable לְבָ֣עֵר קָ֑יִן Num. 24: 22, נָ֣בֵל צִ֔יץ Isa. 40: 7. 8, 49: 7, 66: 3, Ezek. 22: 25. Methegh will also stand on the ultimate after the removal of the accent, if the word ends with the same letter with which the next begins, in order that the stress of the voice may keep them distinct שָׁ֣לַח חֹ֖שֶׁךְ Ps. 105: 28, הֲשָׁ֣מַע עָ֔ם Deut. 4: 33, Num. 17: 23, or if it ends with the weak letter ע preceded by Pattahh וַיִּשָּׁ֣בַע לֹ֔ו Gen. 24: 9.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the pause accents, § 36, 2, *a*, is sometimes rendered more bistinct by a change of the accented syllable from the ultimate to the penult, e. g. אָנֹכִי, אָנֹ֑כִי; אַתָּה, אָ֑תָּה; עַתָּה, עָ֑תָּה; כָּלוּ, כָּ֑לוּ; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וַיֵּלֶךְ, וַיֵּ֑לֶךְ; so וַיִּגָּמֵ֑ל, וַיָּקֹ֑ם, וַיֹּאמֵ֑ר. The accent is in a few instances attracted to a short final syllable ending in a weak letter, e. g. יֵרֶא Gen. 41: 33 for יֵ֑רֶא; so תֵּרֶא Zech. 9: 5, Mic. 7: 10, הָשַׁע Ps. 39: 14 for הֶ֑שַׁע; or to a final ָה followed by an initial guttural, when greater energy of voice is necessary to distinctness of utterance, thus לָמָּה becames לָמָ֑ה before א Gen. 27: 45, before ה Num. 20: 4. 5, 21: 5, before ע Judg. 12: 3, 15: 10; רִיבָה becomes רִיבָ֑ה before ר Ps. 74: 22; so הָבָה Gen. 29: 21, סוּרָה Judg. 4: 18, שׁוּבָה Isa. 44: 22.

a. לָמָּה, קוּמָה, רִיבָה, שׁוּבָה are accented on the ultimate before יהוה, which the Jews read אֲדֹנָי. In like manner תּוֹסִיפִי becames תּוֹסִיפִי before יִקְרְאוּ Isa. 47: 1, 5, to prevent the confusion of similar sounds concurring at the end of one word and the beginning of the next. In פַּדֶּנָה אֲרָם Gen. 28: 2, 5, 6, 7 the accent cannot be shifted, § 32. 1, but the secondary accent Methegh is given to the final syllable; so frequently to a final guttural preceded by Pattahh יוֹכַח אִישׁ Hos. 4: 4, or Pattahh furtive, גְּבִיעַ הַכֶּסֶף Gen. 44: 2.

Consecution of Accents in Prose.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (׃), called Sōph Pāsūk (סוֹף פָּסוּק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two

clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26: 6, containing three words, to such as Jer. 13: 13 and 1 Chron. 28: 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1: 1 אֱלֹהִים . . . הָאָרֶץ׃; three clauses are much less frequent, Gen. 1: 7 . . . . הָרָקִיעַ . כֵּן׃ 23: 16, 24: 30, 26: 28.

a. In Job 1: 8 (except in Baer's edition) S'gholta occurs in a verse of two clauses without Athnahh, probably because the accentuation is conformed to that of Job 2: 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhī[a], Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1: 8 the clause of Athnahh is divided into five sections, יָבוֹשׁ . . . מִפִּיךָ . . . לַיְלָה . . לַעֲשׂוֹת . בְּי, in 2 Kin. 1: 6 into six, אֵלָיו . . יְהוָה . . בִּישְׂרָאֵל . שֹׁלֵחַ לִדְרֹשׁ . . . עֶקְרוֹן. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and

varies endlessly with the circumstances of the case. Athnahh in Gen. 1: 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27: 16 the separation indicated by R'bhī[a] is wholly rhythmical.

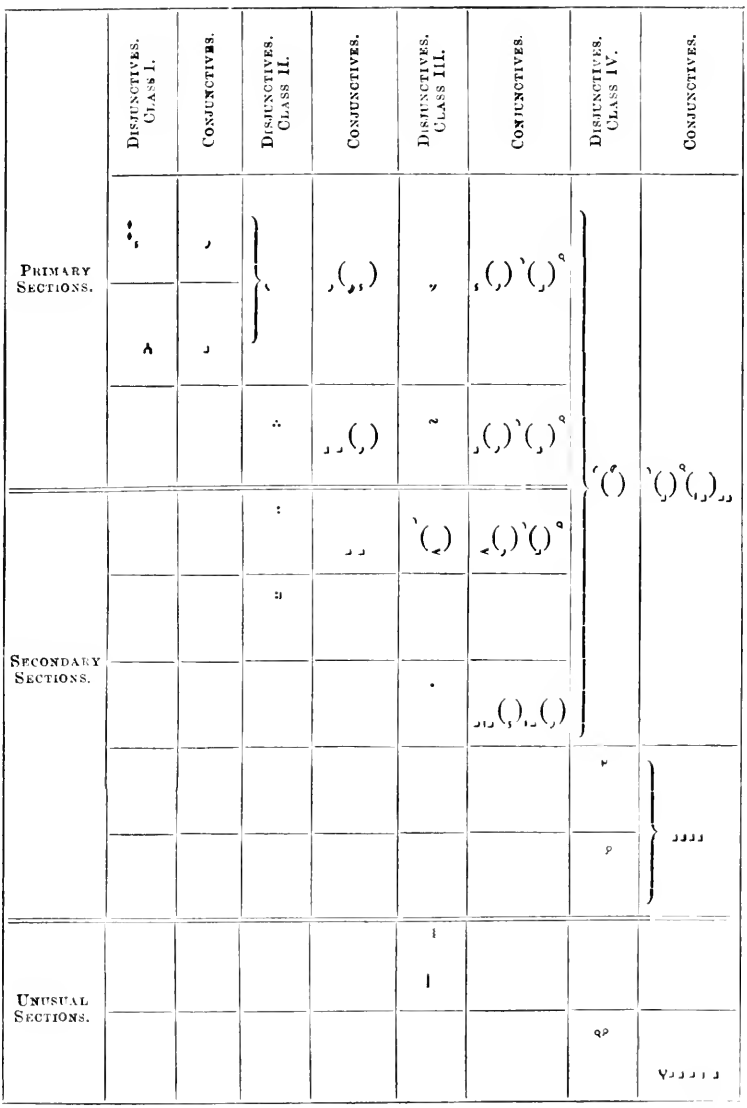
a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table (p. 52).

a. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma ˈk Pashta ˈp, Mahpakh ˌm, Y'thibh ˌy.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1: 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1: 1; if two Conjunctives, which occurs but fourteen times,



they will be Merka Kh'phula and Darga, Gen. 27: 25, Lev. 10: 1, 2 Chron. 20: 30. The next Disjunctive before Tiphhha, in the same section, will be T'bhir, Gen. 1: 4. If T'bhir be preceded by one Conjunctive, it will be Darga,

Gen. 1: 12, or Merka, Gen. 1: 26; if by two, the second will be Kadhma, 1 Sam. 15: 33, or Munahh, Gen. 2: 4; and if by three, the third will be T'lisha K'tanna, Gen. 2: 19. The next Disjunctive before T'bhir, in the same section, will be Geresh, Gen. 26: 11, 27: 4, or G'rashayim, Ex. 23: 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24: 7, or Munahh, Isa. 60: 17; if by a second, it will be T'lisha K'tanna, Gen. 2: 5, or Munahh with P'sik, Gen. 28: 9; if by a third, it will be Munahh, 1 Sam. 14: 34; if by a fourth, it will also be Munahh, Deut. 1: 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1: 22; Gen. 1: 24, 26; Gen. 5: 17; Deut. 1: 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25: 8; Gen. 19: 35; 1 Kin. 19: 7; Deut. 1: 28; Gen. 19: 12; Eccl. 5: 7, unless T'lisha K'tanna precedes Gen. 2: 5. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16: 23, 36: 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalsheleth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16: 5, Munahh Gen. 22: 11, Mahpakh Ex. 30: 34, Kadhma Lev. 11: 32, Darga Gen. 42: 13, T'lisha K'tanna 1 Sam. 12: 3. It is frequently used to indicate a slight pause between closely related words, as where the same word is repeated, Gen. 22: 11, 46: 2, Ex. 16: 5, or before or after the name of God Gen. 1: 5, 10, 27.

2. *Train of Athnahh.*—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1: 1; if by a Disjunctive in its own section, it will be Tiphhha, Gen. 1: 1. The accents which precede Tiphhha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta.*—The first Conjunctive before S'gholta will be Munahh, Gen. 3: 3; if there be two, the

second will be Munahh, Lev. 8: 31, or Merka, Gen. 3: 14. The first Disjunctive in its section will be Zarka, Gen. 1: 28; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1: 7, or Merka, 1 Chron. 5: 18; if by two, the second will be Kadhma, Gen. 30: 16, 31: 32, or Munahh Ex. 20: 9; if by three, the third will be T'lisha K'tanna Gen. 3: 14, or the second may be Munahh and the third Kadhma, Lev. 4: 35. The next Disjunctive before Zarka will be Geresh, Gen. 24: 7, or G'rashayim, Ex. 39: 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon.*—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1: 2, the second likewise Munahh, Gen. 3: 12, 27: 45. The first Disjunctive will be Pashta, Gen. 1: 2; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1: 11, 2: 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1: 9, or Merka, Gen. 1: 2; the second, Kadhma, Gen. 39: 19, or Munahh, Gen. 1: 12; the third will be T'lisha K'tanna, Ezr. 3: 11. The Disjunctive before Pashta will be Geresh, Gen. 1: 24, or G'rashayim, Gen. 1: 11; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Gen. 27: 37, Ex. 29: 20, Deut. 9: 6, Josh. 10: 11, 1 Sam. 14: 45, 2 Sam. 14: 7, 1 Kin. 18: 21, 2 Chron. 18: 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it.

6. *Train of R'bhī[a].*—The first Conjunctive before R'bhī[a] will be Munahh, Gen. 1: 9; the second, Munahh commonly with P'sik, Gen. 2: 5, or Darga, Gen, 6: 15; the third, Munahh with P'sik, Gen. 7: 23, 19: 14, 31: 29, or Merka, Ex. 14: 10. The Disjunctive before R'bhī[a] will

be Geresh, Ex. 16: 3, or G'rashayim, Deut. 1: 11, which are preceded as in 1.

7. *Train of Pazer.*—Pazer may be preceded by one Munahh, 1 Sam. 14: 34, by two, Ezek. 9: 2, by three, 1 Sam. 14: 34, or by four, Isa. 66: 20.

8. *Train of T'lisha Gh'dhola.*—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive; thus, in Gen. 1: 12, Lev. 4: 7, 1 Sam. 17: 51, Isa. 9: 5, Neh. 5: 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim; in Gen. 13: 1, 21: 14, Deut. 26: 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close to require a Conjunctive, e. g. Gen. 19: 2, 1 Kin. 20: 28. That this is not always so appears, however, from examples like Gen. 7: 7, 37: 7, 1 Sam. 17: 51, 2 Sam. 14: 32, Isa. 66: 19, Jer. 39: 5. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27: 46, by two, Josh. 2: 1, by three, or by four, 1 Kin. 2: 5.

9. Shalsheleth occurs but seven times, viz., Gen. 19: 16, 24: 12, 39: 8, Lev. 8: 23, Isa. 13: 8, Am. 1: 2, Ezr. 5: 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Kar ne Phara is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be

added one Munahh, Num. 35: 5, Neh. 5: 13, 13: 5, 2 Chron. 24: 5; two, 2 Kin. 10: 5, Jer. 38: 25, Est. 7: 9, Neh. 1: 6, 2 Chron. 35: 7; three, Josh. 19: 51, 2 Sam. 4: 2, Jer. 13: 13; four, 1 Chron. 28: 1; or five, Ezek. 48: 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Gen. 40: 16, Ex. 3: 4, 1 Sam. 17: 39, Isa. 48: 11. T'bhir is preceded by four Conjunctives, Josh. 10: 11, 2 Chron. 22: 11, Isa. 66: 20; Pashta by four, Ex. 5: 8, 1 Sam. 15: 9, 2 Kin. 5: 1, and even by five, Jos. 19: 51, 1 Sam. 7: 10.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk וַיָּמֹת׃ Gen. 5: 5; Athnahh וַיֹּאמֶר Gen. 24: 34; Zakeph Katon וּכְגַנָּה Isa. 1: 30; R'bhi[a] וְהַמַּיִם Gen. 7: 19; Pazer וַיֹּאמֶר Gen. 22: 2; T'lisha Gh'dhola רַק Gen. 19: 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheleth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Con-

junctives upon successive words, e. g. Gen. 23: 11, 24: 7, and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1: 22, 1 Chron. 15: 18, or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3: 14. But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. וַיִּטַּע כָּרֶם׃ Gen. 9: 20, וְנִפְקְחוּ עֵינֵיכֶם Gen. 3: 5, טֶרֶם יִשְׁכָּבוּ׃ Gen. 19: 4.

a. Sometimes an excluded term of the series will take the place of the secondary accent Methegh, § 44. Tiphhha is thus five times written upon the same word with Silluk, e. g. Num. 15: 21, and eleven times with Athnahh, e. g. Num. 28: 26. Munahh, Gen. 21: 17, often stands upon the same word with Zakeph Katon; if the accent stands upon a mixed syllable and upon another than the initial letter Kadhma will take its place, Gen. 18: 20, 44: 24, 45: 14. Kadhma is also joined in this manner with Darga, Job 1: 15, Munahh, Lev. 10: 12, Merka, Judg. 21: 21, Neh. 12: 44, Mahpakh, Lev. 25: 46, and Geresh, Ex. 16: 15, 21: 22, 35. Mahpakh with Munahh, Lam. 4: 9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhir, Deut. 26: 2 ׳ַ ׳ָ ׳ָ ׳ָ, so Deut. 30: 20, 1 Sam. 20: 21, 2 Kin. 17: 36. Zarka, 2 Kin. 1: 16 ׳ַ ׳ַ ׳ַ ׳ַ ׳, so ver. 6, Gen. 42: 21, Jer. 21: 4, Neh. 2: 12. Pashta, Gen. 24: 14, 42, 48, 65; 1 Kin. 20: 9. Pashta, Pashta and Y'thibh, 2 Kin. 10: 30, Ezr. 7: 25. Geresh and G'rashayim, Gen. 28: 9.

a. There is a double accentuation of a part of Gen. 35: 22, and of the entire decalogue, both in Ex. 20: 2-17, and Deut. 5: 6-21, which involves a double vocalization in certain words, e. g. פָּנָֽי Ex. 20: 3, i. e. either פָּנָֽי׃ or פָּנַֽי. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lisha Gh'dhola זֶֽה׳ Gen. 5: 29, קְרֵֽבוּ׳ Lev. 10: 4, עֶֽבוּ׳ 2 Kin. 17: 13, וּלְאֵלֶּֽה Ezek. 48: 10, זֹֽאת׳ Zeph. 2: 15.

Poetic Consecution.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives.

a. The numerous errors in the poetical accents as found in ordinary Hebrew Bibles have been carefully corrected by Baer in his edition of Job, Psalms and Proverbs; and the laws of their consecution are elaborately stated by him in the Appendix to Delitzsch's Commentary on the Psalter (1860) and by Dr. William Wickes in his Treatise on the Accentuation of the three so-called Poetical Books of the Old Testament (1881).

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4: 1, 29: 7; if it contain two clauses, the division will be made by Athnahh, Ps. 1: 4, 5, 6, or by Olev'yoredh, Ps. 1 : 2, 3: 3, upon the last word of the first clause; if it contain three, the last word of the first will have Olev'yoredh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1: 1, 2: 7, 3: 6. Clauses may consist of a single section when no subdivision of them is necessary; or they may consist of two or more sections, when the subdivision is effected by R'bhī[a], Pazer, Great Shalsheleth or L'gharmeh.

a. Thus the Silluk clause is subdivided by R'bhī[a] and L'gharmeh in Ps. 18: 51, and by Pazer Ps. 18: 2; the Athnahh clause by R'bhī[a] (twice),

Pazer, and L'gharmeh (3 times) in Prov. 30: 4; the Olev'yoredh clause by Pazer Ps. 5: 10 and by R'bhī[a] and L'gharmeh Ps. 5: 11. Great Shalsheleth is rarely used and only to subdivide the clause of Silluk, Ps. 34: 8, Job 32: 6; except in Job 11: 6 it is only found on the fourth word from the end of the verse.

§ 41. The order of the accents in the various sections is exhibited in the following table:

	Disjunctives. Class I.	Conjunctives.	Disjunctives. Class II.	Conjunctives.
Principal Sections.				
Secondary Sections.				

Explanation of the Table.

The accents, which are disposed horizontally, exhibit the series by which any given Disjunctive may be preceded. Alternate accents are disposed vertically or inclosed in parentheses. Illuy is represented thus ◌ִ, in distinction from Munahh ◌ֽ.

a. (1) *Train of Silluk.* If Silluk is preceded by a single Conjunctive, this is almost invariably Munahh, provided the tone is on the first syllable, Ps. 1: 1, 2: 10; otherwise it is Merka, Ps. 2: 7, 12, to which Tsinnorith will be added, if a simple syllable precede in the same word Ps. 3: 2, 4, or in an antecedent monosyllable, Ps. 18: 8, 20; if L'gharmeh precede, it will be Illuy, Ps. 3: 1, 10: 14. If it be preceded by two Conjunctives, they will be Munahh, Tarhha, Ps. 2: 9, 3: 6, or, (as Baer affirms, but Wickes, p. 71 denies) if they are on adjacent syllables, Merka, Tarhha, Ps. 12: 8, Job 15: 22; in the inscriptions to eight Psalms (36, 44, 47, 49, 61, 69, 81, 85) they are two Illuys, and in three exceptional instances they are Illuy and Azla, Ps. 109: 16, Prov. 8: 13 or Illuy and Mahpakh with Zinnorith Ps. 68: 20. If it be preceded by three Conjunctives, the first two will be Munahh and Tarhha, and the third Mahpakh, if the tone is on the first syllable, Ps. 24: 10, 39: 12, or Mahpakh with Tsinnorith, if the tone is preceded by a simple syllable in the same word, Ps. 3: 5, 28: 8, or in an antecedent monosyllable, Ps. 25: 15; otherwise it will be Azla, Ps. 25: 8, Prov. 3: 27; the occurrence of Illuy, Ps. 4: 8 is exceptional, and Wickes, p. 72, esteems it incorrect. Four Conjunctives only occur in the following instances, Ps. 3: 3, 32: 5, 42: 2, 47: 5, and in some editions 54: 5.

(2) *R'bhī[a] Mugrash.* If Silluk be preceded by a Disjunctive in its own section, it will be R'bhī[a] Mugrash. Silluk sections cannot have less than two, nor more than five words. If there be but one word before Silluk in its own section, this must have R'bhī[a] Mugrash, however closely it may be connected with that which follows Ps. 4: 6, 7: 11; unless it have three vowels or two vowels and a vocal Sh'va, in which case it may have Merka, Ps. 9: 17, 11: 5, 19: 10, 21: 10. If there be two or more words before Silluk, these may according to the nature of the case all have Conjunctives, or R'bhī[a] Mugrash may stand on the next before Silluk Ps. 5: 4. 8, or on the second with Munahh or Merka intervening Ps. 3: 7, 4: 4, or on the third with Illuy and Mahpakh L'garmeh between Ps. 3: 1, 10: 14. Two Conjunctives never come between Silluk and R'bhī[a] Mugrash; Baer excepts only Ps. 46: 8, 12, Wickes admits no exception. R'bhī[a] Mugrash may be preceded by one Conjunctive, Merka Ps. 5: 4, with Tsinnorith on a previous simple syllable in the same word, Ps. 5: 7, or in an antecedent monosyllable, Ps. 12: 2; by two Conjunctives Merka, Tarhha Ps. 5: 8, 18: 3; or by three, Merka, Tarhha, Mahpakh, Ps. 47: 8, 66: 20, with Tsinnorith if there be a simple syllable before the tone Ps. 119: 52; Ps. 18: 1, 34: 8, 68: 15, 137: 9 are exceptional.

b. (1) *Train of Athnahh.* If Athnahh be preceded by a single Conjunctive this is commonly Munahh, if it come after D'hhi, Ps. 2: 7, 3: 2, other-

wise it is commonly Merka, Ps. 3: 9, 5: 9. 10. If it be preceded by two Conjunctives, these will both be Munahhs, Ps. 2: 4, 3: 8, or with P'sik they will be Merka, Tarhha, Ps. 5: 2, 18: 50. If by three, the first two will be as before, and the third will be Mahpakh Ps. 2: 5, with Tsinnorith if there be a simple syllable before the tone, whether in the same word, Prov. 17: 12, or in an antecedent monosyllable, 1 s. 5: 5; if, however, there be two vowels or a vowel and a vocal Sh'va before the tone, the third Conjunctive will be Illuy, Ps. 32: 2, 40: 9. Ps. 72: 3, Prov. 1: 9, 6: 27 are exceptional. Athnahh is twice preceded by four Conjunctives, Ps. 65: 2, 96: 4; and once by five, Prov. 3: 12.

(2.) *D'hhi.* If Athnahh be preceded by a Disjunctive in its own section, this will be D'hhi. The section of Athnahh may consist of but a single word, if Olev'yoredh immediately precede Ps. 3: 6, 5: 13, 29: 9, otherwise of not less than two. In a section of two words Athnahh is sometimes preceded by D'hhi Ps. 7: 11, 11: 3, more commonly by Merka Ps. 4: 6. 10: 10, which with the sole exception of Job 33: 9 is always used after Olev'yoredh Ps. 10: 18, 14: 3. In sections of three or more words D'hhi may stand on the first word before Athnahh, Ps. 2: 8, 5: 11, or on the second, Ps. 2: 7, 3: 4, but never at a greater remove. D'hhi may be preceded by one Conjunctive, Munahh, Ps. 4: 4, 5: 6; or by two, when the first will be Munahh and the second will follow the same law as the third Conjunctive before Athnahh, thus it may be Mahpakh, Ps. 4: 3, 5: 3, with Tsinnorith, Ps. 6: 11, 32: 5, or it may be Illuy, Ps. 35: 15, 78: 45 It is once preceded by three Conjunctives, Job 34: 37; Baer finds two other examples Ps. 23: 6, 56: 1, which Wickes disputes. In a very few instances D'hhi occurs before Silluk in place of R'bhī[a] Mugrash, Ps. 25: 4, 31: 17, 109: 16, Prov. 8: 13; more frequently before R'bhī[a] Mugrash in verses which have no Athnahh clause, this being in a manner thus replaced, Ps. 4: 5, 6: 1, 7: 10, 11: 6, 22: 1.

c. (1.) *Train of Olev'yoredh.* Olev'yoredh may be preceded by one Conjunctive, and one only, which is almost always Galgal, Ps. 1: 1, 3: 3; but three times before P'sik it is Mahpakh, Ps. 68: 20, 85: 9, Prov. 30: 15, and three times Merka after Small R'bhī[a], Ps. 35: 10, 42: 5, Prov. 30: 9. The section of Olev'yoredh never has less than two words. If it has but two, the first must receive the Disjunctive Small R'bhī[a], Ps. 4: 5, 9: 21. If it has three or more, and a Disjunctive stand on the word next preceding Olev'yoredh, it will be Small R'bhī[a], Ps. 3: 6, 35: 20; if one stands on the second word before Olev'yoredh, whether followed by R'bhī[a] or by Galgal, or on any previous word of the section, it will be Tsinnor Ps. 3: 3, 22: 15, 28: 7. Small R'bhī[a] is in but three instances written on the second word before Olev'yoredh viz. those in which, as above stated, it is followed by Merka. Tsinnor is with like infrequency written immediately before Olev'yoredh, Ps. 55: 22, 106: 47, Prov. 8: 13.

(2.) *Small R'bhī[a].* R'bhī[a], when it immediately precedes Olev'yoredh and is included in its section, is called Small R'bhī[a] in distinction from Great R'bhī[a] or R'bhī[a] proper, which, though it has the same sign, fulfils

quite a different function, viz. that of dividing the principal clauses of a verse, and governing a section of its own, § 40. 2. Small R'bhī[a] may be preceded by one Conjunctive, Merka, Ps. 9: 7, 15, or by two, Merka, Mahpakh, Ps. 18: 1, Prov. 6: 26, to which Tsinnorith may be added, Prov. 23: 5.

(3.) *Tsinnor.* Tsinnor may be preceded by one Conjunctive, which will be Merka, if the tone is on the first syllable, Ps. 24: 8, 32: 9, or if the letter under which it stands has Daghesh either lene or forte, Ps. 6: 3, 16: 4; otherwise it is Munahh, Ps. 12: 7, 18: 7. If it have two Conjunctives, the second will be Mahpakh, Ps. 24: 10. 27: 4.

d. Train of R'bhī[a]. R'bhī[a], when governing an independent section of its own, i. e. Great R'bhī[a] may be without any antecedent, its section consisting of but a single word, Ps. 4: 4, 5: 4, or it may have one Conjunctive, which is commonly Mahpakh, Ps. 2: 8, Prov. 7: 7, unless Pazer or L'gharmeh precede, when it is mostly Illuy, Ps. 2: 12, 17: 14, though if a simple syllable stand immediately before the tone it will be Mahpakh with Tsinnorith, Ps. 4: 2, 15: 5; the Conjunctive, however, is Merka, when another R'bhī[a] precedes, Ps. 17: 1, Prov. 4: 4, and in a few other individual cases, Ps. 1: 1, 32: 2, Job 14: 19. It has two Conjunctives according to Baer in Ps. 55: 24, 86: 14; though Wickes points differently.

e. Train of Pazer. The section of Pazer may consist of but a single word, when it will have no antecedent, Ps. 17: 14, 18: 2. If it have one Conjunctive, this will be Galgal, Prov. 23: 29, except in a very few instances with P'sik, where it is Mahpakh, Ps. 50: 1, 59: 6. If it have two Conjunctives, the first will be as before, and the second Mahpakh if its place is on the initial letter of the word, Ps. 11: 2, 31: 11, otherwise it will be Azla, Ps. 13: 3, 31: 12. If it have three Conjunctives, the second and third will be Azla and Mahpakh, Ps. 22: 25, 23: 4, Prov. 6: 3, in all of which Wickes changes the pointing.

f. Train of Great Shalsheleth. Shalsheleth is preceded by Conjunctives in but three passages; it has Merka Ps. 89: 2, and Merka, Tarhha Job 32: 6, 37: 12.

g. Train of L'gharmeh. The section of Mahpakh L'gharmeh never consists of more than one word. The Conjunctive before Azla L'gharmeh follows the same rule as the third Conjunctive before Athnahh, see *b* (1); thus it may be Mahpakh, Ps. 8: 3, 12: 5, with Tsinnorith, Ps. 3: 8, 9: 21, or it may be Illuy, Ps. 7: 10, 9: 14. When it has two Conjunctives, the second is Merka; of this there are two examples, Ps. 117: 2, 143: 3.

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. " Ps. 14: 1 (in some editions), Ps.

17: 14, or their equivalents, e. g. D'hhi before ״ Ps. 7: 10, 9: 1 § 41. *b* (2). 3. Writing two accents upon the same word, מִמְּצֻוֹתֵיהֶם Ps. 5: 11, הֲוֹרֵנִי Ps. 27: 11, וַיֵּרָאוּ Ps. 18: 16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Olev'yoredh אֻמְלַל אָנִי Ps. 6: 3, Merka-Tsinnorith כִּי חָפֵץ Ps. 22: 9, Mahpakh-Tsinnorith כִּי בָאתָ Prov. 6: 3.

Makkeph.

§ 43. Makkeph (מַקֵּף *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶתֶּן־לָךְ, אִם־תַּעֲשֶׂה־לִּי Gen. 30: 31, יֶשׁ־לִי־כֹל Gen. 33: 11, וְאֶת־כָּל־אֲשֶׁר־לוֹ Gen. 12: 20, 25: 5, Ex. 20: 11, עַל־כָּל־דְּבַר־פֶּשַׁע Ex. 22: 8, עַל־כָּל־בְּנֵי־שָׁחַץ Job 41: 26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22: 8 are in this manner reduced to eight. Monosyllables are frequently, and some almost constantly, linked with the succeeding or preceding word, to which they are closely related. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשָׁה־עֵדִים Deut. 19: 15, נֶפֶשׁ־הַיֶּלֶד 1 Kin. 17: 21, אָמַר־יְהוָֹה Isa. 31: 4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same, master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive

an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, its vowel, if mutable will, by the loss of the accent, be shortened, אֶת־שָׁלֹם, כָּל־לֹוחַ, הֶחָתַנְתָּ־נוּ, otherwise it will commonly receive the secondary accent Methegh, שֵׂם־לֹוהִים, הָעָם־הַזֶּה, כְּתֵב־הַדָּת, אֵין־יְרֵאַת.

a. The particles אֶל, אַל, אֵת, אִם, בֵּן, עַל, פֶּן are almost invariably followed by Makkeph, so are the nouns בֵּן, בַּת and כֹּל when in the construct state; the particle נָא is commonly preceded by it. Before monosyllables or dissyllables accented on the penult Makkeph is inserted after the particles אִי, לֹא, בַּל and the pronoun מִי, as well as sometimes after larger words which do not admit of the retrocession of the accent, e.g. אוֹי־לָהֶם Ex. 22:4, מִי־אֵלֶּה Gen. 27: 32, וַיַּכֵּהוּ־לֹו Hos. 8: 14, וַיַּקְחוּ־לֹו Gen. 15: 10. The pronoun זֹה is followed by Makkeph before words whose initial letter admits Daghesh-forte Conjunctive, זֶה־שִּׁבְעָה וְזֶה־שְּׁלֹשִׁים Ps. 133: 1. כִּי־אִם are joined together by Makkeph in Gen. 15: 4, Num. 35: 33, Neh. 2: 2; in all other passages אִם is followed but not preceded by Makkeph, כִּי אִם־בְּתֹורַת Ps. 1: 1. אֲשֶׁר־לֹו are joined by Makkeph but never לֹא אֲשֶׁר, the לֹא being always linked to the following word. כִּי־לֹא are united by Makkeph before a word bearing the disjunctive accent Tiphḥha, provided it has Sh'va under its initial letter; otherwise the Makkeph follows לֹא, thus כִּי־לֹא בָכָה but כִּי לֹא־בָאתֶם.

b. Tsere remains before Makkeph in אֵשׁ, בֵּן, גֵּר, יֵד, יֵין; it sometimes remains and is sometimes shortened in לֵב, שֵׂם, שֵׁשׁ *six*, עֵת e. g. Gen. 16: 13 שֵׂם־רְאִיָּה, but ver. 15 שֵׁם־בֵּן. It once remains according to some editions in אֵת־ Job 41: 26, a word which is three times written אֵת without Makkeph, Ps. 47: 5, 60: 2, Prov. 3: 12. Methegh remains in the place of the accent on יַקַּח and similar words ending in Pattahh and a guttural, when they are united by Makkeph to words having a disjunctive accent on the first syllable יָקַח־לֵב Gen. 34: 16, יָקַח־לִי Gen. 24: 7.

c. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. יִפַּח־קָלָה Jer. 46: 20, and perhaps פָּקַח־קֹוחַ Isa. 61: 1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. כִּי עֲלִים Lam. 4: 3, בְּחֵר בְּחֹרֵיהֶם 2 Chron. 34: 6, and probably אֶחֱבֹא חֵבוּ Hos. 4: 18, לְחַפֹּר פְּלִישׁ Isa. 2: 20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed בְּחֵר בְּחֹרֵיהֶם and כִּי עֲלִים.

Methegh.

§ 44. Methegh (מֶתֶג *bridle*), a small perpendicular stroke under the initial letter of the syllable to which it

belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. הָאָדָם, נֵאָתִי, וְלִבְאֵי, בְּתֵיהֶם, בְּמִסְגְּרוֹתֵיהֶם, וּמַהֲתֻכּוֹלוֹת. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. וְרָאֲהּ־לוֹ Gen. 22: 8, בֵּי־אֵם־לֵהֶם 1 Sam. 21: 7.

a. When the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before Makkeph irrespective of the position of the accent upon the following word, הִשְּׁאִיר־לוֹ Num. 21: 35, בְּלֵהּ־הַבָּשָׂן Num. 21: 33, בְּלֵהּ־הַבָּבֶל Jer. 34: 1.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. חַעִדְתִּי Deut. 4: 26, הִוֹרִישׁוּ Josh. 22: 27, where the tone falls on the penult; לְהוֹנְקִים Jer. 26: 21, where the tone is upon the ultimate.

§ 45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. וְאֶשְׁתַּמְּרָה 2 Sam. 22: 24, וְיִחְתַּהֵךְ Job 1: 7, בֵּיתַתְּחִתּוֹת Ezek. 42: 5, עֲלֵי־רֹאשׁ Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. וַיִּבְאֵם Jer. 33: 24, הַיִּזְרְעֵאלִי 1 Kin. 21: 1, אֶתְכָּל־הַמְּצוָה Deut.

6: 25, except in certain cases which require it, e. g. וַתִּתְהַפָּכָה Ex. 1: 10, וְהִתְהַלַּכְתִּי Lev. 26: 12.

a. Methegh regularly stands (see Baer in Merx Archiv for 1868):

(1) On a short vowel in a mixed syllable (except Kamets Hhatuph) in words having a disjunctive accent, provided it be separated from the accent or an antecedent Methegh by both a vowel and a vocal Sh'va (other than Hholem before a guttural with Hhateph Pattahh), וַיִּשְׁכָּ֥ם Gen. 3: 8, תִּשְׁחַ֥תְנָה Gen. 7: 2, מְמַשְׁנְרוֹתֵיהֶֽם׃ Ps. 18: 46, מְתְנוֹסָסוֹת Zech. 9: 16, but הַתְּאֻבָ֑ת׃ Gen. 24: 11.

(2) On *ĕ*, *ĭ* or *ŭ* in the first of two mixed syllables, immediately preceding a disjunctive accent, when the vowel of the second syllable is *ă* or *ĕ*, הַמְהַפֶּכֶת Gen. 3: 24, רְפִדִ֑ים Gen. 4: 26, אֶתְרְפָ֔ה Gen. 30: 31. Initial וּ followed by simple Sh'va is reckoned a short mixed syllable in the application of both the foregoing rules וְלְאַבְלָכֶם Gen. 47: 24, וְתְכַסֶּינָּה Jer. 3: 25.

(3) On the first syllable of the Kal future sing. of perfect verbs, when the second vowel is shortened to Kamets Hhatuph before Makkeph, יְשַׁפְּטֶ֣נּוּ Job 3: 5, but יִשְׁפְּטֵ֣ם Ps. 9: 9.

(4) With the first syllable of נַעֲשֶׂה and נַעֲשֶׂה־, when they have a disjunctive accent, as Gen. 3: 15, Lev. 26: 16; but נַעֲשֶׂה Gen. 17: 12, וְאֶת־נַעֲשֶׂה Gen. 9: 9, וְנַעֲשֶׂה Deut. 28: 46 and the like follow rule (1).

A very few isolated instances are not embraced in the preceding rules, e. g. וְלְשָׂרָאִ֔ל Gen. 17: 20, מְרַחֲשֶׂ֣דֶת Gen. 30: 16, עַלְתַּמּוּתָם Ex. 29: 21.

2. It is always given to a long vowel when followed by a vocal Sh'va, whether simple or compound; also to a short vowel followed by compound Sh'va or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, יֹאכְלוּ, יְבָרֲכוּ, לָאִשָּׁה, בְּשָׂקְתוֹת Gen. 30: 38, סָבְבֵי Isa. 9: 17, 10: 34, יְחִרְדוּ; sometimes to other intermediate syllables, § 20. 2, e. g. מָשְׁכוּ Ex. 12: 21, עָרְבוֹת Num. 31: 12 (but מֵעַרְבוֹת Deut. 34: 1, where a simple syllable precedes), חָסְדֵי Isa. 63: 7, עֲבָדֶיךָ Obad. ver. 11, particularly before the first radical of הָיָה *to be* and חָיָה *to live* when pointed with Sh'va יְהִי, וְחָיִיתָ, לִהְיוֹת; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. תַּדְשֵׁא Gen. 1: 11, הַבְּתִּים Ex. 12: 7, Zech. 14: 2, אֲנָה Jon. 1: 14, 4: 2.

a. Monosyllables ending in a long vowel, when followed by Makkeph, take Methegh in the first place before the accent, provided a vocal Sh'va intervenes, מִי־לְךָ Gen. 19: 12, כִּי־יְרֵא Gen. 22: 12, אֲבִי־שְׁכֶם Gen. 34: 6: With dissyllables this is rare and exceptional וּמְרִיא־וְצֹאן 1 Kin. 1: 19, שְׁלֹמֹה־בְנִי 1 Chron. 28: 9.

b. Methegh is regularly attached to intermediate syllables in the following cases (See Baer in Merx Archiv for 1868):

(1) To the article הַ or the inseparable prepositions ב, כ, ל with the vowel of the article, before a vowelless consonant (other than Yodh) from which Daghesh forte has been omitted, provided they stand in the second place before the accent, הַמְכַסֶּה Lev. 3: 3, לַמְנַצֵּחַ Ps. 4: 1, but הַיְלָדִים Gen. 33: 5, לַקְרָב Ps. 144: 1.

(2) To He Interrogative pointed with Pattahh (except before Yodh or a dagheshed letter), provided it stands in the second place before the accent, the Methegh in this case preceding the vowel for the sake of distinction, הֲמְכַסֶּה Gen. 18: 17, הֲאֵלֵךְ Ex. 2: 7, but הַיְדַעְתֶּם Gen. 29: 5, הַמְשֹׁל Judg. 9: 2. In the books of Psalms, Proverbs and Job Methegh follows the vowel, as otherwise it might be confounded with D'hhī הַלְעוֹלָם Ps. 85: 6. Before Daghesh-forte, which sufficiently shows the following Sh'va to be vocal, Methegh is omitted as unnecessary, הַכְּמַכַּת Isa. 27: 7.

(3) To the first syllable of וַיְהִי or וַיְחִי before Makkeph or with the accent Pashta, וַיְהִי־אוֹר Gen. 1: 3, וַיְהִי Gen. 4: 8, וַיְחִי־שֵׁת Gen. 5: 6. If a simple syllable precedes Methegh will in all cases be transferred to it, בָּא־הַמְשֻׁגָּע 2 Kin. 9: 11.

c. It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with *ā*, *ī*, and *ū* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial וּ *ū*, the unemphatic conjunction, is an exception with which it is not written, e. g. וּנְקֵבָה Gen. 6: 19, וּלְלֵאָה Gen. 31: 4, unless the Sh'va be compound, e. g. וּלְהַבְדִּיל Gen. 1: 18, וְשֵׁבָה Judg. 5: 12, or it be required by the rules under 1. *a.* The absence of Methegh except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בַּמַּחֲנֶה Gen. 32: 22, וַיַּעֲלוּ Gen. 45: 25; and even three occur upon successive syllables, e. g.

וּמִמַּעֲמָדְךָ Isa. 22: 19 in some editions. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. לִישׁוּעָתְךָ, וַהֲשֵׁבֹתָ, וְאַחֲרִיתְךָ, מֵהַכֹּהֲנִים.

4. Methegh is sometimes written under an initial letter with Sh'va, e. g. דְּעוּ־אֵפוֹ Job 19: 6, נְנַתְּקָה Ps. 2: 3, כְּמַהְפֵּכַת Jer. 49: 18.

a. A Methegh so situated is called Gayā (גַּעְיָא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. The traditional rule was that the Sh'va, on which it stands, should be pronounced as a full vowel. Baer and others give the name of Gayā likewise to Methegh in mixed syllables. Methegh upon a short vowel before a compound Sh'va was called Mā^{a}rīkh (מַאֲרִיךְ *prolonging*), with a short Hhirik it was called Hhīrūk (חִירוּק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. *a.*, e. g. אֲנַחְמְכֶם Isa. 66: 13, לֵאלֹהֵיהֶם Deut. 12: 31, וְאֵסָעֲרֵם Zech. 7: 14, וְעַל־צְבָא Num. 10: 23, וַיִּקָּהֲלוּ Josh. 22: 12.

a. Methegh with Sh'va occurs chiefly in connection with the poetic accents, and has relation to the intoning which it is one of their functions to direct. It indicates that the vowelless letter, upon which it stands, is to be dwelt upon and thus additional space gained for the various modulations of the voice that are prescribed. Baer gives the following rules:

(1) When Methegh would regularly fall upon an initial simple syllable beginning with two consonants, in words having a strong disjunctive accent not preceded by a Conjunctive, it is transferred from the vowel to the antecedent vocal Sh'va, נְסָה־עָלֵינוּ Ps. 4: 7. If the Sh'va is compound, Methegh is interposed between its two constituents, אֱלֹהֵיהֶם Ps. 79: 10.

(2) The divine names יְהוָה, אֲדֹנָי, אֱלֹהִים, אֱלֹהַי, when accented with R'bhī^{a} not preceded by a Conjunctive, take Methegh on the initial Sh'va, e. g. Ps. 2: 7, 25: 2, 68: 8, 90: 1.

(3) Words accented with Olev'yōrēdh, R'bhī^{a} or D'hhī not preceded by a Conjunctive take Methegh on initial Sh'va, provided there is at least one vowel between it and the accent, and this is without Methegh וְהָיָה Ps. 1: 3, לְהַשְׁמִידָם Ps. 106: 23. The Methegh necessarily due to a following

compound Sh'va is not reckoned in this and the subsequent rules, כְּהַרְרֵי־אֵל Ps. 36: 7, וְאֶעֱנֵהוּ Ps. 91: 15.

(4) אֲנִי with Munahh before D'hhī takes Methegh on the initial Sh'va, Ps. 17: 6, 116: 16.

Methegh falls on initial Sh'va with the prose accents

(1) When the word has G'rashayim or Pazer not preceded by a Conjunctive, provided there are at least two vowels before the tonesyllable and the first is without Methegh, (see rule (3) above), וְאֶת־פַּתְרֻסִים Gen. 10: 14, מְשֻׁקָּדִים Ex. 25: 33.

(2) When the word has Darga as the second Conjunctive before R'bhī[a], or Kadhma as the second Conjunctive before Pashta or T'bhir, or Munahh as the third Conjunctive before T'lisha, provided a vowel precedes the tonesyllable and is without Methegh, (see rule (3) above), שְׁלֵמִים הֵם אִתָּנוּ Gen. 34: 21.

Methegh in these cases requires a more vigorous pronunciation of the vowelless letter, which if slightly uttered might be inaudible.

K'RI AND K'THIBH.

§ 46. Various notes extracted from the Massora (מַסּוֹרָה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'rī (קְרִי *read*), and K'thībh (כְּתִיב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֹּאמֶרוֹ Josh. 6: 7 is connected the marginal note ויאמר קרי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיֹּאמֶר. The proper vowels for the pronunciation of the K'thibh are not written, but must

be supplied from a knowledge of the form indicated by the letters, which in this case is וַיֹּאמְרוּ. Again, in ver. 9, תֹּקְעֵו in the text refers to תקעי ק׳ in the margin; the K'ri is here תְּקְעֵי, and the K'thibh, whose vowels are left to be determined by the reader, תָּקְעוּ. Jer. 42: 6 has אֲנַוְּ where the marginal note is אנחנו קרי; the K'ri is accordingly אֲנַחְנוּ, and the K'thibh אֲנוּ. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the note כתיב ולא קרי, *written but not read*, placed in the margin, e. g. חמש Ezek. 48: 16, נא 2 Kin. 5: 18, ידרך Jer. 51: 3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note קרי ולא כתיב, *read but not written*, e. g. Judg. 20: 13 in the text ְ ֶ and in the margin בני, to be read בְּנֵי; so Jer. 31: 38 בָּאִים. In 1 Kin. 21: 8 the first letter of הסְפָרִים is left unpointed as superfluous, and in Job 2: 7 עַד is explained by the margin to stand for וְעַד: so Jer. 18: 23 וְיִהְיוּ for וְיִהְיוּ.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name יהוה, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were אֲדֹנָי Lord, whose points it accordingly receives, יְהֹוָה, unless these two names stand in immediate connection, when, to avoid repetition, it is

read אֲדֹנָי and pointed יְהֹוִה Gen. 15: 2, Hab. 3: 19. The antiquity of this superstition is attested by the Κύριος of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been drawn that it was יַהְוֶה *Yahve*. The common pronunciation Jehovah is manifestly founded upon the error of combining the consonants of this word with the vowels of another and an entirely different one. Other standing K'ris, unnoted in the margin, are הִוא, which is read הִיא, though the sound indicated by the letters is הוּא. So יְשַׁשְׂכָר read יִשָּׂשכָר, and יְרוּשָׁלַם read יְרוּשָׁלַיִם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as

the grammatical or exegetical comment of a steadfast tradition.

Accuracy of the Points.

§ 49. 1. All the Massoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Massoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent know-

ledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also departed from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

a. These are thus stated by Ewald, Lehrbuch, p. 71. (1) An *ĕ* or *ĭ* derived from *ă* is written *ă*, as תֶּרַח Θαρα, בִּלְעָם Βαλααμ, וְגִבְעֹן Γαβαων, מָרְיָם Μαριαμ; and on the other hand, *a* is sometimes written *ĕ*, אֲחֶלִיבָמָה Ολιβεμα, קֵנִז Κενεζ, גַּת Γεθ, especially before ח as קוֹרַח Κορε, זֶרַח Ζαρε. (2) *ĕ* is written for *ĭ* and *ŏ* for *ŭ*, כְּתִים Χεττιοι, גֵּיהִנֹּם Γεεννα, גְּדֵרֹן Γεδεων, בְּצַרִים Μεσραιμ, אֲחֻזַת Οχοζαθ, עֻזִּיָּה Οζια. (3) For the diphthongal *ē* and *ō* their constituents *aĭ* and *aŭ* are substituted, קֵינָן Καιναν, נָבוֹ Ναβαυ. (4) The vowel letters are softened into their homogeneous vowels נוּקְרָא ουικρα, וַיִּדַּבֵּר ουιδαβηρ. (5) Vocal Sh'va is written as a full vowel, commonly *a*, or if an *o* follow, *o*, צָבָאוֹת Σαβαωθ, רְטוּאֵל Ραγουηλ, כְּרוּבִים Χερουβιμ, סְדֹם Σοδομα; the final vowel of Segholates is also written *ŏ* if *o* precedes, מֹלֶךְ Μολοχ, עֹמֶר γομορ.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Massorites is correct,

at least in all essential particulars, and that it is properly to be made the basis of all investigations into the phenomena of the language.

Orthographic Changes.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g.:

הָיָה *to be, exist,* חָיָה *to live;* נָבַע *to pour forth,* נָבָא the same idea applied to words, *to prophesy;* חָנַק *to encircle the neck with an ornament,* אָנַק *to strangle,* applied to sounds uttered in strangulation, *to groan;* רָגַל *to go about as a spy,* רָכַל *to go about as a merchant;* כָּנַס *to collect,* גְּנָזִים *treasures;* גָּבִיעַ *a cup,* כּוֹבַע or קוֹבַע *a helmet* (of similar shape); רַךְ *tender, delicate,* רַק *thin;* תִּקֵּן *to make straight,* תִּכֵּן to straighten the beam of the balance, *to weigh;* בְּכוֹר *first born,* בִּכּוּר *first ripe,* בֹּקֶר the first portion of the day, *the morning;* תָּלָה *to suspend,* דָּלָה applied to a bucket, *to let down;* גָּזַר *to cut,* קָצַר *to reap;* זָהָב *gold,* צָהֹב *yellow;* טָמַן *to conceal,* שָׂפַן and צָפַן *to hide away* as treasures, סָכַן *to cover with boards;* נָתַץ *to destroy* by tearing down, נָתַשׁ *to destroy* by uprooting; טָבַח *to slay,* זָבַח *to sacrifice;* חָבַל *to bind,* גָּבַל *to bound;* פָּרַח *to break up, flee,* פָּרַח *to break out, blossom,* פָּרַק *to break in pieces;* קָצַב *to cut off,* חָצַב *to hew stone,* חָטַב *to cut wood;* כָּתַר *to surround,* עָטַר *to encircle the head with a crown;* נָסַךְ *to pour out,* זָסַךְ *to pour in libation or in casting metals;* צָחַר *to shine,* טָהַר *to be pure;* חָרַת *to engrave,* חָרַשׁ *to plough;* בָּחַן *to prove,* בָּחַר *to approve, choose;* שָׁתָה *to drink,* its causative הִשְׁקָה; חָתַר *to break through,* חָקַר *to investigate;* נָצַב *to place,* its reflexive הִתְיַצֵּב.

2. By the transposition of letters, e. g.:

פָּרַץ *to deal violently,* פָּצַר *to urge;* קָצַר *to cut with the sickle, reap,* קָרַץ

to cut with the teeth, bite; נָשַׁם *to blow,* נֶשֶׁם *breath;* כָּנַס *to collect,* כֶּסֶף *riches,* סִכְנוֹת *storehouses.*

3. By the addition of a letter:

Thus, from the letters צר, in which inheres the idea of compression are formed צָרַר *to bind,* צוּר *to press together,* אָצַר *to heap up,* יָצַר *to be straitened,* נָצַר *to guard, besiege,* עָצַר *to restrain,* חָצֵר *an enclosure;* from גז are formed גָּזַז *to cut,* גָּזַר *to cut off,* גּוּז *to cut loose, go away,* גָּזַז *to shear,* גָּזַל *to plunder,* גָּזִית *hewn stone;* פָּרַשׂ *to unfold, make distinct,* פָּרַשׁ *to spread out;* כֶּרֶם *a vineyard,* כַּרְמֶל *a garden.*

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר *to guard,* נָטַר poetic; בְּרוֹשׁ *cypress,* בְּרוֹת once in poetry; סָגַר *to shut,* rarely סָכַר; סְעָרָה *storm,* שַׂעֲרָה rare and poetic; סָכַךְ *to cover,* once שָׂכַךְ; דָּעַךְ *to be quenched,* once זָעַךְ; תָּעַב *to abhor,* once תָּאַב; סָכַל *to be foolish,* once בָּסַל; עַוְלָה *iniquity,* once בַּלָּוָה.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16: 25 excepted) שָׂחַק; *to cry out* in the Pentateuch צָעַק, only once (Ex. 2: 23) זָעַק which is the more frequent form in other books; כֶּבֶשׂ, כֶּשֶׂב *a lamb,* occur in the Pentateuch interchangeably with כִּבְשָׂה, כַּבְשָׂה, which are the only forms found in other books; *a sceptre* שֵׁבֶט, but in the book of Esther שַׁרְבִיט; *Damascus* דַּמֶּשֶׂק, in Chronicles דַּרְמֶשֶׂק; *how* 1 Chron. 13: 12, Dan. 10: 17 אֵיךְ, in earlier books הֵיךְ.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the cognate dialects,

particularly the Biblical Aramæan and Syriac, in very many words regularly substitute א for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, צ being sometimes still further weakened by the loss even of the lingual sound to that of the guttural ע, e. g.:

Heb. תָּעָה *to wander*, Aram. טְעָא, Syr. ܛܥܐ; Heb. זָהָב *gold*, Aram. דְּהַב, Syr. ܕܗܒ; Heb. צוּר *a rock*, Aram. טוּר, Syr. ܛܘܪ; Heb. שָׁלֹשׁ *three*, Aram. תְּלָת, Syr. ܬܠܬ, Arab. ثَلَاثٌ; Heb. אֶרֶץ *the earth*, Arab. أَرْضٌ, Aram. אַרְעָא, Syr. ܐܪܥܐ. Other consonant changes: Heb. בֵּן *a son*, Arab. إِبْنٌ, Aram. בַּר, Syr. ܒܪ; Heb. קָטַל *to kill*, Arab. قَتَلَ; Heb. יָקַל, Syr. ܩܠ; Heb. כִּסֵּא *a throne*, Aram. כּוּרְסְיָא, Syr. ܟܘܪܣܝܐ, Arab. كُرْسِيٌّ; Heb. חֶלְקָה *a field*, Aram. חַקְלָא, Syr. ܚܩܠܐ, Eth. ሐቅል፡.

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

אַרְגָּוָן, אַרְגְּוָן *purple;* שָׂטַם, שָׂנֵא *to hate;* לִשְׁכָּה, נְשְׁכָּה *chamber;* עָכָר, עָכָן *Achan;* נְבוּכַדְרֶאצַּר, נְבוּכַדְנֶאצַּר *Nebuchadnezzar;* דּוֹאֵג, דּוֹעֵג *Doeg;* אַלְגֻּמִּים, אַלְמֻגִּים *almug* or *algum trees;* מַלְתָּעוֹת, מַרְתָּעוֹת *teeth.*

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. לֹא occasionally for לוֹ and *vice versâ*, probably שִׁבְלוֹת for סִבְלוֹת, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26: 73. Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in

their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

Consonant Changes.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִקָּטֵל=הִנָּקְטֵל for נִקְטַל; הִתְקַטֵּל probably for תִּתְקַטֵּל comp. Arab. *takattala*. In אֶהָדֵשׁ Ezek. 14:3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. אֶזְרוֹעַ, זְרוֹעַ *arm;* אֶתְמוֹל, הֶמּוֹל *yesterday*. A prefixed אָ is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֲבַטִּחִים, אֲגַמִּים, אֲרַכְבִּים, אֲזַקִּים. So in Chaldee אָדָם *blood*, Heb. דָּם; אָגַן *garden*, Heb. גַּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χθές, ἐχθές.

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.

a. This occurs regularly in verbs whose first radical is נ or י, and in nouns derived from such verbs, e. g. שֵׁב for יָשַׁב, הֶלֶךְ for הָלַךְ, בּוֹל for יָבוּל, תֵּן for נָתַן, הַ֫ Ezek. 2: 10 for הָנָה, חַשְׁמַל Ezek. 1: 4 for חַשְׁמַל, and perhaps בָּאֹר Am. 8: 8 for כְּיִאֹר.

א is thus dropped in נְחְנוּ for אֲנַחְנוּ, שֶׁ for אֲשֶׁר; also in a few instances from the beginning of the second syllable of words, e. g. יָאבְדָךְ Ezek. 28: 16 for יָאַבְדָךְ; אָזֹן Job 32: 11 for אַאֲזִין; הֶסוֹלִים Eccl. 4: 14 for הָאֶסוֹלִים; הָרְמֹלִים 2 Chron. 22: 5 for הָאֲרַמִּים; בָּסֹרֶת Ezek. 20: 37 for בַּאֲסוֹרֶת; אֶהֱב Prov. 8: 17 for אֹאֱהָב; בִּזֹּן Prov. 17: 4 for בְּאָזְן; שֶׁלָּהּ 1 Sam. 1: 17 for שְׁאֵלָתְךָ. These examples likewise admit of a different explanation; א may give up its consonantal power, losing its sound in that of the preceding vowel, agreeably to § 57. 2 (2), after which it may readily be dropped altogether.

מ is occasionally dropped from the participles of the Pual or fourth conjugation, as לֻקָּח for מְלֻקָּח; ל in קַח for לָקַח; ה in כַּבֹּת Ex. 3: 2 for הַלְהַבֹת; לֻבֵּשׁ Ex. 7: 22 for הַלְהַטֵּיהֶם Ex. 7: 11; and perhaps כ in סוּתָה Gen. 49: 11, which appears to be for כְּסוּתָה.

b. The rejection of a consonant from the beginning of a syllable, when not immediately followed by another consonant, is exceptional; as לַד Judg. 9: 11 for יָלַד; הֹתָה 2 Sam. 22: 41 for נָתַהּ; חַד Ezek. 33: 30 for צַחַד; חֻשְׁפוֹת Neh. 3: 13 for הַחֲשַׁפּוֹת; הֶחֱלַלְתִּי Judg. 9: 9 for הֶהֱחַלַלְתִּי, and perhaps שׁוֹב Jer. 42: 10, which seems to be for יָשׁוֹב.

3. The second consonant is sometimes dropped, if it is a letter of feeble sound.

a. This is regularly the case with ה of the article and of verbal prefixes, and י as the final radical of verbs, e. g. לַבַּיִת for לְהַבַּיִת; יִקְטֹל for יְהַקְטֵל; גָּלוֹ for גָּלְיוֹ.

It occurs besides in a few sporadic examples with these same letters, and more rarely still with א, ו, and נ, e. g. זִ for זֶהוּ; נִ Ezek. 2: 10 for נְהִי; יִשְׁבָּם for יַהְשְׁכֵּם, and יַקְבֵּלוּ for יַהְקְבֵּלוּ with Daghesh-forte conservative for יַהְקַבֵּלוּ and קַבַּלְתּוּ; נַהּ Lam. 3: 53 for נַיַּדּוּ, חֵיוֹלֶךָ Gen. 3: 16 for חֵילֶךָ; מַבַּפּוּ Job 35: 11 for מַאַבְּפֵנוּ; תִּמִּים Ex. 26: 24 for תְּאֹמִים; תַּחֹל Isa. 13: 20 for יַאֲהֹל, וַתַּזֹּלֵנִי 2 Sam 22: 40 for וַתְּאַזְּרֵנִי; פִּי Isa. 3: 24 for עֲיִי, בְּוֹר for עֲיִים, וַיָּמִים for וַיְעִים; בִּ as a particle of entreaty, probably for נִשְׁקָה, בְּעִי Am. 8: 8 (K'thibh) for נְשִׁקָּה; בֵּל the name of a Babylonish deity for בָּעַל is a foreign contraction. The conjecture that בְּנִי Mic. 1: 10 is for בְּעַכּוֹ *in Accho* is ingenious and favoured by the occurrence of בְּגַת *in Gath* in the parallel clause; but it is at variance with the points, which, upon this hypothesis, should be בְּעִי.

b. In rare cases this rejection occurs even after a mixed syllable, whose final consonant is thus drawn forward, e. g. אָנָּה for אָנַהּ, חֲנָה Job 29: 6

for חֲכְאָח, הֲכַבֵּב Ex. 2: 4 for תִּתְכַּבֵּב and probably אֶפֵּק Ps. 139: 8 with Dagheshforte conservative for אֶכֵּלֵּק.

§ 54. When the concurrence takes place at the close of a syllable, whether the second consonant belongs to the same syllable with the first as at the end of words, or to a different syllable as in the middle of words, the following changes may be produced.

1. An aspirate following another consonant loses its aspiration, § 21; or if it be brought into juxtaposition with its like so as to form a doubled letter, the aspiration of both will be removed, § 23. 2, unless the combination occurs at the end of a word, where the reduplication is not expressed, § 25. Thus, בַּתְּ for בַּתְּתָּ, הִתְמַמְּם for הִתְתַּמֵּם, לְבֶבֶּךָ for לְבָבְךָ, but רַב from רָבַב, מְשֻׁלַּחַת 1 Kin. 1: 15 for מְשֻׁלַּחַתְּ, בְּיָחֲבַת Ezek. 4: 3 for בְּיָחֲבָתָּת, בְּיָשֻׁחַת Mal. 1: 14 for בְּיָשְׁחַתְתָּ.

2. The first of two concurring consonants is in certain cases assimilated to the second, the doubling thus occasioned being expressed as in the case of letters originally alike by Dagheshforte, except at the end of words, § 25, where Dagheshforte disappears or is only virtually present, being resumed upon the addition of a fresh vowel or syllable. This is most frequently the case with the liquid נ, rarely with ל and ר and only in particular words; so ת of the Hithpael of verbs before ד and ט, and in a few instances before sibilant and other letters, and ד at the end of a few words before ת. Thus, יִתֵּן for יִנְתֵּן, בַּתָּת for בַּנְתָּת; יַקַּח for יִלְקַח, כַּפָּה Ezek. 27: 23 for כַּלָּה Am. 6: 2; שֶׁלִּי for לִי אֲשֶׁר; יִתַּכְּאוּ for יִתְדַּכְּאוּ, יִתַּמְּאוּ for יִתְטַמְּאוּ, הִתְזַפּוּ for הִתְזַפְּפוּ, תִּשֻּׁרֵם for תִּתְשֹׁרֵם, תִּתְחַשְּׁרֵם, הִתְנַבְּאוּ for הִתְתַּנְּבְאוּ, תִּתַּנָּה for תִּתְנַבָּה; לַת for לַדְתָּ, אַחַת for אַחַדְתָּ.

a. So perhaps ב in בָּמָּה according to Gesenius for מִבְמָה and בַּס for בַּכְּסֵא. Compare Greek *συγγενής* for *συνγενής*, *τέτυμμαι* for *τέτυπμαι*, and Eng. *il-logical*, *ir-religion*, *im-mature* formed by the negative prefix *in*.

3. A few isolated cases occur of the reverse process more common in Biblical Aramæic and Syriac, by which a doubled letter is resolved into two different consonants by the change of the first or the second member of the reduplication to a liquid ר or נ, e. g. מְכַרְבֵּל for מְכַבֵּל, דַּרְמֶשֶׂק for דַּמֶּשֶׂק, מָעֻזְנֶיהָ Isa. 23: 11 for מָעֻזֶּיהָ, קִנְצֵי Job 18: 2 in the judgment of some for קִצֵּי *ends*, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that תַּמְנוּ Ps. 64: 7, Lam. 3: 22 is for תַּמּוּ is unnecessary and unwarranted.

4. When ת of the Hithpael of verbs would stand before a sibilant, it is transposed with ס and ש, and with צ it is in addition changed to ט. Thus, מִסְתַּתֵּר for מִתְסַתֵּר, יִשְׁתַּמֵּר for יִתְשַׁמֵּר, יִשְׂתָּעֵר for יִתְשָׂעֵר, נִצְטַדָּק for נִתְצַדָּק.

a. In הִתְשׁוֹטַטְנָה Jer. 49: 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages ת is likewise transposed with ז and changed to ד: thus, Aram. הִזְדַּמֵּן for הִתְזַמֵּן; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is ז appearing in this conjugation is הִזַּכּוּ Isa. 1: 16, where ת is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ (= δσ) into σδ, as συρίσδω for συρίζω.

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final ן has been assimilated to a following initial ט; viz. יְשֻׁשׁוּם Isa. 35: 1 presumed to be for יְשֻׁשׁוּן: פִּדְיוֹם Num. 3: 49 for פִּדְיוֹן Ex. 21: 30, Ps. 49: 9; סֻלָּם Gen. 28: 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in

Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ן and ם, from the end of a word.

a. ן of the verbal endings וּן and ִין is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. יָדְעוּן Deut. 8: 16, but mostly יָדְעוּ; תְּדַבְּרוּן Gen. 32: 20, commonly תְּדַבְּרוּ; תַּעֲשִׂין Ruth 3: 4, commonly תַּעֲשִׂי. So, too, in some proper nouns, מְגִדּוֹן Zech. 12: 11, מְגִדּוֹ Josh. 12: 21; שִׁילוֹ, whose original ן is shown in the derivative שִׁילֹנִי and is perpetuated in the modern name *Seilûn*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, אָזְנֵי from אָזְנַיִם, בָּתֵּי from בָּתִּים.

c. If the feminine endings ַת and ָה have, as is probable, a common origin, this may be best explained by the assumption that ת is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state חָכְמַת, absolute חָכְמָה, but with a suffix חָכְמָתִי; קָטְלָה (comp. אָזְלַת Deut. 32: 36), קְטָלַתְנִי. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ה and ת, because ה in this case represents not *h* but the vowel *ā*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, יַעַבְרֶנְהוּ Jer. 5: 22, or § 53. 3. *a* יַעַבְרֶנּוּ Isa. 33: 21 for יַעַבְרֵהוּ, אֲרֹמְמֶנְהוּ Ex. 15: 2 for אֲרֹמְמֵהוּ. Comp. Gr. ἀνόσιος and the English indefinite article *an*.

2. Vav at the beginning of words is changed to י, e. g. יָעַד for וָעַד, יָלַד for וָלַד, יִקְטֹל for וִקְטֹל. The only exceptions are the four words וָו, וָזָר Prov. 21: 8, וָלָד Gen. 11: 30, וָלֶד 2 Sam. 6: 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. אִוָּעֵד is in most instances relieved from this necessity by the substitution of י, or by doubling the following letter in its stead, e. g. אֲקַוֵּם or אֲקוֹמֵם for אֲקַוֵּם.

a. In one instance after such a change of ו to י, a following י suffers the contrary change to ו to prevent the triple recurrence of the same letter, אֲרַוֶּיךָ Isa. 16: 9 for אֲרַוֶּיךָ.

4. Yodh before the plural termination ִים is in a few cases changed to א to prevent the conjunction of like sounds, תְּלוּאִים Hos. 11: 7 for תְּלוּיִם Josh. 10: 26; צְבוֹאִים Hos. 11: 8 for צְבֹיִם Gen. 10: 19; דּוּרָאִים from דּוּדַי; צְבָאִים (also צְבָאוֹת) for צְבָיִים; בְּלוֹאֵי Jer. 38: 12 for בְּלוֹיֵי (or as some read, בְּלוֹיֵי) ver. 11.

a. In like manner ו is changed to א before וֹת in the word נְאוֹת for נְוֹת from נָוֶה; it is consequently unnecessary to assume, as Gesenius does, a singular נָאָה which never occurs.

Change of Consonants to Vowels.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, כּוֹכָב for כַּכְכָּב; טוֹטָפוֹת for טַפְטָפוֹת; בָּבֶל for בִּלְבֶּל Gen. 11: 9; צֵלָחוֹת 2 Chron. 35: 13 from צַלַּחַת Prov. 19: 24.

2. Much more frequently with the quiescents.

(1) A prefixed וְ is softened to its homogeneous vowel *ū* before other labials or vowelless letters, e. g. וּבֵית, וּדְבַר; the softening of an initial י to *ī* only occurs in אִישַׁי 1 Chron. 2: 13 for יִשַׁי ver. 12, אִשׁ 2 Sam. 14: 19, Mic. 6: 10 for יֵשׁ.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ו and י following their homogeneous vowels, e. g. הוּלַד for הָוְלַד § 59, בִּיהוּדָה for בִּיְהוּדָה, unless they are doubled, as מִיִּשְׁלִי, צֻוָּה, and occasionally even then, e. g. מִיֵּמִי for מִיְּמִי. Final א always, and medial א frequently, gives up its consonant sound after any vowel whatever, e. g. מָצָא, מְצֹא, מֹצֵאת for מֹצֵאת.

a. Medial א regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יֹאכַל; in אֱמֹר preceded by ל, thus לֵאמֹר; in אֱלֹהִים and certain forms of אָדוֹן preceded by the prefixes ו, כ, ל, ב thus, לֵאלֹהִים, כֵּאלֹהִים but בֵּאלֹהֵי; לֵאדֹנָי, כַּאדֹנָי but בַּאדֹנֵי, לַאדֹנֵי. The following examples are of a more individual character, e. g. נָאֹה for נַאֲוָה, וַאֲצַוֶּה 1 Kin. 11: 39 for וָאֶעֱנֶה, וָאֲעַנֶּה Num. 11: 4, בָּאוּקִים Jer. 40: 1, בָּאסִּיתָ Isa. 14: 23. In a few cases this has led to a change of orthography, the א which is no longer heard being dropped, or another vowel letter substituted for it, e. g. יוֹבֵּל Ezek. 42: 5, and אוֹלִיל Hos. 11: 4 from אֱבַל, רְשִׁין Job 8: 8 for רְאשִׁין, רוֹשׁ Deut. 32: 32 for רֹאשׁ, and the examples cited § 53. 2, *a*.

b. The consonant ה never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter ה is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versâ*. The exceptions are apparent not real, as in the frequent abbreviation of the ending הָהּ in proper names to הָ, thus חִזְקָהוּ, חִזְקָה. The change here does not consist in the rejection of the vowel ו and the softening of the consonant ה, but the syllable הוּ is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, *a*, just as מִידָהוּ after the rejection of הוּ becomes מִידָה. So in those rare cases in which ה is substituted for the suffix ה, e. g. שִׁעָלָה Lev. 13: 4 for שְׁעָלָהּ. The proper name פְּדַהְאֵל Num. 34: 28 is derived not from פָּדָה but פָּדַה, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial א often gives its vowel to a preceding vowelless letter and rests in its sound; י occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

a. **Thus,** א: רָאשִׁים for רָאשִׁים, חַשָּׁאת for חַטָּאת; עֶאטְךָ Ezek. 25: 6 from שָׁאט ver. 1.; שָׁוּא 1's. 139: 20 for נָשְׂאוּ, so נָשׂוּא Jer. 10: 5; רֵאוּבֵן from רְאוּבֵן; בּוֹאֵם Neh. 6: 8 for בּוֹדְאָם; תּוֹא Isa. 51: 20, תְּאוֹ Deut. 14: 5; הִשְׁאִים 1 Sam. 14: 33 for חָטְאִים; כַּאבִּיר Isa. 10: 13 for כַּאֲבִיר; וַאֲשָׁר Zech. 11: 5 for וַאֲשָׁמְנוּ; this even occurs after mixed syllables, e. g. בְּלָאבָה for בְּלַאֲבָה; כַּלָּאבָה for לְקֹרַאת, particularly in proper nouns יְשָׁטָּאל for לְקָרַאת; נַזְאִרִין for נָזִיר, יְזַרְעֵאל, יְזַרְעֶאל for יִזְרְעֶאל, יְשַׁמְעֵאל for יִשְׁמָעֵאל. So, י: כְּיִתְלוֹן Eccles. 2: 13 for כִּיתְרוֹן; וְיִבְלַת Jer. 25: 36 for וְיִלְלַת; לְיִקְחַת Prov. 30: 17 for לְקִחַת. There is no instance of this with ו, on the contrary, קְיָצוֹת Cant. 5: 2, 12.

(4) At the end of words ו and י, when without a vowel of their own and preceded by a vowelless letter, invariably quiesce in their homogeneous vowels, ו in an unaccented *ū*, י in *ī*, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, בֹּהוּ for בֹּהֶן, יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶי; יְלוּ for יְלֶךְ, פְּרִי for פֶּרִי, דָּמִי for דָּמְיָ.

(5) When preceded or accompanied by heterogeneous vowels, ו and י are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הוּצַק for הֻיְצַק, גָּלֹה for גָּלֹי, גָּלָה for גָּלַי, קָם for קָוַם, הֵקִים for הֵקְוִים, מֵת for מָוֶת; הוֹשִׁיב for הַוְשִׁיב, נָדוֹשׁ for נִדְוַשׁ, מוֹת construct state of מָוֶת, בֵּית const. of בַּיִת, הֵילִיל for הַיְלִיל, יִגְלֶה for יִגְלַי.

a. Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. הֱוֵה, עִוֵּר, רָוֹחַ.

Vowel Changes.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדֵל *to be great*, גֹּדֶל *greatness*, גָּדוֹל *great;* קָטַל *he killed*, קָטוֹל *to kill*, קְטֹל *kill thou*, קֹטֵל *killing*, קָטוּל *killed;* סוּס *a horse*, סוּסָה *a mare*. (2) They may indicate differences in the forms of words which have arisen in the lapse of time; נַעַר in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is נַעֲרָה; הוּא in the Pentateuch *he* or *she*, in other books *she* is always הִיא; the form of the demonstrative הַלָּזֶה is found only in Genesis, הַלָּז in writers after the time of Moses, הַלֵּזוּ in Ezekiel;

the plural of the demonstrative in the Pentateuch אֵל or אֵלֶּה, elsewhere, with a single exception, אֵלֶּה. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. קָטַל *to kill,* Aram. קְטַל, Syr. ܩܛܰܠ, Arab. قَتَلَ, Ethiop. ቀተለ:.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. בִּדְבָר, בִּשְׂפָתַיִם. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ĕ*) and the reverse, these changes being confined, except in rare instances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ĕ* stands in relation to both *i* and *a*, it serves to mediate

the interval between them, and thus accounts for the occasional changes of *i* to *a* or the reverse, e. g. הַקְטִיל, הִקְטַלְתָּ; בַּת for בִּנְתִּ, בִּתִּי; דִּבְּכֶם, דָּם comp. דָּבְכֶם, דָּד.

a. The exceptional change from *u* or *o* to *e* occurs only in the pronouns, e. g. קַטַלְתֶּם, before suffixes קַטַלְתֶּ; and in the particle אֵת, before suffixes אֵת. There are also a few examples of the change of short vowels in mixed syllables before the accent, e. g. גֶּרְבָּה, construct גֶּרֶבֶת, plural גְּרָבַיִם.

§ 59. The mutations of vowels are due to one or other of the following causes, viz.: 1. Syllabic changes. 2. The influence of consonants. 3. The influence of vowels. 4. The accent. 5. The shortening or lengthening of words. As the vowel of unaccented mixed syllables is always short, and that of simple syllables long, § 18. 2, it is evident that a change in the character of a syllable will involve a corresponding change in its vowel, unless the accent interfere to prevent. Accordingly, when for any cause a mixed syllable becomes simple, its short vowel will be converted into a long one; and when a simple syllable becomes mixed, the reverse change will take place, e. g. חֲדָרִים, חָדָר; לָמָּה, לַמָּתָּ. In the case of the vowels *i* and *u* there is frequently an additional change of quality, viz., of *ĭ* to *ē* and *ŭ* to *ō*, e. g. הֵקִים for הֲקִימִים; פּוֹנַי for פִּנַּי in place of פָּנַי § 56. 3.

a. Daghesh-forte is thus resolved by the prolongation of the previous vowel in קָמוּשׁ, קְמוּשׁ; בִּילּוּשׁ, בְּלּוּשׁ; חֲמִישִׁי, חֲמֵשִׁי; בִּירִים, בֵּרוֹת; חֵקֶל, חֵיקוֹ; יוּכָלִים Eccles. 9: 12 for יָכָלִים § 53. 2. *a*; הֵהְפְּקוּ for נִהְפְּכָה; נִדָּה Lam. 1: 8, if this is for נְדָה see ver. 17; and if the conjecture of Gesenius (Thesaurus, p. 483) be correct as to the true reading in 1 Chron. 23: 6, 24: 3 וַחְלְקֵם for וַחְלְקֵם.

§ 60. Contiguous consonants may give rise to vowel changes by their individual peculiarities, as is the case with the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz.:

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accom-

panying vowel is frequently converted, e. g. שֶׁלַּח for שְׁלָחָה; פַּעַם for פְּעָמָם; יִגְבַּהּ for יִגְבָּהּ; שִׁמַּע for שְׁמֹעַ; שִׁנַּאֲךָ for שִׁנְאָתְךָ from שִׂנְאָה.

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שִׁבַּע in the imperative but not in the infinitive for שָׂבְעָה; רָצַּע for רָצְעָה, but שִׁבַּע not שָׂבַע for שָׂבְעָה. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. יִשְׁלַּח always, but וְנִמְעַל and וְנִתַּן but וְנָתְנָה; וְנִבְרוּ but וְנִבְרְאוּ. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. רַחֲנוּ but נִרְחַם; נִרְחֵר. לָהֶם. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. שָׂגַב for שָׂגֵב; *ā* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ă* before ר, e. g. אֲדֹם from אָדָם, מִבְטַח Job 31: 24 (in most copies) from מִבְטָח, רַמַּח from רָמְחָה. (5) א in many cases prefers the diphthongal vowels *e* and *o*, thus אֶקְטֹל, וְהִצְּאתִי, תֹּאסֵר but וַאֲסֹרִים; רֹאבֵל, נָבֵא. (6) ר partakes of this preference for *ă* to a limited extent, e. g. נָעַר for נָעָר or נַעַר; נִרְאָה from רָאָה.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *ā*), or before a vowelless final consonant, e. g. רֵעַ, נִגְבַּהּ, נִהַּ, נִהַּת, נָגַעְתָּ.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. לְשַׁבַּח and לְשַׁבֵּחַ, or with a slight distinction, as אֲשַׁבַּח, in pause :אֲשַׁבֵּחַ; בְּזַבַּח, construct בִּזְבֵּחַ. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. לָבַחְתְּ 1 Kin. 14: 3, and in most editions שָׁכַחְתְּ Jer. 13: 25. As final א is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable יִרְדֹּף Ps. 7: 6, which is probably to be read *yi^{a}rdōph;* though it might be pronounced *yirad'dōph,* which some conceive to be an anomalous form for יְרַדֵּף, after the analogy of יִצְחָק Gen. 21: 6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghesh, as in the related words חַבּוּרָה Isa. 1: 6, and חֲבַלָּה Isa. 53: 5, while others adopt the explanation of the old Jewish Grammarians, that it is a peculiar combination of the Kal יִרְדֹּף and the Piel יְרַדֵּף.

3. A preference for compound rather than simple Sh'va, § 16. 3, whether silent or vocal, inasmuch as the

gutturals are more readily made audible at the beginning than at the close of a syllable, and the hiatus accompanying them assumes more of the complexion of a vowel than is usual with stronger consonants.

a. The gutturals occasionally retain simple Sh'va when silent. This is regularly done by a final radical ה, ח or ע, followed by a servile letter, e. g. וַתִּבְחָהּ, וַתִּלְעָנוּ, וַתִּשְׁמָהֶם, וַתִּשְׁמָהוּ, with few exceptions as וַתִּבְעָקֵהוּ Hos. 8: 2, וַתִּבְעָקֵהוּ Gen. 26: 29, הוֹקְעָנוּם 2 Sam. 21: 6. Other cases have more of a casual or sporadic character, and occur chiefly with the stronger gutturals ה and ח, וַתִּבְחָן, וַתִּחְמָה, וַתִּחְלָה, וַתִּחְבָּל, וַתִּהְחַשׁ, וַתִּחְבָּלִי but וַתִּשְׁבְּלִי, וַתִּחְבָּשׁ but וַתִּחְבְּשׁוּ, וַחֲלָה *a possession*, but וְחָלָה from נַחַל *a brook;* more rarely with א and ע, בְּעָלָם Lev. 4: 13, בְּעָשְׂא 1 Kin. 15: 16, בְּעָלָם Isa. 11: 15, שְׁעָרָה Deut. 25: 7 but in pause שְׂעֹרָה Isa. 28: 6, בְּאָהֳלֵי Ex. 15: 6; ר has for the most part simple Sh'va רִבִּית, יִגְרְשֵׁם, though in a few instances it has compound יִרְבַּדְתִּי, יִרְבַּדְתִּי.

b. (1) Among the compound Sh'vas the preference, unless there is some reason for choosing another, is ordinarily given to Hhateph Pattahh, as the simplest and most in accordance with the nature of the gutturals, and to this an antecedent Hhirik, when unessential to the form, is commonly made to correspond, e. g. יַעֲבֹד, יֶעֱבֹד for יִעְבֹּד. Sometimes, particularly with א (see 1. *a*. 5.) Hhateph Seghol is taken אֲכִלֵּת, אֲכִלָה, אֲבִדָה, אֲבִדַת, אֲבִדַּי, אֲבִדִּים, אֲלוּמִים, חֲרִיבֵם, עֲוִיתִּי, עֲוִיתֶם, עֲוִיתֶךָ Joel 2: 5, וְאֶחֱזֵךְ Jer. 13: 21, which not infrequently becomes Hhateph Pattahh upon the prolongation of the word אֲבִדֵי, אֲבָדֵךְ Prov. 25: 7, וְאַחֲזוּהוּ, אֲבִמֹּתִי Judg. 10: 2, or the carrying forward of its accent יִתְבַּרְכוּ, תִּתְבַּרְכִי, יִתְאַבְּדוּ, תִּאָבְדוּ, יִתְאַבְּדוּ.

(2) If, however, *ĭ* or *ŏ*, characteristic of the form, precede, this commonly determines the Sh'va to be selected, e. g. יֶחֱלַד for יֶחְלַד, יֶעֱבַד for יֶעְבַד, פֶּעֱלִי for פֶּעְלִי; though sometimes Hhateph Pattahh is retained and the intermediate syllable, § 18. 3, resolved into a simple one by prolonging the vowels, e. g. חֲבַלְתָּ Josh. 7: 7, הֲעָלָה פְּעָלִי Isa. 1: 31. Hhirik may, however, remain short, e. g. תְּחַלֵּךְ, יְשַׁחֵת Job 6: 22, particularly if a Daghesh-forte has been omitted from the guttural, e. g. נְאָצָה Jer. 3: 8, though even in this case the assimilation sometimes takes place, e. g. יֶחֱמֵּנִי Gen. 30: 39 for יֶחְמֵּנִי, אֶחֱרֵי Judg. 5: 28 for אֶחְרֵי. If a vowel has been rejected from the form, the corresponding Hhateph is generally preferred, e. g. עֲפָרִים from עֹפֶר, תְּשַׁחֲרִי, חֲדָשִׁים Ezek. 16: 33, רֵאִי Gen. 16: 13; חֲשַׁבְנִי 1 Kin. 13: 20 from חֲשִׁיבוֹ; חֲשַׁרְבוֹ Gen. 37: 22 from חֲשִׁירוֹ. There are occasional instances of the same word being variously written in this respect, e. g. אֲחֻזּוֹ Ruth 3: 15, אֶחֱזוֹ Cant. 2: 15; וַתַּאֲלֵהוּ and וַתַּאֲלֵהוּ Isa. 44: 13; הֲבִרְבָּרִי Job 16: 16 (K'ri in some copies), הֲבַרְבָּרִי Lam. 1: 20, הָאֲרִי Isa. 52: 14, הָאֲרִי 1 Sam. 28: 14.

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. הָאֲלָה for הֲאָלָה, הֶעֱדֹתִי for הֲעִידֹתִי, הָאֲחִיזָם for הַאֲחִיזֵם; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Daghesh, e. g.

אֶסֶר for אָסַר, עֶזוֹר for עָזַר, אֶבוּס for אָבַס, אֶרְחָתִי, אֶחָלִים for אֹחַלַּי. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in triliteral monosyllables, e. g. זֶרֶד for זָרַד (זָרֵד), הֶשֶׁב, נֶעֱם, בֶּעֱט 2 Kin. 12: 9, בְּאֹשׁ for בָּאַשׁ, בֶּאֱר, also קָרְאוֹ Ex. 2: 20 for קָרָאן Ruth 1: 20, תְּאַהֲבוּ Prov. 1: 22 for תֶּאֱהַבוּ, תֶּאֱהַבְתִּי Job 20: 26 see § 111. 2. *e*, וְאֶסְעֲדֵם Zech. 7: 14 for וַיֶּאֱסְעֲדֵם, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מְוֻצָּאֵי for מְוֹצְאֵי from מוֹצָא, תֶּעֱבֹר, בַּעֲבֹר, וְנִעֲבְרָה Deut. 32: 10; תֶּעֱבַר, בֶּעֱבַר.

4. An incapacy for being doubled, whence they never receive Daghesh-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ă* to *ā*, *ĭ* to *ē*, *ŭ* to *ō*, e. g. בָּיְאָן for בִּיְאָן, בֵּיְאָן for בִּיְאָן, יְבָרֵךְ for יְבָרֵךְ, אֲדֹנִי, תְּעָזֵב.

a. Sometimes an intermediate syllable, § 18. 3, is formed, and the vowel remains short. (1) This is commonly the case before ח, frequently before ה, less often before ע, rarely before א, never before ר, e. g. נִחַם, נִאָץ, חֵלֵב, מַחַר, שֶׁחַת. (2) It is more likely to occur in the body of a word than after a prefix, e. g. יַחְלִיפוּ Ps. 119: 43 from חָלַף, but חֶלְפֵּק Job 38: 24 from חָלַק. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. תִּתְרַעַשׁ Prov. 22: 24 from תִּרְעַשׁ, תִּעְלַר Ps. 141: 8 from תֶּעֱרֶה but תִּתְעַבְּרוּ Deut. 2: 9. There are a very few instances in which Daghesh-forte is found in ר, e. g. בָּלַּת עָשְׂתֵךְ Ezek. 16: 4, בָּלַּת מַעֲנֶה־לַךְ Prov. 15: 1 (in some editions), שֶׁרְאַשֵּׁי Cant. 5: 2, see also § 24. *b*.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz.:

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g. דִּבְרֵי for דְּבְרֵי, בִּרְכַת for בְּרְכַת, חִזְקוּ for חְזְקוּ. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. בִּלְבַד for בְּלְבַד from מִלְּךָ (מֶלֶךְ); מָלְכִי from מְלְכִי; חֶבֶל from חֶבְלְ; יְחִזְקֵךְ for יְחְזְקֵךְ from חָזַק. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va,

which it has or might have, e. g. עִבְרִי for עִבְרִי, וָחֹוקִי for וְחֹוקִי, וְחֹזְקִי for וְחֹזְקִי, לַחֲבֹר for לַחֲבֹר, בַּיְנֵלָה for בַּיְנֵלָה.

a. Vav before a guttural follows the rule just given; before י, and sometimes before ה or ח followed by י, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus וַיַּעַבְדוּ, וַיִּתֵּן, וְהִיא and וְחַיָּה, וּלְבַב, וְזַהַב.

b. In triliteral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. בֶּטֶן for בֶּטֶן construct of בֶּטֶן, נַעֲלֶת for נַעֲלַת, the Seghols being liable to be changed to Pattahhs by the presence of a guttural מִשְׁפַּחַת for מִשְׁפַּחַת.

c. In וַיִּשְׁאַבֵּם Gen. 32: 20 for וַיִּשְׁאַבֵּם the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. לֵךְ for לֵךְ, יֶרֶךְ for יֶרֶךְ, לֶכְתְּ for לֶכְתְּ. If either letter is a guttural, Pattahh is mostly used instead, e. g. גֹּבַהּ, בֹּעַל, יָדַעַן. If either letter is י, its homogeneous vowel Hhirik is used; if the second letter is ו, it will rest in Shurek, § 57. 2. (4.), e. g. בַּיִת, פָּלִי, תֹּהוּ, but בָּיִת.

a. The only instances in which two vowelless consonants concur at the end of a word are the pron. אַתְּ, the 2 fem. sing. pret. of verbs קָטַלְתְּ, certain jussive and Vav Conversive forms of ל״ה verbs §§ 174. 4, 177. 3, תֹּוסֶף § 153. 2, the nouns נֵרְדְּ, קִשְׁטְּ and forms with otiant Aleph.

b. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אֶהֱל, בֶּהֱן, לֶהֱם, רֶחֱם. When the final letter is א, it either remains otiant, § 16. 1, or requires Seghol, שֶׂרֶא, נִרְאֶא, לִבְרֶא, בָּרֶא; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. *c*, נִרְאֵת, שָׂאֵת or רֹאשׁ, שֵׂאֵת. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. יְסַבֵּב for יְסַבֵּב, יָסֹב for יָסֹב (Daghesh-forte disappearing at the end of the word), לֵב for לֵבָב, יְכוֹנֲנֵהוּ Job 31: 15 for יְכוֹנְנֵהוּ

(see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel ֵי or וֹ may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, סַבּוֹתִי, תְּסֻבֵּינָה.

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *ī* and *ū*, e. g. תָּשִׁיב, תָּשֻׁבְנָה; קוּם, קָמְנָה; תַּקְטִיל, תַּקְטֵלְנָה, so הָסֵבִּי, קְשֹׁט, וּבְךְ. This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g. וַנֵּצֶן, סֹבֵּב, פֹּעַל. מֵינֶקֶת from מֵינִיק, or the reduplication of the doubled letter is no longer heard and the Daghesh-forte does not appear, § 25, e. g. הֻקְטַל comp. הָקְטַל.

a. The vowel *ē* is in like circumstances often reduced to one of its constituents *a*, e. g. תַּלְבֶּנָה from תֶּלְבֶּנָה, תַּנְבֵּרְנָה, תַּסְבִּי, and occasionally to its other constituent *i*, e. g. תִּתְקַדַּשְׁתֶּם from תְּתַקַּדְּשׁוּ, וְנִשְׁתֶּם from וְנֵשְׁתֶּם. In קִטַּלְתִּי from קָטַל and חִקְטַלְתִּי from חָקְטַל, *a* is the original vowel of the second syllable, of which *ē* and *ī* are modifications. The only example of Shurek in a Segholate form is תְּשׁוּבָה Lev. 5: 21.

5. In unaccented syllables *ĭ* and *ŭ* are preferred to *ĕ* and *ŏ* before doubled letters, אִתִּי, אִתִּי; תִּתִּי, תִּתִּי; חֻסְבָּה from חֹסֶב; וְנֻסְבִּי, וְסֻבִּי; בֻּקְטַל comp. בָּקְטַל, חֻקִּי, חָקִּי, though such forms as חֲגֵרִי, עֲזוּבָה, כַּלַּת, מָלְאָה likewise occur; so עֲזוּבַי but עֲזֻבֵי.

6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus, לַיְלָה, לַיִל; גַּבְלָתָה for גַּבַּת; חֲמָה, חֵם; אֵלָה, אֵל; אֲנָה, אַי; הֲבָלָה, הֶבֶל; מַגְבִּיהַּ, מַגְבִּיהַ; חַיַּת, חַיְתוֹ; כְּשָׁבוֹ Ex. 15: 10; כַּסְלֵמוֹ Ex. 15: 5.

a. These paragogic vowels have established themselves in the current forms of certain words, as לַיְלָה, חֲמָה, אֲנָה, אֵלִי, אֲבִי, אֲחִי, אֲבִי. But, with these exceptions, they are chiefly found in poetry. The vowels ֵי and וֹ are mostly attached to words in what is called the construct state, ה to words

in the absolute; and all of them to the feminine ending ת. Examples of בֹּגֵד Num. 23: 18, 24: 3, 15, חֹדֵשׁ several times, עֹשֵׂנִי Ps. 114: 8. Examples of י: אֹהֲבַתִּי Hos. 10: 11, אֹכְלִי Gen. 49: 11, בֹּגְדִי ibid., מְנַכְּלִי Gen. 31: 39, הַבָּתְחִי Ps. 110: 4, חֹפְפִי Ps. 114: 8, יֹשְׁבִי Ps. 123: 1, מַעֲבִירִי Ps. 113: 5, מַשְׁפִּילִי ver. 6, מְקִימִי ver. 7, הַמְשִׁיבִי ver. 8, מְיַשֵּׁבִי ver. 9, מְלַאֲתִי Isa. 1: 21, נֹאַלְתִּי Ex. 15: 6, עֹזְבִי Zech. 11: 17, רַפְּתִי Lam. 1: 1, שָׁלְחִי ibid., שָׁכְנִי Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. בִּלְדַּד, גַּבְרִיאֵל, to certain particles, as בִּלְתִּי, זִלְתִּי, כִּי, and perhaps to such participial forms as רַכְּבִי Jer. 22: 23. Of ה: אַרְבֶּה Ex. 15: 16, אַרְצָה Isa. 8: 23, Job 34: 13, 37: 12, חַדְשָׁה Judg. 14: 18, רַעֲלָה Ps. 3: 3, 80: 3, Jon. 2: 10, לַיְלָה almost constantly, לָוְתָה Ps. 116: 15, נַחְלָה Num. 34: 5, Ps. 124: 4, עֵילָה Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, עֲלָה Job 5: 16, עֻזָּה Ps. 44: 27, 63: 8, 94: 17, עֲבָטָה Job 10: 22, תַּגְלָה Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of ל״ה verbs. In modern Persian ī is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link. And in Hebrew they seem to be traces of forms once current but which became obsolete § 201. *e*.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e. g. הָאֲשְׁפוֹת Neh. 3: 13 from הָאֲשְׁפּוֹת after the rejection of א by § 53. 2. *b*; בַּיִת after the softening of ּ to *i* becomes בִּית; קְטָלָהוּ by the rejection of ה becomes קְטָלוֹ; יְהוֹ prefixed to proper names is from יְהוָ for יַהְוֶ, § 57. 2 (4), an abbreviation of יְהוָה, § 47.

2. One of them may be hardened into its corresponding semi-vowel: *ī* ִי with *ī* ִי may form *ī* ִי, or the first *ī* may be changed to *ǐy*, which, upon the reduplication of the י to preserve the brevity of the antecedent vowel, § 24. 3, becomes ִיי, e. g. עִבְרִי with ים becomes עִבְרִיִּים or עִבְרִיִּם. So, ִי before ה forms ֶה, and before ו forms וֹ, e. g. עִבְרָה, עִבְרוֹת; in like manner ּו is changed before ו into *ŭv*, forming וּ, which, by § 56. 3, becomes וֹ, e. g. בִּלְבֻּלוֹת, by the substitution of וֹת for ת, בִּלְבֻּלוֹת. *Ī* ִי followed by *ū* ּו forms *ūv*, קְטָלְתִּיו, קְטָלְתִּיהוּ; בֵּיתוֹ, בֵּיתוֹ: הֲבִיאֹתוֹ for הֲבִיאֹתִיהוּ Josh. 14: 8. *Ē* ֵי before *ī* ִי or *ū* ּו is resolved

into *ăy*, which, joined with the appropriate semi-vowels, becomes ◌ֵי and ◌ָיו, the virtual reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סוּסִי with ◌ָי becomes סוּסַי, and with דּוֹדִי, סוּסָיו. The same resolution of ◌ֵי occurs before final דְּ, forming ◌ַיִךְ, and by § 61. 2 ◌ַיִךְ, thus נְעוּרַיִךְ with דְּ becomes נְעוּרָיִךְ.

a. Grammarians have disputed whether in such words as עִבְרִיִּים, מַלְכֻיּוֹת the point in י is Daghesh-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyīm, malkhuyyōth*, or *ibhrīyīm, malkhūyōth*. If the explanation given above be correct, it is Daghesh-forte Conservative. Comp. חַיִּים, קַיִּם.

b. Such forms as פְּרִי, פְּרֵיוֹ, פְּרָיִם from פְּרִי are only apparent exceptions to the above rules. The word is properly פִּרְיִ, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In עַרְבִיאִים 2 Chron. 17: 11 from עֲרָבִי and ◌ִים the vowels are kept separate by an interposed א.

c. In words of ל״ה formation, such as עֲשָׂה, עֲשֹׂה, עֲשִׂים from עֲשֵׂה and ◌ָה, ◌וֹ, ◌ִים, it might appear as though one vowel were rejected before another. But the correct explanation is that ה is the true final radical, and the forms above given are for עֲשָׂיָה, עֲשָׂיוֹ, עֲשִׂיִים (like כְּכָלִים) from which ה is rejected by § 53. 3. In the same way עֹשֶׂךָ, עֲשֶׂיךָ, etc., from עֲשֵׂה are for עֲשָׂיְךָ, עֲשָׂיִךְ. In such alternate forms as פְּרִיָּה from פֶּרֶה, the radical ה is retained by preserving the antecedent vowel, which, before Daghesh-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz.:

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following:

a. When (◌ַ) stands before a guttural with (◌ָ) always before ח, e. g. הֶחָגִ for הַחָגִ, מִבְטֶחָה Prov. 21: 22, הֶחָכָם, הֶחְגַּחְתִּי (also when ח has Hhateph Kamets, e. g. הֶחֳלַלְתִּי, הֶחֳדָשִׁים Judg. 9: 9), often before ה and ע, particularly if it receives the secondary accent, e. g. הֶהָרִים for הָהָרִים, לֶהָבָה but לְהָבֹת, הֶהֱרוּ; הֶחֱשָׁה, חֶטְעָה, רarely before א and ר, הֶרָה Gen. 14 10, נֶאֱצוֹת Neh. 9: 18, 26 but נְאָצוֹתֶיךָ Ezek. 35: 12.

b. When (◌ַ) before a guttural is followed by another consonant with (◌ַ) or (◌ָ) יֶחֱלַם, יֶחֱלוֹ but יֶחֱלָמוּ, נֶחְבָּא but נֶחְבֵּאתָ, נֶחֱשָׁא, once before the liquid ל, e. g. אֶבְלָךְ Ex. 33: 3 for אֶבְכָּה, and once before נ, e. g. לֶחֱנָנָה for לְחַנָּנָה.

c. In יָאֲחָזָאֵהוּ 1 Sam. 28: 15 and the combination עֵילָם וְעַד a similar change takes place after a guttural to prevent the repetition of the vowel *ā*; so in יְרַשְׁתָּה Ps. 20: 4, and אָנֹה אָנָּה after the liquid נ.

2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (ֶ) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מַלְכָּה for מַלְכָּה, לֶחֶם for לֶחֶם, אֶרֶץ for אֶרֶץ, but בֹּרֶת, פַּעַם; only before י, which can combine with *a* and not with *e*, *a* is retained and lengthened to (ָ) by § 59, אָיֵהּ, הָיָה. Rarely in other cases יַדֶּבֶם for יַדָּבֶם, where the change is facilitated by the preceding י.

b. The assimilation to (ָ) occurs in a few cases after a guttural with הַ prefixed, e. g. הָעֵב for הַעֵב, הָהָר for הַהָר; and in אָרֶץ (from אַרְעָא) uniformly after Kamets הָאָרֶץ, בָּאָרֶץ, לָאָרֶץ.

c. The assimilation to (ֻ) occurs in the Kal future of Pe Yodh verbs where the alternate forms are יֵשֵׁב and יֵרֵד.

§ 64. The following vowel changes are due to the accent, viz.:

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הַשָּׁמַיִם, הַשָּׁמָיִם; וַיָּסָב, וַיָּסָב; וַיָּשֶׂם, וַיָּשֶׂם; וַיַּעֲזֹב, וַיַּעֲזֹב.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pretonic vowel. This is commonly the simplest of the long vowels *ā*, e. g. כָּל, כָּל, לָלַכְתְּ, יַהֲלֹךְ, occasionally *ē*, e. g. כֵּל, שֵׁבוּת, יֵלְכוּן, תֵּאבְדוּן, rarely *ō*, e. g. יְקֹטְלוּן. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מַלְכִים from מֶלֶךְ, מַלְכוּת from מַלְכָּה.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. *a*.

These are (1) lengthening short vowels, viz., (ַ) and not infrequently (ָ) which has arisen from (ַ) to (ָ), e. g. אָבַד, עָבֶד, אָרֵץ; אֲרָצוֹת, כָּתַבְתָּ; כְּתָבְתָּ, אָמַר; אֲמָרִים, and bringing back Kamets Hhatuph shortened from Hholem to its original length וַיָּמָת, וָמֵת. (2) Restoring vowels which have been dropped in the course of inflection, e. g. עָבְדוֹ, עָבָדוּ; דִּבְּרוֹ, דִּבֶּרוּ; עִמְּדוֹ, עָמְדוּ. (3) Changing simple Sh'va in triliteral syllables and before the suffix ךָ to Seghol, e. g. בִּיתְךָ, בֵּיתֶךָ; יָחַד, יֶחֱדוּ; שָׂמֶם, שֶׂמֶם. (4) Changing compound Sh'va to the corresponding long vowel, e. g. אֲנִי, אָנִי; חֲלִי, חָלִי; חֲצִי (חָצְיוֹ), חֵצִי.

a. Pattahh sometimes remains without change, עַד Ps. 132: 12, הַגֶּרֶת 2 Sam. 2: 27, נְעָלְתִי Jer. 7, 10, נְגָבְתִי Prov. 30: 9, צָדָקְתִי Job 34: 5, אֲכָלְתִי Neh. 5: 14, and once restored in a simple syllable הִוָּשֵׁעַ 2 Sam. 3: 34. Seghol more frequently, בֶּגֶד, עֶגְלָה, קֶדֶם, צֶדֶק, הֶבֶל and הֶרֶב. Long vowels are mostly unaltered; only Tsere is in mixed syllables occasionally changed to Pattahh, תַּחְזִי Isa. 18: 5 for תֶּחֱזֶה, so הָשָׁב Isa. 42: 22, חֶבֶר Gen. 17: 14, וַיִּגְמַל Gen. 21: 8, וַיִּלֶּךָ Gen. 25: 34; in one word of Segholate formation it is converted to Seghol, נַעַשׂ, נֶעֱשׂ, and in another to Kamets, שֹׁכֶב, שָׁכֵב. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus וַיַּחְפֹּן, וַיֶּחְפֶּן; וַיֶּחְבַּשׁ, וַיַּחֲבשׁ; וַיִּרְדֹּם, וַיֵּרָדֶם; שָׁכַבְתִּי, שָׁכַלְתִּי Gen. 43: 14; דָּרְכָן Eccl. 12: 11, דַּרְכָּה 1 Sam. 13: 21; נוֹ, נָוֶה Gen. 49: 3, הִשְׁבַּת, הַשְׁבֶּת Lev. 26: 34, 35; יִפְעַשׂ, יִפְעֶשׂ. Sometimes, instead of changing the Sh'va before ךָ to Seghol, its vowel is shifted, thus בְּךָ, בָּךְ; לְךָ, לָךְ; בְּכָה, בָּכְה; אֹתָךְ, אֹתָכְה, and in Ex. 29: 35 אֹתָכָה. The position of the pause accent, so far as it differs from that of the ordinary accent, has been explained § 35. 2.

b. Of the pause accents, or those which mark the limits of clauses and sections, the first class, viz., Silluk, Athnahh and Olev'yoredh almost always give rise to the vowel changes which have been described; the second and third classes, S'gholta, Zakeph Katon, Zakeph Gadhol, R'bhīa and Shalsheleth, e. g. וְנִבְהָלוּ Isa. 13: 8, do so frequently; the fourth class, Pazer, e. g. 2 Kin. 3: 25, Prov. 30: 4, and T'lisha Gh'dhola, e. g. Ezek. 20: 21, but seldom. Pausal forms are occasionally found with other Disjunctives, thus, Tiphhha הֶלֶבְ Deut. 13: 5, Pashta תִּשְׁמֹרוּ ibid., Geresh שָׁמַע Ezek. 40: 4, and even with Conjunctives, e. g. אֲנִי Isa. 49: 18, תֵּצְאֶנָּה Ezek. 17: 15, עָשׂוּ 2 Chron. 24: 31.

§ 66. 1. The shortening and lengthening of words has an effect upon their vowels. The shortening may take place

(1) At the end of a word by the rejection of a vowel.

This occurs only with (ָ) or (ֶ) in certain forms of ל״ה verbs, e. g. תָּגֶל from תָּגְלֶה, נָצִי for נִצְיָה, נִיצְלִי 1 Sam. 21: 14 for נִצְיָלָה, נַיִּשְׁתִּי for נַיִּשְׁתֶּה. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. § 64. 1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described § 61. 2, e. g. חֹרֶם for חֲרֵמָה.

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), דְּבַר, דָּבָר; מַלְכִּי, מַלְכִּי; מִקְדָּשׁ, מִקְדָּשׁ.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation, though ă and ĕ are in a very few instances attenuated to ĭ, כִּרְבִּין const. כִּרְבִּין, מִרְבַּץ const. מִרְבַּץ, מִפְתַּח const. מִפְתַּח, יְחִזְקֵאל but יְחִזְקָאל; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (תּוֹכֶךָ Prov. 30: 6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. שָׁמַע, שָׁמַע, בָּלַע, בֹּלַע; יְדֵי, יָדַיִם.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of a quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. נַבְהֵל, נִבְהָל; הִשְׁלֵב, הִשְׁלָב; כֶּלֶת, כֶּלֶת; כֶּשֶׁב, כֶּשֶׁב; כִּסְלִים, כִּסְלִי.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation

follows if it is possible for one to be made, e. g. דָּבָר, דְּבָרִים, דִּבְרֵיכֶם for דְּבָרֵיכֶם by § 61. 1.

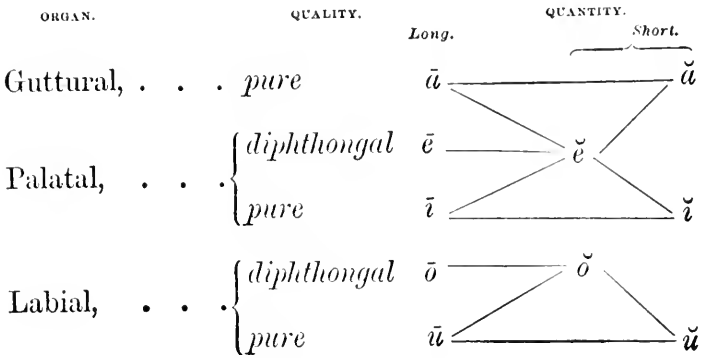
(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. תַּקְטְלָנָה from תִּקְטֹלְנָה; קְטָנָה from קָטֹן; הִקְטַלְתִּי from הִקְטַלְתִּי; קַטַּלְתִּי from קָטַל. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes:

(*a*) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מַלְכּוֹ from מֶלֶךְ, סְתֹרוֹ from סְתֹר.

(*b*) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטָלָה and קָטְלָה from קָטַל. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. יִרְדַּבְרָה 1 Kin. 19: 15 from יָרַד, חַשְׁמַלָּה Ezek. 8: 2 from חַשְׁמַל.

(*c*) If it be a long vowel, it may be rejected, as יִקְטְלוּ from יִקְטֹל, שְׁמִי from שֵׁם, or retained either unaltered, as הַקִּיבּוֹתָ from הַקִּים, בִּשְׁבָנִי from בִּשְׁכֵן, or with a change of quality from pure to diphthongal or the reverse, בְּיתוֹקָה from בָּתוֹק, נְסוֹגְתִי from נָסוֹג, הֲקִמֹנוּ from הֲקִים, פְּלֵיטִים from פָּלִיט.

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.



PART SECOND.

ETYMOLOGY.

Roots of Words.

§ 67. Etymology treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two

classes of roots, which may be denominated respectively pronominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably triliteral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, מָלַךְ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadriliterals and quinqueliterals which occur are mostly formed from pre-existing triliterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. כַּרְסֵם *to lay waste* comp. כָּסַם; זַלְעַת *to burn* comp. זָעַת; סַרְעַפָּה *a branch* comp. סְעַפָּה; שַׂרְעַפִּים *thoughts* comp. שְׂעִפִּים; שַׁרְבִיט *a sceptre*, comp. שֶׁבֶט; שַׁלְאֲנָן *tranquil* comp. שֵׁאֲנָן; פַּרְשֵׁז *to spread* comp. פָּרַשׁ; or by blending two different roots, e. g. רֻטֲפַשׁ *to be fresh* composed of רָטַב and טָפַשׁ; פַּלְמֹנִי *a certain one*=פְּלֹנִי אַלְמֹנִי; צְפַרְדֵּעַ *a frog* from צָפַר *to leap* רָדֵעַ (in Arabic) *a marsh.* Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the triliteral roots appear to be based upon pre-existing biliterals. Thus, the cognates גָּזַר, גָּזַל, גָּזַז, גָּזָה, גָּרַז, גּוּז, have in common the two letters גז with the associated idea of cutting, § 50. 3. The frequent examples of this description, together with the fact of the existence of a few biliterals, e. g. אָב *father*, אָח *brother*, אֵם *mother*, have suggested the thought that the ultimate roots may in all cases have been biliterals, and

that the triliterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קִטַּל, קִטֵּל, קִטֵּל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלְתָּ, יִקְטֹל, הִתְקַטַּלְתִּי.

a. The triliteral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco*, *vocabam*, *vocatio*, *vocabulum*, *vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco*, *in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flection, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve

their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (פְּעָלִים *actions*), nouns (שֵׁמוֹת *names*), and particles (מִלִּים *words*).

Pronouns.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

		SINGULAR.			PLURAL.	
1.	I	אָנֹכִי,	אָנִי	We	אֲנַחְנוּ,	נַחְנוּ, אָנוּ
2.	Thou *m.*	אַתָּה		Ye *m.*	אַתֶּם	
	Thou *f.*	אַתְּ,	אָתְּ	Ye *f.*	אַתֶּן,	אַתֵּנָה
3.	He	הוּא		They *m.*	הֵם,	הֵמָּה
	She	הִיא		They *f.*	הֵן,	הֵנָּה

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אָנֹכִי (in pause אָנֹכִי with the accent on the penult except Job 33: 9), and אָנִי (in pause אָנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 28, a passage borrowed from the Pentateuch. The usual

plural of this person is אַתֶּנָּה; כֻּנָּה occurs but six times, viz., Gen. 42: 11, Ex. 16: 7. 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 5: 42; אֵנָּה though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אָתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אָתָּה) is in five instances written אַתְּ without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַתְּ without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַתְּ is occasionally written אַתִּי Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous י, though it is probable that the original pronunciation proper to this orthography was אַתִּי. The feminine plural אַתֶּן occurs only Ezek. 34: 31, where a few manuscripts read אַתֵּן; the alternate form אַתֶּנָּה occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתֶּנָּה.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 11: 39, 13: 10. 21, 16: 31, 20: 17, 21: 9, Num. 5: 13, 14. In its stead is found הִוא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הוּא *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hī* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi הֵן Ruth 1: 13 and הֵנָּה 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is ם or ן §§ 85. 1. *a* (1), 201. *e*. In the first person the nasal is omitted, אֲנוּ, אַתֶּנָּה. The plurals of the second and third persons were originally חוּמ, אַתוּמ, which are still preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. קְטַלְתּוּנִי, וַיִּקְטְלוּן. The vowel *ū* however, which in the plurals of masculine nouns has been converted into *ī*, has in the pronouns undergone a still further modification into the diphthongal *ē* הֵם or *ĕ* אֶתֶם. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented ה֫ is often added by § 61. 6, to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called כִּנּוּיִים *cognomina;* the first person is מְדַבֵּר *the speaker*, the second נִמְצָא *present*, the third נִסְתָּר *hidden* or *absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given.

When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes: (See Paradigm I, at the end of the volume.)

		SINGULAR.		PLURAL.	
1.	*Com.*	־ִי	־נִי		־נוּ
2.	*Masc.*		־ךָ		־כֶם
	Fem.		־ךְ		־כֶן
3.	*Masc.*		־הוּ	־ם	־הֶם
	Fem.	־הִ	־הָ	־ן	־הֶן

In the first person singular ־ִי is attached to nouns, and ־נִי to verbs. In the second person the palatal כ is substituted for the lingual ת of the separate pronoun. For a similar change in the first person see § 85. *a.* (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 222. The third plural forms ־הֶם, ־הֶן are used with plural nouns; ־ם, ־ן with verbs and singular nouns.

The suffixes of the second and third persons plural ־כֶם, ־כֶן, ־הֶם, ־הֶן are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

Demonstrative Pronouns.

§ 73. 1. The ordinary demonstrative is—

	Masc.	*Fem.*		*Common.*	
Singular,	זֶה	זֹאת	*this.*	Plural, אֵל	אֵלֶּה *these.*

The poetic form זוּ is sometimes a demonstrative, Ps. 12: 8, Hab. 1: 11, but more frequently a relative (like the English *that*), in which case it is used without change

for both genders and numbers. The feminine is occasionally written without the final ת and with a different vowel letter זֹה or זוֹ. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵל occurs eight times in the books of Moses and once in 1 Chron. 20: 8; in all other places the consonantal termination is softened by an appended הֶ֫.

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article הַ prefixed)—

	Masc.	*Fem.*	*Com.*
Sing. *this* or *that*	הַלָּזֶה	הַלָּזוֹ	הַלָּז

a. The first form occurs twice in Genesis (24: 65, 37: 19), the third six times in the post-Mosaic books as a masculine (Judg. 6: 20, 1 Sam. 14: 1, 17: 26, 2 Kin. 23: 17, Dan. 8: 16, Zech. 2: 8), and once as a feminine (2 Kin. 4: 25), the second once in Ezekiel (36: 35).

3. The personal pronoun of the third person הוּא is used for the remote demonstrative *that*.

Relative Pronoun.

§ 74. The relative *who, which* is אֲשֶׁר, which may be employed as a separate word, or may be shortened to a prefix שֶׁ֫ with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix שׁ takes the vowel (ָ) followed by Daghesh-forte, Judg. 5: 7, Cant. 1: 7, Job 19: 29; once it has (ֶ) before א Judg. 6: 17, and twice (ְ) Eccl. 2: 22 (in some copies), 3: 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the

relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. אֲשֶׁר שְׁלָחוֹ *who he sent him*, i. e. whom he sent, אֲשֶׁר זַרְעוֹ *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb שָׁם *there*, e. g. שָׁם—אֲשֶׁר *where*, שָׁמָּה—אֲשֶׁר *whither*, מִשָּׁם—אֲשֶׁר *whence*.

a. The prefix שֶׁ occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5: 7, 6: 17, 7: 12, 8: 26, 2 Kin. 6: 11, 1 Chron. 5: 20, Job 19: 29, Ps. 122—124, 129, 133—137, 144, Lam. 2: 15, 16. The word תְּשַׁגֵּם Gen. 6: 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition בְּ, the relative שֶׁ and the particle גַּם *for that also;* but the most recent interpreters derive it from the verb שָׁגַג *to err*, and translate *in their erring*.

b. אֲשֶׁר or שֶׁ is also used for the conjunction *that*. Comp. Lat. *quod*.

Interrogative and Indefinite Pronouns.

§ 75. 1. The pronouns מִי *who?* or *whoever* relating to persons, and מָה *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of מה is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed מַה and the following letter is doubled, e. g. מַה־שְּׁמוֹ Ex. 3: 13. Before the stronger gutturals ה and ח it also commonly receives (ַ), e. g. מַה־הִיא Ps. 39: 5, מַה חַטָּאתִי Gen. 31: 36. Before the weaker gutturals א, ע and ר, it commonly takes (ָ), e. g. מָה־אֵלֶּה Zech. 1: 9, מָה עַבְדְּךָ 2 Kin. 8: 13, מָה רְאִיתֶם Judg. 9: 48. Before ה, ח and ע with Kamets it takes (ֶ), § 63. 1. *a*, e. g. מֶה־הָיָה לוֹ Ex. 32: 1, מֶה־חָטָאתִי Gen. 20: 9, מֶה־עָשִׂיתָ ib.; and occasionally before other letters especially when it has a disjunctive accent מֶה קוֹל 1 Sam. 4: 14,

בֶּ֫ה מְשֻׁפָּט 2 Kin. 1: 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. בִּזֶּה Ex. 4: 2, בִּלָּכֶם Isa. 3: 15, בִּתְלָאָה Mal. 1: 13, בָּהֶם Ezek. 8: 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אֵי to the pronoun זֶה, זֹאת, thus אֵי זֶה *which?* or *what?* 1 Kin. 13: 12, Eccles. 11: 6, אֵי לָזֹאת *for what? why?* Jer. 5: 7.

3. The words פְּלֹנִי אַלְמֹנִי which are always used in combination, or contracted into one פִּלְמֹנִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ δεῖνα*; they are, however, derived not from pronominal but verbal roots.

Verbs.

their species.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בִּנְיָנִים *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz.:

1.	קַל	Kal	Simple active.
2.	נִפְעַל	Niphal	„ passive.
3.	פִּעֵל	Piēl	Intensive active.
4.	פֻּעַל	Pual	„ passive.
5.	הִפְעִיל	Hiphīl	Causative active.
6.	הָפְעַל	Hophal	„ passive.
7.	הִתְפַּעֵל	Hithpaēl	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not

infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כְּבֵדִים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פ״נ), or Pe Yodh (פ״י) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (ע״ו); one in which He takes the place of the third radical, a Lamedh He (ל״ה); one whose second and third radicals are alike an Ayin Doubled (ע״ע), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, גָּנַב *to steal*, Ni. *to be stolen;* כָּתַב *to write*, Ni. *to be written.*

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflexive signification, טָמַן *to hide*, Ni. *to hide one's self;* שָׁמַר *to keep*, Ni. *to keep one's self*, φυλάττεσθαι; נָחַם Ni. *to repent*, lit. *to grieve one's self*, μεταμέλεσθαι; or expresses

reciprocal action, יָעַץ *to counsel*, Ni. *to take counsel together;* לָחַם Ni. *to fight*, *μάχεσθαι*, lit. *to devour one another*. In some verbs it has both a passive and a reflexive sense, מָכַר Ni. *to be sold* and *to sell one's self;* רָאָה Ni. *to be seen* and *to let one's self be seen, to appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, קָרַב K. and Ni. *to approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, מָלֵא *to be full*, Ni. *to be filled*, הָיָה *to be*, Ni. *to become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, מָעַט *to be few*, Pi. *to be very few;* רָדַף *to follow*, Pi. *to follow ardently, to pursue;* פָּחַד *to fear*, Pi. *to fear constantly, to be timid;* שָׁאַל *to ask*, Pi. *to ask repeatedly and earnestly, to beg;* בָּרָא *to create*, as God, Pi. *to form* with pains and labour, as man; כָּתַב *to write*, Pi. *to write much* with the implication that it is to little purpose, *to scribble;* קָבַר *to bury*, Pi. *to bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, אָבַד *to perish*, Pi. *to make to perish, to destroy;* לָמַד *to learn*, Pi. *to teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, קָרַב Pi. *to be very near* and *to bring near;* שָׁחַת Pi. *to be very corrupt* and *to corrupt or destroy*.

a. If the action be directed to the removal of its object, the Piel becomes privative, חָטָא *to sin*, Pi. *to free from sin, expiate*, בָּקַל *to stone*, Pi. *to free from stones.*

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: יָרַד *to descend*, Hi. *to cause to descend, bring down;* בּוֹא *to come*, Hi. *to bring;* רָאָה *to see*, Hi. *to show.*

a. The causative sense in both Piel and Hiphil is sometimes weakened into a simple permissive, חִיָּה *permit to live* Ex. 22: 17, Deut. 20: 16, עִוָּה perhaps *permit to suffer* Ex. 22: 21, הֶפְדָּה *permit to be redeemed* Ex. 21: 8.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, קָשַׁב Hi. *to be attentive*, prop. *to make* (*one's ear*) *attend;* בָּיַת Hi. *to be sweet*, prop. *to cause sweetness;* שָׂכַל Hi. *to be wise*, prop. *to act wisely, exhibit wisdom;* אָמַץ Hi. *to be brave*, prop. *to act bravely;* זָקַן Hi. *to grow old*, prop. *to acquire age.* In a few instances both senses are found united in the same verb, פָּרַח Hi. *to cause to bud* and *to put forth buds;* אָרַךְ Hi. *to prolong* and *to be long;* עָשַׁר Hi. *to enrich* and *to grow rich;* שָׁמַן Hi. *to make fat* and *to become fat* (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, נָטָה K. *to extend* or *to bend*, trans. and intrans., Hi. *id*, trans. In Job 23: 11, Ps. 125: 5, Isa. 30: 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, *to bend* (*the steps*).

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel

species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, מִלֵּט Pi. *to deliver*, Hith. *to escape, deliver one's self;* צִדֵּק Pi. *to justify*, Hith. *to justify one's self;* חִפֵּשׂ Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for;* חִלָּה Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness;* חִכַּם Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פִּתַּח Pi. *to open*, Hith. *to open for one's self;* נָחַל Hith. *to inherit* (*for one's self*); חָנַן Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self.* (3) Or that the action is mutual between two or more parties, קִשֵּׁר Pi. *to bind*, Hith. *to conspire*, prop. *to band together;* רָאָה *to see*, Hith. *to look upon one another.*

2. This species is sometimes a mere passive like the Niphal שָׁכַח *to forget*, Hith. *to be forgotten;* כִּפֶּר Pi. *to atone*, Hith. *to be atoned;* עִתֵּד Pi. *to prepare*, Hith. *to be prepared.* In a few instances the reflexive and the passive senses are found in the same verb, נִיבַּר Hith. *to sell one's self* and *to be sold.*

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, קִדֵּשׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שִׁלַּח Pi. and Hi. (rare) *to send*, שִׁמַּע Pi. (rare) and Hi. *to cause to hear.* In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, צִמַּח Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, סִכֵּל Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly;* or by developing them from different significations of the root, בִּשֵּׁל Pi. *to cook* (food), Hi. *to ripen* (fruit); בֵּרַךְ Pi. *to bless* (prop. to kneel in worship), Hi. *to cause to kneel* (as a physical act), עִצֵּם Pi. *to break the bones* (עֶצֶם), Hi. *to render strong;* or by restricting them to special applications, קִטֵּר Pi. *to burn incense* (to idols), Hi. *to burn*

incense (to God); חָלַף Hi. *to change*, Pi. *to change* (the clothes); פָּשַׁט Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out;* דָּבַר Ni. and Hith. *to talk with one another;* בָּרַךְ Ni. *to be blessed*, Hith. *to bless one's self;* חָרַשׁ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet;* חָגַר Ni. *to be bound*, Hith. *to conspire.*

(3) When in particular verbs two species have substantially the same sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus יָכֹל *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); בָּסַס *to be pale*, נָגַשׁ *to draw near*, נָסַךְ *to be poured out*, have their futures in the Kal but their preterites in the Niphal; כָּשַׁל *to stumble*, has a Kal preterite but future Niphal (Ni. pret. only in Daniel); נָחָה *to lead* has the preterite and imperative Kal, but future and infinitive Hiphil (Hi. pret. twice); קָוָה *to wait for* is used in the Piel except the participle which is Kal; יָסַף *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in בָּדַל *to separate* and שָׁמַד *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*) but the Niphal is retained as its passive; רָחַץ *to bathe* and זָרַק *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 triliteral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: בָּקַע *to cleave asunder*, גָּלָה *to uncover*, חָלָה *to be sick*, יָדַע *to know*, יָלַד *to bring forth*, פָּקַד *to visit*, רוּם *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, עָרַף K. *to break the neck* (עֹרֶף); עָשַׂר K. *to tithe* (עֶשֶׂר *ten*); לָבַן *to make bricks* (לְבֵנָה); נִלְבַּב Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (לֵבָב *heart*); כִּהֵן Pi. *to act as priest* (כֹּהֵן); חָנַן Pi. *to build a nest* (חֵן); מְרֻבָּע Pu. part. *square* (אַרְבַּע *four*); מְשֻׁקָּד Pu. *almond-shaped* (שָׁקֵד); מְתֻלָּע Pu. *dyed scarlet* (תּוֹלָע); הִשְׁלִיג Hi. *to snow* (שֶׁלֶג); הֶאֱזִין Hi. *to give ear* (אֹזֶן); הֶחֱפִיר Hi. *to snare* (פַּח); הָמְלַח Ho. *to be salted* (מֶלַח); הִתְיַהֵד Hith. *to make one's self a Jew* (יְהוּדִי); הִתְעַבֵּר Hith. *to*

supply one's self with provision (צַיִד). A verbal form may occasionally arise even from an adverb, נֶהֱלָאָה Ni. part. *removed far away* (הָלְאָה), or an interjection, וַיַּהַס Hi. *and he stilled* (הַס *hush!*).

Perfect Verbs.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבֵד, קָטֹן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem or as they are technically called *middle ē* and *middle ō*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz.:

זָקֵן *to be old.*	חָצֵב *to hew.*	טָמֵא *to be unclean.*
חָפֵץ *to delight.*	טָהֵר *to be clean.*	יָבֵשׁ *to be dry.*

יָרֵא *to fear.* מָלֵא trans. or intrans. (Esth. 7:5 מָלָא trans.) *to fill or be full.* צָמֵא *to thirst.*
כָּבֵד (Isa. 24:20 כָּבַד) *to be heavy.* קָמֵל (Isa. 33:9 קָמַל) *to wither.*
כָּשֵׁר *to be right.* מֵת *to die.* שָׂנֵא *to hate.*
לָבֵשׁ and לָבַשׁ *to put on.* נָבֵל *to fade.* שָׁפֵל *to be brought low.*

(2) The following have Tsere in pause, § 65, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אָהֵב *to love.* חָסֵר *to lack.* חָדַשׁ *to be holy.*
אָשֵׁם *to be guilty.* חָפֵר *to blush* (distinguished from חָפַר *to dig*). קָרַב *to come near.*
בָּצֵק *to swell.* רָעֵב *to be hungry.*
גָּבֵר *to prevail.* שָׂבֵע *to be sated.*
גָּדֵל *to be or become great.* יָעֵף *to be weary.* שָׂמֵחַ *to rejoice.*
דָּבֵק *to cleave to.* יָרַשׁ *to possess.* שָׁכֵחַ *to forget.*
דָּשֵׁן *to grow fat.* נָעַם *to be pleasant.* שָׁכַן *to dwell.*
חָדֵל *to cease.* עָצַם *to be strong.* שָׁמֵם *to be desolate.*
חָמֵץ *to be leavened.* צָלַח *to come upon, to prosper.* שָׁמַע *to hear.*
חָנֵף *to be profaned.*

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אוֹר *to shine.* יָכֹל *to be able.* רֹב (Ps. 18:15 רָב) *to shoot.*
בּוֹשׁ *to be ashamed.* יָקֹשׁ *to snare.*
טוֹב *to be good.* יָסֹד (see § 86. *a*) *to flow.* שָׁכֹל (Gen. 43:14 שָׁכַלְתִּי) *to be bereaved.*
יָגֹר *to dread.* קָטֹן *to be small.*

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1, becomes נִקָּטֵל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קִטֵּל, קֻטַּל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטִיל, הָקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטֵּל. If the first radical be one of the sibilants ס, שׁ or שׂ, the ת of the prefixed syllable will be transposed with it, הִסְתַּבֵּל, הִשְׁתַּבֵּר, הִשְׂתַּכֵּל. If the first radical be צ, the ת will be transposed,

and in addition changed to ט, e. g, הִצְטַדֵּק. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghesh-forte, הִדַּבֵּק, הִטַּהֵר, הִתַּמֵּם, הִתַּמֵּהּ.

a. In one instance הִתְשׁוֹעַטְנָה Jer. 49: 3 ת remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ, Eccl. 7: 16 וְיִשְׁתּוֹמֵם, elsewhere וְתִשְׁתּוֹמֵם; ת is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root הִזְדַּמֵּן Isa. 1: 16; in the Aramæan הִזְדַּמֵּן the ת is transposed and changed to ד. In one instance מִתְתַּפְּקִים Judg. 19: 22 ת remains without assimilation before ד. The ת may either be assimilated or not to the initial נ of two verbs נָגַשׁ, נָצָא, and the initial כ of two כוּן, כָּפַר. It is assimilated to the כ of כָּבַשׁ, which occurs but twice in the Hithpael, to the נ of נָצַן, which only occurs once and in one instance to ר, viz. אֵרוֹמָם Isa. 33: 10 but יִתְרוֹמָם Dan. 11: 36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

Active	1. Kal	2. Piel	3. Hiphil
Passive		Pual	Hophal
Middle	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ת (with ה prosthetic, § 53. 1. *a*) are probably in their origin fragmentary pronouns signifying *self*. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed אִתְ have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, the weak letter ה merely supporting the vowel, like the corresponding א in Aramæan and Arabic.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone. In Arabic all the active forms have the vowel *a*, *katala, kattala* etc., and the passives *u* and *i*, *kutila, kuttila* etc. So in Hebrew, as is obvious from their inflections, *a* was originally the vowel not of Kal only but of all the active species, קִטֵּל and

הִקְטִיל being modifications of *kattal* and *haktal*. When in Arabic *i* or *u*, as in Hebrew *ē* or *ō*, is the second vowel of the first or Kal species, it has an intransitive signification.

§ 83. If קָטַל *to kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

1. Kal	קָטַל	*to kill.*
2. Niphal	נִקְטַל	*to be killed.*
3. Piel	קִטֵּל	*to kill many* or *to massacre.*
4. Pual	קֻטַּל	*to be massacred.*
5. Hiphil	הִקְטִיל	*to cause to kill.*
6. Hophal	הָקְטַל	*to be caused to kill.*
7. Hithpael	הִתְקַטֵּל	*to kill one's self.*

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13: 15, 24: 14, Ps. 139: 19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model פָּעַל, § 76. 2, is objectionable on account of its weak letter ע, and on account of the twofold sound of its initial radical פ, which, with its Dagheshlene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them,

e. g. Pi. שָׁרַשׁ *to uproot* and שֹׁרֶשׁ *to take root;* Pi. קַיֵּם *to cause to stand,* applied to covenants and oaths, *to ratify,* and קוֹמֵם, in a physical sense, *to raise up;* Hi. הֵנִיחַ *to cause to rest, to set down,* and הִנִּיחַ *to leave, to let alone.* There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species: thus, Niphal of Pual נְגֹאַל Isa. 59: 3, Lam. 4: 14, *to be exceedingly defiled,* stronger than the simple Niphal נִגְאַל; Niphal of Hithpael נִסְתָּרוּ Ezek. 23: 48, נִכַּפֵּר Deut. 21: 8, נִשְׁתַּיֵּת Prov. 27: 15.

§ 84. To each of these species belong a preterite or perfect and future or imperfect, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite or perfect of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz.:

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטֹל, which form actually occurs, § 91. *b.* If, however, the original Sh'va be suffered to remain after the prefixed נ, § 82. 2, thus, נִקְטֹל, a prosthetic הִ will be required in order to its pronunciation, § 53. 1. *a,* after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the ק in order to give full effect to the reduplication; thus הִקָּטֹל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in

Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future or imperfect is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

a. As the preterite tense is in certain cases used of the present or the future, and the future of the present or the past, it has been supposed that primarily and radically they denote the mode of an action as complete or incomplete rather than the time of its occurrence. It has hence become customary to designate them as the Perfect and the Imperfect.

b. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regularly take Pattahh in the future; of the list given § 82. 1. *a.* (1) and (2) but three חָצַב, נָבַל, שָׁכַן take Hholem, and two חָפַץ and שָׂמַח take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three גָּוַל, רָכַן and שָׁכַב take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

אָבַל *to mourn.*	נָגַשׁ *to come near.*	*חָשַׁב *to be attentive.*
*אָלַף *to learn.*	נָשַׁל (intrans.) *to fall off.*	רָבַץ *to lie down.*
*אָמַץ *to be strong.*	נָשַׁק *to kiss.*	רָגַז *to rage* or *tremble.*
*אָנַף *to be angry.*	*נָתַךְ *to be poured.*	*רָטַב *to be wet.*
*הָבַל *to become vain.*	סָלַק (§ 86. *b.*) *to ascend.*	רָכַב *to ride.*
חָזַק *to be strong.*	עָגַב *to love.*	*רָפַד *to spread.*
חָכַם *to be wise.*	עָשַׁן *to smoke.*	*רָקַב *to rot.*
חָשַׁךְ *to be dark.*	*עָתַק *to be removed.*	שָׁכַב *to lie down.*
*כָּסַל *to be foolish.*	*צָדַק *to be righteous.*	שָׁלַט *to rule.*
לָמַד *to learn.*	קָלַל *to be lightly es-*	*שָׁלַם *to be complete.*
מָתַק *to be sweet.*	*teemed.*	*שָׁמַן *to grow fat.*

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

בָּגַד *to deal treacherously.*	חָמַם *to be hot.*	נָשַׁךְ *to bite.*
גָּזַר fut. ō, *to tear,* fut. *a, to resolve.*	חָנַן *to be gracious.*	פָּעַל *to do.*
	*חָרַשׁ fut. ō, *to plough,* fut. *a, to be silent.*	פָּשַׁט *to strip off.*
הָלַךְ (mostly fut. ē) *to go.*	טָרַף *to tear.*	קָסַם *to use divination.*
זָעַם *to curse.*	יָצַר *to form.*	קָצַר fut. ō, *to cut off,* fut. *a, to be short.*
*חָבַשׁ *to bind.*	כָּעַל *to trespass.*	שָׁבַת *to rest.*
*חָלַשׁ fut. ō, *to subdue,* fut. *a, to be weak.*	נָדַר *to flee.*	תָּמַם *to be finished.*
	נָזַר *to vow.*	

c. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. יֵשֵׁב, יֵלֵךְ.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קֹטֵל and the passive קָטוּל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing מְ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite or Perfect (עָבָר).

(1) Singular. *3rd pers. masc.* The third person alone has no personal ending in any of its forms; as each of the others has such a termi-

nation, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 *fem.* The original feminine termination is תָ_, which, appended to the masculine, would give קָטַלְתָ, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. *b*. Commonly, however, in verbs as in nouns and adjectives, the final ה is dropped, § 55. 2. *c*, and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, קָטַלְתָּ.

2 *masc.* The appended תָ is derived from אַתָּה.

2 *fem.* תְ from אַתְּ.

1 *com.* תִי changed from כִי of אָנֹכִי; compare the similar relation of the suffixes כָ, כֶם to the pronouns אַתָּה, אַתֶּם § 72. The Ethiopic retains the *k* unaltered, *katalku*.

Plural. 2 *com.* The original plural termination § 71. *b*. is a nasal ם or ן preceded by the vowel ו. The full ending וֹן is still found in a very few instances, § 86. *b*, generally the ן is dropped § 55. 2. *a*.

2 *masc.* תֶם from אַתֶּם.

2 *fem.* תֶן from אַתֶּן.

1 *com.* נוּ from אָנוּ.

Future or Imperfect (יָתֹד).

(2) In the inflections of this tense the signs for person are prefixed, those for gender and number are mostly affixed; the fragmentary pronoun stands first as the subject and the verbal predicate assumes the appropriate forms of gender and number to agree with it.

Singular. 3*rd pers. masc.* The prefixed יְ is from הוּא; the vowel *ū*, which distinguishes the masculine pronoun, is changed to the corresponding semivowel וְ, and this at the beginning of words becomes וַ, § 56. 2.

3 *fem.* תְ, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed תְ is from אַתָּה, אַתְּ, from the latter of which is derived the appended י_ of the feminine.

1 *com.* The prefixed אֶ is from אֲנִי.

Plural. 3 *masc. and* 2 *masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and* 2 *fem.* The feminine plural is, as in the pronouns הֵנָּה, אַתֶּנָּה, denoted by נָה appended to the singular, the 2 fem. sing. termination י_ being dropped as superfluous.

1 *com.* The prefixed נְ is from אֲנַחְנוּ.

Imperative (צִוּוּי), *etc.*

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed תְּ, the sign of the second person, and restoring the ה in those cases in which it has been suppressed.

(4) The *Infinitive* (מָקוֹר *fountain*, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (בֵּינוֹנִי *intermediate* between the preterite and the future) shares the inflections of nouns and adjectives. The מ prefixed in several of the species is from the indefinite pronouns מִי or מָה.

2. The inflections of the perfect verb in all the species are shown by Paradigm II at the end of the volume.

a. In order to a better understanding of the paradigm, it should be observed that certain changes result, from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, § 53. 3, e. g. יִקְטֹל for יִהְקְטֹל, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, § 61. 1, thus forming a new syllable to which the initial radical is attached, e. g. יִקְטֹל for יְקְטֹל. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, § 60. 1. *a* (5), e. g. אֶקְטֹל, אֶהְקְטֹל.

(2) Terminations consisting of a vowel, viz., ה֫ and י֫ of the feminine singular and וּ of the plural, occasion the rejection of the vowel in the ultimate, § 66. 2, which is no longer needed, except in the Hiphil whose long י֫ is retained in the preterite and future, and takes the place of (֗) in the imperative, e. g. קָטְלָה, תִּקְטֹלִי but הַקְטִילָה. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, קִטְלִי, קִטְלוּ for קִטְלִי, קִטְלוּ from קְטֹל, § 61. 1.

(3) Terminations consisting of a consonant תְּ or of a simple syllable תָ, תִי, נוּ, תֶּם, נָה occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (֗) in the preterite, and from י֫ to (֗) in the future, תִּקְטֹלְנָה, § 61. 4. But verbs with middle *o* retain the Hholem in the Kal preterite, רָכַלְתִּי.

(4) Terminations consisting of a mixed syllable תֶּם, תֶּן occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, § 33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, § 82. 1, קְטַלְתֶּם from קָטַל.

Remarks on the Perfect Verbs.

KAL.

§ 86. *a.* Preterite. Verbs with middle Tsere exchange this for Pattahh upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, יָגֹ֫רְתָּ, יָגֹ֫רְתִּי, יָכֹ֫לְתִּי, יְיָכֹ֫לְתָּ, יְכָלְתִּ֫יו. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. פָּקָ֫רוּ, חָפְצָה׃, יָכֹ֫לוּ. The words נָזְלוּ Judg. 5: 5, נָזֹ֫לּוּ׃ Isa. 63: 19, 64: 2, are by Kimchi, Mikhlol fol. 5 regarded as Kal preterites from נָזֹל *flowed*, in which case the second must be added to the list of forms with Daghesh-forte emphatic, § 24. *c*, by Gesenius as Niphal preterites from זָלֹל *shook*, comp. נָבֹ֫לָה Gen. 11: 7, נָבֹ֫זּוּ Am. 3: 11 from בָּלַל, בָּזַז.

b. Sing. 3 *fem.* The old form with ת is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָזְלַת Deut. 32: 36 (with the accent on the penult because of a following monosyllable, § 35. 1), and שָׁבַ֫ת Ezek. 46: 17 from שׁוּב. The vowel letter א is once written in place of ה, גָּבְהָא Ezek. 31: 5 *K'thibh*, § 11. 1. *a.*

2 *masc.* The vowel letter ה is sometimes appended as in the pronoun אַתָּה from which the termination is taken, בָּגַדְתָּה Mal. 2: 14, שָׁמַ֫טְתָּה Jer. 17: 4; so in other species besides Kal, נִכְסַפְתָּה Gen. 31: 30, יִסַּ֫דְתָּה Job 38: 12 *K'thibh*, הִצְמַתָּה Ps. 73: 27. In the last example the ת of the root is united by Daghesh-forte with the ת of the personal affix; this union regularly occurs between roots ending with ת and affixes beginning with the same letter נִצְמַ֫תִּי Job 23: 17, הִשְׁבַּ֫תָּ Ps. 89: 45, הִשְׁבַּ֫תִּי Isa. 16: 10, הִשְׁבַּ֫תֶּם Ex. 5: 5, מַ֫תָּה Ezek. 28: 8, מַ֫תִּי Gen. 19: 19, יְהַחְתַּ֫תִּי Jer. 49: 37.

2 *fem.* The full termination תִּי of אַתִּי is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, זָכַ֫רְתִּי Ezek. 16: 22, and repeatedly in the same chapter, יָרַ֫דְתִּי Ruth 3: 3; so in other species דִּבַּ֫רְתִּי Jer. 3: 5, לִמַּ֫דְתִּי Jer. 13: 21. See also Jer. 4: 19, 22: 23, 46: 11.

1 *com.* The vowel letter י is, contrary to the ordinary rule, § 11. 1. *a*, omitted in four instances in the K'thibh, though it is supplied by the K'ri, יָדַעְתִּ Ps. 140: 13, Job 42: 2, בָּנִ֫ית 1 Kin. 8: 48, עָשִׂ֫ית Ezek. 16: 59; and perhaps אָמַ֫רְתִּ Ps. 16: 2 may in like manner be for אָמַ֫רְתִּי.

Plur. 3 *com.* The full ending וּן only occurs in יָדְעוּן Deut. 8: 3, 16, צָקֹ֫וּן Isa. 26: 16, and יְקֹשׁ֫וּן Isa. 29: 21 from יָקֹשׁ, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb קוֹשׁ which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, הָלְכוּא Josh. 10: 24, אָבוּא Isa. 28: 12. The forms of similar

appearance נָשׂוּא Ps. 139: 20, יִנָּשׂוּא Jer. 10: 5, are in reality of different character as the א is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter ו from the K'thibh, e. g. אָמְרֻ 1 Sam. 13: 19, קִבְּלֻ Esth. 9: 27, שָׁפְכֻה Deut. 21: 7, הָיֻה Josh. 18: 12. 14. 19, שָׁמֵמֻה Ezek. 35: 12 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָמַר etc. שָׁפְכָה etc.; the K'ri has substituted אָמְרוּ, שָׁפְכוּ etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

2 *masc. and fem.* There is no example of a verb middle *ō* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִשְׁלַכְתֶּנָה Am. 4: 3, ָה is added to the 2 *fem.* as to the corresponding pronoun.

1 *com.* When the last radical is ן it combines with the נ of this person by Daghesh-forte, נָתַנּוּ Gen. 34: 16, נִשְׁעַנּוּ 2 Chron. 14: 10, לַנּוּ Judg. 19: 13.

§ 87. Infinitive. The Hholem of the construct is usually written without ו, בְּגֹד Isa. 33: 1, though not invariably, שְׁכֹן and שְׁכוֹן, כְּבֹשׁ and כְּבוֹשׁ, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, מְלָךְ־ Gen. 36: 31, קְסָם־ Ezek. 21: 26. 28. 34, עֲבָור־ Nah. 2: 1. The Hholem of the absolute infinitive is usually though not invariably written with ו, e. g. בָּגוֹד Isa. 48: 8 but שָׁכֹב Lev. 15: 24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שְׁכַב 1 Kin. 1: 21 *et passim* and שְׁפַל Eccles. 12: 4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. דָּבְקָה Deut. 11: 22, מָשְׁחָה Ex. 29: 29, קָרְבָה Ex. 36: 2, מָרְטָה Ezek. 21: 16, רִבְעָה Lev. 20: 16, שִׂנְאָה, אַהֲבָה, יִרְאָה, דַּאֲבָה Jer. 31: 12, חֻמְלָה Ezek. 16: 5, טָמְאָה Lev. 15: 32. The prep. לְ is invariably prefixed to infinitives of this description with the exception of שַׁחֲטָה Hos. 5: 2. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. Future. 3 *masc.* The Hholem is commonly written without Vav, though often with it יִמְלֹךְ, יִכְתֹּב and יִכְתּוֹב, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, יִמְלָךְ־ Isa. 32: 1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אֶכְתָּוב־ Hos. 8: 12; in יִגְבּוֹל־ Josh. 18: 20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, יִמְלֹכוּ Prov. 8: 15, תִּלְמָדוּ Jer. 10: 2; twice, however, instead of rejection Hholem is changed to Shurek יִשְׁפּוּטוּ Ex. 18: 26, תַּעֲבוּרִי Ruth 2: 8. A like form appears in the K'thibh, Prov. 4: 16 יכשולו.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: תָּבוֹאתָה Deut. 33: 16, תְּבוֹאָתְךָ Job 22: 21, paragogic ָה being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in תָּבֹאת 1 Sam. 25: 34 K'ri, where the K'thibh has the fuller ending תבאתי, comp. §§ 168. 1, 171. 1.

2 *fem.* ן is sometimes added to the long vowel with which this person ends תִּדְבָּקִ֑ין Ruth 2: 8, תַּעֲשִׂ֑ין Ruth 3: 4, תִּשְׁתַּכָּרִ֑ין 1 Sam. 1: 14, תְּחִילִ֑ין Isa. 45: 10. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. תִּכְרָתִי Isa. 57: 8.

1 *com.* אֶסֹּ֑ק Ps. 139: 8, though by some grammarians referred to נָסַק, is probably for אֶסְלַ֑ק from סָלַק, the liquid ל being excluded, and Daghesh-forte conservative inserted in the previous letter, § 53. 3.

Plur. 2 *masc. and* 3 *masc.* The full plural termination וּן is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, יִקְצֹרוּן Ruth 2: 9, תַּעֲבֹדוּן Josh. 24: 15, יֵחְדָּלוּן Ex. 9: 29, יִשְׁאָלוּן Josh. 4: 6, יִלְקֹטוּן, יִשְׂבְּעוּן Ps. 104: 28, יִשְׁכְּבֻ֑ן 1 Sam. 2: 22, Josh. 2: 8, תִּשְׁמְרוּן Deut. 11: 22, תֹּאמְרֻ֑ן Jer. 21: 3; so in other species, יִכָּתְבוּן Job 19: 23, יִקָּפְצוּן Job 21: 24, תְּדַבְּרוּן Gen. 32: 20 and תְּדַבֵּרוּן Ps. 58: 2, תְּבַקֵּשׁוּן 2 Kin. 6: 19, תַּפְשִׁטוּן Mic. 2: 8, יִתְפַּלָּצוּן׃ Job 9: 6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer יְשֻׂשׂוּם Isa. 35: 1 preserves this ending in a still older form; Ewald thinks the final ן has been assimilated to the initial מ of the following word, § 55. 1; possibly however, ם may here be, as it usually is, the 3 plur. suffix, and may be rendered as in the common English version *shall be glad for them.*

3 *fem.* In a very few cases the initial י of the masculine form is retained, the distinction of gender being sufficiently marked by the termination יַעֲמֹדְנָה Dan. 8: 22, יֵחַמְנָה Gen. 30: 38, יִשַּׂרְנָה 1 Sam. 6: 12; or, on the other hand, the termination וּ of the masculine is retained, the gender being sufficiently indicated by the prefixed תִּ: תִּבְטְחוּ Jer. 49: 11, תִּקְרְבוּ Ezek. 37: 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. יְרֻטָּשׁוּ Hos. 14: 1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in תִּקְרֶאנָה Ex. 1: 10, תֵּרַדְנָה Job 17: 16, תֵּרָמַסְנָה Isa. 28: 3, תִּשָּׁבַרְנָה Isa. 27: 11, תִּשְׁלַחְנָה Judg. 5: 26, is unnecessary; in the first passage מִלְחָמָה, the subject of the verb, is used in a collective sense, *wars shall occur.* Comp. 1 Kin 5: 17; the others are to be similarly explained with the exception of the last, where נָה may be the suffix with Nun epenthetic in place of the more usual form תִּשְׁלָחֶנָּה *her hand—she puts it forth.* Comp. Obad. ver. 13.

2 *and* 3 *fem.* The vowel letter ה is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination נָה, particularly when there are other vowel letters in the word, וַתִּכְהֵיןָ Gen. 27: 1, תָּבֹאןָ Gen. 30: 38, יַתִּגַּשְׁןָ Gen. 33: 6, תִּזָּבַרְןָ Ezek. 3: 20, תִּהְיֶיןָ, nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ן this is united by Daghesh-forte with the affix נָה, תִּשְׁכֹּנָּה Ezek. 17: 23, תְּקוֹנֵנָּה Ezek. 32: 16, or without Daghesh, § 25, תֵּעָגֵנָה Ruth 1: 13, תֵּאָמַנָה׃ Isa. 60: 4, תְּרַנֵּנָה Ps. 71: 23 in most editions. So in the fem. plur. imperative, הַאֲזֵנָה Gen. 4: 23.

§ 89. Imperative. *Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. פָּקֹד, yet not always, שָׁפֹךְ and שְׁפוֹךְ; before Makkeph it is similarly shortened to Kamets Hhatuph מָלְכוּ־ Judg. 9: 14. It may perhaps be similarly shortened without Makkeph in סָרוּ Judg. 19: 5, comp. ver. 8, § 19. 2. *b*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. *b*.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, מָלְכָי Judg. 9: 10, מָשְׁכָה Ezek. 32: 20 (but מָשְׁכוּ Ex. 12: 21, for the Methegh see § 45. 2), עָלְזִי Zeph. 3: 14, חָרְחִי Mic. 1: 16, and (with ו retained in the K'thibh) קָסָמִי 1 Sam. 28: 8, Judg. 9: 12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, שְׁפָכוּ Zech. 7: 9, עָבְרוּ Nah. 2: 9. When the third radical is an aspirate it rarely receives Dagheshlene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as חָשְׂפִי Isa. 47: 2, אָסְפִי Jer. 10: 17, are exceptional.

Fem. plur. The final vowel ָה is dropped in עָמַדְנָ Gen. 4: 23, § 61. 2; occasionally ה is not written though the vowel remains, בָּאְנָ Ruth 1: 9, קָרְאְנָ Ruth 1: 20.

§ 90. Participles. *Active.* The Hholem of the first syllable is written indifferently with or without Vav, בֹּגֵד and בּוֹגֵד, mostly without when additions are made to the word. In מוֹגֶדֶת Prov. 25: 19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with מְ omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without י except סֹבְבִים 2 Kin. 8: 21; it is shortened to Seghol in חֹלֶם Isa. 41: 7, upon the recession of the accent, and to Pattahh in אֹבַד Deut. 32: 28. תֹּמְכִי Ps. 16: 5 and יֹסְכִי Isa. 29: 14, 38: 5, Eccles. 1: 18 have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb יָמַךְ, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge;* the latter is the ordinary Hiphil future of יָסַף, and the construction is elliptical, *I* (*am he who*) *will add.* Participles are rarely formed from neuter verbs, yet נֹבֵל *fading*, שֹׁמֵם *desolate*, עָצוּם *strong;* verbal adjectives of the same form with the preterites middle *ē* and *ō* being mostly used instead, מָלֵא *full*, זָקֵן *old*, יָרֵא *afraid.*

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, לָבֵשׁ and לָבוּשׁ *wearing*, שָׁכֵן and שָׁכוּן *dwelling*, בָּטוּחַ *trusting;* there are occasional instances of the same thing in transitive verbs, זָכוּר *remembering*, אָחוּז *holding.* The last vowel is with few exceptions as פָּקֻם Deut. 32: 34, עָתֻם, נָאֻם written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Syriac and Palestine Aramæic, occurs in Hebrew only in the following examples.

2 *fem. sing.* יֹלַדְתְּ Gen. 16: 11, Judg. 13: 5. 7; and with the fuller ending יֹשַׁבְתִּי, מִקְנַנְתִּי Jer. 22: 23, שֹׁבַנְתִּי Jer. 51: 13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יֹלֶדֶת Gen. 17: 19, and with י paragogic אֹהַבְתִּי Hos. 10: 11 or in the K'thibh יֹשֶׁבֶתִי Ezek. 27: 3.

2 *masc. plur.* מִשְׁתַּחֲוִיתֶם Ezek. 8: 16, the Hithpael participle of שָׁחָה. The prophet instead of simply describing their act, may be supposed to repeat the language of the idolaters themselves regarding it, thus indicating their complacency in their iniquitous worship, *and they* (said to one another) *ye are worshipping;* the anomalous word, which is less surprising in Ezekiel than it would be elsewhere, being indicative, as Lightfoot and others suggest, of the anomalous character of the transaction. Such, however, is the abruptness and the difficulty of the construction that the greater number of interpreters assume an error of the text for מִשְׁתַּחֲוִים the proper plural of the participle.

3 *plur.* מְקַלְלָוְנִי: *they are cursing me*, Jer. 15: 10. Kimchi explains this word as a compound of the roots קָלַל *to curse*, and קָלָה *to treat as vile;* Gesenius, as a confusing of two distinct readings, the participle מְקַלְלֵנִי and the preterite קִלְלוּנִי; and Ewald changes the text to מְקַלְלַנְנִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be מְקַלְלוּנִי. It has been plausibly suggested that the initial מ belongs to the preceding word, comp. 2 Sam. 23: 6, and that the verb is a preterite.

NIPHAL.

§ 91. *a.* Preterite Sing. 3 *masc.* Some copies have נֶגְדַּע Jer. 50: 23 with Seghol under the prefixed Nun for נִגְדַּע.

b. Infinitive. The following may be mentioned as examples of the shorter form of the absolute נִכְסֹס Gen. 31: 30, נִלְחֹם Judg. 11: 25, נִגְלֹה 1 Sam. 2: 27, נִקְרֹא 2 Sam. 1: 6; of the longer form given in the paradigm הִנָּתֹן Jer. 32: 4, which once appears with prosthetic א in place of ה Ezek. 14: 3 אִדָּרֹשׁ, § 53. 1. *a.* The construct infinitive usually has Tsere הִשָּׁפֵךְ Ezek. 16: 36, but is in one instance הִנְדֹּס Ps. 68: 3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute הִפָּקֵד 1 Kin. 20: 39, הִשָּׁמֹד Deut. 4: 26. The prosthetic ה is commonly retained after prefixed prepositions לְהִפָּקֵד which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in בִּכָּשְׁלוֹ Prov. 24: 17, comp. בְּהִכָּשְׁלָם Dan. 11: 34, three times in לֵרָאוֹת Ex. 34: 24, Deut. 31: 11, Isa. 1: 12 (where some suspect that the infinitive is Kal and propose to point לִרְאוֹת) but לְהֵרָאוֹת 2 Sam. 17: 17, and in לֵעָנֹת Ex. 10: 3. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent.

הִסָּתֵר Job 34: 22, הִלָּחֶם Judg. 9: 38, יִלָּבֶד Eccles. 7: 26, rarely to Pattahh, תֵּעָזַב Job 18: 4. In the Imperative הִשָּׁמֶר the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7: 4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הִזָּכְרֶכֶם Ezek. 21: 29, יִכָּרֵתוּן Ps. 37: 9.

c. Future Sing. 1 *com.* The prefixed א occasionally has Hhirik, אִשָּׁפֵט Ezek. 20: 36, 1 Sam. 12: 7, אִדָּרֵשׁ Ezek. 14: 3, אִנָּקְמָה, אִכָּבְדָה but אֶכָּבֵד.

Plur. *fem.* Tsere rarely remains in the second syllable תֵּעָגֹנָה Ruth 1: 13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, תֵּאָכַלְנָה Jer. 24: 2, so with a pause accent, תִּשָּׁכַבְנָה Isa. 13: 16 K'ri, Zech. 14: 2 K'ri, תֵּרָמַסְנָה Isa. 28: 3; the first, as the original form, is, however, placed in the paradigm.

d. Imperative. Ewald regards נִקְבְּצוּ Isa. 43: 9, Joel 4: 11, נִלְווּ Jer. 50: 5, as imperatives without the usual ה prosthetic; Böttcher as preterites used in a precative sense; both assumptions appear to be needless and unwarranted.

e. Participle. In 1 Sam. 15: 9 נְמִבְזָה *contemptible*, is in form a Niphal participle from the noun מִבְזֶה *contempt*.

PIEL.

§ 92. *a.* The intensive species is usually formed by doubling the second radical; in נִפְלַל Ezek. 28: 23, and the passive form אֻמְלַל the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In צִמְּתֻתוּנִי Ps. 88: 17 both radicals are doubled; the entire second syllable is repeated in סְחַרְחַר Ps. 38: 11, חֳמַרְמְרוּ Lam. 2: 11, 1: 20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. *b* (3), and in אָהֲבוּהֵבוּ Hos. 4: 18, which is probably to be read as one word, § 43. *b*; according to the division in the Massoretic text, הֵבוּ is a separate word, and is the imperative of יָהַב *to give*, though this is always elsewhere pointed הָבוּ. In יָפְיָפִיתָ Ps. 45: 3, the first syllable might seem to be repeated; but as such a formation would be unexampled, it is more probably a passive (hence *ŏ* under the first letter) of יְפֵיפָה, which reduplicates the last syllable of יָפָה=יפי § 170.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* יוֹדַעְתִּי 1 Sam. 21: 3, שֹׁרֵשׁ Isa. 40: 24, זֹרְמוּ Ps. 77: 18, שׁוֹשֵׁתִי Isa. 10: 13 *fut.* יְסֹעֵר Hos. 13: 3 *inf. abs.* הֹגוֹ and הֹדוֹ Isa. 59: 13, *inf. const.* בּוֹשַׁסְכֶם Am. 5: 11, *part.* מְשֹׁפְטִי Job 9: 15, מלושני Ps. 101: 5 K'thibh. These are called Poel forms, and those in the preceding paragraph Pilel, Pulal, Pealal, etc. to denote their peculiar formation. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. Preterite Sing. 3 *masc.* The original Pattahh of the first syllable § 82. 5. *b* (3) is preserved in נַשַּׁנִי Gen. 41: 51. The second syllable has

Seghol in דִּבֵּר (in pause דִּבֶּר), כִּפֶּר, כִּרֶס (twice כִּבֶּס), Pattahh in אִכַּר, גִּדַּל (גִּדֵּל in pause), חִזַּק, פִּלַּג, קִדַּשׁ, קִיַּם, שִׁלַּם (in pause שִׁלְמוּ: Isa. 19: 21), שִׁקַּץ, and before Makkeph in לִמַּד־, מִלַּט־ (מִלֵּט: in pause); *a* appears likewise in the pausal form קִבֻּצָה Mic. 1: 7. The Tsere is always retained in the infinitive construct and future, and with the exception of פַּלַּג Ps. 55: 10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, קִבֻּצְךָ Deut. 30: 3, קַדֶּשׁ־ Ex. 13: 2, וְשַׁלֶּם־ Deut. 7: 10.

d. Infinitive. The primitive form of the infinitive absolute is of rare occurrence, e. g. יַסֹּר Ps. 118: 18, קַנֹּא 1 Kin. 19: 10, רַפֹּא Ex. 21: 19, בָּרוֹךְ Josh. 24: 10. Most commonly it has Tsere in the second syllable like the infinitive construct, אַבֹּד Jer. 12: 17, לַמֹּד Jer. 32: 33, מַלֵּט Jer. 39: 18, קַבֵּץ Mic. 2: 12, שַׁלֵּם Ex. 21: 36; and in one instance it has Hhirik in the first syllable like the preterite נִאֵץ 2 Sam. 12: 14. There is no need of assuming a similar form for the infinitive construct in חִלֵּץ Lev. 14: 43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, דַּבֶּר־ Isa. 59: 13, or on the recession of the accent צַחֶק Gen. 39: 14, 17, and in one instance besides, לָחֵם Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, יַסְּרָה Lev. 26: 18, זַמְּרָה Ps. 147: 1, שַׁלֶּכֶת Isa. 6: 13, צַדֶּקְתֵּךְ Ezek. 16: 52.

e. Future Sing. 1 *com.* א is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in אֱזָרֶה Lev. 26: 33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding ו, in וְאֵסָעֲרֵם Zech. 7: 14 for וֵאסָעֲרֵם, § 60. 3. *c*.

Plur. 2 *and* 3 *fem.* Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, תְּרַטַּשְׁנָה Isa. 13: 18, but תְּדַבֵּרְנָה Job 27: 4, and in pause Prov. 24: 2.

PUAL.

§ 93. *a.* Of the vowels proper to the first syllable of the passive, § 82. 5. *b* (3), Pual ordinarily has *ŭ*, which is preferred before a doubled consonant שֻׁלַּם, § 61. 5, and Hophal *ŏ* before concurrent consonants הָפְקַד. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, כָּלַת Ezek. 16: 4, שָׁדְדָה Nah. 3: 7, כָּלּוּ Ps. 72: 20, כָּסּוּ Ps. 80: 11, Prov. 24: 31, יִחָבְרְךָ Ps. 94: 20, מְאָדָּם *passim*. This seems to furnish the best explanation of the disputed words תְּרָצְחוּ or תְּרָצְחוּ Ps. 62: 4, מְלָשְׁנִי Ps. 101: 5 K'ri, תְּאָכְלֵהוּ Job 20: 26. Gesenius regards these as Piel forms with (ַ) lengthened to (ָ) on the omission of Daghesh forte, § 59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ŏ* not *ā*. Others think that תְּאָכְלֵהוּ is the Kal future for תְּאֹכְלֵהוּ, the vowel being attracted to the guttural from the previous letter, § 60. 3. *c*. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him.* In Ps. 62: 4 the reading of Ben Naphtali תְּרַצְּחוּ is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and

has an active sense: (how long) *will ye slay or murder?* In Ps. 101: 5 the K'thibh is מְלוֹשְׁנִי an active Poel form, *slandering.*

b. The vowel *ŭ* of the first syllable is occasionally written with Vav, זוּנָּה Ezek. 16: 34, הוּלָּלוּ: Ps. 78: 63, יוּלַּד Judg. 18: 29, 13: 8, Job 5: 7, מְאוּזָּל Ezek. 27: 19, but mostly without it.

c. Preterite Sing. 3 *masc.* An instance of paragogic ֶה appended to the preterite is found in עֻלְפֶּה Ezek. 31: 15, unless it may better be regarded as a verbal adjective.

d. Infinitive. The absolute form occurs in גֻּנֹּב Gen. 40: 15; there is no example of the construct.

e. Participle. As מְסֻכָּן, מְמֻשָּׁךְ, מְשֻׁקָּד; in a few instances the initial מ is omitted, אֻכָּל Ex. 3: 2 for מְאֻכָּל, לֻקָּח 2 Kin. 2: 10 for מְלֻקָּח, מֹרָטָּה (with Daghesh-forte euphonic) Ezek. 21: 15, 16, יוּקָשִׁים Eccles. 9: 12 for מְיֻקָּשִׁים, § 59. *a.* Some of the forms in which this has been alleged may however be better explained as preterites.

HIPHIL.

§ 94. *a.* Preterite. The first vowel is usually Hhirik but occasionally Seghol, e. g. הֶכְלַמְנוּם 1 Sam. 25: 7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, אֶגְאָלְתִּי: Isa. 63: 3; in Isa. 19: 6 הֶאֱזְנִיחוּ is not a double Hiphil with both א and ה prefixed, but is a denominative from אַזְנָח, a derivative of זָנַח, which does not indeed occur in its simple form but is justified by the analogy of אַכְזָב from כָּזַב. ת takes the place of ה in תִּרְגַּלְתִּי Hos. 11: 3; so likewise the future תְּתַחֲרֶה Jer. 12: 5, and participle מְתַחֲרֶה Jer. 22: 15, though the corresponding preterite is הֶחֱרָה Neh. 3: 20.

Sing. 3 *masc.* The *ī* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִגְדִּל 1 Sam. 12: 24, but in every other place הִגְדִּיל. So inf. const. הַרְעִמָּהּ 1 Sam. 1: 6; fut. יַקְדִּשׁ Lev. 27: 14, נַמְלִךְ 2 Kin. 10: 5, תַּכְעִסֶנָּה 1 Sam. 1: 7; part. מַגְדִּל Ps. 18: 51, מַכְלִם Job 11: 3.

b. Infinitive. *Absolute.* The Tsere of the second syllable which before Makkeph is shortened to Seghol הַכֶּר־ Prov. 24: 23, 28: 21, is mostly written without י, thus הַבְדֵּל, הַכְבֵּד, הַלְבֵּשׁ, הַמְשֵׁל, הַסְכֵּן, הַקְדֵּשׁ, הַשְׁכֵּב, הַשְׁלֵךְ, though sometimes with it הַשְׁמֵיד Am. 9: 8 but הַשְׁמֵד Isa. 14: 23, הַשְׂכֵּיל and הַשְׂכֵּל, twice הַשְׁכֵּים, nine times הַשְׁכֵּם, הַקְטֵיר, הַעֲמֵיד. Hhirik in this syllable is rare and exceptional, הַשְׁפִּיל Ezek. 21: 31, הַעֲבִיר Josh. 7: 7. א is prefixed instead of ה in אַשְׁכֵּים Jer. 25: 3 and אַבְרֵךְ Gen. 41: 43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with י, הַקְדִּישׁ, הַשְׁלִיךְ rarely and as an exception without י, לַשְׁמִד Isa. 23: 11, or with Tsere הַנְחֵל Deut. 32: 8, לַעְשֵׂר Deut. 26: 12, Neh. 10: 39, הַסֵּךְ Jer. 44: 19, לַלְבֵּן Dan. 11: 35. In a few instances the first vowel is Hhirik as in the preterite הִשְׁמִדְךָ Deut. 7: 24, 28: 48, Joh. 11: 14, 1 Kin. 15: 29, הִרְגִּיז Jer. 50: 34, הִדְרִיכָהּ Jer. 51: 33, הִקְצוֹת Lev. 14: 43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as

לְהַשְׁחִית Am. 8: 4 but לְהַשְׁחִית Ps. 8: 3, לְשַׁחֵת once but לְהַשְׁחִית fifteen times, לְבַלּוֹת Isa. 3: 8.

c. Future Sing. Tsere is substituted for Hhirik in תַּגִּיד Ex. 19: 3, יַחֲלֹל 2 Chron. 5: 2, and without Yodh יָחֵל 1 Kin. 8: 1, יִסַּע Num. 22: 19, נִשְׁאַר 1 Sam. 14: 36, אֲחַזֵּק Isa. 42: 6.

Plur. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination וּ 1 Sam. 14: 22, 31: 2, נִדְבְּקוּ Jer. 9: 2. There is no example of this without the presence of Vav conversive unless it be תַּחְבִּירוּ Job 19: 3, which may be regarded as Kal.

d. Imperative Sing. *masc.* The second syllable usually has Tsere without Yodh חַשְׁקֵנִי, חַשְׁקָה, and before Makkeph, Seghol חַכְמֵךְ Job 22: 21, חַגֵּר, 1 Sam. 23: 11, חַכְמֵי Isa. 64: 8. There are a very few examples with Hhirik in pause, הוֹצִיאֵנִי Ps. 94: 1, to which some would add הוֹצִיא Isa. 43: 8, but see Alexander, הוֹלִיכֵם Prov. 19: 25, חָבִיא Jer. 17: 18.

e. Participle. In מֹצֵא Ps. 135: 7, Tsere is taken in place of Hhirik upon the recession of the accent; מָסֵךְ Isa. 53: 3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in the later books, rejected in the plural, מְחֻלָּלִים Zech. 3: 7 for מְחֻלָּלִים, מְחֻלָּלִים Jer. 29: 8, מְיֻשָּׁרִים 2 Chron. 28: 23, מְחֻצָּרִים 1 Chron. 15: 24 K'ri, 2 Chron. 7: 6 K'ri. Comp. Chald. מְחֻלָּלִין Dan. 3: 25.

HOPHAL.

§ 95. *a.* The first vowel, though mostly Kamets Hhatuph הָ, הָכְלְמָה, הָשְׁלְמָה, is occasionally Kibbuts, both vowels even appearing in the same verb, הֻשְׁבַּב Ezek. 32: 32, הָשְׁכְּבָה ver. 19, הֻשְׁכַּב 2 Kin. 4: 32; הָקְמָה Dan. 8: 11, הָכְלְמָה Isa. 14: 19, הֻשְׁלְכוּ Ezek. 16: 5, הֻשְׁלְכָה 2 Sam. 20: 21; הָקְטַר Lev. 6: 15, הֻקְטַר Mal. 1: 11, הָפְקְדִים, הֻפְקְדוּ; הָכְשְׁלִים, הָדְבַּק, הָלְחָה Ezek. 29: 18.

b. Preterite. In הֻחְלַלְתִּי *am I obliged to leave?* Judg. 9: 9. 11. 13, the characteristic הָ is rejected after ה interrogative.

c. Infinitive. The absolute has Tsere in the second syllable, הָחְלֵל Ezek. 16: 4, הָגֵּד Josh. 9: 24. The construct has Pattahh, הוּסַד Ezr. 3: 11.

d. Imperative. This mood occurs twice, הָשְׁכְּבָה Ezek. 32: 19, הָגְּלוּ Jer. 49: 8.

e. Participle. In מֻחְצָצוֹת Ezek. 46: 22 ה remains after the preformative מ.

HITHPAEL.

§ 96. *a.* Preterite. In two instances אֶ is prefixed instead of חֶ, viz., אֶתְחַבַּר 2 Chron. 20: 35, אֶשְׁתּוֹלֵל Ps. 76: 6. In the verb סָבַב Daghesh-forte is omitted in the second radical and the previous vowel lengthened § 59. *a.* וְהִסְתַּבְּבוּ, וְהִסְתַּבְּבוּ Judg. 20: 15. 17, וְהִסְתַּבְּבוּ Judg. 21: 9, in addition to which the vowel of the prefixed syllable is ŏ in הִסְתַּפְּקוּ Num. 1: 47, 2: 33, 26: 62, 1 Kin. 20: 27. In three verbs upon the assimilation of ת to the first radical,

the prefix takes *ŭ*, § 61. 5, הֻדַּשְׁנָה (the accentuation is unusual) Isa. 34: 6, הֻטַּמָּאָה Deut. 24: 4 (but in the future always יִטַּמָּא Lev. 21: 1 and repeatedly elsewhere), הֻכַּבֵּס (*inf. const.*) Lev. 13: 55. 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in פָּקַד and טָמֵא, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b.* (3). In הִתְגֹּעֲשׁוּ Jer. 25: 16, יִתְגֹּעֲשׁוּ Jer. 46: 8 (elsewhere יִתְגָּעֲשׁוּ), and מִנֹּאָיִן׃ Isa. 52: 5, *ō* prolonged from *ū* on account of the absence of Daghesh-forte, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, which before Makkeph is shortened to Seghol, הִתְקַדֶּשׁ־ Isa. 30: 29, הִתְהַלֶּךְ־ Gen. 6: 9, יִתְעַלֶּם־ Job 6: 16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הִתְקַצַּף *pret.*, הִתְחַזַּק *pret.* and *imper.* (but *inf. const.* and *part.* with *ē*, fut. *a* and *ē*), אֶתְנַפַּל, נִצְטַדָּק, יִתְקַדָּשׁוּ, מִנֹּאָיִן׃ Isa. 52: 5. Pattahh is also sometimes found in the feminine plural of the future, תִּתְהַלַּכְנָה Zech. 6: 7 but תִּשְׁתַּפֵּכְנָה Lam. 4: 1, where some copies have תִּשְׁתַּפֶּכְנָה. Hhirik occurs instead of Pattahh in the preterites, וְהִתְגַּדִּלְתִּי, וְהִתְקַדִּשְׁתִּי Ezek. 38: 23, וְהִתְקַדִּשְׁתֶּם Lev. 11: 44, 20: 7, each of which has Vav conversive, throwing the accent more strongly on the final syllable.

c. There is no example of the infinitive absolute. The infinitive construct once has a feminine ending הִתְהַבְּרוּת Dan. 11: 23, comp. § 128.

Paragogic and Apocopated Future and Imperative.

§ 97. The paucity of moods in Hebrew is partially compensated by modifications of the future, known as the paragogic and apocopated futures.

1. The paragogic or intentional is formed from the ordinary future by appending the termination ָה to the first person singular or plural, and in a very few instances to the third person singular, thus converting it from a simple declaration of futurity to an expression of desire or determination, אֶשְׁמֹר *I shall keep*, אֶשְׁמְרָה *I will surely keep* or *let me keep*, Ps. 39: 2; נְנַתְּקָה *let us break*, נַשְׁלִיכָה *let us cast away*, Ps. 2: 3; יָחִישָׁה *let him hasten*, Isa. 5: 19.

a. The name "intentional" proposed by Böttcher seems more appropriate than "cohortative", which though commonly adopted is only applicable to the plural forms. The third person of the paragogic future occurs

besides the example just given, in הָבוֹאָה *let it come* Isa. 5: 19, הָעֻפָּה *be it dark* (by some explained as a noun, *darkness*) Job 11: 17, יִדַּשְׁנָּה *may he accept* (as fat), or, according to Kimchi, *may he reduce to ashes*, Ps. 20: 4, הָרֹנָּה Prov. 1: 20, 8: 3, and after Vav conversive וַתַּעְזָבָה Ezek. 23: 20, and ver. 16 K'ri. It has also been suspected in יקרהה Lev. 21: 5 K'thibh.

b. Instead of ה֫, ה֬ is appended in וְאֶקְרָאָה 1 Sam. 28: 15, יִדַּשְׁנָּה Ps. 20: 4, § 63. 1. *c;* so in the imperative הַשָּׁה or הַשֵּׁה Prov. 24: 14.

2. The apocopated or jussive future is an abbreviation of the second or third person singular and expresses a wish or command, or with a negative, dissuasion or prohibition. In the perfect verb it has a separate form only in the Hiphil species, the י of the ultimate being changed to (ֶ), or before Makkeph to (ַ), יַדְבֵּק *he will cause to cleave,* יַדְבֵּק *may he* or *let him cause to cleave;* תַּשְׂכֵּיל *thou wilt understand,* תַּשְׂכֵּל *thou mayest understand* or *understand thou,* Dan. 9: 25, אַל־תַּשְׁלֵט־ *may it not* or *let it not rule,* Ps. 119: 133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The 2nd. pers. of the Jussive is rare except with אַל. The 1st. pers. of the future is abbreviated in a very few instances, 1 Sam. 14: 36, 2 Sam. 17: 12, Job 23: 9. 11, Isa. 41: 23 K'thibh, 28.

b. The paragogic and apocopated futures, which have been aptly denominated voluntatives, may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second* and *third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final ן. See Ruth 2: 8 and comp. Deut. 20: 3 with 1: 29. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in ל״ה verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended ה֫ may perhaps be identical with a like

termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic ָה is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שְׁמַ֫ע *hear* (thou), שִׁמְעָ֫ה *oh, hear!* or *pray, hear!* הַקְשֵׁ֫ב *listen,* הַקְשִׁ֫יבָה *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. *a.* (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where ִי remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hholem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, עֲזֹ֫ב, עָזְבָ֫ה Jer. 49: 11; זְכֹ֫ר, זָכְרָ֫ה 2 Chron. 6: 42, שְׁכַ֫ב, שִׁכְבָ֫ה Gen. 39: 7. 12. When the vowel of the second radical is restored by a pause accent the inserted vowel falls away יְרָשָׁ֫ה׃ Deut. 33: 23, סְעָדָ֫ה 1 Kin. 13: 7; so in the ל״א form רְפָאָ֫ה Ps. 41: 5. In the Hiphil הַקְטֵ֫ל becomes הַקְטִ֫ילָה.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צרופה K'thibh, צָרְפָ֫ה K'ri Ps. 26: 2, מלוכה K'thibh, מָלְכָ֫ה K'ri Judg. 9: 8; ואשקולה K'thibh, וָאֶשְׁקֳלָ֫ה K'ri Ezr. 8: 25; אשקוטה K'thibh, אֶשְׁקֳטָ֫ה K'ri Isa. 18: 4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a*, which is likewise attested by the occasional appearance of Hhateph Kamets, אֶשֳׁקָה־ 1 Kin. 19: 20, וָאֶשְׁמֳעָ֫ה Dan. 8: 13 (in some copies) or Hhateph Pattahh וָאֶשְׁקֳלָ֫ה Ezr. 8: 26, Jer. 32: 9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a.* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh; thus, קְרַ֫ב Lev. 9: 7, קָרְבָ֫ה Ps. 69: 19, and on the contrary, מִכְרָ֫ה Gen. 25: 31, *fut.* יִמְכֹּ֫ר Ex. 21: 7, נִצְּרָ֫ה (with Daghesh separative) Ps. 141: 3, though Delitzsch regards it as a noun.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, how-

ever, suffers apocopation of the final ה of the feminine plural, שִׁבְעֶן Gen. 4: 23 for שִׁבְעָנָה, § 61. 2, קְרֶאן Ex. 2: 20 for קְרֶאנָה, § 60. 3. *c*, and in Lamedh He verbs of final ה of the masculine singular, הַקִּד 2 Kin. 6: 18 for הַכֵּה Ezek. 6: 11, גַּל Ps. 119: 18 for גַּלֵּה; וָתֶן Deut. 9: 14 for הַרְפֵּה Judg. 11: 37, but without any evident change of meaning.

Vav Conversive or Consecutive.

§ 99. 1. The primary tenses the preterite and the future are supplemented by two secondary tenses, formed in a peculiar manner by what is called Vav Conversive (וְ הַפּוּךְ) or Vav Consecutive. This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Consecutive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the standpoint is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and;* when this is prefixed to the future for the purpose already designated, it is followed by Pattahh

and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Consecutive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void.* The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Consecutive, ver. 3, וַיֹּאמֶר *and God said,* in its primitive import, *and then God says* or *will say,* his speaking being future to the state of things previously described. This fixes a new standpoint from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Consecutive, ver. 4, וַיַּרְא *and he saw;* and so on, וַיַּבְדֵּל *and he divided,* ver. 5, וַיִּקְרָא *and he called,* etc.

a. The nature of this prefix is more precisely expressed by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, there is no impropriety in retaining it. There have been various conjectures respecting its origin. Some have fancied that וַ is an abbreviation of the verb הָיָה *was,* hence וַיֹּאמֶר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying,* which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but וְ evidently has the sense of the conjunction *and,* וַיֹּאמֶר does not mean *he said,* but *and he said.* Others have regarded it as an abbreviation of וְהָיָה *and he was;* Ewald of וְאָז *and then.* Schultens, *Instit.* p. 424, conjectured that וַיֹּאמֶר may be for וְהַיֹּאמֶר, by § 53. 3; הַ prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case might be to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix would upon this hypothesis be analogous both in its origin and its effects to the augment *ε* in Greek, or *a* in Sanskrit, by which a preterite is formed from a present or a future, *τύπτω, ἔτυπτον; τύψω, ἔτυψα,* and which is traced by Bopp to

a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ה for ו consecutive might seem to lend confirmation to this theory of its derivation. But as ה stands with equal frequency for ו copulative, and ו for the article ה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition. Perhaps the best suggestion is that of Rödiger, who attributed no inherent significance to the vowel, but thought that it was attached to Vav Consecutive on account of the emphasis of its peculiar use.

2. Vav Consecutive, it has already been stated, is prefixed to the future with Pattahh and Daghesh-forte in the following letter, וַיִּקְבֹּץ, וַתַּמְלִיכוּ, וַנֵּרֶד. If the first letter of the future be Yodh with Sh'va, Daghesh is commonly omitted, § 25, but rarely if it be נְ, and never if it be תְּ, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיְדַבֵּר, וַיְסַפֵּר but וַתְּדַבֵּר, וַנְּסַפֵּר. Before א of the first person singular, which cannot receive Daghesh, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וָאֵלֵךְ, וָאֲדַבֵּר. In the Hiphil י֫ is, with few exceptions, e. g. וַיַּחֲשֶׁךְ Ps. 105: 28, compressed to (ֵ) as in the apocopated future, וַיַּקְשֵׁב, וַתַּגְדֵּל, and before Makkeph it is shortened to (ֶ) וַנַּגֶּד־. In the first person singular, however, י֫ remains in the Hiphil, and a paragogic ָה is not infrequently appended in all the species, e. g. וָאַשְׁלִיךְ, וָאַשְׁלִךְ or וָאַשְׁלִיכָה; וָאַגִּיד or וָאַגִּד; וָאַשְׁמִיד; וָאַמְלִטָה; וָאֲדַבֵּר or וָאֲדַבְּרָה; paragogic ָה also occurs though more rarely in the first pers. plur. וַנַּחַלְמָה Gen. 41: 11, וַנָּצוּמָה, וַנְּבַקְשָׁה Ezr. 8: 23, וַנִּסְעָה ver. 31.

a. The tendency to abbreviation produced by Vav Consecutive is much more apparent in some classes of imperfect verbs. Thus, final ֶה is rejected from ל״ה verbs as in the apocopated future יִגְלֶה, וַיִּגֶל, יִגַּלֶּה, וַיִּגַּל; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, יָסֹב, וַיָּסָב; יֹאכַל, וַיֹּאכַל; יֵשֵׁב, וַיֵּשֶׁב; יוֹשִׁיב, וַיּוֹשֶׁב; יָקוּם, וַיָּקָם; יָקִים, וַיָּקֶם. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיְבָרֶךְ, וַיְגָרֶשׁ, וַיְשָׁרֶת but not in וַיְחָרֵף; so in וַיְמוֹדֶד Hab. 3: 6, and the Hithpael וַתִּתְפָּעֶם Dan. 2: 1. It oc-

curs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּנָּגֶף, וַיִּלָּחֶם, וַיֵּאָסֶף or וַיֵּאָסֵף, וַתִּפָּעֶם but וַיִּכָּתֵב, וַיִּלָּכֵד, וַיִּמָּלֵךְ, וַיִּקָּבֵר, וַיִּשָּׁפֵךְ, etc. The first person singular is mostly exempted from shortening or change of accent, וָאֹכַל, וָאֵשֵׁב, וָאָקוּם or וָאָקֻם, וָאָקִים, though it sometimes suffers apocopation in ל״ה verbs וָאֵרֶא, וָאֵהִי. The prolonged plural ending וּן is very rarely used after Vav Consecutive; it does, however, occur, e. g. וַתִּקְרְבוּן Deut. 1: 22, וַתַּעַמְדוּן Deut. 4: 11, וַיַּחֲנוּן Judg. 11: 18.

b. In a very few instances Vav Consecutive takes Pattahh before אֲ, its vowel being conformed to the compound Sh'va, which follows, e. g. וַאֲגָרֵשׁ Judg. 6: 9, וַאֲמֹתְתֵהוּ 2 Sam. 1: 10, וַאֲכַסֵּךְ Ezek. 16: 10 but וָאֲכַסֶּה ver. 8, וַאֲיַחֲלָה Job 30: 26, וַאֲחַשְּׁבָה Ps. 73: 16.

§ 100. 1. Vav Consecutive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction וְ *and*, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Consecutive. Thus, in Samuel's recital, 1 Sam. 10: 1—8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, בְּלֶכְתְּךָ *upon thy departing*, and then proceeds with preterites with Vav prefixed, וּמָצָאתָ *thou shalt find*, וְאָמְרוּ *and they shall say*, ver. 3, וְחָלַפְתָּ *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Consecutive. Thus the Lord directed Elijah, 1 Kin. 17: 3 לֵךְ (imper.) *go*, וּפָנִיתָ (pret.) *and turn*, וְנִסְתַּרְתָּ (pret.) *and hide*, וְהָיָה (pret.) *and it shall be.*

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, יָכֹלְתָּ, וְיָכָלְתָּ.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, הָלַכְתָּ *thou hast gone,* וְהָלַכְתָּ *and thou shalt go,* וְהָלַכְתִּי *and I will go,* so וְדִבַּרְתָּ, וַהֲשִׁבֹתִי, וְהִתְהַלַּכְתִּי, though וַהֲצֵרֹתִי Zeph. 1: 17, except in ל״א and ל״ה verbs, where the accent usually remains in its original position although the usage is not uniform, וּפָנִיתִי Lev. 26: 9, וּבָאתִי 1 Kin. 18: 12, וְהִרְבִּיתָ 1 Chron. 4: 10, וְהִשְׁתַּחֲוֵיתִי 1 Sam. 15: 30, וְחִכִּיתִי Isa. 8: 17 but וְאָפִיתָ Lev. 24: 5, וּבָאתָ Gen. 6: 18, וְהִרְבֵּיתִי וְהִפְרֵיתִי Lev. 26: 9, וְהֵבֵאתָ Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, וְזָבַחְנוּ Ex. 8: 23, וְהָלָכְנוּ; וְלָקַחְנוּ Gen. 34: 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, וְהִבְדִּילָה Ex. 26: 33, וְהֵבִיאָה Lev. 15: 29. וְנָחָה Isa. 11: 2, וְקַלּוּ, וְחַדּוּ Hab. 1: 8 but וְהִשְׁלִיכוּ Ezek. 43: 24, וּפָשׁוּ Hab. 1: 8,

Verbs with Suffixes.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes:

Preterite.

Sing. 3 *fem.* The old ending ַת, § 85. 1. *a* (1), takes the place of ָה.

2 *masc.* תָּ sometimes shortens its final vowel before the suffix נִי of the first person.

2 *fem.* The old ending תִּי, § 86. *b*, instead of תְּ.

Plur. 2 *masc.* תּוּ from the old pronominal ending תּוּם, § 71. *b*, takes the place of תֶּם. The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 *and* 3 *fem.* The distinctive feminine termination is dropped, and that of the masculine assumed, תִּקְטֹלְנָה for תִּקְטֹלְנָה.

a. In several of these cases it would be more correct to say that it is he uncompounded state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. (1) Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. כֶם, כֶן, and the second masc. sing. ךָ, a vocal Sh'va, and before remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

(2) The 3 fem. sing. preterite inserts *ă* before the suffixes of the third pers. plural, and *ĕ* before the second fem. singular; when it stands before the third sing. suffixes הוּ, הָ, there is frequently an elision of ה, requiring Daghesh-forte conservative in the verbal ending ת to preserve the quantity of the previous short vowel, קָטְלַתּוּ for קָטְלַתְּהוּ, קָטְלַתָּה for קָטְלַתְהָ, see § 57. 2. *b*.

(3) When the third masc. sing. suffix הוּ is preceded by (ָ), the ה may be elided and the vowels coalesce into וֹ, קָטָלוֹ for קְטָלָהוּ; when it is preceded by (ִ), Shurek may be hardened to its corresponding semi-vowel וּ, קְטַלְתִּיו for קְטַלְתִּיהוּ § 62. 2.

(4) When the third fem. suffix הָ is preceded by (ָ), final Kamets is omitted to prevent the recurrence of the same sound, קָטְלָהּ for קְטָלָהָ.

(5) When הוּ, הָ of the third pers. singular are preceded by (ְ), the vowel of union for the future, a נ, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (ְ) being at the same time shortened to

(ָ); ה is then commonly elided and a euphonic Dagheshforte inserted in the Nun, יִקְטָלַּנּוּ for יִקְטָלֵהוּ. The same shortening of the (ֵ) and insertion of Daghesh may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before הָ, כֶם, כֶן, may be relics of old forms of the verb still represented in the Arabic, where the preterite ends in *a*, and one mode of the future has an appended Nun. Daghesh-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, יִקְטָלָּךְ for יִקְטָלַנְךְ; or it may be Daghesh-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesh, § 54. 3, instead of the Daghesh having arisen from the assimilation of Nun, so that יִקְטָלַנְךְ may be for יִקְטָלָּךְ instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, § 20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, יִכְתֹּב but בִּכְתֹּב, § 22. *a*. Hence, too, a liability to contraction in one case which does not exist in the other, יִקָּטֵל but לְהִקָּטֵל, יִפָּל but בִּנְפֹּל.

3. Changes in the body of the verb:

(1) Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, יִקְטְלוּ, יִקְטְלוּנִי, יִקְטֹל, יִקְטְלֵנִי, יִקְטָלְךָ; but ִי of the Hiphil species is almost always preserved, יַקְטִילֵנִי, תַּקְטִילֵנִי.

(2) In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

(3) In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטְלָה, קָטְלוּ but קְטָלָהּ, קְטָלוֹ. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

a. Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending כֶם, כֶן, ךָ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כֶם and כֶן, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before ךָ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, נְתָנְךָ, גְּמָלְךָ, אֲהֵבְךָ, אֶשְׁאָלְךָ, אֶנְהָגְךָ, הֲשִׁיבְךָ but אֶצָּרְךָ, קִבֶּצְךָ, תְּכַבֶּדְךָ.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נֶפֶשׁ *soul, self,* as נַפְשִׁי *myself.* Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, עֲשִׂיתִנִי *I have made for me,* Ezek. 29: 3.

2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, צַמְתֻּנִי *ye fasted for me* Zech. 7: 5, תִּנָּשֵׁנִי *thou shalt be forgotten by me*, Isa. 44: 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, דַּבְּרִי *my speaking*, שָׁלְחִי *my sending*, הָרְגֵּנִי *to kill me*, נַחֲמֹנִי *to comfort me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, רֹאָנִי *seeing me* Isa. 47: 10, שֹׂנְאַי *hating me*, lit. *my haters*, Ps. 35: 19.

a. In a few exceptional cases a verbal suffix with the infinitive represents the subject בְּשׁוּבֵנִי *at my returning* Ezek. 47: 7, or a nominal suffix the object תִּתִּי *to permit me* Num. 22: 13, יַבְּמִי Deut. 25: 7, עָצְבִּי 1 Chron. 4: 10.

§ 103. Paradigm III. exhibits certain portions of the regular verb קָטַל with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation and are therefore not included in this table.

Remarks on the Perfect Verbs with Suffixes.

PRETERITE.

§ 104. *a*. There are a few examples of (ֵ) as the union vowel of the preterite, יִסְּלֵנִי Isa. 8: 11, שְׁאֵלֵךְ 4: 20, 1 Sam. 25: 32, Ezek. 27: 26, Daghesh-forte euphonic is twice inserted in the suffix of the first pers. sing., יִסְּלַנִּי Ps. 118: 18, דָּנַנִּי Gen. 30: 6.

b. The suffix of the second masc. sing. is occasionally ָךְ in pause פִּאֲרָךְ׃ Isa. 55: 5, so with the infinitive, הִשָּׁמְדָךְ Deut. 28: 24. 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4: 6 אמאסאך, § 11. 1. *a*, where the K'ri has אֶמְאָסְךָ. With ל״א and ל״ה verbs this form of the suffix is of frequent occurrence, עָנָךְ׃ Isa. 30: 19, Jer. 23: 37, הִבָּרְאָךְ Ezek. 28: 15. In a few instances with the future and infinitive the final *a* is represented by the vowel letter ה, and the suffix is written כָה, יִמְצָאֶכָּה, יַעֲצָרְכָה 1 Kin. 18: 10. 44, Prov. 2: 11, Ps. 145: 10, Jer. 7: 27, Ezek. 40: 4.

c. The suffix of the second fem. sing. is commonly ָךְ, קְרָאָךְ Isa. 54: 6, פֵּאֲרָךְ Isa. 60: 9, except after the third fem. sing. of the verb, when it is ֶךְ, אֲהֵבָתֶךְ Ruth 4: 15, שׁוֹבְבָתֶךְ Isa. 47: 10; sometimes, especially in the later Psalms, it has the form כִי corresponding to the pronoun אַתְּ, אֶזְכְּרֵכִי Ps. 137: 6, הַמְעַטְּרֵכִי Ps. 103: 4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in פְּרָעֹה Ex. 32: 25, קַבֹּה Num. 28: 8, and in some copies אָכְלֹה 1 Sam. 1: 9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

e. In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, שְׁמָרָה (with the accent on the penult because followed by an accented syllable) Am. 1: 11, so with the infinitive, הִוָּסְדָה Ex. 9: 18, הַעֲצִבָה Jer. 44: 19, and the future, וַתַּחְמְרָה Ex. 2: 3.

f. The suffix of the third masc. plur. receives a paragogic וֹ once in prose, גֵּרַשְׁתָּמוֹ Ex. 23: 31, and repeatedly in poetry, תִּמְלָאֵמוֹ, תּוֹרִישֵׁמוֹ Ex. 15: 9; once וּ is appended, יְכַסְיֻמוּ Ex. 15: 5; הֶם is used but once as a verbal suffix, אַפְאֵיהֶם Deut. 32: 26.

g. The suffix of the third fem. plur. ן is seldom used, יְדַעְתִּין Isa. 48: 7, 34: 16, Hab. 2: 17, Zech. 11: 5; more frequently the masculine ם is substituted for it, סִתְּמוּם Gen. 26: 15, 18, וַיְגָרְשׁוּם Ex. 2: 17, וַיַּאַסְרוּם 1 Sam. 6: 10, so Num. 17: 3, 4, Josh. 4: 8, 2 Kin. 18: 13, Hos. 2: 14, Prov. 6: 21; הֶן is never used with verbs. When attached to infinitives a paragogic ָה is sometimes added to ן, בּוֹאָנָה Ruth 1: 19, לִדְתָּנָה Job 39: 2.

h. Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, אֲהֵבְךָ Deut. 7: 13, לְבֵשָׁם Lev. 16: 4, שְׂנֵאָהּ Deut. 24: 3, יְרֵאוּהוּ Job 37: 24. The only example of a suffix appended to a preterite whose second vowel is Ilholem, is יְכָלְתִּיו Ps. 13: 5 from יָכֹלְתִּי,

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tsere of the Piel species is mostly shortened to Seghol before ךָ, כֶם, כֶן, קִבֶּצְךָ Deut. 30: 3, יְקַבֶּצְךָ ver. 4, but occasionally to Hhirik, אֲאַמֵּצְכֶם (the Methegh in most editions is explained by § 45. 2) Job 16: 5, אֲרוֹמִמְךָ Isa. 25: 1, מְקַדִּשְׁכֶם Ex. 31: 13, פָּרִשְׁכֶם Isa. 1: 15; before the Seghol introduced by a pause accent it is rejected, יְבָרֲכֶךָ Gen. 49: 25, אֲשַׁלְּחֶךָ 2 Sam. 11: 12. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, יַעְשְׁרֶנּוּ 1 Sam. 17: 25, Ps. 65: 10; in יַגֵּדְךָ Deut. 32: 7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, גְּמָלַתְהוּ Prov. 31: 12, Ezek. 15: 5, so in pause אֲהֵבַתְהוּ׃ 1 Sam. 18: 28, אֲכָלָתְהוּ Gen. 37: 20, סְמָכָתְהוּ׃ Isa. 59: 16, and sometimes contracted by the exclusion of ה, גְּמָלַתּוּ 1 Sam. 1: 24, יְלָדַתּוּ Ruth 4: 15, גְּנָבַתּוּ Job 21: 18. The third fem. suffix is always contracted, אֲחָזַתָּה Jer. 49: 24, חִלְּקַתָּה Isa. 34: 17, כִּעֲסַתָּה 1 Sam. 1: 6. The suffix of the third masc. plural is ַם, not ָם, with this person of the verb, the accent falling on the penult, גְּנָבָתַם Gen. 31: 32, מְצָאָתַם Ex. 18: 8, נְצָרָתַם Ps. 119: 129, שְׂרָפָתַם Isa. 47: 14. In the intermediate syllable before ךָ the vowel is usually short in this person, יְלָדַתְךָ Jer. 22: 26, אֲכָלַתְךָ Ezek. 28: 18, though it is sometimes long, הִבְּלָתְךָ Cant. 8: 5, as it regularly is in pause יְלָדָתְךָ׃ *ibid.;* so before נִי and נוּ of the first person, אֲכָלָתְנִי Ps. 69: 10, מְצָאָתְנוּ׃ Num. 20: 14.

j. The second masc. sing. preterite usually takes Pattahh before נִי except in pause, חֲקַרְתַּנִי Ps. 139: 1, חִתַּתַּנִי Job 7: 14, עֲזַבְתָּנִי Ps. 22: 2. It takes the third masc. sing. suffix either in its full form, כִּפַּרְתָּהוּ׃ Ezek. 43: 20, or contracted, אֲסַפְתּוֹ 2 Kin. 5: 6, שַׂמְתּוֹ Hab. 1: 12, קַבֹּתוֹ (accent thrown back by § 35. 1) Num. 23: 27, הֲקֵמֹתוֹ Ps. 89: 44.

k. The second fem. sing. preterite assumes (ִ), commonly without Yodh, § 11. 1. *a*, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1, or by the connection in which it is found, יְלִדְתִּנִי Jer. 15: 10, מְשִׁיתִהוּ Ex. 2: 10, Judg. 11: 35, 1 Sam. 19: 17, Cant. 4: 9, Jer. 2: 34, Ezek. 16: 19. 58; once it takes (ֵ), הוֹרַדְתֵּנוּ Josh. 2: 18, and in a few instances the masculine form is adopted in its stead, הִשְׁבַּעְתָּנוּ׃ Josh. 2: 17, 20, Cant. 5: 9, יְלִדְתָּנוּ Jer. 2: 27 K'ri, הֲבֵאתוֹ 2 Sam. 14: 10.

l. The plural endings of the verb may be written fully וּ or defectively (ֻ), thus, in the third person, סְבָבוּנִי Ps. 18: 6, סְבָבֻנִי Hos. 12: 1; the second צַמְתֻּנִי Zech. 7: 5, הֶעֱלִיתֻנוּ Num. 20: 5, 21: 5; and the first דְּרַשְׁנֻהוּ 1 Chron. 13: 3.

FUTURE.

§ 105. *a.* The union vowel *a* is sometimes attached to the future, thus ַנִי, תִּדְבָּקַנִי Gen. 19: 19, יֶאֱהָבַנִי Gen. 29: 32, Ex. 33: 20, Num. 22: 33, Isa. 56: 3, Job 9: 18; ָנוּ, יַכִּירָנוּ Isa. 63: 16; וֹ (for ָהוּ), יִרְדְּפוֹ Hos. 8: 3, Ps. 35: 8, Eccles. 4: 12, 1 Sam. 21: 14, so in the K'thibh, 1 Sam. 18: 1 ויאהבו, where the K'ri has וַיֶּאֱהָבֵהוּ; ָהּ (for ָהָ), וַיַּכִּירָהּ Gen. 37: 33, 2 Chron. 20: 7, Isa. 26: 5; ָם, יִלְבָּשָׁם Ex. 29: 30, Deut. 7: 15, Num. 21: 30, Ps. 74: 8.

Ps. 118: 10; ָן, יוֹשִׁעָן Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has יוֹשִׁיבַנִי, while the K'thibh has the vowel letter י representing the ordinary *e*, יושיבני. The union vowel *ā* is also occasionally found with the imperative, גְּאָלָהּ Ps. 69: 19, Deut. 31: 19, Isa. 30: 8, Am. 9: 1.

b. The suffixes with Daghesh inserted occur chiefly in pause; thus ֶנִּי, יוֹעִדֶנִּי Jer. 50: 44; ַנִּי, תְּבָרְכַנִּי Gen. 27: 19, Job 7: 14, 9: 34; ֶנּוּ (1st plur.), יְכוּנֶּנּוּ Job 31: 15; ֶךָּ, אֲקַבְּצֶךָּ׃ Isa. 43: 5, 44: 2, Ps. 30: 13; ֶנּוּ (3 masc. sing.), תִּפְקְדֶנּוּ Job 7: 18, 41: 2 K'ri, Hos. 12: 5; ֶנָּה, תַּעְשְׁרֶנָּה Ps. 65: 10, (once with an infinitive יַחֲמֶנָּה Gen. 30: 41), or without Daghesh, תִּשְׁלַחְנָה Judg. 5: 26, Obad. ver. 13; the unemphatic form of the suffix and that with Daghesh occur in conjunction, יַשְׁפִּילֶנָּה יַשְׁפִּילָהּ Isa. 26: 5. There are a very few examples, found only in poetry of נ inserted between the verb and the suffix without further change, יְכַבְּדָנְנִי Ps. 50: 23, אֶתְּקֶנְךָ׃ Jer. 22: 24, יַעַבְרֶנְהוּ Jer. 5: 22, יְבָרְכֶנְהוּ׃ Ps. 72: 15, יִצְּרֶנְהוּ Deut. 32: 10, אֲרֹמְמֶנְהוּ׃ Ex. 15: 2.

c. The plural ending וּן is in a few instances found before suffixes, chiefly in pause, יִקְרָאֻנְנִי, יְשַׁחֲרֻנְנִי, יִמְצָאֻנְנִי׃ Prov. 1: 28, יְשַׁבְּחוּנְךָ׃ Ps. 63: 4, יִשָּׂאוּנְךָ Ps. 91: 12, יְשָׁרְתוּנְךָ Isa. 60: 7, 10, יַעַבְרֻנְהוּ׃ Jer. 5: 22, יִמְצָאוּנְהָ׃ Jer. 2: 24: twice it has the union vowel *a*, תְּדַכְּאוּנַנִי Job 19: 2, יִלְכְּדֻנוֹ Prov. 5: 22.

d. When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, אֶסְּרֵם Hos. 10: 10, יֶהְדְּפֶנּוּ Num. 35: 20, אֶצְּרֶנָּה׃ Isa. 27: 3, יִקְּבֶנּוּ׃ Isa. 62: 2, יִרְדְּפֶךָ Ezek. 35: 6, אֶכְתְּבֶנָּה Jer. 31: 33; once the vowel remains, but is changed to Shurek, תִּשְׁמוּרֵם׃ Prov. 14: 3; *a*, on the other hand, is retained as a pretonic vowel, § 64. 2, יִלְבָּשֵׁנִי Job 29: 14, יִלְבָּשָׁם Ex. 29: 30, Cant. 5: 3, Gen. 19: 19; and even restored, where it is dropped in the regular inflection, יִבְעָלוּךְ Isa. 62: 5, יִקָּחֻהוּ Gen. 37: 24, Job 3: 5, Jer. 13: 17; so in the Imperative שְׁמָעֵנִי Gen. 23: 11, Ps. 6: 3, שְׁמָעוּנִי Gen. 23: 8, 1 Chron. 28: 2. Hholem is shortened before ךָ, כֶם, כֶן, though the vowel letter ו is occasionally written in the K'thibh, אֶצָּרְךָ Jer. 1: 5.

e. The following are examples of feminine plurals with suffixes: 2 *fem. plur.* תִּרְאֻנִי Cant. 1: 6, 3 *fem. plur.* תַּחְשְׁבֻנִי Job 19: 15, תּוֹכִחֻךְ Jer. 2: 19. The masculine form is sometimes substituted for the feminine, יְהַלְלוּהָ, יְאַשְּׁרוּהָ Cant. 6: 9.

INFINITIVE AND IMPERATIVE.

§ 106. *a. Kal infinitive.* Before ךָ, כֶם, כֶן, Hholem is shortened to Kamets Hhatuph, אֲכָלְךָ Gen. 2: 17, עֲמָדְךָ (Methegh by § 45. 2) Obad. ver. 11, אֲכָלְכֶם Gen. 3: 5, אֱמָרְכֶם Mal. 1: 7. Pattahh remains in the single example, חֲנַנְכֶם Isa. 30: 18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, עָבְרְךָ Deut. 29: 11, שָׁמְעֲךָ 2 Kin. 22: 19, עָבְרְכֶם Deut. 27: 4, rarely Kibbuts, קֻצְרְכֶם Lev. 19: 9, 23: 22, sometimes Hhirik, שִׁכְבָהּ Gen. 19: 33. 35 but שָׁכְבוֹ Ruth 3: 4, שִׂטְנוֹ Zech. 3: 1, נִפְלוֹ 2 Sam. 1: 10, פִּתְחוֹ Neh. 8: 5, and occasionally Pattahh, רַקְעֲךָ

Ezek. 25: 6. In the feminine form of the infinitive, as in nouns the old feminine ending ת is substituted for ה, שָׁמְעָתוֹ Isa. 30: 19, חָבְקָתוֹ Hos. 7: 4, Ex. 30: 32. The Niphal infinitive retains its pretonic Kamets before suffixes, הִזָּכְרָם Ezek. 21: 29, Deut. 28: 20, Ps. 37: 33. Hhirik of the Hiphil Infinitive becomes Pattahh before Resh in הַזְכַּרְכֶם Ezek. 21: 29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, זָכְרֵנִי, פָּקְדֵנִי Jer. 15: 15, but occasionally it takes Hhirik, נִצְּרָה (with Daghesh-forte euphonic) Prov. 4: 13. In the Hiph. imp. 2 masc. sing. Hhirik is restored before suffixes הַזְכִּירֵנִי Isa. 43: 26.

Imperfect Verbs.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz.:

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs:

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs:

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which a quiescent He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only; the first division of the contracted verbs differ only in the consonants; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

b. The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

Pe Guttural Verbs.

§ 108. Gutturals have the four following peculiarities, § 60, viz.:

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghesh-forte.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz.:

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, יַעֲמֹד for יִעְמֹד; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *i* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, יֶחֱזַק, נֶעֱבַד, הֶעֱבִיד. Seghol accompanying א of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbuts of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, עִבְדִי, עִבְדוּ.

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in יַרַח, apocopated future of יָרֵחַ, and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especi-

ally if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil, infinitives, future, imperative, and participle, עֲמַדְתֶּם, יַעֲמֹד. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, יֶחֱזַק, הֶעֱמִיד, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, הָעֳמַד. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (ֲ) becomes (ַ) in the second feminine singular and the second and third masculine plural of the Kal future; (ֱ) becomes (ֶ) in the third feminine singular and the third plural of the Niphal preterite; and (ֳ) becomes (ָ) in the corresponding persons of the preterite and future Hophal, תַּעַמְדִי, נֶעֱמְדָה, הָעָמְדָה.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus יַעַמְדוּ *yaam'dhū*, not יַעַמְדּוּ *yaamdū*, § 22. *a.* In like manner the Kal imperative has עִמְדִי, עִמְדוּ not עִמְדִּי, עִמְדּוּ, showing that even in the perfect verb קִטְלִי, קִטְלוּ were pronounced *kit'lī*, *kit'lū*, not *kitlī*, *kitlū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, הֵעָמֹד for הִעָמֹד.

§ 110. 1. The verb עָמַד *to stand*, whose inflections are shown in Paradigm IV, may serve as a representative of

Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of עָמַד is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by חָזַק *to be strong* in the same Paradigm.

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (פ״א) mode.

Future of Pe Aleph Verbs.

	3 *masc.*	3 *fem.*	2 *masc.*	2 *fem.*	1 *com.*
Sing.	יֹאכַל	תֹּאכַל	תֹּאכַל	תֹּאכְלִי	אֹכַל
Plur.	יֹאכְלוּ	תֹּאכַלְנָה	תֹּאכְלוּ	תֹּאכַלְנָה	נֹאכַל

Five verbs uniformly adopt this mode of inflection, viz.: אָבַד *to perish,* אָבָה *to be willing,* אָכַל *to eat,* אָמַר *to say,* אָפָה *to bake;* a few others indifferently follow this or the ordinary Pe guttural mode, אָהַב *to love,* אָחַז *to take hold,* אָסַף *to gather.*

Remarks on Pe Guttural Verbs.

§ 111. 1. The preformative of the Kal future *a* has (ַ) in one instance, וַתַּעְגַּב Ezek. 23: 5. That of the Kal future *ō* has (ֶ) in יֶחְדֹּף Prov. 10: 3, יֶחֱשֹׂף Ps. 29: 9. Three verbs with future *ō*, הָלַם, הָרַס, הָמַד have Pattahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, יַהֲרֹוס Job 12: 14, יַהֲרֹסוּ 2 Kin. 3: 25 but יֶהֶרְסוּ Ex. 19: 21, 24; so with suffixes, יֶהֶלְמֵנִי Ps. 141: 5, יֶהֶרְסֶךָ Isa. 22: 19, נֶחְמְדֵהוּ Isa. 53: 2. חָפֵר has יַחְפְּרוּ but יֶחְפָּרוּ.

2. *a.* If the first radical be א, the preformative takes Seghol in most verbs in the Kal future, whether *a* or *ō*, יֶאֱנֹק, יֶאֱסֹף, תֶּאֱגֹר, תֶּאֱחֹז as well as יֶאֱמַץ, יֶאֱנַף, תֶּאֱבַל, תֶּאֱלַף; in a few with future *a*, § 110. 3, it takes Hholem, the (ַ) of the second syllable usually becoming (ֵ) in pause, and in a few

instances without a pause accent, יֹאבַ֫ד, יֹאבֵ֫ד, יֹאבֵ֫דוּ, יֹאחֵ֫ז, but יֹאמַ֫ר; in two verbs it becomes (ֶ) after Vav conversive, וַיֹּ֫אמֶר, וַיֹּ֫אחֶז, but with a pause accent וַיֹּאכַ֫ל, וַיֹּאמַ֫ר or in the first verses of several chapters of Job: וַיֹּ֫אמַר. Hholem in these verbs is probably modified from *ā*, so that יֹאכַ֫ל is for יָאכַ֫ל from יַאֲכַ֫ל, § 201. *e*.

b. As א is always quiescent after Hholem in this latter form of the future, § 57. 2. (2) *a*, Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as א has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances א gives up its consonantal character after (ֶ), which is then lengthened to (ֵ), תֵּאתֶ֫ה Mic. 4: 8. When thus quiescent after either Tsere or Hholem, א is always omitted in the first person singular after the preformative א, אֵחַ֫ר Gen. 32: 5 for אֶאֱחַ֫ר, אֵהָ֫ב Prov. 8: 17 for אֶאֱהָ֫ב, אֹכַ֫ל Gen. 24: 33 for אֹאכַ֫ל, and occasionally in other persons, תֵּזְלִ֫י Jer. 2: 36 for תֶּאֱזְלִ֫י; so יֵתֵ֫א Deut. 33: 21, תֹּבֵ֫א Prov. 1: 10, תֹּסֵ֫ף Ps. 104: 29, תֹּמְרוּ֫ 2 Sam. 19: 14, וַתֹּחֶז 2 Sam. 20: 9, וַתֹּפֵ֫הוּ 1 Sam. 28: 24; in a few instances the vowel letter ו is substituted for it, יֹוכְלוּ֫ Ezek. 42: 5 for יֹאכְלוּ֫, אוֹמַ֫ר Neh. 2: 7, Ps. 42: 10.

c. A like quiescence or omission of א occurs in וַיָּ֫אצֶל Num. 11: 25 Hi. fut. for וַיַּאֲצֵ֫ל, הָכִ֫יל Ezek. 21: 33 Hi. inf. for הַאֲכִ֫יל, אָזִ֫ין Job 32: 11 Hi. fut. for אַאֲזִ֫ין, מֵזִ֫ין Prov. 17: 4 Hi. part. for מֶאֱזִ֫ין, § 53. 2. *a*, מַלְפֵ֫נוּ Job 35: 11 Pi. part. for מְאַלְפֵ֫נוּ, § 53. 3, תַּזְרֵ֫נִי 2 Sam. 22: 40 Pi. fut. for תְּאַזְרֵ֫נִי, וַיָּ֫רֶב 1 Sam. 15: 5 Hi. fut. for וַיַּאֲרֵ֫ב, הֵתָ֫יוּ Isa. 21: 14 Hi. pret. for הֶאֱתָ֫יוּ, יַהֵ֫ל Isa. 13: 20 Pi. fut. for יְאַהֵ֫ל, and after prefixes לֵאמֹ֫ר for לֶאֱמֹ֫ר, the Kal infinitive of אָמַ֫ר with the preposition ל, וָאַבֶּ֫דְךָ Ezek. 28: 16 Pi. fut. with Vav conversive for וָאֲאַבֶּ֫דְךָ, וַאעְשֹׁ֫ר Zech. 11: 5 Hi. fut. with Vav conjunctive for וְאַעְשֹׁ֫ר, הָסוּרִ֫ים Eccles. 4: 14 Kal pass. part. with the article for הָאֲסוּרִ֫ים.

d. Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, נֹאחֲזוּ֫ Num. 32: 30 for נֶאֱחֲזוּ֫, and five times in the Hiphil future, אֹבִ֫ידָה Jer. 46: 8 for אַאֲבִ֫ידָה, אוֹכִ֫יל Hos. 11: 4 for אַאֲכִ֫יל, אוֹצְרָ֫ה Neh. 13: 13 for אַאֲצִ֫ירָה, וַיֹּ֫אֶל 1 Sam. 14: 24 abbreviated from וַיֹּאלֶ֫ה for וַיַּאֲלֶ֫ה, וַיּוֹחָ֫ר 2 Sam. 20: 5 K'ri for וַיַּאֲחֵ֫ר.

e. א draws the vowel to itself from the preformative in תְּאֵהֲבוּ֫ Prov. 1: 22 Kal fut. for תֶּאֱהֲבוּ֫ in pause תֶּאֱהָ֫בוּ Zech. 8: 17, Ps. 4: 3, § 60. 3. *c*. Some so explain תְּאָכְלֵ֫הוּ Job 20: 26, regarding it as a Kal future for תֹּאכְלֵ֫הוּ with the vowel attracted to the א from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbuts, § 93. *a*, as מְאָדָּ֫ם Nah. 2: 4, יְחָבְרְךָ֫ Ps. 94: 20.

3. *a*. Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes or added vowels, as עָבְדָ֫הּ, עָזְבֵ֫ךְ. עָמְדִ֫י, being rarely changed to Pattahh, as in חַבְלֵ֫הוּ Prov. 20: 16, or Seghol, as אֶסְפָה־ Num. 11: 16, עֶרְכָ֫ה Job 33: 5. In the inflected imperative Seghol occurs

once instead of Hhirik, חֻפְּשִׁי Isa. 47: 2, and Kamets Hhatuph twice in compensation for the omitted Hholem, עָלוֹ Zeph. 3: 14 but עָלוּ Ps. 68: 5, חָרְבוּ Jer. 2: 12 but חָרְבוֹ Jer. 50: 27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חָרְבוֹ Isa. 44: 27. Ewald explains תַּעַבְדֵם Ex. 20: 5, 23: 24, Deut. 5: 9, and יַעַבְדֵם Deut. 13: 3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ה has (ֶ), הֲמֻלָּה Ezek. 16: 5, חֲמֻצָתוֹ Hos. 7: 4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal preterite and participle and of the Hiphil preterite, נַעֲשָׂה, נַעֲשׂוּ, נַעֲשָׂה but נֶעֱשָׂה, נַעֲרָץ Ps. 89: 8, הַחֲרִיבֻם Judg. 8: 19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (ֲ). In חֲרַשְׁתֶּם 2 plur. pret., חֲרוֹת inf., חֲרֵה imper. of חָרָה, the initial ח has (ֲ) under the influence of the following ר; א receives (ֲ) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבַדְתֶּם, אֲבֻלָּתֶם, אֲבוּלִים, but commonly (ֱ) in the imperative and infinitive, § 60. 3. *b*, אֱבֹל imper., אֱבֹל and אֲבֹל inf., אֱחֹז and אֲחֹז inf., אֱלֹף imper., אֱמֹר inf. and imper. (but הַאֲמֹר Job 34: 18 with ה interrogative), אֱנֹס, אֲנֹס (with ה paragogic אֲנָסָה), and in a very few instances the long vowel (ֳ), § 60. 3. *c*, אֳפֵה Ex. 16: 23 for אֲפֵה, אֳהָיוּ Isa. 21: 12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (ַ ֲ), (ֶ ֱ) or (ָ ֳ). In a very few instances this correspondence is neglected; thus, in תֶּהֱלַךְ 3 fem. fut. of הָלַךְ *to go* (comp. יִצְחַק from צָחַק *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in חִטְּאָה (once, viz., Hab. 1: 15 for הֶחֱטִיאָה) and הָטְּאָה Hiphil and Hophal preterites of עָלָה *to go up*, and הֶחֱבַרְתָּ (once, viz., Josh 7: 7 for הֶעֱבַרְתָּ) Hi. pret. of עָבַר *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms לָהֳיוֹת, רָהֳיָה, נִהְיָה, נִהְיֵתֶם from הָיָה *to be*, and like forms from חָיָה *to live*, are peculiar in having simple vocal Sh'va.

3. Where (ֲ) or (ֱ) are proper to the form these are frequently changed to (ַ) or (ֶ) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, יֶאֱסֹף 2 Kin. 5: 3, תֶּאֱסֹפְנָה Ex. 4: 29, יֶאֱסֹפְנִי Ps. 27: 10, תֶּאֱסֹף Josh. 2: 18; יֶאֱרֹג Isa. 59: 5, תֶּאֱרֹג Judg. 16: 13; the Niphal, נֶעֱלָם 1 Kin. 10: 3, נֶעֱלָמָה Nah. 3: 11, נֶעֱלָמִים Ps. 26: 4;

and especially in the Hiphil preterite with Vav conversive, הֶאֱבַדְתָּ Job 14: 19, וְהַאֲבַדְתָּ Deut. 7: 24, וְהַאֲבַדְתָּם Deut. 9: 3 (comp. הֶאֱכַלְתָּם Ps. 80: 6), וְהַאֲבַדְתִּי Lev. 23: 30; וְהַאֲכַלְתִּי Isa. 49: 26; הֶחֱזַקְתִּי Neh. 5: 16, וְהַחֲזַקְתִּי Ezek. 30: 25; הֶעֱבַדְתִּיךָ Isa. 43: 23, וְהַעֲבַדְתִּיךָ Jer. 17: 4; הֶאֱזִין Deut. 1: 45, וְהַאֲזַנְתָּ Ex. 15: 26, וְהַחְתַּתִּי Jer. 49: 37; after Vav conjunctive, however, the vowels remain unchanged, וְהֶחֱזַקְתִּי 1 Sam. 17: 35, וְהֶחֱרַשְׁתִּי Ps. 50: 21, Neh. 10: 33, Ezek. 37: 2. The change from (ֶ ֱ) to (ַ ֲ) after Vav conversive occurs once in the third person of the Hiphil preterite, וְהַאֲזִין Ps. 77: 2, but is not usual, e. g. וְהֶעֱמִידוֹ . . . וְהֶעֱלִיךְ Lev. 27: 8. There is one instance of (ֶ ֱ) instead of (ַ ֲ) in the Hiphil infinitive, הֶחֱזִיקִי Jer. 31: 32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, רַעֲמֹדוּ, רַעֲמֹדוּ; עִמְדוּ, עֲמֹדוּ.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ח, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

אָדַם Hi. *to be red.*
אָדַר Ni. Hi. *to be illustrious.*
אָטַם Hi. *to close.*
*אָטַר K. *to shut.*
אָלַף K. *to learn.*
אָפַד K. *to gird on.*
אָשַׁם K. Ni. (not Hi.) *to be guilty.*
הָבַל K. Hi. *to be vain.*
הָגָה K. Hi. *to meditate.*
הָדַף K. *to thrust.*
הָדַר K. Ni. *to honour.*
הָיָה K. Ni. *to be.*
*הָכַר K. *to injure, wound.*
הָבָא Ni. Hi. Ho. *to hide.*
הָבַט K. *to beat off.*
הָבַר Hi. *to join together.*
הָגַר K. *to gird.*
הָדַל K. (not Ho.) *to cease.*
הָטַב K. *to cut.*
הָיָה K. (not Hi.) *to live.*
הָכַם K. Hi. *to be wise.*
*הָלַט K. meaning doubtful.
הָמַד K. Ni. *to desire.*
הָמַל K. *to spare.*
הָמַס K. Ni. *to do violence to.*
הָמֵץ K. *to be leavened.*
הָמַר K. *to ferment.*
הָנַךְ K. *to dedicate.*
הָסַל K. *to devour.*
הָסַם K. *to muzzle.*
הָסֵר K. Hi. *to lack.*
הָפָה Ni. *to cover.*
הָפַז K. Ni. *to be panic-struck.*
הָפֵץ K. *to delight.*
הָפַר K. *to dig.*

* ἅπαξ λεγόμενον.

חָפַר K. Hi. *to blush.*
חָפַשׂ K. Ni. *to search.*
חָצַב K. (not Hi.) *to hew.*
†חָקַר K. Ni. *to investigate.*
*חָרַג K. *to tremble.*
חָשָׂה K. *to take up.*
חָתַךְ Ni. *to be destined.*
חָתַל Ho. *to be swaddled.*
חָתַם K. Ni. Hi. *to seal.*
חָתַף K. *to seize.*
חָתַר K. *to break through.*
חָשַׁק K. *to love, dote.*
חָתָה K. *to put on as an ornament.*
חָתַת Hi. *to gather much.*
חָתַר Ni. *to be wanting.*
חָתַר K. Ni. *to trouble.*
חָתַל Hi. *to be presumptuous.*
חָתַר K. Ni. *to pervert.*
חָתַר K. Hi. *to tithe.*
*חָתַם Ni. *to be burnt up.*
חָתַק K. Hi. *to be removed.*
חָתַר K. Ni. Hi. *to entreat.*

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz.:

אָסַר *to bind.*
הָפַךְ *to turn.*
חָבַל *to take in pledge.*
חָבַשׁ *to bind.*
חָזַק *to be strong.*
חָלָה *to be sick.*
חָלַק *to divide.*
חָסָה *to trust.*
חָשַׂךְ *to withhold.*
חָשַׂף *to uncover.*
חָשַׁב *to think.*
חָשַׁךְ *to be dark.*
חָתַר *to pass over.*
חָתַר *to help.*
חָטָה *to wear.*
חָתַר *to encircle.*
חָתַם *to conceal.*
חָתַר *to shut up, restrain.*
חָתַר *to supplant.*
חָתַן *to smoke.*
חָתַר *to be rich.*

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz.:

אָהַב 2 Chr. 19: 2, Pr. 15: 9, *to love.*
אָזַר Ps. 65: 7, *to gird.*
אָסַף Ps. 47: 10, *to gather.*
הָלַךְ Ps. 109: 23, *to go.*
הָרַג 2 Kin. 10: 9, *to slay.*
חָלַם Job 39: 4, Jer. 29: 8, *to dream.*
חָלַף Job 20: 24, *to change, pierce.*
חָרַד Ezek. 26: 18, *to tremble.*
חָשָׁה Hi. part. *to be silent.*
חָתַת Jer. 49: 37, *to be dismayed.*
עָבַד Eccl. 5: 8, *to serve.*
עָלַז Jer. 15: 17, Ps. 149: 5, and
עָלַץ Ps. 5: 12, *to exult.*
עָרַךְ Isa. 44: 7, *to set in order.*

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghesh-forte in the first radical, יֵחָסֶן, יֵאָצֵר, Isa. 23: 18, יֵחָבֵא (the retrocession of the accent by § 35. 1) Isa. 28: 27, יֵחָלֵף Job 38: 24, נֵחָלִין Num.

* ἅπαξ λεγόμενον. † Except Ps. 44: 22.

32: 17, וַיִּחָנֵק 2 Sam. 17: 23, which is in one instance expressed by the vowel letter י, תֵּיעָשֶׂה Ex. 25: 31. The only exception is בֶּהָרֵג (two accents explained by § 42. *a*) Ezek. 26: 15 for בְּהֶהָרֵג; Baer's edition has בֵּהָרֵג. According to some copies, which differ in this from the received text, Seghol likewise occurs in אֶעָנֶה Job 19: 7, הֶעָשׂוֹתוֹ Ezek. 43: 18, וַיֶּחָלְקֵם 1 Chron. 24: 3, בֶּעָטֵף Lam. 2: 11. In Job 34: 31 הֶאָמַר is neither the infin. nor the imper. Niph., as it has sometimes been explained, but the Kal pret. אָמַר with He Interrogative, § 232. 4.

2. The initial ה of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as לַחֲלֹק Jer. 37: 12 for לְהַחֲלֹק, לַחֲטִיא Eccles. 5: 5, לַעֲבִיר 2 Sam. 19: 19, לַעְשֵׂר Deut. 26: 12, בַּעְשֵׂר Neh. 10: 39, לעזיר 2 Sam. 18: 3 K'thibh; and still more rarely that of the Niphal infinitive, בֵּעָטֵף Lam. 2: 11 for בְּהֵעָטֵף, בֶּהָרֵג Ezek. 26: 15.

§ 114. The letter ר resembles the other gutturals in not admitting Daghesh-forte, and in requiring the previous vowel to be lengthened instead, וַיֵּרָדֵם Jon. 1: 5, וַיֵּרָגְנוּ Ps. 106: 25. In other cases, however, it causes no change in an antecedent Hhirik, יִרְדֹּף Deut. 19: 6, יִרְגַּז 2 Sam. 7: 10, הִרְכַּבְתָּ Ps. 66: 12, except in certain forms of the verb רָאָה *to see*, viz., וַיַּרְא Kal future with Vav conversive, shortened from יִרְאֶה, הֶרְאָה which alternates with הִרְאָה as Hiphil preterite, and once with Vav conversive preterite, וְהַרְאֵיתִי Nah. 3: 5. It is in two instances preceded by Hhirik in the Hiphil infinitive, הִרְגִּיעַ, הִרְגִּיז Jer. 50: 34. In the Hophal species the participles מֻרְדָּף Isa. 14: 6, מֻרְבֶּכֶת Lev. 6: 14 take Kibbuts in the first syllable, but רָאָה, רָעַל have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal רְדֹף Gen. 44: 4, רְדָפוּנִי Ps. 129: 86, except in one instance, יִרַדֹּף Ps. 7: 6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word § 60. 2. *a*.

§ 115. The verb אָמַל reduplicates its last instead of its second radical in the Pual, אֻמְלַל; חָמַר reduplicates its last syllable, חֳמַרְמְרוּ Lam. 2: 11, § 92. *a*.

הָתַל is a secondary root, based upon the Hiphil of תָּלַל. See ע״ע verbs. For the peculiar forms of אָסַף and הָלַךְ see the פ״י verbs, יָסַף and יָלַךְ.

Ayin Guttural Verbs.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal,

and the feminine plural of the future and imperative Niphal, Piel, and Hithpael, where the like change sometimes occurs even without the presence of a guttural יִגְאַל for יִגְאֹל; תִּגָּאַלְנָה for תִּגָּאֵלְנָה.

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, גַּאֲלִי for גִּאְלִי.

4. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbuts to Hholem, § 60. 4, כִּחֵד, גֵּאֵל.

§ 117. The inflections of Ayin guttural verbs may be shown by the example of גָּאַל, (Paradigm V.) which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. *d*, it is printed with Tsere in this and the following paradigms.

Remarks on Ayin Guttural Verbs.

§ 118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָלַךְ *to be long*, בָּלַךְ *to kneel*, חָלַב *to be dried* or *desolate*, חָלַד *to tremble*, חָלַף *to reproach*, *to*

winter, חָרַ֫ץ *to sharpen*, עָרַ֫ב (עָרֵב) *to be sweet*, קָרַ֫ב *to come near*, קָרַ֫ם *to cover*; טָרַ֫ף *to tear in pieces*, has either Hholem or Pattahh; חָרַ֫שׁ *to plough* has fut. *ō*, *to be silent* has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only נָהַ֫ם *to roar*, and רָחַ֫ם *to love*, have Hholem, זָעַ֫ם *to curse*, מָעַ֫ל *to trespass*, and פָּעַ֫ל *to do*, have either Pattahh or Hholem; the future of אָחַ֫ז *to grasp*, is יֶאֱחֹ֫ז or יֹאחֵ֫ז.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אֶהָבֶ֫הָ Prov. 4: 6, יִשְׁחָטֹ֫וּם 2 Kin. 10: 14, אֶשְׁחָקֵ֫ם 2 Sam. 22: 43, שְׁאָלֹ֫וּנִי Isa. 45: 11, יֶאֱהָבַ֫נִי Gen. 29: 32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, תִּבָּהַ֫לְנָה Ezek. 7: 27, תִּשָּׂרַ֫פְנָה Prov. 6: 27, תֵּהָרַ֫גְנָה Ezek. 16: 6, תְּנָאַ֫פְנָה׃ Hos. 4: 13, but Tsere occasionally in pause, תְּמַהֵ֫רְנָה Jer. 9: 17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē* אָהֵ֫ב׃ Gen. 27: 9, אֲהֵ֫בְךָ Deut. 15: 16; infinitive זְעֹ֫ק 1 Sam. 7: 8, סְחֹ֫ב Jer. 15: 3, with Makkeph, כְּרָת־ 1 Kin. 5: 20; Niphal infinitive, הִלָּחֵ֫ם Ex. 17: 10, with suffixes, הִשָּׁעֶ֫נְךָ 2 Chron. 16: 7, 8, with prefixed נ, נִלְחֹ֫ם Judg. 11: 25, נִשְׁאֹ֫ל 1 Sam. 20: 6, 28, and once anomalously with prefixed א, אִדָּרֹ֫שׁ Ezek. 14: 3 (a like substitution of א for ה occurring once in the Hiphil preterite אֶגְאָלְתִּי׃ Isa. 63: 3); future יִלָּחֵ֫ם Ex. 14: 14, with Vav conversive, וַיִּמָּאֵ֫ס׃ Job 7: 5, וַיִּקָּחֵ֫ל Ex. 32: 1, וַיִּזָּעֵ֫ק Judg. 6: 34, וַתִּכָּחֵ֫ד Ex. 9: 15, וַתִּלָּחֵ֫ץ Num. 22: 25, or with the accent on the penult, וַיִּלָּחֶ֫ם Ex. 17: 8, וַתִּפָּ֫עֶם Gen. 41: 8; imperative, הִלָּחֵ֫ם 1 Sam. 18: 17, or with the accent thrown back, הִפָּ֫רֶד Gen. 13: 9; Hiphil infinitive, הַבְאֵ֫שׁ 1 Sam. 27: 12, הַרְחֵ֫ק Gen. 21: 16, הַחֲרֵ֫ם Deut. 7: 2, apocopated future, יַרְעֵ֫ם 1 Sam. 2: 10, תַּשְׁחֵ֫ת Deut. 9: 26, יַכְרֵ֫ת Ps. 12: 4, with Vav conversive, וַיַּכְעֵ֫ס 1 Kin. 22: 54, וָאַכְחִ֫ד Zech. 11: 8; imperative, הַקְרֵ֫ב Ex. 28: 1, with Makkeph, הַרְחֶב־ Ps. 81: 11, הַזְעֶק־ 2 Sam. 20: 4, הַקְהֶל־ Deut. 4: 10, with a pause accent the last vowel sometimes becomes Pattahh, הַרְחַ֫ק Job 13: 21, הַמְעַד׃ Ps. 69: 24, though not always, הַקְהֵ֫ל Lev. 8: 3. Hophal infinitive, הָחֳרֵ֫ב 2 Kin. 3: 23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, כִּ֫חֶשׁ Lev. 5: 22, יְבַ֫חֶשׁ Hos. 9: 2, לְצַ֫חֶק Gen. 39: 14, לְשַׂחֵק־ Ps. 104: 26, יְחָ֫רֶף 74: 10, וַיְשָׁ֫רֶת Gen. 39: 4, וַתִּתְפָּ֫עֶם Dan. 2: 1, הִתְעָ֫רֶב 2 Kin. 18: 23, and occasionally before suffixes to Hhirik, פָּרִשְׂכֶ֫ם Isa. 1: 15, מְבַעְתֶּ֫ךָ׃ (fem. form for מְבַעֶתְתֶּךָ, § 61. 5) 1 Sam. 16: 15 but לְרַחֶמְכֶ֫ם Isa. 30: 18, שַׁחֶתְכֶ֫ם Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, לִחַ֫ט Mal. 3: 19, רִחַ֫ם Ps. 103: 13, רִחַ֫ק Isa. 6: 12, אֵרַ֫שׁ Deut. 20: 7, בֵּרַ֫ךְ Gen. 24: 1 (בֵּרֵ֫ךְ rarely occurs except in pause), פֵּרַ֫שׁ Isa. 25: 11, and more rarely still in the imperative, קָרַ֫ב Ezek. 37: 17, and future יִתְעָ֫רַב Prov. 14: 10, יִתְגָּאַ֫ל, יִתְגָּאָ֫ל׃ Dan. 1: 8.

2. שָׁאַ֫ל, which has Kamets in pause, שָׁאָ֫ל, שָׁאָ֫לוּ, but most commonly Tsere before suffixes, שְׁאֵלְךָ֫, שְׁאֵלֹ֫וּנוּ, exhibits the peculiar forms, שְׁאֶלְתֶּ֫ם

1 Sam. 12: 13 שְׁאִלְתִּיו׃ 1 Sam. 1: 20, שְׁאִלְתִּיהוּ Judg. 13: 6, הִשְׁאִלְתִּיהוּ 1 Sam. 1: 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אֲהָבֶם Hos. 9: 10, גְּאָלֶךָּ Ruth 3: 13, בְּאָבֶם Am. 2: 4, מְאָכֶם (by § 61. 1) Isa. 30: 12, חֳרְבֶם Deut. 20: 2 (the alternate form being חָרְדֶם Josh. 22: 16), רָחְצָה Ex. 30: 18, רֳחָקָה Ezek. 8: 6, and sometimes is changed to Pattahh, זָעֲקָה Isa. 57: 13, כַּעֲסָם Ezek. 20: 27, שַׁחֲטָה Hos. 5: 2, אַהֲבָה Deut. 10: 15, הַאֲבָה Jer. 31: 12, or with simple Sh'va under the guttural, צַעֲקָךְ Ps. 68: 8, זַעֲפוֹ 2 Chron. 26: 19. In זְעֲקָה Num. 23: 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragogic imperative takes the form שְׁאָלָה Isa. 7: 11, comp. סְלָחָה, שְׁמָעָה Dan. 9: 19, רְפָאָה Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before ר, בְּרֹתוּ Josh. 9: 6, and once before ח, שְׁחָלוּ Job 6: 22; when the first radical is א it becomes Seghol, אֱחֹז Ps. 31: 24, אֱחֻזוּ Cant. 2: 15; in other cases it is changed to Pattahh, זַעֲקוּ Isa. 14: 31, זַעֲקוּ Judg. 10: 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֳ), after Seghol (ֱ), in other cases (ְ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אֲחֻזוֹ Ruth 3: 15, תִּשְׁחֲרִי Ezek. 16: 33, יִתְאַרְהוּ *y'thā°rēhū* Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in יִצְחָק Gen. 21: 6; in נֶאֱשָׁאר Ezek. 9: 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11, 1. *a*. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, נִשְׁאַר and אֶשָּׁאֵר.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בָּרַךְ, e. g. תְּבֹרַכוּ Num. 6: 23, בְּרֻכוֹ Gen. 27: 27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailingly before ע, but rarely before ה or ח. The previous vowel remains short in בָּעַת *to terrify*, כָּעַס *to provoke*, מָעַט *to be few*, נָעַר *to shake*, and צָעַק *to cry*. It is sometimes lengthened, though not always, in בָּאַר *to make plain*, נָאַף *to commit adultery*, נָאַץ *to despise*, נָאַר *to reject*, שָׁאַל *to ask*; בָּעַר *to consume*, שָׁעַר *to sweep away by a tempest*, תָּעַב *to abhor*; בָּהַל *to affright*, כָּהָה *to be dim*, נָהַל *to lead*. It is also lengthened in קָהָה *to be dull*, which only occurs Eccl. 10: 10. The only instances of the prolongation of the vowel before ח are לָחֵם Pi. inf. Judg. 5: 8, בּוֹחַן Pu. pret. Ezek. 21: 18, הוֹחַז Pu. pret. Ps. 36: 13, הִתְרַחַצְתִּי Job 9: 30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in כָּהַת Ezek. 16: 4, רָאֹה Job 33: 21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, בָּחֲנוּ Job 15: 18, שָׁחֲטוּ Jer. 12: 10,

though it is in two instances changed to Seghol, אֶחֱרוּ Judg. 5: 28, יֶחֱמַתְנִי Ps. 51: 7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. *a*, הִנֶּחָמְתִּי Ezek. 5: 13, יִתְנֶחָם Num. 23: 19, הִטֶּהָרוּ: Num. 8: 7.

§ 122. 1. רַעֲנַן and שַׁאֲנַן are Piel forms with the third radical reduplicated in place of the second; סְחַרְחַר doubles the second syllable; and אָהֲבוּ הֵבוּ Hos. 4: 18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. *a*.

2. שָׁרַשׁ and סָעַר have two forms of the Piel, שֵׁרֵשׁ and שֹׁרֵשׁ, סֵעֵר and סֹעֵר, § 92. *b.;* and גָּעַשׁ two forms of the Hithpael, יִתְגָּעֲשׁוּ, יִתְגֹּעֲשׁוּ Jer. 46: 7. 8; מִנֹּאָץ: Isa. 52: 5, follows the analogy of the latter; יָנֵאץ Eccl. 12: 5, is sometimes derived from נָאַץ *to despise*, as if it were for יַנְאִיץ; such a form would however be unexampled. The vowels show it to be the Hiphil future of נוּץ or rather נָצַץ *to flourish* or *blossom*, the א being inserted as a vowel letter, § 11. 1. *a*, נְגֹאֲלוּ Isa. 59: 3, Lam. 4: 14 is a Niphal formed upon the basis of a Pual, § 83. *c*. (2). דַּרְיוֹשׁ Ezra 10: 16 is an anomalous infinitive from דָּרַשׁ, which some regard as Kal, others as Piel.

Lamedh Guttural Verbs.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, יִשְׁלַח.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. יְשַׁלַּח or יְשַׁלֵּחַ.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, הִשְׁלִיחַ, שְׁלֹחַ.

4. The guttural retains the simple Sh'va of the perfect verb before all afformatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, שָׁלַחְתָּ, שָׁלְחָה.

5. When, however, a personal afformative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, שָׁלַחַתְּ.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce שָׁלַחְתְּ *shālahhat* instead of *shālaʰht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesh-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by שָׁלַח *to send* (Paradigm VI). The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ת of the prefix, according to § 82. 5.

a. Instead of the Niphal infinitive absolute with prefixed ה, which does not happen to occur in any verb of this class, the alternate form with prefixed ־, § 91. *b*, is given in the paradigm, נִשְׁלֹחַ being in actual use.

Remarks on Lamedh Guttural Verbs.

§ 125. 1. The Kal future and imperative have Pattahh except יִבַּח Gen. 43: 16; in one instance the K'thibh inserts ו, אסלוח Jer. 5: 7, where the

K'ri is אֶסְלַח־. The vowel *a* is retained before suffixes, remaining short in בְּצַ֫עַם Am. 9: 1, but usually lengthened to Kamets, יִבְקָע֫וּהָ 2 Chron. 21: 17, שְׁמָעֵ֫נִי Gen. 23: 11. It is also retained in pause before paragogic ָה, אֶצְעָ֫קָה Ps. 77: 2, סְלָ֫חָה, שְׁמָ֫עָה Dan. 9: 19; elsewhere it is rejected אֶשְׁלְחָ֫ה 2 Sam. 14: 32, and in the imperative Hhirik is given to the first radical, שִׁמְעָה־ Job 32: 10, שִׁלְחָ֫ה Gen. 43: 8. Hhirik appears in מִכְרָ֫ה Gen. 25: 31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic ָה, and suffixes, שָׁמְרָה־ 1 Chron. 29: 18, קָשְׁרֵ֫ם Prov. 3: 3.

2. The Kal infinitive construct mostly has *o*, לִבְלֹ֫עַ Jon. 2: 1, לִגְוֹ֫עַ׃ Num. 17: 28, גְּעָר־ Isa. 54: 9, rarely *a*, שְׁלַ֫ח Isa. 58: 9, גְּוַ֫ע Num. 20: 3, מְשָׁחֲךָ֫ 1 Sam. 15: 1. With a feminine ending, the first syllable takes Kamets Hhatuph, גָּבְהָ֫ה Zeph. 3: 11; so sometimes before suffixes, זָבְח֫וֹ 2 Sam. 15: 12, שָׁמְעִ֫י Neh. 1: 4, שָׁמְעֲכֶ֫ם Josh. 6: 5, but more commonly Hhirik, בִּקְעָ֫ם Am. 1: 13, פִּגְע֫וֹ Num. 35: 19, פִּתְח֫וֹ Neh. 8: 5, rarely Pattahh, רַקְעֲךָ֫ Ezek. 25: 6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *ē* in the preterite take Pattahh, § 82. 1. *a;* and in addition the following, viz.: אָטַ֫ר *to shut*, אָמַ֫ר *to say*, הָדַ֫ר *to honour*, חָוַ֫ר *to grow pale*, נָתַ֫ר *to shake*, עָשַׁ֫ר *to be rich*, עָתַ֫ר *to entreat*, פָּטַ֫ר *to slip away*, פָּצַ֫ר *to press*, שָׁכַ֫ר *to drink* or *be drunken*. The following have Pattahh or Hholem, גָּזַ֫ר *to decree*, נָדַ֫ר *to vow*, קָצַ֫ר fut. *o*, *to reap*, fut. *a*, *to be short*.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., הִשָּׁמַ֫ע Esth. 2: 8, הִפָּתֵ֫חַ Isa. 51: 14, future, יִשָּׁכַ֫ח Ps. 9: 19, יִתָּקֵ֫עַ׃ Job 17: 3, imperative, even in pause, הֵאָנַ֫ח. Piel: preterite, גִּלַּ֫ח Lev. 14: 8, גִּדֵּ֫עַ 2 Chron. 34: 4, infin. constr., בַּלַּ֫ע Hab. 1: 13, בַּלֵּ֫עַ Lam. 2: 8, future, יְפַלַּ֫ח Job 16: 13, תְּבַקֵּ֫עַ׃ 2 Kin. 8: 12, תְּגַדֵּע֫וּן Deut. 7: 5, imperative, שַׁלַּ֫ח Ex. 4: 23. Hiphil: apocopated future, יַבְטַ֫ח 2 Kin. 18: 30, fut. with Vav consecutive, וַיַּכְנַ֫ע Judg. 4: 23, fem. plur., תַּבַּ֫עְנָה Ps. 119: 171, imperative, הוֹשַׁ֫ע Ps. 86: 2, and even in pause, הַצְלַ֫ח 1 Kin. 22: 12. Hithpael: הִתְגַּלַּ֫ע Prov. 17: 14, יִתְנַגַּ֫ח Dan. 11: 40, הִשְׁתַּבֵּ֫חַ Ps. 106: 47; this species sometimes has Kamets in its pausal forms, הִתְבַּקָּ֫עוּ Josh. 9: 13, תִּתְבַּלָּ֫ע׃ Ps. 107: 27. On the other hand, the absolute infinitives: Piel, שַׁלֵּ֫חַ Deut. 22: 7, Hiphil, הַגְבֵּ֫הַּ Isa. 7: 11, Hophal, הָמְלֵ֫חַ Ezek. 16: 4. Participles: Kal, בֹּטֵ֫חַ Deut. 28: 52, but occasionally in the construct state with Pattahh, נֹטַ֫ע Ps. 94: 9, רֹגַ֫ע Isa. 51: 15, רֹקַ֫ע Isa. 42: 5, שֹׁסַ֫ע Lev. 11: 7, Piel, מְזַבֵּ֫חַ 1 Kin. 3: 3, Hithpael, מִשְׁתַּגֵּ֫עַ 1 Sam. 21: 15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect verbs shortened to Seghol, Pi. inf. const. שַׁלֵּחֲךָ֫ Deut. 15: 18, fut. אֲשַׁלֵּחֲךָ֫ Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., הוֹכַ֫ח Job 6: 26, and one before a grave suffix הַזְכַּרְכֶ֫ם Ezek. 21: 29, comp. fut. יֹשַׁעֲכֶ֫ם Isa. 35: 4; הַפְצַ֫ר 1 Sam. 15: 23 Hiph. abs. inf. in pause is by § 65. *a*.

2. In verbs with final ר Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. *a*) is commonly retained elsewhere, שִׁבֵּר Ps. 76: 4, שִׁבֶּר Ex. 9: 25, תִּתְחַבֵּר Prov. 25: 6, תִּתְחַזֵּר Ps. 93: 1, יֵאָבֵר Gen. 22: 14, יֵאָבֶר Gen. 10: 19, תֵּעָקֵר Zeph. 2: 4. Two verbs have Seghol in the Piel preterite, דִּבֶּר (in pause, דִּבֶּר) and כִּפֶּר.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שָׁמַעַתְּ Ruth 2: 8, עָשִׂיתָ Ezek. 16: 28, חִגַּעַתְּ Esth. 4: 14, חִבַּלַחְתְּ Ezek. 16: 4, scarcely ever simple Sh'va, לָקַחְתְּ 1 Kin. 14: 3, שָׁבַחְתְּ Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in לָקַחַת Gen. 30: 15, and נָקַחַת Gen. 20: 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood *it is rectified* or *thou art righted*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, שְׁמַעְנָה Gen. 4: 23 for שִׁמַּעְנָה.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, יְנָצְּךָ Num. 24: 11, רְשָׁעֲךָ Prov. 25: 17, but also in the first plural of the preterite, שְׁכָחֲנוּךָ Ps. 44: 18 (שָׁכַחֲנוּ ver. 21), Isa. 59: 12, Ps. 35: 25, 2 Sam. 21: 6, Ps. 132: 6; ר retains simple Sh'va before all personal terminations and suffixes, אָבַרְתְּ Judg. 4: 20, אֲבַרְכֶם Mal. 1: 7, בָּרְכֶם Josh. 4: 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, אֶפְעֶה Isa. 27: 4, לְקָחָהּ Gen. 2: 23.

§ 128. The Hiphil infinitive construct once has the feminine ending וּת, הַשְׁלֹשׁוּת Ezek. 24: 26; וַתְּגַבְּהֶינָה Ezek. 16: 50 for וַתְּגַבַּהְנָה perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In נשקה Am. 8: 8 K'thibh for נְשַׁקָּה the guttural ע is elided, § 53. 3.

Pe Nun (פ״ן) Verbs.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz.:

1. At the end of a syllable it is assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, יִנְגַּשׁ becomes יִגַּשׁ, written יִגַּשׁ, so נִגַּשׁ for נִנְגַּשׁ, הִגִּישׁ for הִנְגִּישׁ. In the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5, הֻגַּשׁ for הָנְגַּשׁ.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, גַּשׁ for נְגַשׁ, § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת; thus, גֶּשֶׁת for גַּשְׁתְּ (by § 63. 2. *a*), the primary form being נְגַשׁ.

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. ἐγγράφω, ἐμβάλλω, συστρέφω.

§ 130. 1. The inflections of Pe Nun verbs may be represented by נָגַשׁ *to approach* (Paradigm VII). In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נָתַן *to give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of נָגַשׁ is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of נָתַן has Pattahh in one instance before Makkeph, נִתַּן־ Judg. 16: 5.

Remarks on Pe Nun Verbs.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נְחֹל Num. 34: 18, נְחַג 2 Kin. 4: 24, הִנְחַנִּי Gen. 24: 48, אַנְוֵהוּ Ex. 15: 2. It is, however, always assimilated in נִחַם the Niphal preterite of נָחַם *to repent*, and occasionally in נָחַת *to descend*, e. g. יֵחַת Jer. 21: 13, תֵּחַת Prov. 17: 10, נִחֲתוּ Ps. 38: 3 but תִּנְחַת ibid., הַנְחַת Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: תִּנְגְּשׁוּ: Isa. 58: 3, תִּנְדֹּף Ps. 68: 3, יִנְטֹר Jer. 3: 5, יִנְצְרוּ: Deut. 33: 9 (and occasionally elsewhere), יִנְקָב־ Job 40: 24, יִנְקְפוּ: Isa. 29: 1, הַנְתֶּיךָ Ezek. 22: 20, לַנְפֹּל (for לְהַנְפֹּל) Num. 5: 22, כַּנְלֹתְךָ (for כְּהַנְלֹתְךָ with Daghesh-forte separative, § 24. 5) Isa. 33: 1, הָנְתְּקוּ Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with *a*, גַּשׁ 2 Sam. 1: 15 (once before Makkeph, גֶּשׁ־ Gen. 19: 9, in plural גְּשׁוּ 1 Kin. 18: 30 and in order to permit the retrocession of the accent, § 35. 1, גֹּשׁוּ Josh. 3: 9,

1 Sam. 14: 38), שַׁל־ Ex. 3: 5, גַּע Job 1: 11, סְעוּ Deut. 2: 24, פְּחִי Ezek. 37: 9, וּשְׁקָה־ Gen. 27: 26, though it is occasionally retained, נִטְעוּ 2 Kin. 19: 29, נְשָׂא Ps. 10: 12, or by a variant orthography, נְסָה Ps. 4: 7 but always elsewhere שָׂא. In imperatives with ō, and in Lamedh He verbs which have ē in the imperative, Nun is invariably retained, נְטוֹשׁ Prov. 17: 14, נְצֹר Ps. 24: 14, נְקֹם Num. 31: 2, נְתֹץ Ps. 58: 7, נָקְבָה Gen. 30: 27, נְטֵה Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: גֹּשֶׁת (with suffix, גִּשְׁתּוֹ) from נָגַשׁ, פַּחַת from נָפַח, גַּעַת (twice) and נְגֹעַ from נָגַע, טַעַת (once) and נְטֹעַ from נָטַע, נָשָׂא has שְׂאֵת (by § 60. 3. *c*), with the preposition לְ, לָשֵׂאת by § 57. 2. (3), once שֵׂת (§ 53. 3) Job 41: 17, once without the feminine ending, שׂוֹא Ps. 89: 10, and twice נְשֹׂא; נָתַן has commonly תֵּת (for תֵּנֶת), with suffixes תִּתִּי, but נְתֹן Num. 20: 21, and נְתָן־ Gen. 38: 9.

5. The absolute infinitive Niphal appears in the two forms הִנָּתֹן Jer. 32: 4, and נִגּוֹף Judg. 20: 39.

6. The ת of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. *a*, הִנֶּחָמְתִּי Ezek. 5: 13, הִנַּבֵּאתִי Ezek. 37: 10, Jer. 23: 13, תִּנַּשֵּׂא Num. 24: 7, Dan. 11: 14, מִנֹּאָץ: Isa. 52: 5.

§ 132. 1. The last radical of נָתַן is assimilated in the Niphal as well as in the Kal species, נִתַּתֶּם Lev. 26: 25. The final Nun of other verbs remains without assimilation, צָפַנְתָּ, שָׁבַנְתָּ, בַּנְתָּה. In 2 Sam. 22: 41 תַּתָּה is for נָתַתָּה which is found in the parallel passage Ps. 18: 41. תִּתֵּן 1 Kin. 6: 19. 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (תֵּן) prolonged by reduplication, which is the case with some other short words, e. g. מִמֶּנּוּ from מִן, מֵימֵי for מֵי; others regard it as the infinitive תֵּת with the 3 fem. plur. suffix or with ן paragogic; Gesenius takes it to be, as always elsewhere, the 2 masc. sing. of the Kal future. תְּנָה is the imper. with parag. ָה except in Ps. 8: 2, where it is the Kal const. inf. with the fem. ending ָה instead of ת, comp. רְדָה Gen. 46: 3.

2. The peculiarities of Pe Nun verbs are shared by לָקַח *to take*, whose first radical is assimilated or rejected in the same manner as נ, Kal inf. const. קַחַת (with prep. ל, לָקַחַת, to be distinguished from לָקַחְתְּ 2 fem. sing. pret.), once קְחַת־ (by § 60. 3. *c*) 2 Kin. 12: 9, with suffixes קַחְתִּי, fut. יִקַּח, imper. קַח, קְחִי rarely לְקַח, לִקְחִי, Hoph. fut. יֻקַּח, but Niph. pret. נִלְקַח. In Hos. 11: 3 קָחָם is the masculine infinitive with the suffix for קַחְתָּם; the same form occurs without a suffix, קָח Ezek. 17: 5, or this may be explained with Gesenius as a preterite for לָקַח.

3. In Isa. 64: 5 וַנָּבֶל has the form of a Hiphil future from בָּלַל, but the sense shows it to be from נָבַל for וַנַּבֵּל, Daghesh-forte being omitted and the previous vowel lengthened in consequence, § 59. *a*.

Ayin Doubled (ע״ע) Verbs.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in

the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, סַב for סָבַ֫ב, סֹב for סְבֹ֫ב § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a pretonic Kamets, § 82. 1, as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus סָבַ֫ב, סַב, סָבֹ֫וב, סֹב; הִסָּבֹ֫ב, הִסּ֫וֹב; הִסָּבֵ֫ב, הִסֵּ֫ב.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the

Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future יִסְבַּב becomes יִסֹּב with *ĭ* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus יִסַּב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יֵמַר for יִמְרַר; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יָסַּב. The three possible forms of this tense are consequently יָסֹּב, יִסַּב and יֵמַר.

In the Niphal preterite נִסְבַּב becomes by contraction נָסַב. In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus נֵהַר for נְהָרַר; in other cases Hhirik is lengthened to Tsere, נֵחַן for נְחָנַן, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נָחַן. The forms of this tense are, therefore, נָסַב, נֵחַן, נָהַר.

In the Hiphil and Hophal species the vowels of the prefixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הִסְבִּיב for הִסַּב, יַסֵּב or יָסֵּב for יַסְבִּיב, יָסַּב (Kibbuts before the doubled letter by § 61. 5) or הוּסַּב for הָסְבַּב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appear-

ance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, יִסַּב, יִסַּב; הִסָּבֵּב, הִסַּב (comp. קִטַּלְתְּ, קְטַל) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הֵסֵב, הֵסֵב (comp. יַקְטִיל, תַּקְטִלְנָה).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, סַבָּה, יְסֹבְבוּ.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (וֹ) in the preterite, and *e* (ֶי) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הֵסֵב, הֵסִבּוֹתָ; יָסֹב, תְּסֻבֶּינָה.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, יְסֻבּוּ, תְּסֻבֶּנָה.

§ 137. The Piel, Pual, and Hithpael sometimes pre-

serve the regular form, as הִלֵּל, הֻלַּל, הִתְהַלֵּל. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as סִכְסֵךְ, הִתְקַלְקֵל. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as סוֹבֵב, הִתְגֹּלֵל.

§ 138. In Paradigm VIII the inflections of Ayin doubled verbs are shown by the example of סָבַב *to surround.* The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in סִכְסֵךְ *to excite.*

a. The Hithpael of סָבַב does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the ת of the prefix, agreeably to § 82. 5.

Remarks on Ayin Doubled Verbs.

§ 139. 1. The uncontracted and the contracted forms of the Kal preterite are used with perhaps equal frequency in the third person; the former is rare in the first person, זָמַמְתִּי Zech. 8: 14. 15, בָּזַזְנוּ Deut. 2: 35, and there are no examples of it in the second; רֹבּוּ Gen. 49: 23 and רֹמּוּ Job 24: 24 are preterites with Hholem, § 82. 1. In Ps. 118: 11, סַבּוּנִי גַּם־סְבָבוּנִי the uncontracted is added to the contracted form for the sake of greater emphasis. Compound Sh'va is sometimes used with these verbs instead of simple to make its vocal character more distinct, § 16. 1. *b*, גָּלְלוּ Gen. 29: 3, 8, צָלְלוּ Ex. 15: 10, הִלְלוּךָ Isa. 64: 10, עַנְנִי Gen. 9: 14, תִּקְּבֶנּוּ Num. 23: 25.

2. The following are examples of the contracted infinitive absolute, קֹב Num. 23: 25. שֹׁל Ruth 2: 16, פּוֹר Isa. 24: 19, רֹעָה (with a paragogic termination) ibid.; of the uncontracted, אָרוֹר, גָּנוֹן, חָנוֹן, טָפוֹף, פָּתוֹת, פָּתוֹת, שָׁדוֹד; of the infinitive construct, גֹּז and גֹּז, סָבֹב and סֹב, מְסֹס, שְׁדֹד, בֹּז, תֹּם, once with *ū* as in Ayin Vav verbs, בּוּר Eccles. 9: 1, and occasionally with *a*, רַד־ Isa. 45: 1, שַׁךְ Jer. 5: 26, בָּרָם (with 3 plur. suf.) Eccl. 3: 18, חֲנַנְכֶם Isa. 30: 18 (חֲנָנָהּ Ps. 102: 14); לַחְמָם Isa. 17: 14, though sometimes explained as the noun לֶחֶם with the suffix *their bread*, is the infinitive of חָמַם *to grow warm;* בְּשַׁגָּם Gen. 6: 3 Eng. ver. *for that also*, as if compounded of the prep. בְּ, the abbreviated relative and גַּם, is by the latest authorities regarded

as the infinitive of שָׁגַג *in their erring;* תְּעֹו Job 29: 3 has Hhirik before the suffix. The feminine termination וֹת is appended to the following infinitives, חַנּוֹת Ps. 77: 10. Job 19: 17, שַׁחֲוֹת Ezek. 36: 3, זַמֹּתִי Ps. 17: 3. The imperative, which is always contracted, has mostly Hholem, סֹב, הוֹם and הֹם but sometimes Pattahh, גַּל Ps. 119: 22 (elsewhere גֹּל), כַּבֵּת Ps. 80: 16. Fürst regards תַּת as a contracted participle from תָּתַת, analogous to the Ayin Vav form קָם.

3. The following uncontracted forms occur in the Kal future, יִתְּנֵנּ Am. 5: 15, יְהוֹדֵד and תְּהֹדֵד from נָדַד; in the Niphal, יִבָּבֵב Job 11: 12; Hiphil, הַשְׁמֵם Mic. 6: 13, מְיַתְּמִים Ezek. 3: 15, וְהַתְהַתֵּתִי Jer. 49: 37, and constantly in רָנַן and יָלַל; Hophal, הָדַד Job 20: 8 from נָדַד. In a few instances the repetition of the same letter is avoided by the substitution of א for the second radical, רְמָאַסּוּ = רְמָסְסוּ Ps. 58: 8 and perhaps also Job 7: 5, מְבָאֲאִיר = מְבָרְרִיר Ezek. 28: 24, Lev. 13: 51, 52, שְׁאסִיךְ = שְׁסָסֵיךְ Jer. 30: 16 K'thibh. Comp. in Syriac ܡܵܐ part. of ܡܵܐ. According to the Rabbins בָּזְאוּ = בָּזְזוּ Isa. 18: 2, but see Alexander in loc.

§ 140. 1. Examples of different forms of the Kal future: (1) With Daghesh-forte in the first radical, רִדַּם, אֶאֱפֹת, רִפַּד, רִתַּם, רִשַּׁם; or with *a* as the second vowel, רִגַּל, רִגֵּר, רִתְמוּ: (2) With Tsere under the personal prefix, תֵּתַם, תֵּתַת, נֵבֵר, תֵּחַלְחַל, תֵּחַמּוּ, *ē* being once written by means of the vowel letter י, אֵרֵתֶם. (3) With Kamets under the personal prefix, נָחֹן, נָסֹב, נָשֹׁחַ, נָרֹעַ, נָרֹק, נָצֹר, נָשֹׁו; this occurs once with fut. *a*, נָחַד Prov. 27: 17. With Vav Consecutive the accent is drawn back to the simple penult syllabe in this form of the future, and Hholem is consequently shortened, § 64. 1, נָגָּז, נָמָד, נָמָט, נָחָתּ, נָחָם, נָחָץ. There are a few examples of *ū* in the future as in Ayin Vav verbs, יָרוּץ Prov. 29: 6, יָרוּץ Isa. 42: 4, Eccles. 12: 6, תָּתֻם Ezek. 24: 11 and perhaps יָגֻר Gen. 49: 19, Hab. 3: 16, יָשֻׁד Ps. 91: 6, though Gesenius assumes the existence of גּוּד and שׁוּד as distinct roots from גָּדַד and שָׁדַד.

2. The Niphal preterite and participle: (1) With Hhirik under the prefixed נ, נִגְרוֹת Job 20: 28, נִחַל, נִחַר, נִחַת. (2) With Tsere under the prefix, נֵחַוְתֶּר Jer. 22: 23, נֵאָרִים Mal. 3: 9, נֵחָמִים Isa. 57: 5. (3) With Kamets under the prefix, נָסַב, נָחַר, נָבַר; sometimes the repetition of like vowels in successive syllables is avoided by exchanging *a* of the last syllable for Tsere, נָבֵל and נָכֵל, נָמַס and נָמֵס, נָסְבָה and נָסֵבָּה Ezek. 26: 2, or for Hholem as in Ayin Vav verbs, נָלֹן Eccl. 12: 6, נָבְזוּ Am. 3: 11, נָגֹזוּ Nah. 1: 12, נָגֹפוּ Isa. 34: 4.

3. The Niphal future preserves the Tsere of perfect verbs in one example, תֵּחַל, Lev. 21: 9, but mostly compresses it to Pattahh, יִבַּל, יִרַל, יִוַּת, יִשַּׁח, יִשַּׁם, יִסַּף, יִדַּד, אֵאָבֵק, יִשַּׁח, יִסַּס, יִדַּם, יִבַּשׁ; like the preterite it sometimes has Hholem, תִּבּוֹז Isa. 24: 3, תִּבּוֹק ibid. If the first radical is a guttural and incapable of receiving Daghesh, the preceding Hhirik is lengthened to Tsere, יֵרָחֵל, אֵחַל, יֵחָתֵם, יֵחָרֵם, יֵחָרֵץ. The Kal and Niphal futures, it will be perceived, coincide in some of their forms; and as the signification of these species is not always clearly distinguishable in intransitive verbs, it is often a matter of doubt or of indifference to which a given form should be referred. Thus,

נִלְכַּד, נִשְׁבַּת are in the Niphal according to Gesenius, while Ewald makes them to be Kal, and Fürst the first two Niphal and the third Kal.

4. The Niphal infinitive absolute: הִבּוֹז Isa. 24: 3, הָמוֹק ibid. or with Tsere in the last syllable, הִמֵּס 2 Sam. 17: 10. The infinitive construct: הִמֵּס Ps. 68: 3, הֵחֵל Ezek. 20: 9, and once with Pattahh before a suffix, הֵחֵלּוֹ Lev. 21: 4. The imperative: הִבָּרוּ Isa. 52: 11, הִשָּׁמוּ Num. 17: 10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, הֵסֵב, הֵפֵר (in pause הֵפֵר, so הִשְׁמִיד, הִתְמִיד), or even to Pattahh, הֵחֵל, הֵצַר, הֵצַר, הֵרַע, הֵשַׁח, הֵלַע, הֵרַג, הֵצַר, הֵקַל, הֵרַק, הִסְבִּיא. Both infinitives have Tsere, thus the absolute: הָכֵר, הָרֵק, הָפֵר, הָפֵחַ, הָבֵר, הָקֵל; the construct: הָכֵר, הָרֵק, הָפֵר, הָפֵר (הָפִיר Zech. 11: 10), הָקֵל, הָתֵם, in pause הָכֵר, הָרֵק, with a final guttural, הָרֵעַ, הָרֵעַ. The imperative: הָכֵב, הָפֵר, הָקֵל, הָקֵל, הָתֵם; הָשֵׁמּוּ Job 21: 5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Daghesh-forte in the first radical: יָכֵב, יָתֵם, יָכֵר; יָבֵהּ, יָתֵר, יָכֵל, יָרֵק, יָקֵל, יָפֵר, יָשֵׁשׁ, יָגֵן, יָרֵק, יָחֵל or יָחַל, יָכֵל, יָתֵר and יָתֵר, יָכֵהּ, יָאֵץ (ē expressed by the vowel letter א, § 11. 1. *a*) Eccles. 12: 5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Consecutive or any other cause, Tsere is shortened to Seghol, וַיָּגֶל, וַיָּרֶק, וַיָּקֶל, וָאָחֵל, וָאָסֵךְ, וַיָּעֶר, וַיָּפֶר, וַיָּחֶל, וַיָּחֶר, וַיָּחֶן Judg. 9: 53 (וַיָּחֵן would be from יחן) before a guttural it becomes Pattahh, וַיָּרַע, וַיָּחַד, וַיָּצַר־. Participles: מֵכֵב, מֵפֵר, מֵחֵל, מֵצַל Ezek. 31: 3, מֵרַע Prov. 17: 4. In a very few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, מֵסִיךְ Judg. 3: 21, מֵגִים Jer. 49: 20, וַעֲשִׂים Num. 21: 30.

6. Hophal preterites: הוּחַל, הוּכְּתָה; futures: יוּכַם, יוּאַר, יוּדַק, יוּתַן, יוּכַן, יוּשַׁד, יוּפַר, יוּכַב, יוּפַת, יוּסַךְ; participles: מוּגָּד, מֻכָּן or in some copies מֻגָּד 2 Sam. 23: 6; infinitive with suffix, הָשַׁבָּה Lev. 26: 34, with prep., בְּהָשַׁבָּה ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Daghesh-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, זַבְתִּי, רָבְתָה, נָשַׁמְתָּ (distinguished from the fem. part. נְשָׁמָה); יָחַלְתִּי; if the last radical does not admit Daghesh-forte a preceding Pattahh sometimes remains short before ח, but it is lengthened to Kamets before other gutturals, מָרָה, וְרָעִי (100. 2), חָכְרוּ, שָׂחָה and שָׂחוּ. When the first radical is doubled, Daghesh is omitted from the last in the Kal fut. *ō* יָהֹלּוּ, יָהֹלּוּ, יָקֹלּוּ, יָתֹמּוּ, and occasionally elsewhere יָהֹלּוּ Hi. fut. הָמְבוּ Ho. pret. Other cases are exceptional, whether of the shifting of the accent, רַבּוּ Ps. 3: 2, רַבּוּ Ps. 55: 22, קַלּוּ Jer. 4: 13, and consequent shortening of the vowel, גֻּדִּי Jer. 7: 29 for גֻּדֵּי, רָנִּי for רָנֵּי, רִנִּי, רִנִּי, עֻדְּדוּ Jer. 49: 28 (with the letter repeated instead of being simply doubled by Daghesh, so likewise in רָשְׁדֻּם Jer. 5: 6, חָנְנִי Ps. 9: 14) for שֹׁדְדוּ; the omission of Daghesh, נְבָזָה 1 Sam. 14: 36, הֻשְּׁוָה Prov. 7: 13, הֻצְבוּ Cant. 6: 11, 7: 13, יָחְקוּ Job 19: 23, קָבְהּ־ Num. 22: 11, 17 (Kal imper. with ה parag. for קָבָה־, shortened by Makkeph from קָבָה, so אָרְהּ־ *orā* Num. 23: 7), or in addition, the rejection of the vowel, יָזְמוּ K. fut. Gen. 11: 6 for יְזֻמּוּ, נָבְלָה

Gen. 11: 7 K. fut. for נָבְלָה, נָבְקָה Isa. 19: 3 Ni. pret. for נָבַקָּה or נָבֻקָּה, נִסְבָּה Ezek. 41: 7 Ni. fut. for נִסַּבָּה; נָזְלוּ Judg. 5: 5 according to Gesenius for נָזֹלּוּ Ni. pret. of זָלַל *to shake*, according to others K. pret. of נָזַל *to flow;* וְתֶעֱלֶה Ezek. 36: 3 for וְתַעֲלֶה (Ewald) from עָלַל *to enter*, or for וְתֶעָלֶה Ni. fut. of עָלָה *to go up*, נֶחֱלוּ Ezek. 7: 24 Ni. pret. for נֶחָלוּ, נֶחֱרוּ Cant. 1: 6 Ni. pret. for נֶחָרוּ. Once instead of doubling the last radical ר is inserted, דַּלְיוּ Prov. 26: 7 for דַּלּוּ, comp. דַּהְרוּשׁ Ezr. 10: 16 for דַּהֲרוּשׁ; or it may be for דָּלָה from דָּלָה § 174. 1.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *ō* in the preterite, קַלּוֹתָ, וְאָרוֹתִי (Kamets before ר which cannot be doubled), בַּזּוֹנוּ, עַסּוֹתֶם, נָבַלְתִּי, נָבַקְתֶּם, הֲרִקּוֹת, הֲצֵלֹתִי (the vowel remaining long before ר), חֲחַתָּ (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. *c*), הֲחִפֹּתִי, once with *ū*, נְשֻׂלְנוּ Mic. 2: 4; with *e* in the future, תְּסֻבֶּרְנָה, תְּצֻבֶּרְנָה, תְּחֻפֶּרְנָה. If the first radical be doubled, Daghesh is omitted from the last, and the customary vowel is in consequence not inserted, תְּצַלְנָה, תְּבַלְנָה; other cases are rare and exceptional, חֲפַרְתָּה, נָחַלְתִּי, נְבַלְתֶּם, תַּמְנוּ which is first plur. pret. for תַּבְנוּ not third plur. for תָּמוּ (Ewald), § 54, 3; שְׁנִיתִי Deut. 32: 41, חֲמוֹתִי Isa. 44: 16, הֲפוֹתִי Ps. 116: 6 have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, חֲרָפֻנִי from חֵרֵפוּ, וְכָבְחוּ from וְכֹבֵחוּ, וְסָבֵנִי from וְסֹבְבוּנִי, וְשָׁפּוּךָ from וְשֹׁפּוּךָ, חֲדָלֻנוּ from חֲדַל, הֲפָרָם from הֲפַר; in הֲחָנָךְ Gen. 43: 29, Isa. 30: 19, from חָנַן הַפְרֵכֶם Lev. 26: 15 from הָפַר, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesh being omitted from the last radical and the preceding vowel lengthened in consequence, חוּלָּנוּ Prov. 8: 29 for חָקַק ver. 27, תְּתִרְמָךְ Isa. 33: 1 for תַּחְמֹךְ, הֲשַׁמּוֹתִיהוּ Ezek. 14: 8 for הַשַּׁמּוֹתִיהוּ, הִזִּרְמוּנִי Lam. 1: 8 for הִזִּנְּיהוּ Hi. pret. of זָלַל, וְיִחְתָּן, Hab. 2: 17 for וְיִתֵּן Hi. fut. of חָתַת with 3 fem. plur. suf., אֲרַכֶּם 2 Sam. 22: 43 in a few editions for אֲדַכֶּם. Nun is once inserted before the suffix in place of doubling the radical, קָבְנוֹ Num. 23: 13 for קָבוֹ.

§ 142. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

אָרַר *to curse.*	רָבַב *to cry.*	קָנַן *to make a nest.*
בָּזַז *to plunder.*	כָּתַת *to smite, break.*	קָצַץ *to cut off.*
בָּרַר *to purify.*	לָבַב *to take away the heart.*	רָבַב *to be many.*
גָּשַׁשׁ *to grope.*	לָקַק *to lick.*	רָכַךְ *to be tender.*
זָקַק *to refine.*	מָשַׁשׁ *to feel, to grope.*	שָׂרַר *to harrow.*
חָמַם *to warm.*	פָּזַז *to leap.*	שָׂרַר *to rule.*
חָצַץ *to divide.*	פָּלַל *to judge, to intercede.*	שָׁנַן *to sharpen.*
חָתַת *to be broken.*		תָּמַם *to be perfect.*
טָלַל *to cover.*		

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

חָרַר *to burn.*	מָהַהּ *to linger.*	שָׁעַע *to sport, delight.*
כָּרַר *to dance.*	סָכַךְ *to excite.*	שָׁקַק *to run.*
לָהַהּ *to be mad.*	צָפַף *to chirp.*	תָּעַע *to mock.*

3. The following insert Hholem after the first radical, viz.:

אָנַן *to complain.*	נָדַד *to fly.*	רָעַע *to break.*
בָּלַל *to mix.*	נָסַס *to lift up.*	שָׁחַח *to sink.*
בָּקַק *to empty.*	סָפַף *to occupy the threshold.*	שָׁלַל *to spoil.*
גָּדַד *to cut.*	צָרַר *to bind.*	שָׁמֵם *to be desolate* or *amazed.*
גָּרַר *to sweep away.*	קָסַס *to cut off.*	תָּפַף *to beat.*
דָּמַם *to be still.*	קָשַׁשׁ *to gather.*	
הָתַת *to break loose.*		

4. The following employ two forms, commonly in different senses, viz.:

גִּלְגֵּל and גּוֹלֵל *to roll.*
הִלֵּל *to praise,* הוֹלֵל *to make mad.*
חִלֵּל *to profane,* חוֹלֵל *to wound.*
חִנֵּן *to make gracious,* חוֹנֵן *to be gracious.*
מִלֵּל *to speak,* מוֹלֵל *to mow.*
סִבֵּב *to change,* סוֹבֵב *to surround.*
עִנֵּן *to gather clouds,* עוֹנֵן *to practise sorcery.*
פּוֹרֵר *to burst,* פִּרְפֵּר *to shake to pieces.*
קִלֵּל *to curse,* קִלְקֵל *to whet.*
רִצֵּץ and רוֹצֵץ *to crush.*
שִׁדֵּד and שֹׁדֵד *to treat with violence.*

5. The following use different forms in different species, viz.:

חֹקֵק Pi. *to decree,* Pu. חֻקַּק.
מִדֵּד Pi. *to measure,* Hith. הִתְמֹדֵד.
מֵרֵר Pi. *to make bitter,* Hith. הִתְמַרְמֵר.
סַלְסֵל Pi. *to exalt,* Hith. הִסְתּוֹלֵל.
עוֹלֵל Pi. *to maltreat,* Hith. הִתְעַלֵּל and הִתְעוֹלֵל,
רִנֵּן Pi. *to shout,* Hith. הִתְרוֹנֵן.*
רֹשֵׁשׁ Pi. *to break,* Pu. רֻשַּׁשׁ.
שִׁנֵּן Pi. *to inculcate,* Hith. הִשְׁתּוֹנֵן *to pierce.*

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שֶׁעֲשַׁע Isa. 11: 8; Infinitive, לְחַרְחֵר־ Prov. 26: 21, הִתְמַהְמֵהַּ Ex. 12: 39; Future, אֶשְׁתַּעֲשַׁע Ps. 119: 47, יְשַׁעְשְׁעוּ Ps. 94: 19; Imperative, הִשְׁתַּעֲשְׁעוּ Isa. 29: 9; Participle, מְתַעְתֵּעַ Gen. 27: 12, מִתְלַהְלֵהַּ Prov. 26: 18.

§ 143. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נוֹדַד Nah. 3: 17, עוֹלַל Lam. 1: 12, the future תְּשֻׁעֲשָׁעוּ: Isa. 66: 12, and the participles, מְגוֹלָלָה Isa. 9: 4, מְחֹלָל Isa. 53: 5.

* מִתְרוֹנֵן Ps. 78: 65 is not from רוּן (Gesenius) but from רָנַן, see Alexander in loc.

2. תִּתְבָּרַר 2 Sam. 22: 7 is contracted for תִּתְבַּרֵּר Ps. 18: 27; in regard to תִּתַּפָּל in the same verse, Nordheimer adopts the explanation of Alting that it is a similar contraction of the Hithpael of פָּלַל *thou wilt show thyself a judge*, but as it answers to תִּתְפַּתָּל Ps. 18: 27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ת of the prefix.

3. הָלַל and הָלַל. The prefixed ה remains in the Hiphil future of הָלַל, e. g. יְהַלֵּל, יְהַלְלוּ, תְּהַלֵּלִי and in the derivative nouns תְּהִלִּים, מְהֻלָּל, whence these forms are in the lexicons referred to the secondary root הָהַל.

Pe Yodh (פ״י) Verbs.

§ 144. In quiescent verbs one of the original radicals is א, ו or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also (with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either ו or י enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

a. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. גָּבַהּ, הָבַהּ and are quite distinct from the quiescent verbs ל״ה in which ה always represents a vowel, e. g. גָּבָה, פָּנָה.

§ 145. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, יָשַׁב, יְשַׁב, יֻשַּׁב, הִתְיַשֵּׁב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, נוֹשַׁב, הוֹשִׁיב, הוּשַׁב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבַשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יֵלֵךְ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יֵשֵׁב; in a few instances Hhirik is preserved by giving Daghesh-forte to the second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, יִצַּת, יִצֹּק.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, שֶׁבֶת, שֶׁבֶת.

§ 146. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, נוֹשַׁב, נוֹשָׁב; in the infinitive, future, and imperative, where it is doubled by Daghesh-forte, it retains its consonantal character, הִנָּשֵׁב, יִנָּשֵׁב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, יוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הֵישִׁיב, יֵישִׁיב; more rarely still, the first radical is dropped and the

preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, הִצִּיג, יַצִּיעַ.

3. In the Hophal Vav quiesces in Shurek, הוּשַׁב, יוּשַׁב; occasionally the short vowel is preserved and Daghesh-forte inserted in the second radical, יֻצַּג.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b.* (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similary explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. נָסַב, נָקוֹם), and the union of this with ו forms *ō*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a.*

§ 147. The inflections of Pe Yodh verbs may be represented by those of יָשַׁב *to sit* or *dwell*, (Paradigm X). The Piel, Pual, and Hithpael are omitted as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of יָבֵשׁ *to be dry.*

Remarks on Pe Yodh Verbs.

§ 148. 1. The following verbs retain Yodh in the Kal future, **viz.:**

יָבֵשׁ *to be dry.*	יָסַךְ *to be poured.*	יָרֵא *to fear.*
יָגַע *to toil.*	יָעַד *to appoint.*	יָרָה *to cast.*
יָחַר *to delay.*	יָעֵף *to be weary.*	יָרַשׁ *to possess.*
יָנָה *to oppress.*	יָעַץ *to counsel.*	יָשַׂם *to put.*
יָנַק *to suck.*	יָפָה *to be beautiful.*	יָשֵׁן *to sleep.*

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent יִבַשׁ, יִרְאוּ, יִשְׁנוּ, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, יִרְאוּ from רָאָה and יִשְׁנוּ from שָׁנָה, § 45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

יָדַע *to know.*	* יָלַד *to bear.*	יָקַע *to be dislocated.*
יָחַד *to be joined.*	* יָצָא *to go out.*	* יָרַד *to go down.*
יָחַם *to conceive.*	יָצַר *to be straitened.*	* יָשַׁב *to sit, dwell.*

The second syllable has Pattahh in תֵּרַד Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, תֵּלַדְנָה, תֵּרַדְנָה; תֵּצֶאנָה has Seghol after the analogy of Lamedh Aleph verbs; תישבנה (with the vowel-letter י for *e*) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In יְיֵדָע׃ Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. § 60. 3. *c*.

3. The following insert Daghesh-forte in the second radical, viz.: יָסַר *to chastise, instruct,* יָצַת *to burn.* In תִּרְהוּ Isa. 44: 8 short Hhirik remains before a letter with Sh'va; יִרְטֵנִי Job 16: 11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: יָטַב *to be good* fut. יִיטַב, once תֵּיטְבִי Nah. 3: 8; יָצַק *to pour* יִצֹּק, once וַיֵּצֶק 1 Kin. 22: 35; יָצַר *to form,* יִצֹּר and וַיִּיצֶר; יָקַד *to burn,* יֵקַד Isa. 10: 16, and תִּיקַד Deut. 32: 22; יָקַץ *to awake,* יִיקַץ once יִקַּץ 1 Kin. 3: 15; יָקַר *to be precious,* יִיקַר and יֵקַר, or with a vowel letter for *ē*, יֵיקַר; יָשַׁם *to be desolate,* תֵּשַׁם once תִּישָׁמְנָה Ezek. 6: 6; יָשַׁר *to be right,* יִישַׁר, once יִשַּׁרְנָה (3 fem. plur., § 88) 1 Sam. 6: 12. Some copies have יִגָּעוּ Isa. 40: 30 for יִגָּעוּ.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Consecutive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, וַיֵּדַע, וַתֵּלֶד, וַנֵּרֶד. Pattahh in the ultimate becomes Seghol in וַיֵּצֶר, וַיִּיצֶר (with a postpositive accent) Gen. 2: 7, 19, וַיִּישֶׂם Gen. 50: 26; but וַיִּיטַב, וַיִּירַשׁ, וַיִּישַׁן, וַיִּיקַץ, only once before a monosyllable, § 35. 1, וַיִּיקֶץ Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form וַיֵּצֵא, unless the following word begins with an accented syllable, e. g. וַיֵּצֵא Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, וַיֵּשֶׁב׃ Ruth 4: 1, וַתֵּדָע׃ Ps. 139: 1, וַיֵּרֵד Ps. 18: 10, § 35. 2.

§ 149. 1. Kal construct infinitives with Yodh: יְבֹשׁ and with a feminine ending יְבֹשֶׁת, יְכֹלֶת, יְסֹד with suf. יָסְדִי, once with prep. לִיסּוֹד 2 Chron. 31: 7, Daghesh conservative after *ĭ*, § 14. *a*; יִרְאָה, § 87, once יְרֹא Josh. 22: 25 and with prep. לֵרֹא 1 Sam. 18: 29 from יָרֵא; יְרוֹת once יְרוֹא 2 Chron. 26: 15 from יָרָה, יְשׁוֹן.

2. Infinitives without Yodh: דַּעַת (with suf. דַּעְתִּי), דֵּעָה Ex. 2: 4, and without the feminine termination דֵּעַ, לֶדֶת (with suf. לִדְתִּי) and לֵדָה, once לַת 1 Sam. 4: 19, § 54. 2. צֵאת (with suf. צֵאתִי), צֶקֶת, רֶדֶת (with suf. רִדְתִּי), once רְדָה Gen. 46: 3, רֶשֶׁת (with suf. רִשְׁתָּהּ), שֶׁבֶת (שָׁבֶת, with suf. שִׁבְתִּי once שַׁבְתִּי Ps. 23: 6). Yodh is perhaps dropped from the absolute infinitive שׁוֹב Jer. 42: 10, which is usually explained to be for יָשׁוֹב; it may, however, be derived from the Ayin Vav verb שׁוּב.

3. Imperatives with Yodh: יְדוּ, יְרָא, יְרֵה. Without Yodh: דַּע (with ה parag. דְּעֵה Prov. 24: 14), הַב (with ה parag. הָבָה; for הֵבוּ Hos. 4: 18, see § 92. *a*), צֵא (צֵאָה, fem. plur. צְאֶינָה Cant. 3: 11), שֵׁב (שֶׁב־, שְׁבָה). With both forms: צַק and יְצֹק (יִצְקוּ), רֵד (רְדָה), twice יְרַד Judg. 5: 13, רַשׁ רָשׁ and יְרָשָׁה.

§ 150. 1. The Niphal of יָגָה has *ū* instead of *ō*, נוּגֵי Zeph. 3: 18, נוּגוֹת Lam. 1: 4; נוּלְּדוּ 1 Chron. 3: 5, 20: 8 has *ŭ* followed by Daghesh. נִצַּת, which according to Gesenius is from יָצַת, has *ĭ;* Ewald assumes the root to be צָתַת, and refers to it likewise the Kal future and the Hiphil ascribed to יָצַת, § 148. 3. and § 151. 4. In that case the Daghesh in יִצַּתּוּ Isa. 33: 12, Jer. 51: 58, will not require the explanation suggested in § 24. *c*, but the K'thibh הוציתיה 2 Sam. 14: 30 will be unexplained. נוֹקֵשׁ Ps. 9: 17 is not the Niphal preterite or participle of יָקַשׁ, but the Kal participle of נָקַשׁ.

2. Yodh appears in the Niphal future of two verbs instead of Vav, וַיִּוָּחֶל Gen. 8: 12, 1 Sam. 13: 8 K'ri, יִוָּרֶה Ex. 19: 13. In the first person singular א always has Hhirik, אִוָּדַע, אִוָּלֵד, אִוָּסֵר, אִוָּרֵשׁ, אִוָּשֵׁעַ, אִוָּתֵר.

§ 151. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz.: יָטַב *to be good*, יָלַל *to howl*, יָמַן *to go to the right*, יָמַר *to change*, יָנַק *to suck*. Yodh is likewise found in הימשני Judg. 16: 26 K'thibh, and in the following instances in which the prefix has Pattahh as in perfect verbs, אַיְסִירֵם Hos. 7: 12, יַיְשִׁירוּ Prov. 4: 25, הַיְשַׁר Ps. 5: 9 K'ri (K'thibh הושר, comp. Isa. 45: 2 K'thibh אושר, K'ri אֲיַשֵּׁר), הַיְצֵא Gen. 8: 17 K'ri (K'thibh הוצא), מַיְמִינִים 1 Chron. 12: 2.

2. In יְיֵטִיב Job 24: 21 (elsewhere יֵיטִיב and יְיֵלִיל (once אֵילִילָה Mic. 1: 8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 148. 2. He remains after the preformative in יְהֵילִילוּ Isa. 52: 5, יְהוֹדֶה Neh. 11: 17, Ps. 28, 7, יְהוֹשִׁיעַ 1 Sam. 17: 47, Ps. 116: 6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, הֵמִין, הֵנִיקוּ, הֹלִיד, הֹבִישׁוּ, and once the vowel Tsere is dropped before a suffix, תְּנִיקֵהוּ Ex. 2: 9 for תֵּינִיקֵהוּ.

3. Vav consecutive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 148. 5, and shortens the final vowel, וַיֵּיטֶב, וַתֵּינֶק, וַיּוֹשֶׁב, וַנֹּשֶׁב, וַתֹּפַע; but with a pause accent: וַתֹּתַר Ruth 2: 14.

4. The following verbs insert Daghesh in the second radical in the Hiphil, viz.: יָצַג *to set, place*, יָצַע *to spread*, יָצַק *to pour*, except: מוֹצָקֶת 2 Kin. 4: 5 K'ri (K'thibh מיצקת), יָצַת *to burn*, except הוציתיה 2 Sam. 14: 30 K'thibh, see § 150. 1.

5. In the Hophal a few examples occur of *ŭ* followed by Daghesh, יֻצָּג Ex. 10: 24, יֻצַּע Isa. 14: 11, Esth. 4: 3, מוּסָּד Isa. 28: 16, מֻצָּק Job 11: 15 and a few of Hholem, הוֹדַע Lev. 4: 23, 28, יוֹרֶא Prov. 11: 25 for יוֹרֶה from יָרָה. The construct infinitive: הוּסַד Ezr. 3: 11, and with the feminine termination הוּכֶּדֶת Ezek. 16: 4, הֻכֶּדֶת Gen. 40: 20, Ezek. 16: 5.

§ 152. 1. In the Kal preterite Yodh is once dropped, רַד Judg. 19: 11 for יָרַד. Hhirik occurs with the second radical of יָלַד and יָרַשׁ in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. יְלִדְתִּנִי, יְרִשְׁתָּהּ, יְרִשְׁתֶּם.

2. In the Piel future the prefix Yodh of the third person is contracted

with the radical after Vav consecutive, וַיַּבְּשֵׁהוּ Nah. 1: 4 for וַיְיַבְּשֵׁהוּ, וַיַּגֶּה Lam. 3: 33, וַיַּדּוּ Lam. 3: 53, וַיַּשְׁרֵם 2 Chron. 32: 30 K'ri (K'thibh ויישרם).

3. Three verbs have Vav in the Hithpael, הִתְיַדָּה, הִתְיַדַּע, הִתְיַבָּח; ת is assimilated to the following ו and contracted with it in נִוַּסְּרוּ Ezek. 23: 48 for נִתְיַסְּרוּ a peculiar Niphal formed on the basis of a Hithpael, § 83. *c.* (2). In תֵּתְצַב Ex. 2: 4 for תִּתְיַצַּב Yodh is rejected and its vowel given to the preceding letter, § 53. 3. *b.*

§ 153. 1. הָלַךְ and יָלַךְ. הָלַךְ *to go* in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were יָלַךְ. Thus, Kal inf. const. לֶכֶת (לָכֶת, with suf. לֶכְתִּי) rarely הֵלֹךְ; fut. יֵלֵךְ (once with the vowel letter י for *ē*, אֵילְכָה Mic. 1: 8, fem. pl. תֵּלַכְנָה), occasionally in poetry יַהֲלֹךְ (3 fem. sing. תֵּהֲלַךְ); imper. לֵךְ (with ה parag. לְכָה, or without the vowel letter לְךָ, fem. pl. לֵכְנָה and לֵכְנָ) once הִלְכוּ Jer. 51: 50. Hiphil: הוֹלִיךְ once in the imper. הֵילִיכִי Ex. 2: 9, and once in the participle מַהְלְכִים Zech. 3: 7 for מַהְלִיכִים, § 94. *e.*

2. אָסַף *to gather* and יָסַף *to add* are liable to be confounded in certain forms. In the Hiphil future of יָסַף, *ō* is twice represented by the vowel letter א, וַיֹּאסֶף 1 Sam. 18: 29. תֹּאסִפוּן Ex. 5: 7; אָסַף drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, וַיֹּסֶף 2 Sam. 6: 1, תֹּסֵף Ps. 104: 29, אֹסְפָה Mic. 4: 6, אֹסִפְךָ 1 Sam. 15: 6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. The apoc. Hiph. fut. of יָסַף when joined with the negative particle אַל is accented on the penult, אַל־תּוֹסֶף Deut. 3: 26, and in one instance the vowel of the ultimate is dropped entirely, אַל־תּוֹסְף Prov. 30: 6.

3. הוֹשְׁבוֹתִים Zech. 10: 6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשַׁבְתִּים from יָשַׁב *to dwell*, though Ewald derives it from שׁוּב *to return*, as if for הֲשִׁבוֹתִים, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them.*

הֹבִאישׁ Isa. 30: 5 "is regarded by Gesenius as an incorrect orthography for הוֹבִישׁ; but Maurer and Knobel read it הִבְאִישׁ and assume a root בָּאַשׁ synonymous with בּוֹשׁ". Alexander in loc.

תּוֹמִיךְ Ps. 16: 5, see § 90.

Ayin Vav (ע״ו) and Ayin Yodh (ע״י) Verbs.

§ 154. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz.:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a

heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpael of two, § 163. 1, the Niphal of הָיָה *to be*, and the Hiphil of חָיָה *to live.*

§ 155. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָוַם where *ā*, which arises from blending *ă* with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, בֵּת for בָּיְתָה, בֹּשׁ for בָּוֹשׁ, רָב for רָבַב. For an exceptional formation, see § 160. 1.

Active participle: קָם for קָוֹם, בֵּת for בָּיִת, בֹּשׁ for בָּוֹשׁ, רָב for רָבָב, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.

Hiphil and Hophal: הֲקִים for הַקְוִים, יָקִים for יְקֻוַּם, הוּקַם for הָקְוַם, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קוּם, רִיב; in the future the preformative commonly takes the simplest of the long vowels *ā*, יָקוּם, יָרִיב, comp. יָסֹב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding *a*, forms *ō*, § 57. 2. (5), קוֹם (kōm = kāūm) for קָוֹם; נָקוֹם for נָקְוַם, the prefix usually taking the simplest of the long vowels *ā;* יָקוֹם for יְקֻוַּם.

4. In the first and second persons of the Niphal and Hiphil preterites *ō* (וֹ) is inserted before the affixed termination in order to preserve the long vowel of the root

from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future *ĕ* (ֶ) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נִקּוֹבוֹתָם, הַקִּימוֹתָ, תְּקוּמֶינָה. In the Niphal preterite, when the inserted וֹ receives the accent, the preceding וֹ is for euphony changed to וּ, e. g. נָקוּמוֹתִי.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels *ō* and *ē* in distinction from the ordinary future, which has the pure vowels *ū* and *ī*, § 66. 1. (2) *b*, thus יָשֹׁב, יָשֵׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וַיָּשָׁב, וַיָּשֶׁב.

§ 156. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as וּ, e. g. עֻוַּד, or as י, e. g. קִיַּם.

2. Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוֹבֵם, Pu. קוֹבַם, Hith. הִתְקוֹבֵם.

a. In the Pual *o* is the passive vowel here adopted in preference to *u:* in the Piel and Hithpael it arises from the combination of *u*, to which וּ is softened, with the antecedent *a*, קוּבַּם for קֻוַּם, § 82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כִּלְכֵּל, Pu. כֻּלְכַּל.

a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 157. The inflections of Ayin Vav verbs are shown in those of קוּם *to stand* or *rise*, in Paradigm IX; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by רִיב *to contend.*

a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

Remarks on Ayin Vav and Ayin Yodh Verbs.

§ 158. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. הָוָ֫ה, נָוָ֫ה; so likewise in the following guttural verbs and forms, גָּוַ֫ע *to expire*, יֶחֱוָרוּ׃ Isa. 29: 22, יִצְוָחוּ׃ Isa. 42: 11, אָוַ֫ב *to be an enemy*, עוֹיֵ֫ן 1 Sam. 18: 9 K'ri (K'thibh עון), עָיְפָ֫ה Jer. 4: 31, which are confined to the Kal species, and in רְוַ֫ח *to be airy* or *refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, בַּז Zech. 4: 10, טַח Isa. 44: 18 but טָח Lev. 14: 42. It has Tsere in מֵת *to die*, נֵד Isa. 17: 11 (unless this is a noun as explained by Delitzsch and in the common English version) but נָ֫דוּ Jer. 50: 3, and Hholem in אוֹר *to shine*, בּוֹשׁ *to be ashamed*, טוֹב *to be good*, § 82. 1. *a*, and in בֹּ֫אוּ Jer. 27: 18, elsewhere בָּ֫אוּ, זֹ֫רוּ Isa. 1: 6, Ps. 58: 4, elsewhere זָ֫רוּ. Hhirik once occurs instead of Pattahh in the second person plural, פִּשְׁתֶּ֫ם Mal. 3: 20. The following participles have Tsere, לֵנִ֫ים, לֵץ, מֵץ, מֵת, עֵר; the following have Hholem, בּוֹסִ֫ים, בּוֹשִׁ֫ים, קוֹמִ֫ים 2 Kin. 16: 7 (comp. קומיהם Ex. 32: 25 in the Samaritan copy), elsewhere קָמִ֫ים, חוֹלָ֫ה Jer. 4: 31 if from חול and not from חָלָ֫ה.

3. The vowel letter א is written for *ā*, § 11. 1. *a*, once in the preterite, קָאם Hos. 10: 14, and occasionally in the participle, לָאט Judg. 4: 21, רָאמֹ֫ות Prov. 24: 7, רָאשׁ 2 Sam. 12: 1, 4, Prov. 10: 4, 13: 23, שָׁאטִ֫ים *despising* Ezek. 16: 57, 28: 24, 26, to be distinguished from שָׁטִ֫ים *rowing* Ezek. 27: 8, 26. The consonant א is once introduced in place of the omitted ו, רָאֲמָ֫ה Zech. 14: 10 for רָ֫מָה; the ancient versions favour the assumption, that כָּאֲרִ֫י Ps. 22: 17 is in like manner for כָּרִ֫ים *piercing*, though the most recent and ablest expositors take it to be a preposition and noun *like the lion*.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. קָאָ֫ה Lev. 18: 28, רָבֹ֫וּ Gen. 26: 22, שָׂמֹ֫וּ Gen. 40: 15, תָּרֹ֫וּ Num. 13: 32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, וְלָעֹ֫וּ Obad. ver. 16, וְסָפֹ֫וּ Am. 3: 15, וְנָחָ֫ה Isa. 11: 2, וְנָחֹ֫וּ Isa. 7: 19 but וּבָ֫אוּ ibid., וּבָ֫אָה Zech. 5: 4, וְלָ֫נֶה ibid., where the feminine ending is ֶה instead of ָה; so in the passive participle, זוּרֶ֫ה Isa. 59: 5 for זוּרָ֫ה.

§ 159. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, בּוֹא, בּוֹשׁ Judg. 3: 25, מוֹט, נוֹחַ and נוּחַ, נוֹעַ Isa. 7: 2, elsewhere נוּעַ, עוֹז Isa. 30: 2, which is not from עָזַ֫ז, שׁוֹב Josh. 2: 16, else-

where שׁוּב, and with suf. רוֹמָם Ezek. 10: 17, גּוֹזִי Ps. 71: 6, which is not the participle from גָּזָה (Gesenius), גֹּחִי *my breaking forth*, i. e. the cause of it Ps. 22: 10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, אוֹרִי Isa. 60: 1, בֹּא, בּוֹשׁ, גֹּחִי Mic. 4: 10, דּוֹשִׁי Mic. 4: 13. With paragogic ה, קוּמָה or קוּמָה, שׁוּבָה or שׁוּבָה. Examples of the feminine plural, קֹמְנָה, שֹׁבְנָה.

3. The following futures have Hholem, יָבוֹא, יָדוֹן Gen. 6: 3, elsewhere יָדִין, נָסוֹג Ps. 80: 19, יָחוֹס and יָחוּס, יֵבוֹשׁ where the Hhirik of the perfect paradigm is lengthened to Tsere under the preformative. Examples of the feminine plural: תְּבֹאֶינָה and תָּבֹאנָה, תְּמוּבֶינָה, תְּפוּצֶינָה and Zech. 1: 17 תְּפוּצֶנָּה (in Baer's edition without Daghesh), תְּשׁוּבֶינָה and תָּשֹׁבְנָה, תָּאֹרְנָה, תְּמוּתֶנָּה Ezek. 13: 19 (Baer no Daghesh). The accent is shifted and Kamets rejected from the preformative upon the addition of a suffix or paragogic Nun, the latter of which is particularly frequent in this class of verbs both in the Kal and Hiphil future, יְשׁוּפֵנִי, אֲמֻשְׁךָ, תְּזוּרֶהָ, יְסֻכּוּם, יְקוּמוּן, תְּמוּתוּן, תְּעֻגֶּנָּה Ezek. 4: 12, with Daghesh euphonic in the ג and נ which Baer omits. Apocopated future: יָמֹת, יָשֹׁב and יָשָׁב־, תָּנֹד, תָּקֹץ, תָּמֹשׁ, יָקֹם with the accent thrown back to the penult יָקָם. Future with Vav consecutive: וַיָּמָת (in pause וַיָּמֹת), וַיָּשָׁב (וַיָּשֹׁב), וַיָּמָל, וַיָּקָם, וַיָּקָץ, וַיָּצוֹם; the last vowel is changed to Pattahh before a final guttural, וַיָּנַע, וַיָּנַח, and sometimes before ר or after an initial guttural וַיָּזַר but וַיָּגָר, וַיָּעַף *he was weary*, וַיָּעָף *he flew*, וַתָּחָס; the vowel of the preformative is likewise changed to Pattahh in וַתַּחַשׁ Job 31: 5, וַיַּעַט 1 Sam. 14: 32, וַתַּעַט 1 Sam. 15: 19 but וַיָּעַט 1 Sam. 25: 14.

§ 160. 1. The verbs which exhibit peculiar Ayin Yodh forms in Kal, with unimportant exceptions, either do not occur in the Hiphil or retain the same signification in both these species. This has led some grammarians to entertain the opinion that these are not Kal but abbreviated Hiphil forms, while others suppose that the Hiphil in these verbs is a secondary formation, and has arisen from the Kal future having the form of the Hiphil. Only three examples occur of quiescent Yodh in the Kal preterite, רִיבוֹתָ Job 33: 13 (רַבְתָּ Lam. 3: 58), בִּינֹתִי Dan. 9: 2 (בַּנְתָּה Ps. 139: 2) דִּיגוּם Jer. 16: 16; בִּין Dan. 10: 1 has been variously explained as 3 pers. preterite, imperative or infinitive.

2. The following verbs have י in the Kal future and imperative, בִּין *to understand*, גִּיחַ (once גֹּחִי Mic. 4: 10) *to break forth*, גִּיל (once יגיל Prov. 23: 24 K'thibh) *to exult*, דִּין (once יָדוֹן Gen. 6: 3) *to judge*, לִין *to lodge*, רִיב *to contend*, שִׂיחַ *to muse*, שִׂים (once יָשׂוּם Ex. 4: 11) *to put*, שִׂישׂ (once יְשֻׂשׂוּם Isa. 35: 1) *to rejoice*, שִׁיר (once יָשֹׁר Job 33: 27) *to sing*, שִׁית *to place;* חוּל or חִיל *to twist, writhe*, has both Yodh and Vav. To these are to be added נִירוּ Jer. 4: 3, Hos. 10: 12, חִישָׁה Ps. 71: 12 K'thibh, K'ri חוּשָׁה as always elsewhere; יָאִיץ *to urge*, יָצִיץ *to flourish*, יָרִיד *to wander*, are in the Hiphil according to Gesenius: but as the corresponding preterites are not Hiphil but Kal, and there are no other forms of the Kal future, they

might with equal propriety be regarded as Kal futures of Ayin Yodh roots; the second of them is so regarded by Ewald. Apocopated futures: יָבֹן, יָגֹל and יָגֶל, יָשֶׂם, יָרֶב, יָשֶׁת, תָּלֶן and :תָּלֶן. With Vav consecutive: וַיָּגֶל, וַיָּשֶׂם, וַיָּתָבֶן, וַתָּחַל, וַתָּשֶׁר. With paragogic Nun and suffixes: תָּגֹלְנָה. יָשׂרְנָם, תָּתִילֹן, רָגִילֹן. Feminine plural: תָּגֹלְנָה.

3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives: בִּין Prov. 23: 1, גֹּחַ and גָּחַ, גִּיל Prov. 23: 24 K'ri (גול K'thibh), רִיב Jer. 50: 34, elsewhere רוב. Construct infinitives: לִין, דִּין Gen. 24: 23, elsewhere לוּן, רִיב once רוּב Judg. 21: 22 K'thibh, שִׂחַ and שׂוּחַ, שִׂים Job 20: 4, 2 Sam. 14: 7 K'ri, elsewhere שׂוּם, שִׁיר 1 Sam. 18: 6 K'ri (K'thibh שור), שִׁית, also with suf. דִּשׁוֹ Deut. 25: 4, elsewhere דּוּשׁ. In the difficult verse Hos. 7: 4 מֵעִיר has been variously explained, as the Kal infinitive preceded by the preposition מִן or as the Hiphil participle. The only certain instance of a Kal passive participle of Ayin Yodh verbs is שׂוּמָה 2 Sam. 13: 32 K'ri (K'thibh שׂוּמָה); some explain שָׂם Num. 24: 21, Obad. ver. 4, as a passive participle, others as an infinitive.

4. Ayin Yodh verbs adopt the Vav forms in all the derivative species, e. g. יְבוּן, נְבוֹנוֹתִי, רְבוֹנְנָהּ, הִתְבּוֹנֵן, יְוּשַׁת; נָוִד *cooked*, i. e. *pottage*, is the only instance of a Niphal participle with Yodh.

§ 161. 1. Examples of the Niphal preterite: נָסוֹג, נָסוֹן, נָאוֹר; the accidental Hhirik of the perfect paradigm is preserved in נִבּוֹל by means of Daghesh-forte in the first radical; in נָעוֹר it is lengthened to Tsere before the guttural; in :נָמַר Jer. 48: 11 the radical ו is rejected, which gives it the appearance of an Ayin doubled verb. Inflected forms: נָבוֹנָה (part. fem. נְבוֹנָה), נָבֹבוּ, נָסוֹגוּ, נָמוֹלוּ, נָסוֹגֹתִי, נְפוּצוֹתִי, נְפוּצֹתֶם, נָקֹטֶם.

2. Infinitive absolute: הָמוֹל. Construct: הָמוֹל, הָשׁוֹחַ, with ח rejected after the preposition לָאוֹר Job 33: 30, § 91. *b;* once it has Shurek, הָדוּשׁ Isa. 25: 10. Imperative, הָכוֹן, הָמוֹלוּ.

3. Future: יָכוֹן, יָמוֹט, יָמוֹל, יָנוֹן Ps. 72: 17 K'ri (K'thibh ינין), יָפוּצוּ, נָבֹכִים, נָסוֹגִים, נָפוּצִים, נָלוּז, נָבוֹן, יֵאוֹר, יֵאֹרוּ, יֵעוֹר, נָמוּלִים. Participle:

§ 162. 1. The short vowel of the perfect paradigm is in a few instances preserved in the Hiphil by doubling the first radical, thus הִנִּיחַ and הֵנִיחַ, חִסִּית and חֵסִית, הֵטִּיב, הֵרַּעְתָּ, and הֵרַע, יָתִיר and וַיּוֹתֶר 2 Sam. 22: 33.

2. Hiphil preterite inflected: הֵצִיקָה, הֵלִינוּ and הֵלִנוּ; with syllabic affixes: הֲכִינוֹתָ, הֲבִישׁוֹתָ, הֲרִימוֹתָ and הֲרֵמֹתָ, הֲרֵעֹתֶם and הֲרֵעֹתֶם, הֲשִׁיבֹתֶם, or when the first radical is a guttural, הֲעִידוֹתִי, הֲעִידֹתָ, and הֲנִיחוֹתִי, הֲנִיחֹתָה, or without the inserted Hholem, הֵנַחְתִּי and הֵנַחְתִּי, הֵכִינוּ and הֲכִינוּ, הֲבִיאֹתֶם and הֲבִיאֹתֶם, הֲמִיתֹתֶם and הֲמִיתֹתֶם, § 61. 4. *a*. With suffixes, הֲכִינוֹ, הֲכִילָנִי, הֲכִירָהּ, הֲכִירוֹ, הֲקִאתוֹ.

3. Hiphil future inflected: הָכִינוּ, feminine plural הָשֵׁבְנָה, הָקִימְנָה, תְּהִימֶנָה. With Nun paragogic and suffixes: הֲמִיתֵם, הֲמִיתֵנִי. Apocopated future: הָמֵת, הָשֵׁב, הָפֵחַ, הָרַח. With Vav consecutive: וַיָּמָת, וַיָּקָם, וָאָעֵד, וַיָּרַח, וַיָּפַח and וָאָעִיר, if the last radical be a guttural, וַיָּרַע, וַיָּפַח, or א, וַיָּבֵא

once נְגַבְיָא and once נְגַבְיָא; upon the reception of a suffix the vowel is restored to its original length, נְגִישַׁיִךְ, נְגִידַהוּ.

4. Hiphil infinitive absolute: הָשֵׁב, הָכֵת, הָכֹם once הָקֵם Jer. 44: 25; construct, הָכִיל, הָמִית, הָשִׁיב, הָקִים, with suffix הַרְדֵּנִי, הֲסִירְךָ, הֲקִימֹתָם, הֲנִיפָם and once with a feminine termination הֲנִיפָה Isa. 30: 28.

5. In a few instances *ŭ* is found in the Hophal before Daghesh-forte or Sh'va, הֻנַּחָה Zech. 5: 11, הֻנָּח Ezek. 41: 9, 11 but הוּנַח Lam. 5: 5, and in some editions הֻקַּם 2 Sam. 23: 1, יֻעַל Job 41: 1, הֻכְתָּה 2 Sam. 21: 9, though others read הֻכַּם, יֻעָל, הֻכָּתָה.

§ 163. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: חוּב *to render liable*, עוּל *to do wickedly*, עוֹר *to blind*, עִוַּת *to pervert*, שׁוּעַ *to cry for help*, חֻצַּצְתֶּנִּי Josh. 9: 12, יֻצַּעְתֶּנִּי Josh. 9: 4; so also קוּם fut. יָקוּם and יָקֹם, עוֹד fut. יְעוֹדֵד, which have quiescent Vav in other species, and חוּל, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, כִּלַּכֵּל *to sustain*, טְאַטְאתִיהָ Isa. 14: 23, מְיַלֶּלְנָה Isa. 22: 17, יְזַעֲזָעֵךְ Hab. 2: 7, יְצַפְצְפֻנִי Job 16: 12 but יְצָפְצֵן Jer. 23: 29, בָּרַכְתָּ Num. 24: 17 and מְבָרְכֶיךָ Isa. 22: 5, תְּשַׁגְּשֵׁנִי Isa. 17: 11; יְיַשְּׁרוּ Isa. 15: 5 is for יְשַׁרְשֵׁרוּ, § 57. 1; יְשַׁלְשֵׁנִי Job 39: 3 is perhaps for יְשַׁלְּשֵׁנִי from שׁוּל, comp. אֲאַפְּקֶנָּה Ps. 139: 8 for אֲאַבְּקֶנָּה, § 88, though Gesenius conjectures that it is an erroneous reading for יְשַׁלְּשֵׁנִי from לוּשׁ. The only Hithpael formed by a like reduplication is הִתְחוֹלֵל Esth. 4: 4, elsewhere הִתְחוֹלֵל.

3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: תְּצוֹלַלְנָה, תְּקוֹמַמְנָה, תְּהֵילַלְנָה, תְּחֻשַּׁלַּמְנָה. Hholem is changed to *ŭ* before the doubled letter in the contracted form, וַיְרִיעֻנֵּנִי Job 31: 15 for וַיְרִיעֵנֵּנִי, § 61. 3. Fürst explains וַהֲבִיעֻנָּנִי Isa. 64: 6 as in like manner for וַהֲבִיעֵנָּנִי, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. בְּיַסְּכֻם Am. 5: 11 is probably a variant orthography for בְּיַסְּכֵם, § 92. *b*.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With ו doubled, עֻלַּת Eccles. 1: 15, מְרֻוַּחִים Jer. 22: 14. Reduplicated biliteral, בֻּלְבְּלָה 1 Kin. 20: 27. The third radical reduplicated, הוּלַל *to be born*, יֻלְּדוּ Ezek. 28: 13, Ps. 37: 23, תְּיֻלַּדְנָה Ps. 75: 11 and מְרוֹמָם Neh. 9: 5, יֻרְגַּע Isa. 16: 10, יְרוֹמָמֻנִי Job 26: 11, בְּשׁוֹבָבֶת Ezek. 38: 8.

5. הֲפִיצֹתֵיכֶם Jer. 25: 34 is an anomalous preterite from פוּץ *to scatter*, with ת prefixed and inflected after the analogy of Niphal; some copies have the noun תְּפִיצֹתֵיכֶם *your dispersions*.

In וְהֻכְבְּדִי Ezek. 36: 11 for וְהֻכְבַּדְתִּי from כּוֹב, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb יָכַב, e. g. וְיֻכְבַּד־בִּי. On the other hand, in וַתְּנִיקֵהוּ Ex. 2: 9 from יָנַק, Tsere is rejected as though it were from an Ayin Vav verb.

LAMEDH ALEPH (ל״א) VERBS.

§ 164. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, יָמְצָא, הִמְצִיאוּ.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), מָצָא, מִצְאוּ, הִמְצִיא. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, יָצָא for יָצַא, נִמְצָא for נִמְצַא; so likewise in the Kal future and imperative, where א as a guttural requires *a*, יִמְצָא for יִמְצַא, מָצָא for מְצָא. A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, מָצָאתָ, מָצָאתֶם.

3. With the single exception just stated, medial א quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, נִמְצֵאתָ, הִמְצֵאתִי, in the feminine plurals of all the futures and imperatives in Seghol, מָצֶאנָה, תִּמְצֶאנָה.

a. This *e* may arise from the diphthongal preferences of א, § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of ל״ה verbs, between which and ל״א verbs there is a close affinity and a strong tendency to mutual assimilation. In Palestine Aramaeic and Syriac no distinction is made between them.

§ 165. This class of verbs is represented in Paradigm XI by יָצָא *to find;* the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

Remarks on Lamedh Aleph Verbs.

§ 166. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, וָרָאתָ (but וְרָאתֶם Josh. 4: 24), עָשִׂאתִי, עָשִׂאתָ.

2. Quiescent א is occasionally omitted from the body of the word, e. g. Kal pret. בָּצֹתִי Job 1: 21 for בָּצֹאתִי, בָּצֹתָ Num. 11: 11, צָמֹתִי Judg. 4: 19, בָּלֹתִי Job 32: 18, בָּנוּ 1 Sam. 25: 8 for בָּאנוּ: fut. תְּשֵׂנָה and תְּשֵׂאנָה; יֹצַת Deut. 28: 57 part. fem. sing. for יֹצֵאת; מְשֵׂתוֹ Job 41: 17 for מְשָׂאתוֹ const. inf. with prep. and suf. from נָשָׂא. Niph. pret. נִחְבֹּתֶם Josh. 2: 16, נִעְמֹתֶם Lev. 11: 43. Otiant א, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. חֲבוֹר Gen. 20: 6 for חֲבוֹאר, חֲטוֹא 1 Kin. 12: 12 for וַיָּבוֹא, וַיְחֲבֹר 2 Kin. 13: 6, חֲחָבֹר Jer. 32: 35, יָנִי Ps. 141: 5, יַשׁ Ps. 55: 16, אָבִי 1 Kin. 21: 29, Mic. 1: 15, בְּבִי 2 Sam. 5: 2, and in three other passages; חָבִי Ruth 3: 15 is Hiph. imper. fem. for חָבִיאִי, § 62. 2.

3. The vowel following א is in a few instances given to a preceding vowelless consonant, and the א becomes otiant or quiescent, § 57. 2 (3), נָשׂוּא Ps. 139: 20 for נָשָׂאוּ, וְנָשׂוּא Jer. 10: 5 for וְנָשָׂאוּ, רְאִי imp. for רְאִיאִי, יְצָא Eccles. 10: 5 Kal part. fem. for יוֹצְאָה, חֹטְאִים 1 Sam. 14: 33 for חֹטְאִים, בּוֹדָם Neh. 6: 8 Kal part. with suf. for בּוֹדְאָם, נִרְפָּא Ezek. 47: 8 for נִרְפָּאוּ; and, on the contrary, quiescent א attracts to itself the vowel of the preceding consonant in קְרָאן Ex. 2: 20 Kal imp. for קִרְאָנָה and צְאֶינָה Cant. 3: 11 for צֶאנָה from יָצָא.

4. Final א resumes its consonantal character upon the addition of suffixes נָשָׂאוֹ, receiving (ַ) before ךָ, כֶם and כֶן, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1, נְשָׂאֲךָ, שִׂנְאֲךָ, בְּרָאֲךָ, חִבְּרָאֲךָ, כִּסְּאֲךָ Pi. inf., מְצָאֲכֶם, עַמְּאֲכֶם Kal inf. for מְצָאכֶם, § 61. 1. *c*.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic ה, וְכִצְּאָה, רְפָאָה Ps. 41: 5, וְאֶחֳרָאָה 1 Sam. 28: 15, but נִכְבְּאָה Isa. 56: 12. Tsere is rejected אֲצָאָה Neh. 2: 13, 2 Chron. 1: 10, or retained only in pause: צֵאָה Judg. 9: 29.

§ 167. 1. He is, in a few instances, substituted for א, רָפָה Ps. 60: 4 for רָפָא, הֵרְפָּה Jer. 19: 11 for חֲרָפָא, נָטָה Ps. 4: 7 for נָשָׂא, § 3. 1. *a*, נָחְבָה Jer. 49: 10 for נֶחְבָּא, הֶחְבֵּה 1 Kin. 22: 25, 2 Kin. 7: 12 for הֶחְבֵּא, רַמֵּה Job 8: 21 for רַמֵּא.

2. Sometimes א remains, but the vowels are those of ל״ה forms, כָּלֵאתִי Ps. 119: 101 for כָּלָאתִי, חֹטֵא Eccl. 8: 12, 9: 18, Isa. 65: 20 for חֹטֵא, נְשֵׂא 1 Sam. 22: 2, Isa. 24: 2, בּוֹצֵא Eccl. 7: 26, נְשֵׂא 1 Kin. 9: 11, Am. 4: 2 Pi. pret. for נִשֵּׂא, הָבֵא Ps. 143: 3 for הֵבֵא, בִּצֵּא Jer. 51: 34 for בִּצֵּא, רִפֵּאתִי 2 Kin. 2: 21 for רִפֵּאתִי, רִפֵּאנוּ Jer. 51: 9 for רִפֵּאנוּ, רְגֵמֵא Job 39: 24 for רְגֵמֵא, הֶחְבֵּא Deut. 28: 59 Hiph. pret. for הֶחְבִּיא, בּוֹצֵא from בּוֹצִיא; to which may be added תְּשֵׂאנָה Ezek. 23: 49, תְּמֵצֵאנָה Jer. 50: 20, with י inserted as in ל״ה verbs.

3. Sometimes the ל"ה form is adopted both in consonants and vowels, מָלוּ Ezek. 28: 16 for מָלְאוּ, כָּלוּ 1 Sam. 6: 10, נְשׂוּ Ezek. 39: 26, כִּלֹּתִנִי 1 Sam. 25: 33 for כִּלְּאתִנִי, צָמֹת Ruth 2: 9 for צָמְאת, וְכָלֹה Gen. 23: 6 for וְכִלְּא, תְּרֻפִּינָה Job 5: 18 for תְּרֻפְּאנָה comp. Jer. 8: 11, 51: 9, 2 Kin. 2: 22, קְרוּ Jer. 25: 27 is 2 pl. imp. of קוּא, נְשׂוֹר Ps. 32: 1 for נְשׂוּא, נִבְּרֹתָ Jer. 26: 9 for נִבְּאתָ, תְּהִנְבְּרוֹת 1 Sam. 10: 6, תְּהִנַּבְּאוֹת 1 Sam. 10: 13, חָמְצִרְתָּ 2 Sam. 3: 8, צֵבֵרָה Isa. 29: 7 for צְבְאֵיהָ; מַקְנִיא Ezek. 8: 3 is by some interpreters thought to be for מַקְנֶיֹא *provoking to jealousy*, and by others explained in the sense of the ל"ה verb *selling* (Israel to their foes).

§ 168. 1. The 3 fem. preterite has the old ending תָ, § 86. *b*. in חָטָאת Ex. 5: 16 for חָטְאָה, קָרֵאת Deut. 31: 29, Isa. 7: 14, Jer. 44: 23, חָבֵאת Gen. 33: 11 Hoph. from בוֹא, נִפְלָאת Ps. 118: 23 (נִפְלֵאת Deut. 30: 11 is the feminine participle), to which the customary ending ה is further added in נִפְלְאָתָה 2 Sam. 1: 26, חֻחְבְּאָתָה Josh. 6: 17 for חֻחְבְּאָה.

2. A feminine termination ת, ת, or as in ל"ה verbs וֹת, is occasionally added to the construct infinitive, e. g. Kal, שִׁנְאָה, טָמְאָה, יִרְאָה, קְרַאת from קָרָא *to meet*, distinguished from קְרֹא and קְרֹאוֹת Judg. 8: 1 from קָרָא *to call*, מְלֹאת and מְלֹאוֹת never מָלֵא, שְׂנֹאת Prov. 8: 13, with suf. חֲמַאתּוֹ Ezek. 33: 12. Niphal, חִנָּבְאתּוֹ Zech. 13: 4. Piel, מַלֹּאוֹת and מַלֵּא, כַּנֹּאתוֹ 2 Sam. 21: 2; מַשָּׂאוֹת Ezek. 17: 9 is a Kal inf. const., formed as in Chaldee by prefixing מ.

3. There are two examples of the Niphal infinitive absolute, נִקְרֹא 2 Sam. 1: 6 and הִמָּצֹא Ex. 22: 3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: קַנֹּא, רַפֹּא, בָּרֹא. Hiphil inf. abs.: הַכֵּא, הַשֵּׂא.

4. The Hiphil future with Vav consecutive commonly has Tsere in the ultimate, though Hhirik also occurs וַתַּחְבִּא, וַיַּכֵּא, וַיַּחְבִּא, וַתַּחְבִּא and וַיּוֹצִא, וַיָּבֵא, once וַיָּבִיא Ezek. 40: 3, and once וַיָּבְרִא Neh. 8: 2.

5. Kamets sometimes occurs in the ultimate of the Hithpael future, וְתִנַּשָּׂא Num. 23: 24 but תִּתְחַשֵּׂא Ezek. 29: 15, so וְתִרְחַצְנָה, וְתִשְׁמָּא, וְתִתְחַפָּא; וְתִתְמַלָּאן; more rarely in the preterite, הִשְׁתַּמָּאתָ.

§ 169. 1. The following are the only Pual forms which occur. Pret.: חֻבְּאוּ, קֻלָּא. Fut.: יְדֻלָּא. Part.: מְדֻלָּא, מְטֻמָּאָה, מְטֻמָּאִים, מְסֻלָּאִים, מְטֻמָּאוֹת, with suf. מְקֻרָּאַי.

2. The following are the only Hophal forms: Pret. הָחְבָּאוּ, הוּצָּאָה, הוּבָּא, הָבָאת, הָבָאתָה, הָבְאוּ. Fut.: יוּבָא, יוּבָאוּ. Part.: בּוּצָּאת, מוּבָּא.

3. For the anomalous forms, תָּבוֹאָתָה Deut. 33: 16, תְּבוֹאָתָהּ Job 22: 21, תָּבֹאת 1 Sam. 25: 34 (K'thibh תבאתי), see § 88 (sing. 3 fem.).

LAMEDH HE (ל"ה) VERBS.

§ 170. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except

in the Kal passive participle, e. g. גָּלוּי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed ָה.

In the futures and participles it stands for *ĕ*, and is pointed ֶה.

In the imperatives it stands for *ē*, and is pointed ֵה.

In the absolute infinitives it stands for *ō* or *ë*; in the Kal it is pointed ֹה, in the Hiphil and Hophal ֵה, in the Niphal and Piel ֹה or ֵה. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending וֹת.

a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where וֹת, occurring in all the species, is best explained by assuming ו to be radical (comp. רַאֲוָה Ezek. 28: 17 as an alternate of רְאוֹת) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַוְתִּי Job 3: 25, the reduplicated forms of three verbs, נַאֲוָה, מְטַחֲוֵי, הִשְׁתַּחֲוָה, and the peculiar form, אֲרַוֶּךָּ Isa. 16: 9.

b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, גָּלָה for גָּלַי. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and besides was so originally in all the active species, as is shown by the Arabic § 82. 5. *b* (3), the final Kamets of these species may be similarly explained. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species, (including the Hiphil as shown by some of its inflections) have *e* (Arabic *ĭ*) as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species have or may have *a* in the ultimate; this, combined with the *i* latent in י, will again form *e*. In the future this becomes *ĕ* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 171. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as י, particularly in prolonged or pausal forms, הָסָיָה, הָסָיוּ, יֶחֱסָיוּן; it is, however, commonly rejected and its vowel given to

the antecedent consonant, גָּלוּ for גָּלְיוּ, תִּגְלִי for תִּגְלְיִי; so in the preterite 3 fem., which in these verbs retains the primary characteristic ת֫, § 86. *b*, גָּלָה for גָּלְיָת, to which is further appended the softened ending ה֫, thus גָּלְתָה, in pause גָּלְתָה.

a. The ה֫ of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as רִשְׁעָתָה, עַוְלָתָה, אַרְמָתָה, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the ת as hardened from ה, גָּלְתָה for גָּלְהָה, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant ה could be exchanged for ת, and that ה in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical י remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Segholֿ, גָּלִיתָ, גָּלִיתִי, תִּגְלֶינָה.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלַנִי, גָּלָךְ, from גָּלָה, יִגְלֵהוּ from יִגְלֶה, הִגְלָךְ from הִגְלָה. The preterite 3 fem. takes its simple form, e. g. גָּלַתְהוּ or גָּלָתְהוּ, and in pause גָּלְתָה֫וּ.

§ 172. The Lamedh He verbs will be represented in Paradigm XII by גָּלָה *to uncover, reveal*, which is used in all the species.

SHORTENED FUTURE AND IMPERATIVE.

§ 173. 1. The final vowel ה֫ is rejected from the futures when apocopated or when preceded by Vav consecutive. The concurrence of final consonants thence re-

sulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, § 61. 2, to which the preceding Pattahh is assimilated in the Hiphil, § 63. 2. *a*, the Hhirik of the Kal either remaining unchanged or being lengthened to Tsere in the simple syllable.

	KAL.			NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
Future.	יִגְלֶה			יִגָּלֶה	יְגַלֶּה	יַגְלֶה	יִתְגַּלֶּה
Apoc. Fut.	יִגְלְ	or	יִגֶל	יִגָּלְ	יְגַלְ	יַגְלְ	יִתְגַּלְ
Vav Consec.	וַיִּגְלְ	or	וַיִּגֶל	וַיִּגָּלְ	וַיְגַלְ	וַיַּגְלְ	וַיִּתְגַּלְ

2. The final vowel ה_ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. Pi. גַּל for גַּלֵּה, Hiph. הָגֶל for הַגְלֵה, Hith. הִתְגַּל for הִתְגַּלֵּה.

Remarks on Lamedh He Verbs.

§ 174. 1. Kal preterite: The third person feminine rarely occurs with the simple ending ת_, עָשָׂת Lev. 25: 21, חרת 2 Kin. 9: 37 K'thibh; so in the Hiphil, הֶלְאַת Ezek. 24: 12, הִרְצַת Lev. 26: 34, and Hophal, הָגְלַת Jer. 13: 19. Yodh is occasionally retained before asyllabic affixes, חָכָתָה Ps. 57: 2, the only instance in which the feminine has the ending usual in other verbs, חָכָתּוּ Deut. 32: 37, נָטָתּוּ Ps. 73: 2 K'ri, and perhaps הַלְיוּ Prov. 26: 7, see § 141. 1; so in the imperative, אָבָיוּ, בָּגָיוּ Isa. 21: 12; future, יִבְנוּן, יִרְבוּן, יִרְבֶּיָן, יִהְבֶּיָן, יִחְבֶּיָן, יִחְזוּן, יִחְסוּן, יִרְתוּן, יִרְבָּיָן, יִרְעוּן, יִרְגוּן, יִרְאוּן, Niphal preterite, נִטְּיוּ, Piel future, יְרַמְיוּן, יְכַסְּיוּ, Hiphil future, תַּגְלִיוּן, imperative, הַגְלוּ for הַגְלֵיוּ.

2. Infinitive: Vav is sometimes written for the final vowel of the infinitive absolute instead of ה, בָּנוֹ, בָּכוֹ, גָּלוֹ, חָגוֹ, חָדוֹ, טָמוֹ, כָּשׁוֹ, כָּנוֹ, קָנוֹ, רָאוֹ, שָׂחוֹ, and in a few instances the feminine termination is added, אָלוֹת, רָאוֹת, שָׂחוֹת. There are also examples of the omission of this termination from the construct infinitive, עֲשֹׂת and עֲשׂוֹ (with suf. עֲשׂוֹתוֹ Ex. 18: 18), קְנֹת, רְאֹת, שְׂחוֹ; once it has the form רַאֲוֹת Ezek. 28: 17.

3. Future: There are a very few examples of Tsere as the last vowel of the future, תֵּרָאֶה Dan. 1: 13, תַּעֲשֶׂה Josh. 7: 9, 9: 24, 2 Sam. 13: 12, תְּהִתֵּה־ Jer. 17: 17; so in the Piel, תְּגַלֶּה Lev. 18: 7 ff., Nah. 1: 3; and, on the other hand, there is one instance of an imperative ending in Seghol, viz., the Piel, רַבֶּה Judg. 9: 29. The radical י remains and rests in Hhirik in יַהֲוִי (3 fem.) Jer. 3: 6, in the Hiphil, תֵּבִחִי (2 masc.) Jer. 18: 23, and in the Kal imperative, חֲבִי (2 masc.) Isa. 26: 20. Yodh appears once as a consonant before a suffix, יְאַתֶּנִּי Job 3: 25, and once before ה paragogic,

אֲהֻבָה Ps. 77: 4, which is very rare in these verbs, but perhaps displaces the final vowel in אֶשְׁעָה Ps. 119: 117, and the Hithpael, נְשְׂתָּנָה Isa. 41: 23. In a few instances י is restored as a quiescent before suffixes, יְחַיֵּרְנוּ Hos. 6: 2, חַכְּרִנִי 1 Kin. 20: 35, יְכַסֵּרְמוֹ Ps. 140: 10 K'ri, אַפְאֵיהֶם Deut. 32: 26. Examples of the feminine plural: תִּבְכֶּינָה, תִּדְלֶנָה, וַתְּהָרֶינָה, וַתַּעֲלֶינָה, תַּעֲלֶינָה and תַּעֲנֶנָּה, תִּרְאֶינָה Mic. 7: 10.

4. The future of a few verbs when apocopated or preceded by Vav consecutive simply drops its last vowel, either retaining Hhirik under the personal prefix or lengthening it to Tsere, נִפֹּץ, נִשֹּׁב, נִדֹּד, נִבֹּךְ, יִשֹּׁק, נִשֹּׁת; so in the Pe Nun forms, נִגַּשׁ and נִגַּשׁ, נֵט, and Pe Yodh נִרַשׁ, with Pattahh-furtive under the first radical of the Pe guttural, יַחַד, § 17. 4, or the vowel of the personal prefix changed to Pattahh, § 60. 1, נַעַשׂ נַעֲרֹ but לֵרֹא, וַתֵּרֹא. Most commonly Seghol is inserted between the concurring consonants, יֵלֶךְ, נֵלֵךְ, נֵזֶר, יֵגֶל, יֵבֶל and נֵתֶן, נֵתְּנָה and נֵתֵּן, נֵקֶב, נֵקֵב, נֵקֶשׁ, נֵקֵר, נֵרֶב and נֵתֵּב, נֵרֶם, נֵתֵּרֶץ, נֵגֶא, נֵתֵּלֶא, יֵשֶׁל, or Pattahh if one of the consonants is a guttural, § 61. 2; thus, in Ayin guttural verbs, נֵלַשׁ, נֵתַּכָּה, נֵרַע, תֵּתַע, in Pe guttural נַתָּן from נָתַן, § 60. 1. *a*. (3), יַחַר from יֶחֱרָה, or with the additional change of the vowel of the prefix to Pattahh, נַתַּחַר from תֵּחֱזֶה, נַתָּחֵן from יֶחֱצֶה, נַתַּעַר נַתַּעַב Isa. 59: 17 (in 1 Sam. 15: 19, 14: 32 K'ri, this same form is from עוּט or עִיר, § 159. 3), נַעַל, נַעֲנַן, נַעַשׂ. The rejection of the final vowel takes place frequently even in the first person singular, which in other verbs is commonly exempt from shortening, § 99. 3. *a*, וָאֹמַן, וָאֹכַל, וָאֹסַף, וָאֹחַז, אֹכַל (from נָכָה), וָאֹבַל, וָאֹבַן, וָאֹשַׂם and וָאֹשֵׂמָה. In a few instances the final vowel is retained in other persons after Vav consecutive, e. g. וַתַּעֲשֶׂה 1 Kin. 16: 25, וַיַּבְנֶה 2 Kin. 1: 10, וַיִּבְנֶה Josh. 19: 50, וַתִּבְכֶּה 1 Sam. 1: 9, וַיַּכֶּה 1 Kin. 16: 17, וַיִּרְאֶה 1 Sam. 17: 42, וַיַּכֶּה 2 Kin. 6: 23, תֵּשֵׁר Deut. 32: 18 is fut. apoc. of עָשָׂה as יֵהַר or יִהַר of חָלָה.

5. The passive participle drops the final י in צָפוּר Job 15: 22 for צָפוּי, עָשׂוּ Job 41: 25 for עָשׂוּי, and fem. plur. נטוּות Isa. 3: 16 K'thibh (K'ri נְטוּיוֹת), עטוּות 1 Sam. 25: 18 K'thibh.

§ 175. 1. In the Niphal preterite Yodh may quiesce in either Tsere or Hhirik, though the former is more frequent, נִקְרֵיתִי and נִקְרִיתִי, נִגְלֵית and נִגְלִית, נִגְלֵינוּ and נִגְלִינוּ, נִפְלֵיתִי and נִפְלִיתִי.

2. Examples of the infinitive absolute: הָגֹלָה, נָדֹמָה, נָגֹלָה. Construct: הָגֹלוֹת and הָגֹלֹת, הָרָאוֹת, הָרָאֹת and הֲרָאֹת; with suffixes, הֲשָׁלְתּוֹ, once as though it were a plural noun, הַזְרוֹתֵיכֶם Ezek. 6: 8, so the Kal infin., בְּנוֹתַיִךְ Ezek. 16: 31.

3. Future apocopated and with Vav consecutive: תִּגֹּל, וַתִּגֹּלָה, וַיִּפֹּת, תִּחַן, תֵּשֵׁב, וַיִּרָא, וַיִּקַּר, and in one verb with Pattahh before ח וַיִּפַּח Gen. 7: 23, Ps. 109: 13, though Baer's edition omits the Daghesh-forte in the former passage, thus making it a Kal future.

§ 176. 1. Piel: Two verbs, נָאָה *to be becoming* and נָטָה *to draw* (the bow), having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is ad-

hered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are, of the former, the preterite נָאָוָה Ps. 93: 5, נָאִיתִי Cant. 1: 10, Isa. 52: 7, and of the latter the participle plur. constr. בְּקֹחֵי Gen. 21: 16. There are three examples of Hholem inserted after the first radical, § 92. *b*, שׁוֹשַׁתִּי Isa. 10: 13 from שָׁסָה, the שׁ being an orthographic equivalent for ס, § 3. 1. *a*, and in the infinitive, הֹגוֹ, הֹגִי Isa. 59: 13.

2. In the first person singular of the Piel preterite י sometimes quiesces in Tsere; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, גִּבַּרְתִּי and גִּבַּרְתִּי, קִוִּיתִי, once קִוֵּיתִי, כִּבַּרְתִּיךָ and כִּבַּרְתִּי, כִּבַּרְתִּים.

3. Infinitive absolute: קוֹם and קוּם, כְּפֹה, נְקֹה, טְמֹא, הֹגוֹ, הֹגִי, עָלוֹת. The construct always ends in וֹת with the exception of כְּפֹה also כַּפּוֹת, and חַבֹּי Hos. 6: 9.

4. Future: in אֲרַוֶּיךָ Isa. 16: 9 from רָוָה, the second radical is doubled as ו, § 156. 1, and the third appears as ו, § 170. *a*; אֶכַּבְּדָה Ex. 33: 3 is for אֲכַבְּדָה, § 63. 1. *b*. With Vav consecutive: וַיִּגַּל, וַיִּכַּס, וַיִּצַּו, וַיְהַלֵּשׁ, וַיִּצַּו, וַיְאַבֵּל, וַיְאַבֵּל; once Pattahh is lengthened to Kamets, וַיְחַלְּ 1 Sam. 21: 14; so in pause, תְּגֹלְ Prov. 25: 9.

5. The imperative has Seghol in a single instance, רַבֶּה Judg. 9: 29 and sometimes drops its final vowel אֲגַל, חַל, נַן, נַס, צוּ and צֵוֵּה.

6. Pual infinitive construct with suffix: עֻוָּתוֹ Ps. 132: 1.

§ 177. 1. Hiphil preterite: The prefixed ה has occasionally Seghol, הֵגְלָה and הֶגְלָה, הֶחְלָאת, הִכְפָּה, הֶרְאָה, הֶרְאִיתִיךָ. Yodh may quiesce in Hhirik or Tsere, הִגְלִיתָ, הִגְלֵיתִי, הִזְנֵיתִ, הִטְלֵיתִ, הִטְלֵיתִי. Yodh once remains as a quiescent in the 3 masc. sing., הֶחֱלִי Isa. 53: 10, and once in the 3 masc. plur., הִכְּסִיוּ Josh. 14: 8 for הִכְסוּ, § 62. 2.

2. The infinitive absolute has Kamets in הַרְבָּה by way of distinction from הַרְבֵּה and הַרְבֵּה Jer. 42: 2, which are always used adverbially. Construct: The prefixed ה has Hhirik in one instance, הַקְצוֹת Lev. 14: 43; לְהַשְׁאוֹת 2 Kin. 19: 25 K'thibh is for לְהַשְׁאוֹת.

3. The future, when apocopated or preceded by Vav consecutive, sometimes simply rejects its final vowel, יִגְלֶה, יִגְרָא, יִגְרֵשׁ, יִגְרַשׁ, וַיִּגַּר from וַיִּגְרֶה, וַיִּגַּל from וַיִּגְלֶה, וַיִּגַּל from וַיִּגְלֶה, וַיִּגַּל from וַיִּגְלֶה; commonly, however, Seghol is inserted between the concurring consonants, וַיֹּאכֶל from וַיֹּאכַל, § 111. 2. *a*, וַיִּגֶּל, וַיִּגֶּר, וַיִּכֶּס, וַיִּכֶּר, וַיִּגֶּב, וַיִּגֶּר, וַיִּכֶּס, or Pattahh if one of the consonants is a guttural, וַיִּגַּר, וַיִּגַּל, וַיִּגַּח. Occasionally the final vowel remains, וַיַּגְלֶה 1 Kin. 16: 17, 18: 42, תַּרְבֶּה Ezek. 23: 19, once the radical ה appears quiescing in Hhirik, תֶּרְבִּי (2 masc. apoc. for תֶּרְבֶּה) Jer. 18: 23. The retention or rejection of the vowel is optional in the first person singular, אֶרְבֶּה, אֶרְבֵּה, אֶכֶּה and אֶכֵּה from נָכָה, אֶכַּל, אֵכַל from נָכַל.

4. The imperative is sometimes abbreviated, הַרְבֵּה and הַרְבֵּב, הַרְפֵּה and הַרְפֵּ, הַכֵּה for הַכֵּנֶּה, הַטֵּה and הַטֵּ, הַבֵּה and הַבֵּ; הַשֵּׁג (accent on the

ultimate) Ps. 39: 14 is for הַשְׁעֵה, the same word Isa. 6: 9 is from שָׁעַע, § 140. 5.

5. Hophal infinitive absolute: הָפְדֵּה Lev. 19: 20.

§ 178. 1. Hithpael: One verb שָׁחָה reduplicates its third radical, which appears as ו, הִשְׁתַּחֲוָה *to worship*, fut. יִשְׁתַּחֲוֶה, with Vav conv. וַיִּשְׁתַּחוּ for וַיִּשְׁתַּחֲוֻיִ, § 61. 2, plur. וַיִּשְׁתַּחֲווּ, infin. הִשְׁתַּחֲוֹת, and once with suf. הִשְׁתַּחֲוָיָתִי 2 Kin. 5: 18, the accent being thrown back by a following monosyllable. For the inflected participle, מִשְׁתַּחֲוִיתֶם Ezek. 8: 16, see § 90, page 126.

2. In the preterite י mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, הִתְאַוִּיתִי, הִשְׁתַּחֲוִיתִי, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִית, הִתְגָּרִית, הִתְרַפִּית, הִשְׁתַּנִּית, הִשְׁתַּחֲוִיתֶם.

3. The future apocopated and with Vav consecutive: וַיִּתְּפֹס, וַיִּתְּכֹס, וַיִּתְּחַר, וַיִּתְּלַל, תִּתְּכֹס, תִּשְׁתַּכַּח, or with Kamets in the accented syllable, וַיִּתְּאָו, תִּתְּגָּר, so always in pause, וַיִּתְּחַל, וַתִּתְּכָס׃ Gen. 24: 65.

4. The shortened imperative: הִתְּגָר, הִתְּחַל.

§ 179. 1. הָוָה *to be*, fut. יִהְוֶה, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. בִּהְוֹת, לִהְוֹת, מֵהְוֹת, though without a prefix it is הֱוֹת, once הֱוֵה Ezek. 21: 15. The apocopated future יְהִי (in pause יֶהִי) and with Vav consecutive וַיְהִי, is for יִהְיֶה, and תְּהִי Nah. 3: 11 is apoc. 2 fem. sing. for תִּהְיִי, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. *a* (1), when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future יְהוּא Eccl. 11: 3, where the second radical appears as ו, which it sometimes does in the imperative, הֱוֵה and הֱוִי Gen. 27: 29 or הֱוֵא Job 37: 6, and in the participle הֹוֶה Neh. 6: 6, Eccl. 2: 22, fem. הוֹוָה Ex. 9: 3.

2. חָיָה *to live.* The root חָיַי is usually inflected as a Lamedh He verb pret. חָיָה, fut. יִחְיֶה, apoc. יְחִי, with Vav consecutive וַיְחִי, though in the preterite 3 masc. it occasionally takes an Ayin doubled form, חַי, e. g. Gen. 3: 22, 5: 5, and once in the 3 fem. an Ayin Yodh form חָיְתָה׃ Ex. 1: 16, or it may be explained as an Ayin doubled form with Daghesh-forte omitted, § 25.

3. In a few instances א is substituted for the third radical in Lamedh He verbs, רָצְאתִי Ezek. 43: 27, אָתָא Isa. 21: 12, נָשֹׂא Jer. 23: 39, יְרוּא 2 Chron. 26: 15, הֹבֵא Prov. 1: 10 from אָבָה, וַתֵּבֵא Deut. 33: 21 from אָתָה, וַיַּחֲלֵא 2 Chron. 16: 12, וַיִּשְׂנֵא Lam. 4: 1, שָׂנְאָה 2 Kin. 25: 29, וְיִשְׂנָא Eccl. 8: 1, הַכְלָאִים 2 Sam. 21: 12 K'ri for הַכְלוּאִים, הָכְלוּאִים Hos. 11: 7, Deut. 28: 66 for הַכְלוּאִים, § 56. 4, וַיִּרְאוּ הַמְּרֹרְאִים 2 Sam. 11: 24 from רָרָה; the vowels are those of Lamedh Aleph verbs in אָתְיוּ Jer. 3: 22 for אָתִינוּ, תְּבָלֵּה 1 Kin. 17: 14 for תְּכַלֶּה, יְקָרֵה Dan. 10: 14 for יִקְרֶה; and the full Lamedh Aleph form is adopted in יַפְרִיא Hos. 13: 15 for יְפָרֶה.

Doubly Imperfect Verbs.

§ 180. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פ״א and ל״ה will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ע״ו and ל״ה the ו is invariably treated as a perfect consonant, and the ל״ה peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

Defective Verbs.

§ 181. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a ל״א verb may appear with a ל״ה form, or an ע״ו verb with an ע״י form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, כָּלָא means *to shut up* or *restrain*, and כָּלָה *to be finished:* yet a few ל״ה forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from כָּלָא, but assimilated in inflection to the ל״ה paradigm. On the other hand, קָרָא means *to call*, and קָרָה *to meet;* but so many ל״א forms are found with this latter signification tha'

it seems necessary to assume a second root רָצָא having that meaning. The verb *to run* is ordinarily רוּץ; but רָצוֹא Ezek. 1: 14 is too remote from an ע״ו form to be referred to that root; hence it is traced to another verb רָצָא of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוֹב *to be good*, used in the Kal species only in the preterite, the corresponding future is from יָטַב; יָגֹר Kal pret. *to fear*, the fut. and imper. from גּוּר; יָרַק Kal pret. and inf. *to spit*, fut. from יָרֹק; נָפַץ Kal pret. and inf. *to break* or *disperse*, fut. and imp. from פּוּץ; נָקַק Kal pret. *to be alienated*, fut. from יָקַק; שָׂרָה Kal pret. *to be a prince*, fut. from שׂוּר; רָבַב Kal pret. and inf. *to be many*, fut. from רָבָה which is used throughout the species; יָחַם Kal fut. *to be hot*, pret. and inf. from חָמַם, which is also used in the future; יָעַץ *to counsel*, borrows its Kal imper. from עוּץ; יָקַץ Kal fut. *to awake*, pret. from the Hiphil of קוּץ, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִתְיַצֵּב from יָצַב; שָׁתָה *to drink*, the causative is הִשְׁקָה from שָׁקָה; הוֹבִישׁ from בּוֹשׁ is used as the causative of בּוֹשׁ *to be ashamed*, as well as הֵבִישׁ; הָלַךְ *to go*, derives many of its forms from יָלַךְ; יָהַב *to give*, is only used in the Kal imperative, it is supplemented by נָתַן of totally distinct radicals.

Quadriliteral Verbs.

§ 182. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. *a*, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.. Piel pret. פִּרְשֵׂז *he spread*, Job 26: 9, where the original Pattahh of the

initial syllable of the Piel, § 82. 5. *b* (3), is preserved; fut. with suf. יְכַרְסְמֶנָּה *he shall waste it*, Ps. 80: 14. Pual pret. רֻטְפַשׁ *it freshened*, Job 33: 25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רֻטְפַשׁ; part. מְחֻסְפָּס *scaled off* or *resembling scales*, Ex. 16: 14, מְכֻרְבָּל *clothed*, 1 Chron. 15: 27. Hiphil pret. הֶאֱזִינֹחוּ *they stank*, Isa. 19: 6 for הִאְזִינֹחוּ as נֶעֱמְדוּ for נִעְמְדוּ, derived from אַזְנָח *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from זָנֹח, § 94. *a*, comp. Alexander in loc.; fut. אַשְׂמְאִילָה *I will turn to the left*, Gen. 13: 9; תַּשְׂמְאִילוּ Isa. 30: 21, part. מַשְׂמְאִלִים 1 Chron. 12: 2 from שְׂמֹאל *the left hand*, elsewhere reduced to a triliteral by the rejection of א, לְהַשְׂמִיל 2 Sam. 14: 19, הַשְׂמִילִי Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thibh מחצצרים 1 Chron. 15: 24, etc., and מחצררים 2 Chron. 5: 12, for which the K'ri substitutes מְחַצְּרִים or מַחְצְרִים. As it is a denominative from חֲצֹצְרָה *a trumpet*, it has been suspected that the form first mentioned should be pointed מַחֲצֹצְרִים; the other, if a genuine reading, is probably to be read מְחַצְרְרִים.

Nouns.

THEIR FORMATION (See Paradigm XIII).

§ 183. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from preexisting words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients,

whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz.:

1. The introduction of one or more vowels.

2. The reduplication of one or more of the letters of the root. Or by external changes, viz.:

3. The prefixing of vowels or consonants at the beginning of the root.

4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אָב *father*, אֶרֶץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מָלַךְ *to reign*, and מֶלֶךְ *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מֶלֶךְ *king* may be said to be derived from the root מָלַךְ *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 189. 2. *a*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

Class I.—*Nouns formed by the insertion of vowels.*

§ 184. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz.:

1. Monosyllables, or those in which the triliteral root receives but one vowel.

2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.

3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Triliteral Monosyllables.*

§ 185. The formative vowel may be given either to the second radical קְטַ֫ל, קְטִ֫יל, קְטוֹ֫ל, קְטוּ֫ל, or to the first, קַטְלְ, קֵטְלְ, קֹטְלְ; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh assimilated, § 63. 2. *a*, קֶ֫טֶל, קֵ֫טֶל, קֹ֫טֶל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קטל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קטל has but one derivative קֶ֫טֶל *slaughter*, and this only occurs in Obad. ver. 9.

b. As *ĭ*, *ŏ* and *ŭ* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ă*, מְעַ֫ט *a little* prop. *paucity*, דְּבַ֫שׁ *honey*, גְּבַ֫ר *man*; *ā*, אֱיָ֫ל *strength*, כְּתָ֫ב *writing*, שְׁאָ֫ר *residue*; *ĕ*, שְׁכֶ֫ם *shoulder*, סְנֶ֫ה *bush*; *ē*, יְלֵ֫ל *howling*, כְּאֵ֫ב *grief*, זְאֵ֫ב *a wolf*; especially *ī*, *ō*, and *ū*, which occur with greater frequency than any others. When the first radical receives the vowel, *ī* and *ū* are likewise excluded, in as much as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol גַּ֫יְא *a valley*, שָׁ֫וְא *vanity*, חֵ֫טְא *sin*, נֵ֫רְדְּ *spikenard*, קֹ֫שְׁטְ *truth*. Kamets is only found before Vav, § 63. 2. *a*, מָ֫וֶת, and in pause, § 65, אָ֫בֶן, כָּ֫רֶם.

c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing א, § 53. 1. *a*, with a short vowel, mostly *ĕ*, § 60. 1. *a* (5), but occasionally *à*, אֶצְבַּ֫ע *finger* for צְבַ֫ע, אֶשְׁנָ֫ב *lattice*, אַבְנֵ֫ט *belt*, אֶזְרוֹ֫עַ and זְרוֹ֫עַ *arm*, אֶתְמוֹ֫ל and תְּמוֹל *yesterday*.

§ 186. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. אֱלִ֫יל *emptiness*, שְׁכוֹ֫ל *bereavement*, עֱזוּ֫ז *strength*, צֶ֫דֶק *righteousness*, עֵ֫זֶר *help*, גֹּ֫דֶל *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, גְּבִ֫יר *lord* from גָּבַ֫ר *to be mighty*, אֱנוֹ֫שׁ *man* from אָנַ֫שׁ *to be sick*, גְּבוּ֫ל *boundary*, נֶ֫סֶךְ *libation* prop. *pouring out*, עֵ֫מֶק *valley* prop. *depth*, חֹ֫מֶץ *vinegar* prop. *sourness*.

a. That the position of the formative vowel before or after the second

radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. גֶּ֫בֶר and גְּבַ֫ר *man*, נֶ֫טַע and נְטַ֫ע *plant*, כֶּ֫לֶא and כְּלִ֫יא *prison*, בֹּ֫הֶן and בְּהוֹן *thumb*, נֹ֫גַהּ and נְגוֹהָ֫ה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קְטֹ֫ל and קָטְלָ֫ה, § 87, קָטְלִ֫י and קְטָלְכֶ֫ם. (4.) The fact that Segholates may arise alike from קְטַ֫ל and קַ֫טְל, § 61. 1. *b*. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. עֶ֫בֶד *servant*, Aram. עֲבַ֫ד, Arab. عَبْدٌ.

b. The presence of imperfect letters in the root may occasion the following modifications:

פ״א *roots*. Aleph, as a first radical, sometimes receives a long vowel (ֵ) instead of Sh'va (ֱ), § 60. 3. *c*, אֵמ֫וּן *fidelity* for אֱמ֫וּן, אֵזוֹר *girdle* for אֱזוֹר.

ע״ *Guttural and* ל״ *Guttural*. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, בֶּ֫טַח *confidence*, שֵׁ֫מַע *hearing*, גֹּ֫בַהּ *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh נַ֫עַר *young man*, נֹ֫עַר *youth*, פַּ֫חַד *fear* but אֹ֫הֶל *tent*, לֶ֫חֶם *bread*.

פ״י *and* פ״ן *roots*. A vowelless י or נ is in a few instances rejected from the beginning of a word, § 53. 2. *a*, בּוּל *produce* for יְבוּל, סוֹד *familiarity* for יְסוֹד, שִׂיא *elevation* for נְשִׂיא, הִי *lamentation* for נְהִי, particularly in feminines and secondary derivatives; thus, חֵמָה, עֵדָה, עֵצָה, רֶ֫שֶׁת drop an initial Yodh, and קֹבָה, כִּילַ֫י an initial Nun. Nun may also experience assimilation when it is a second radical, אַף *anger* for אַנְף, כּוֹס *cup* for כֹּנְס.

ע״ו *and* ע״י *roots*. In Segholates ו is preceded by Kamets עָ֫וֶל (according to Baer עֶ֫וֶל in Ezek. 28: 18) *wickedness*, תָּ֫וֶךְ *midst*, unless the last radical is a guttural, רֶ֫וַח *space*; י is preceded by Pattahh and followed by Hhirik, לַ֫יִל *night*, עַ֫יִן *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as כִּי *brand* for כְּוִי, אִי *island* for אֱוִי, רִי *watering* for רְוִי, § 53. 3.

ל״ה *roots*. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as סְנֶ֫ה *bush*, בֶּ֫כֶה *weeping*, הֶ֫גֶה *thought*. When י appears as the radical, it prefers the form בְּכִי *weeping*, פְּרִי *fruit*, כְּלִי *vessel;* ו retains its consonantal character in סְתָו *winter*, שְׂלָו *quail*, or it may be changed to its cognate vowel *ū*, which combines with the preceding *ā* to form *ō*, § 62. 1, דְּיוֹ (for *d'yaū*) *ink*, תְּאוֹ *antelope*. In Segholates ו quiesces in Shurek, § 57. 2. (4), שָׂחוּ *swimming* for שַׂחְוְ, בֹּ֫הוּ *emptiness*; the lexicon of Gesenius contains the forms מֶ֫דֶו *garment*, קֶ֫צֶו *end*, שֶׁ֫לֶו *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מָ֫דוּ, קָ֫צוּ, שָׁ֫לוּ, and חַגְוֵי may similarly be referred to חָ֫גוּ *cleft*.

2. The main vowel in the ultimate.

§ 187. **1.** The second form of this class is a dissyllable with one of the long vowels in the second which is its principal syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קָטָל or קָטֵל, קָטֵל, קָטִיל, קָטוֹל, קָטוּל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is *ā*, *ē*, or *ō*, and a passive signification when it is *ī* or *ū*, קָטָן and קָטֵן *small*, דָּשֵׁן *fat*, נְחוּשׁ *made of brass*, בָּחוּר *chosen*. Those with *ā* and *ī* in the ultimate are, however, prevailingly and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, יָרָק *herbs* prop. *green*, שֵׁכָר *strong drink* prop. *intoxicating*, נָמֵר *leopard* prop. *spotted*, צָנִיף and צָנוֹף *turban* prop. *wound around*, כָּבוֹד *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in לה verbs they have superseded the regular formation, § 155. 1, קָם for קָוֹם. Kal passive participles are verbals with *ū*. This formation with *ī* in the ultimate is adopted in several names of seasons, אָבִיב *Abib, the time of ears of corn*, אָסִיף *ingathering* prop. *the being gathered*, בָּצִיר *vintage*, זְמִיר *pruning-time*, חָרִישׁ *ploughing-time*, קָצִיר *harvest*, Comp. § 203. 1. *b*.

b. Adjectives with *ō* commonly express permanent qualities, those with *ē* variable ones, גָּדוֹל *great*, גָּדֵל *growing great*; חָזָק *strong*, חָזֵק *becoming strong*; קָרוֹב *near*, קָרֵב *approaching*; רָחוֹק *remote*, רָחֵק *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., אָרֹךְ *long*, עָגֹל *round*, עָמֹק *deep*, גָּבֹהַּ *high*; אָדֹם *red*, בָּרֹד *spotted*, נָקֹד *speckled*, יָרֹק *green*, עָקֹד *striped*, צָחֹר *white*, שָׁסֹף *bay*, שָׁחֹר *black*; מָתוֹק *sweet*, טָהוֹר *pure*, קָדוֹשׁ *holy*. And the latter are employed of shifting and evanescent states of body and of mind, צָמֵא *thirsty*, רָעֵב *hungry*, שָׂבֵעַ *sated*, יָעֵף *weary*, אָבֵל *grieving*, חָפֵץ *desiring*, חָרֵד *fearing*, עָלֵז *exulting*.

c. The active signification asserted for the form קָטִיל in a few instances cannot be certainly established; אָמוֹן *architect*, prop. *reliable* (in building) is intransitive in Hebrew conception; so perhaps is קָרוּשׁ or קָרוֹשׁ *fowler*, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not

nouns but absolute infinitives of Kal, בָּחוֹן Jer. 6: 27 may as well be rendered *I have set thee to try* as *for a trier* (of metals); חָמוֹץ Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even עָשׁוֹק Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. ל״ה roots are restricted to forms with *i*, in which the radical י quiesces, טָרִי *fresh*, עָנִי *afflicted*, נָקִי or נָקִיא with otiant א, § 16. 1, *pure*, or with *a* which combines with it to form *ĕ*, ֶה, שָׂדַי and שָׂדֶה *field*, יָפֶה *fair*, גֵּאֶה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דָּגֶה, תָּו *mark* for תָּוֶה, עֵץ *tree* for עֵצֶה, בֵּן *son* for בֵּנֶה, פֶּה *mouth* for פֵּוֶה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *ā*, עָנָו *meek*, or *ē*, שָׁלֵו *secure*.

3. *The main vowel in the penult.*

§ 188. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוֹטָל, קוֹטֵל, קוּטָל, קֵיטָל, קֵיטֵל.

2. These indicate the agent, and are either active participles, קוֹטֵל *killing*, or substantives, חוֹתָם *signet-ring* prop. *sealer*, אוֹיֵב *enemy, one practising hostility*, שׁוּעָל *fox* prop. *digger*, כֵּילָף *hammer* prop. *pounder*, הֵילֵל *morning star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, חֹבֵל *sailor* prop. *rope-handler*, חוֹרֵשׁ *ploughman*, יוֹצֵר *potter* prop. *former*, כּוֹבֵס *fuller*, כֹּהֵן *priest*, כֹּרֵם *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹכֵל *trafficker*, רֹעֶה *shepherd*, רֹפֵא *physician*, רֹקֵחַ *dealer in unguents*, רֹקֵם *embroiderer*, שֹׁמֵר *watchman*, שׁוֹעֵר *porter* prop. *gate-keeper*, שׁוֹפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesh-forte conservative, עוּגָב and עֻגָּב *pipe*, גּוּמָּץ *pit*.

c. ע״ע *roots*. The contraction of ע״ע and the quiescence of ע״ו roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in triliterals. The contracted forms which arise from ע״ע roots are סָב, סַב, סֵב, סֹב, § 185. *b*. Of these סֹב = סֹבֵב belongs to the monosyllabic formation, and is chiefly used of abstracts, בֹּר *purity*, רֹב *multitude*, תֹּם *integrity*, עֹל *yoke;* and סָב = סָבָב to the first species of dissyllables, embracing adjectives and concrete nouns, תָּם *perfect*, חָג *feast;* while סַב and סֵב may arise indifferently from either, מַק *rottenness* is an abstract noun for מַקְק, but רַךְ *tender* is an adjective for רָכָךְ, Kamets being compressed to

Pattahh before the doubled letter, comp. § 135. 3; לֵב *heart* is for the dissyllable לֵבָב, and מֵ֫חַ *fat* for מָחֵחַ, but חֵן *favour* for the monosyllable חֵנְן.

ע״ו and ע״י *roots.* Nouns from quiescent ע״ו and ע״י roots may be divided into three pairs of forms, קָם, רֵב; קוֹם, רֵיב; קוּם, רִיב. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, רִיב *strife,* טוּב *goodness*; the first pair to the first species of dissyllables, רָשׁ *poor,* זֵד *proud,* אֵל *God* prop. *the mighty one*; and the second pair may belong to either, רֵישׁ = רַיְשׁ *poverty,* רֵיק = רָיֵק *empty* אוֹן = אָוֶן *strength,* טוֹב = טָוֹב *good.*

Class II.—*Nouns with reduplicated radicals.*

§ 189. 1. The simple form proper to adjectives is explained § 187; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *ĭ* or *ă* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חַלָּשׁ *very weak,* פִּקֵּחַ *seeing* prop. (having eyes) *wide open,* צַדִּיק *righteous,* גִּבּוֹר *mighty man,* חַנּוּן *full of grace,* רַחוּם *merciful.*

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *ī*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 188. 2. *a,* אִכָּר *husbandman,* דַּיָּג *fisherman,* דַּיָּן *judge,* חָרָשׁ (= חַרָּשׁ) *workman,* טַבָּח *cook,* מַלָּח *seaman* (from מֶלַח *salt*), סַבָּל *bearer of burdens,* צַיָּד *hunter,* קַשָּׁת *bowman,* גַּנָּב *thief,* not a mere equivalent to גּוֹנֵב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קִטֵּל is applied to deformities and defects, physical or moral, אִלֵּם *dumb,* גִּבֵּן *hump-backed,* חֵרֵשׁ (= חִרֵּשׁ) *deaf,* עִוֵּר *blind,* פִּסֵּחַ *lame,* קֵרֵחַ *bald,* עִקֵּשׁ *perverse.*

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. *a,* קִמּוֹשׁ and קִימּוֹשׁ *nettle* prop. *badly pricking,* קִיטּוֹר *smoke,* שִׁיחוֹר *the Nile* prop. *very black,* צִינּוֹק *prison,* כִּידּוֹד *spark,* כִּידּוֹר *battle,* נִיצּוֹץ *spark.*

d. The following double the third radical in place of the second, פִּרְחָח *brood,* רַעֲנָן *green,* שַׁאֲנָן *quiet,* נָאוֶה *comely* from נָאָה, the last radical ap-

pearing as ו, § 170, אֲמֵלָל *feeble*, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. ע״ע and more rarely ע״ו roots reduplicate the biliteral formed by their contraction, גִּלְגָּל and גַּלְגַּל *wheel* prop. *roller*, חַתְחַת *frightful*, זַרְזִיר *girt*, קָדְקֹד *crown of the head* prop. *dividing* (the hair); so fem. חַלְחָלָה *severe pain*, טַלְטֵלָה *casting down*, גֻּלְגֹּלֶת *skull*, and plur. סַלְסִלּוֹת *baskets*, עִוְעִים *turning upside down* from עָוָה = עָוַו, לֻלָאֹת (sing. לוּלַי) *loops* and לוּלִים (sing. probably לוּלֶה = לִוְלֵו) *winding stairs* from לָוָה = לָוַו; a root לוּל is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צְלָצַל (const. צִלְצַל) *cymbal* prop. *tinkling*, עַרְעָר and עֲרוֹעֵר *stark naked, totally destitute*, קְלֹקֵל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, כּוֹכָב *star* for כַּבְכָּב, טוֹטָפוֹת *bands* worn on the forehead for טַפְטָפוֹת, קִיקָלוֹן (with the ending וֹן added) *ignominy* for קִלְקָלוֹן, בָּבֶל *Babylon* for בַּלְבֶּל, or its assimilation to the succeeding consonant, כִּכָּר *something circular, a circuit* for כִּרְכָּר. The second member of the reduplication suffers contraction or change in שַׁרְשָׁה *chain* for שַׁרְשְׁרָה and קַרְקַע *floor* for קַרְקַר.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ĭ* to the first, חִבֻּק *folding* the hands, שִׁלּוּם *retribution*, שִׁקּוּץ *abomination*, and in the plural כִּפֻּרִים *atonement*, פִּקּוּדִים *commandments*, שִׁלּוּחִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil הִתּוּךְ *melting* from נָתַךְ, הֲפֻגוֹת *cessation* from the ע״ו root פּוּג, Niphal נַפְתּוּלִים *wrestlings*; נִחוּמִים when derived from the Niphal means *repentings*, when from the Piel *consolations*.

b. ע״ע roots reduplicate the biliteral to which they are contracted, חַרְחֻר *inflammation*, שַׁעֲשֻׁעִים *delight*.

c. A few roots, which are either ע״ו or ע״ guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, נַעֲצוּץ *thorn-hedge*, פָּארוּר (= פַּאֲרוּר) *ruddy glow*, תַּמְרוּרִים *upright columns* designed for way-marks, שַׁעֲרוּרָה *horror*, נַאֲפוּפִים *adulteries*, גַּבְנֻנִּים *ridges*, also with *ō* or *ī* in the last syllable, נִיחֹחַ *acquiescence*, נַהֲלֹל *pasture*, סַגְרִיר *shower*, כִּמְרִיר *obscuration*, שַׁפְרִיר (K'thibh שפרור) *tapestry*, חַכְלִיל whence חַכְלִילִי *dark*. The concurrence of consonants is relieved in שַׁבְּלוּל (in some editions) *snail* by Daghesh-forte separative.

§ 190. A few words reduplicate the two last radicals. These may express intensity in general, פְּקַח־קוֹחַ *complete opening*, יְפֵה־פִיָּה *very beautiful*, or more particularly repetition, הֲפִכְפַּךְ *twisted* prop. *turning again and again*, חֲלַקְלַק *slippery*, עֲקַלְקַל *crooked*, פְּתַלְתֹּל *perverse*, אֲסַפְסֻף *mixed*

multitude prop. *gathered here and there*, הֲבַרְבֻּרוֹת *spots* or *stripes*, הֲפַרְפֵּרוֹת *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually weakened, this form becomes a diminutive when applied to adjectives of colour, אֲדַמְדַּם *reddish*, יְרַקְרַק *greenish*, שְׁחַרְחֹר *blackish*.

a. The first of two concurring consonants is softened to a vowel in חֲצֹצְרָה *trumpet* for חֲצַרְצְרָה, and probably עֲזָאזֵל Lev. 16: 8 for עֲזַלְזֵל.

b. פ״י roots drop their initial radical, הַבְהָבִים *gifts* from יָהַב, צֶאֱצָאִים *offspring*, *issue* from יָצָא.

CLASS III.—*Nouns formed by prefixes.*

§ 191. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אַכְזָב *utterly deceitful*, אַכְזָר *violent*, אֵיתָן (=אַיְתָן) *perennial*, אַזְנָח (only represented by a derivative, § 94. *a*) *very foul*, *fetid*, אַשְׁמָן *exceedingly gross or thick* (applied to darkness, Isa. 59: 10), or verbal nouns borrowing their meaning from the Hiphil species, אַזְכָּרָה *memorial*, אַחְוָה *declaration*.

a. This form corresponds with أَفْتَلُ the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. *b* (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הֵיכָל (= אַיְכָל) *palace*, *temple* prop. *very capacious* from יָכֹל in the sense of its cognate כּוּל *to contain*. So, likewise, in a few verbals with feminine terminations, הַשְׁמָעוֹת Ezek. 24: 26 *causing to hear* used for the Hiph. infin., § 128, הַצָּלָה *deliverance* from נָצַל, הֲנָחָה *grant of rest* (= הַנְוָחָה) from נוּחַ, הַכָּרָה *aspect* from נָכַר; הֻיְדוֹת *praises* from יָדָה may perhaps be regarded as a like formation with the passive vowel *u*, corresponding to the Hophal, § 95. *a*, and with Daghesh-forte separative, § 24. In some rare instances a sibilant is prefixed instead of א or ה, as in the Shaphel species in Aramaeic, שַׁלְהֶבֶת *flame* from לָהַב, שַׁבְּלוּל *snail* from בָּלַל, שִׁקְעֲרוּרוֹת *depressions* from קָעַר.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 185. *c*, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 192. The consonants prefixed in the formation of nouns are מ, ת, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מְקַטֵּל, מְסוֹבֵב, תְּבַלֻּל, תְּאַשּׁוּר; more commonly they receive *ă* or *ĭ* followed by a long vowel in the ultimate, e. g. מַקְטֵל, מִקְטָל.

a. Pattahh commonly stands before *ē*, *ī* and *ū*, and Hhirik before *ā* and *ō*, unless the first radical is a guttural or an assimilated Nun when Pattahh is again preferred, מַאֲכָל *food*, מַטָּע *planting*, מַשּׁוֹר *saw*, תַּחְמָס *a species of bird*, יַחֲלֹם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *ā*, § 63. 1. *b*, מֶחְקָר *depth*, מֶרְכָּב *chariot*, מֶלְקָחַיִם *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מִזְבֵּחַ, מִסְכֵּן, מִסְפֵּד, מַלְקוֹשׁ, מַשְׁקוֹף. A few words have *ă* in the ultimate, מַחֲלַת *harp*, מַחֲנַק *strangling*. The insertion of Daghesh-forte separative in the first radical is exceptional, מִקְדָּשׁ Ex. 15: 17, מַמְּרֹרִים Job 9: 18, מַמְּגֻרוֹת Joel 1: 17.

b. פ״י *roots*. The first radical appears as י resting in Hhirik or Tsere, מִישׁוֹר and מֵישָׁר *rectitude*, תִּירוֹשׁ *new wine*, תֵּימָן *south*, or as ו resting in Hholem or Shurek, מוֹעֵד *appointed time*, מוּסָר *correction*, תּוֹשָׁב *sojourner*, תּוּגָה *sorrow*. In a few instances it is rejected, תֵּבֵל *world*, or assimilated to the following radical, מַצָּע *bed*, מַדָּע *knowledge*.

ע״ו *and* ע״י *roots*. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מְצָד *citadel*, מְתֹם *sound place*, תְּהוֹם *ocean*, יְקוּם *living thing*, or more commonly a pretonic Kamets or Tsere, מָאוֹר *luminary*, מָדוֹן, מִדְיָן and מְדָן *strife*, מֵרוֹץ *race*, יָרִיב *adversary*. The feminine form is almost always adopted after ת, תְּשׁוּעָה *salvation*, תְּרוּמָה *oblation*.

ע״ע *roots*. The root is mostly contracted to a biliteral and the vowel compressed to *ă*, *ā*, *ē* or *ō*, § 61. 4, the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. *b*, מֶכֶס *tribute* for מְכַס, מֶמֶר *bitterness* for מְמַר, תֶּבֶל *defilement* for תְּבַל, מֹרֶךְ *fear* for מְרֹךְ, תֹּרֶן *mast* for תְּרֹן; more frequently it receives a pretonic Kamets or Tsere, מָסָךְ *covering*, מָגֵן *shield*, מָעוֹז *fortress*, מֵצַר *anguish*. In מַשָּׁק *running*, the short vowel of the perfect root is preserved by means of Daghesh-forte in the first radical. ת is almost always followed by the feminine ending, תָּהֳלָה *folly*, תְּחִלָּה *beginning*, תְּפִלָּה *prayer*.

ל״ה *roots*. The ultimate has ֶה, מַדְוֶה *disease*, מִרְעֶה *pasture*, which is apocopated in a few words, מֹעַל *lifting up*, מַעַל *higher part*, מַעַן and יַעַן *on account of*, and always disappears before the feminine ending ָה, § 62. 2. *c*, מַעֲלָה *ascent*, מִצְוָה *commandment*, תִּקְוָה *hope*, תְּלָאָה *weariness*. Before the feminine termination ת the final radical appears as quiescent י or ו, תַּרְבִּית *interest*, תַּזְנוּת *whoredom*, תַּחֲנוֹת *encamping*, מַרְעִית *pasture*. Yodh is retained as a consonant after *ū*, מַחֲלֻיִים *diseases*.

§ 193. The letter מ is a fragment of the pronoun מִי *who* or מָה *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial מ, and a few substantives, מַשְׂכִּיל *didactic psalm* prop. *instructor*, מַפָּל (from נָפַל) *chaff* prop. *what falls off*.

2. The instrument *by which* it is done, מַפְתֵּחַ *key* from פָּתַח *to open*, מַלְמֵד *goad* from לָמַד *to learn*, מַשּׂוֹר *saw* from נָשַׂר *to saw*.

3. The place or time *in which* it is done, מִזְבֵּחַ *altar* from זָבַח *to sacrifice*, מַרְבֵּץ *lair*, מוֹשָׁב *period of residence*.

a. Several denominatives are formed by prefixing מ in a local sense, מַרְאֵשָׁה, מְרַאֲשׁוֹת *place at the head* from רֹאשׁ, מַרְגְּלוֹת *place at the feet* from רֶגֶל, מַדְמֵנָה *dunghill* from דֹּמֶן, מַלְבֵּן *brickkiln* from לְבֵנָה, מַמְגֻרָה *storehouse* from מְגוּרָה, מַעְגָּל *wagon rampart* from עֲגָלָה, מַעְיָן *place of fountains* from עַיִן, מִקְשָׁה *field of cucumbers* from קִשֻּׁא, מַתְבֵּן *heap of straw* from תֶּבֶן.

4. The action or the quality *which* is expressed by the root, מַטְבֵּחַ *slaughter*, מִסְפֵּד *mourning*, מַדְוֶה *sickness*, מִשְׁגֶּה *error*, מֵישָׁר *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as מַהְפֵּכָה *overturning*, מַשְּׂאוֹת Ezek. 17: 9, § 168. 2. In Palestinian Aramaeic the infinitive regularly takes this form, e. g. מִקְטַל *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, מַאֲכָל *food* from אָכַל *to eat*, מִזְמוֹר *psalm* from זָמַר *to sing*, מַלְקוֹחַ *booty* from לָקַח *to take*, מַשְׁמַנִּים *fat things* from שָׁמַן *to be fat*, מִצְעָר *that which is small*, מֶרְחָק *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, מָאוֹר *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; מַאֲכֶלֶת *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; מִקְדָּשׁ means both a *holy thing* and a *holy place*; מִמְכָּר *sale* and *something sold* or *for sale*; מַמְלָכָה *royal authority* and *kingdom*; מוֹצָא *the*

act, place, and time of going forth and *that which goes forth*; מוֹשָׁב *the place and time of sitting* or *dwelling* as well as *they who sit* or *dwell.*

§ 194. Nouns formed by prefixing י or ת denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac,* יִפְתָּח *Jephthah,* but rarely in forming appellatives, יָרִיב *adversary* prop. *contender,* יָסוֹר *apostate* prop. *departer,* יָלְקוּט *bag* prop. *gatherer,* יָקוּם *living thing* prop. *that (which) stands,* יִצְהָר *fresh oil* prop. *that (which) shines.*

2. ת, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תְּדִרָה *oak* prop. *that (which) endures,* תַּבְרִיךְ *cloak* prop. *that (which) wraps up,* תַּנּוּר *furnace* prop. *that (which) burns,* תַּפּוּחַ *apple* prop. *that (which) exhales* fragrance. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבוּן *understanding,* תַּמְרוּר *bitterness,* תַּעֲנוּג *delight.* It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תַּלְמִיד *learner,* תּוֹשָׁב *one dwelling* on another's lands, *tenant, vassal.*

a. The great majority of nouns with ת prefixed have likewise a feminine ending, תַּרְדֵּמָה *deep sleep,* תְּשׁוּעָה *salvation,* תִּפְאֶרֶת *beauty,* תַּרְמִית *fraud.*

b. The few nouns formed by prefixing Nun are originally Niphal participles, נִצָּב *handle* of a dagger from נָצַב, נִצָּה *excrement* from the crop of a bird from נָצָא, נִסָּבָה *turn, course* of things from סָבַב.

CLASS IV.—*Nouns formed by affixes.*

§ 195. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant ן appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, אַחֲרוֹן *last* from אַחַר *after*, רִאשׁוֹן *first* from רֹאשׁ *head*, תִּיכוֹן *middle* from תָּוֶךְ *midst*, נְחֻשְׁתָּן *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֶבְיוֹן *poor*, עֶלְיוֹן *most high*, אַלְמָן *widowed*.

2. Abstract substantives, the most common form of which is קִטָּלוֹן, e. g. עִוָּרוֹן *blindness*, בִּטָּחוֹן *confidence*, עִצָּבוֹן *pain*, יֶרָקוֹן *paleness*, though various other forms likewise occur, e. g. אֲבַדּוֹן and אַבְדָן *destruction*, פְּרָזוֹן *dominion*, פִּשָּׁרוֹן *success*, קָרְבָּן *offering*.

a. In a few words the termination וֹן has been thought to be intensive, שַׁבָּת *sabbath*, שַׁבָּתוֹן *a great sabbath*, זָד *proud*, זָדוֹן *exceedingly proud*, and once diminutive אִישׁ *man*, אִישׁוֹן *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word יְשֻׁרוּן *Jeshurun* from יָשָׁר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination וּן has no further meaning than to make of the word a proper name, comp. זְבֻלוּן. See Alexander on Isaiah 44: 2.

b. ן is occasionally affixed with the vowel ĕ, גַּרְזֶן *axe*, צִפֹּרֶן *nail*.

c. A few words are formed by appending ם, e. g. פְּדוּיִם and פִּדְיוֹן *ransom*, סֻלָּם *ladder* from סָלַל *to lift up*, חַרְטֹם *sacred scribe* from חֶרֶט *stylus*, דָּרוֹם *south* from דָּרַר *to shine*; or ל, e. g. גַּרְמָל *garden* from גֶּרֶם *vineyard*, גַּבְעָל *calyx* or *cup of a flower* from גָּבִיעַ *cup*, קַרְסֹל *ankle* from קֶרֶס *joint*, חַרְגֹּל *locust* from חָרַג indicative of tremulous motion, עֲרָפֶל *thick darkness* from עָרָפִל *cloud*, בַּרְזֶל *iron* probably from בָּרַז *to pierce*.

§ 196. The vowel ִי forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פְּלִשְׁתִּי *Philistine*, אֲרַמִּי *Aramæan*, מִצְרִי *Egyptian*, יִשְׂרְאֵלִי *Israelitish, an Israelite*, דָּנִי *Danite*, קְהָתִי *Kohathite*, גֵּרְשֻׁנִּי *Gershonite*.

2. It is also added to other substantives, צְפוֹנִי *northerner*, נָכְרִי *foreigner*, פְּרָזִי *villager*, רַגְלִי *footman*, עִתִּי *timely*, פְּנִימִי *inner* from the plural פְּנִים; to a few adjectives, אַכְזָר and אַכְזָרִי *violent*, אֱוִיל and אֱוִילִי *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לְפָנִי *front* from לִפְנֵי + ִי, § 62. 2.

a. The feminine ending ה ָ is dropped before this ending, יְהוּדִי *Jew* from יְהוּדָה, בְּרִיעִי *Beriite* from בְּרִיעָה, or the old ending ת ָ takes its place, מַעֲכָתִי *Maachathite* from מַעֲכָה, or נ is inserted between the vowels,

שֵׁלָנִי *Shelanite* from שֵׁלָה. Final ִי combines with the appended ִי into ī, § 62. 2, לֵוִי *Levite* and *Levi*, שׁוּנִי *Shunite* and *Shuni*.

b. In a very few instances ַי takes the place of ִי, e. g. חוֹרַי *white stuffs*, דּוּדַי *basket*, לוּלַי *loop*, and perhaps חַלּוֹנַי, in a collective sense *windows*, חֲשׂוּפַי *uncovered*, כִּילַי (for נְכִילַי) *crafty*.

Multiliterals.

§ 197. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עַקְרָב *scorpion*, גִּזְבָּר *treasurer*, חֶרְמֵשׁ *sickle*, גַּלְמוּד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דְּמֶשֶׁק *damask*, חֲנָמָל *frost*, סְמָדַר *vine blossom*, or preserved by the insertion of Daghesh-forte, חַלָּמִישׁ *flint*, עַכָּבִישׁ *spider*, פִּלֶּגֶשׁ and פִּילֶגֶשׁ *concubine*. Occasionally the third radical has Daghesh-forte, עֲטַלֵּף *bat*, סְנַפִּיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְגָּמָן *purple*, צְפַרְדֵּעַ *frog*, שַׁעַטְנֵז *cloth*, אֲחַשְׁתְּרָן *mule*, אֲחַשְׁדַּרְפָּן *satrap*.

3. Compound words are few and of doubtful character, צַלְמָוֶת *shadow of death*, מְאוּמָה *anything* prop. *what and what*, בְּלִימָה *nothing* prop. *no what*, בְּלִיַּעַל *worthlessness* prop. *no profit*, מַאְפֵּלְיָה *darkness of Jehovah*, שַׁלְהֶבֶתְיָה *flame of Jehovah*, except in proper names, מַלְכִּי־צֶדֶק *Melchizedek, king of righteousness*, עֹבַדְיָהוּ *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

Gender and Number.

§ 198. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in ָה or ת, e. g. קֹטֵל *masc.*, קֹטְלָה or קֹטֶלֶת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. *a* (1), appears to have been ת, which was either attached directly to the word, קֹטֶ֫לֶת which, by § 61. 2, becomes קֹטֶ֫לֶת, or added by means of the vowel *a*, קֹטְלַ֫ת or קֹטְלָ֫ת, which by the rejection of the consonant from the end of the word, § 55. 2. *c*, becomes קֹטְלָ֫ה. The termination ַת or ָת is still found in a very few words, בָּרְקַ֫ת *emerald*, קָאַ֫ת *pelican*, שִׁפְעַ֫ת *company* 2 Kin. 9: 17, מָחָר֫ת *morrow*, מְנָ֫ת *portion*, קְצָ֫ת *end*, מַעֲבָ֫ת Josh. 13: 13, and the poetic forms, זִמְרָ֫ת *song*, נַחֲלָ֫ת *inheritance*, עֶזְרָ֫ת *help*, פֹּרָ֫ת *fruitful*, שְׁנָ֫ת *sleep*. Two other words, חַיַּ֫ת Ps. 74: 19 and נְגִינַ֫ת Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original ת final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. *a*, יְשׁוּעָתְךָ֫, יְשׁוּעָ֫תָה, חַיְתוֹ֫.

c. The feminine ending ָה receives the accent and is thus readily distinguished from the unaccented paragogic ָה. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בֹּעֵ֫רָה *burning* Hos. 7: 4, גָּלִ֫ילָה *Galilee* 2 Kin. 15: 29, קְפָ֫דָה *destruction* Ezek. 7: 25, רָחָ֫מָה *vulture* Deut. 14: 17, שְׁפָ֫לָה *low* Ezek. 21: 31.

d. The vowel letter א, which is the usual sign of the feminine in Aramaeic takes the place of ה in דָּשָׁ֫א *threshing* Jer. 50: 11, חָגָ֫א *terror* Isa. 19: 17, חֵמָ֫א *wrath* Dan. 11: 44, לְבִיָּ֫א *lioness* Ezek. 19: 2, מַטָּרָ֫א *mark* Lam. 3: 12, מָרָ֫א *bitter* Ruth 1: 20, קָרְחָ֫א *baldness* Ezek. 27: 31, שֵׁנָ֫א *sleep* Ps. 127: 2. No such form is found in the Pentateuch unless it be זָרָ֫א *loathing* Num. 11: 20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root זָרָ֫א cognate to זוּר. The feminine ending in pronouns of the second and third persons, and in verbal futures is *ī* ִי; an intermediate form in *e* appears in זוּרֶ֫ה Isa. 59: 5 and עֶשְׂרֵ֫ה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. *b*, and § 158. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *α* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ת may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id, illud, istud, quid;* in English *it, what, that.*

§ 199. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence

happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination:

אֵם *mother.* אָתוֹן *she-ass.* פִּילֶגֶשׁ *concubine.* שֵׁגַל *queen.*

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions:

אֹזֶן *ear.*	זְרוֹעַ *arm.*	כַּף *palm.*	קֶרֶן *horn.*
אֶצְבַּע *finger.*	יָד *hand.*	כָּתֵף *shoulder.*	רֶגֶל *foot.*
בֹּהֶן *thumb.*	יָרֵךְ *thigh.*	עַיִן *eye.*	שֵׁן *tooth.*
בֶּרֶךְ *knee.*	כָּנָף *wing.*	צֶלַע *side.*	שׁוֹק *leg.*

The following nouns are also feminine:

אָח *brazier.*	חֶרֶב *sword.*	עִיר *city.*	פַּת *morsel.*
אָשׁוּר *footstep.*	כּוֹס *cup.*	עַיִשׁ *Great Bear.*	צָהַר *light.*
בְּאֵר *well.*	נֹגַהּ *brightness.*	עֶרֶשׂ *couch.*	רִבּוֹא *myriad.*
בֶּטֶן *belly.*	נַעַל *shoe.*	עֲשֵׂיָה *workmanship.*	תֵּבֵל *world.*

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

†אֶבֶן *stone.*	דֶּרֶךְ *way.*	*מִבְצָר *fortress.*	†פַּעַם *time (repetition).*
*אוֹר *light.*	*הֵרֵכָל *temple.*	*מִזְבֵּחַ *altar.*	
אוֹת *sign.*	*הָמוֹן *multitude.*	מַחֲנֶה *camp.*	*צָבָא *host.*
אֳנִי *fleet.*	זָקָן *beard.*	*מַטֶּה *rod.*	צָפוֹן *north.*
אָרוֹן *ark.*	חַלּוֹן *window.*	*מָקוֹם *place.*	קֶשֶׁת *bow.*
אֹרַח *path.*	חָצֵר *court.*	נְחֹשֶׁת *brass.*	†רוּחַ *spirit.*
†אֶרֶץ *earth.*	יוֹבֵל *jubilee.*	†נֶפֶשׁ *soul.*	†רְחוֹב *street.*
†אֵשׁ *fire.*	†יָמִין *right hand.*	סִיר *pot.*	*רֶחֶם *womb.*
*בֶּגֶד *garment.*	יָתֵד *peg.*	†סֹלֶת *flour.*	*רֹתֶם *juniper.*
*בַּיִת *house.*	*כָּבוֹד *glory.*	עָב *cloud.*	שְׁאוֹל *Sheol.*
גֶּדֶר *wall.*	כַּד *pail.*	*עֹבִי *cord.*	*שֵׁבֶט *sceptre.*
גַּיְא *valley.*	†כִּכָּר *circuit.*	*עַם *people.*	שַׁבָּת *sabbath.*
גַּן *garden.*	*כֶּרֶם *vineyard.*	†עֶצֶם *bone.*	שֶׁמֶשׁ *sun.*
†גֶּפֶן *vine.*	*לֵב *heart.*	עֶרֶב *evening.*	שַׁעַר *gate.*
*גֹּרֶן *threshing-floor.*	לֶחֶם *bread.*	†עֵת *time (duration).*	תְּהוֹם *ocean.*
	†לָשׁוֹן *tongue.*		*תֵּימָן *south.*
†דֶּלֶת *door.*	*מַאֲכָל *food.*	*פָּנִים *face.*	*תַּעַר *razor.*

Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12: 25; so מַאֲכָל fem. Hab. 1: 16, מִבְצָר fem. Hab. 1: 10, מִזְבֵּחַ fem. Ezek. 43: 13, עֶצֶם masc. Ezek. 24: 10. The list might be reduced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, פַּר *bullock*, פָּרָה *heifer*, עֵגֶל *calf*, fem. עֶגְלָה, כֶּבֶשׂ *lamb*, fem. כִּבְשָׂה, or being represented by a word of different radicals, חֲמוֹר *ass*, fem. אָתוֹן. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as גָּמָל *camel*, בָּקָר *cattle*, צִפּוֹר *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כֶּלֶב *dog*, זְאֵב *wolf*, שׁוֹר *ox*, are masculine, אַרְנֶבֶת *hare*, יוֹנָה *dove*, רָחֵל *sheep*, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as אֱדוֹם *Edom*, מוֹאָב *Moab*, יְהוּדָה *Judah*, מִצְרַיִם *Egypt*, כַּשְׂדִּים *Chaldees*, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 200. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour, his Excellency, his Reverence*), פֶּחָה *governor*, כְּנָת *colleague*, קֹהֶלֶת *preacher*, and of collectives (comp. *humanity* for *mankind*), דָּג *a fish*, דָּגָה *fish*, עָנָן *a cloud*, עֲנָנָה *clouds*, עֵץ *a tree*, עִצָּה *timber*, אֹרֵחַ *a traveller*, אֹרְחָה *caravan*, צֹלֵעָה Zeph. 3: 19 *the halting*, פְּלֵיטָה *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, רֶשַׁע and רִשְׁעָה *wickedness*, distinguished by Ewald as τὸ ἄδικον and ἀδικία, חֶרְפָּה *shame*, עַצְלָה *slothfulness*.

(2) So to monosyllables whose second radical receives the vowel, צְדָקָה *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, צֶדֶק *rightness*, אֲפֵלָה *darkness*, equivalent to אֹפֶל, נְגֹהָה (= נֹגַהּ) *brightness*, יְשׁוּעָה (= יֵשַׁע) *salvation*. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, אָפֹל *dark*, אֲפֵלָה *the dark*, τὸ σκοτεινόν, יְשׁוּעָה *the being saved* from יָשׁוּעַ, פְּלִילָה *justice* from

פָּלִ֫יל *judge.* The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶ֫לֶךְ *king,* מְלוּכָ֫ה *kingly office or sway,* נָבִ֫יא *prophet,* נְבוּאָ֫ה *prophecy,* כֹּהֵ֫ן *priest,* כְּהֻנָּ֫ה *priesthood or priestly duty,* רֹכֵ֫ל *merchant,* רְכֻלָּ֫ה *traffic.*

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוֵּ֫ר *blind,* עַוֶּ֫רֶת *blindness,* גִּבֵּ֫חַ *having a bald forehead,* גַּבַּ֫חַת *baldness in front,* חַטָּ֫א *sinner,* חַטָּ֫את and חַטָּ֫אָה *sin,* בַּלָּהָ֫ה *terror,* קַלָּסָ֫ה *scoffing,* חַלְחָלָ֫ה *anguish,* or to those which have a prefixed letter מ, מַהְפֵּכָ֫ה *overthrow,* מֶמְשָׁלָ֫ה *dominion,* מְהוּמָ֫ה *confusion,* or particularly ת, תְּשׁוּעָ֫ה *salvation,* תְּעוּדָ֫ה *testimony,* תִּקְוָ֫ה *hope,* תְּלָאָ֫ה *weariness.*

(4) It is likewise added to forms in ִי, פְּלִילִיָּ֫ה *judgment,* עֲלִילִיָּ֫ה *working,* רֵאשִׁ֫ית *beginning,* אַחֲרִ֫ית *end,* שְׁאֵרִ֫ית *remnant,* the termination וּת being often found in place of ִית, חָפְשִׁית 2 Chron. 26: 21 K'ri, חפשות K'thibh, *disease* prop. *freedom* from duty, חָפְשִׁ֫י *free;* חַכְלִלּ֫וּת *redness,* חַכְלִילִ֫י *red;* מְרִירוּת *bitterness,* מְרִירִ֫י *bitter;* כְּבֵדֻ֫ת *heaviness,* אַלְמָנ֫וּת *widowhood.* In a very few instances the termination וּת is superimposed upon ִי viz.: אַכְזְרִיּ֫וּת, קוֹמְמִיּ֫וּת. The termination ִית or וּת in abstracts derived from ל״ה roots is of a different origin from that just explained and must not be confounded with it; ִי or וּ is there the final radical softened to a vowel, § 170, as שְׁבִ֫ית or שְׁבוּ֫ת *captivity* from שָׁבָ֫ה *to lead captive.*

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֳנִ֫י *fleet,* אֳנִיָּ֫ה *ship,* שֵׂעָ֫ר *hair,* שַׂעֲרָ֫ה *a hair,* دِبْرٌ *swarm,* דְּבוֹרָ֫ה *a bee.*

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אֵם *mother,* אַמָּ֫ה *metropolis,* יֶ֫רֶךְ *thigh,* יַרְכָ֫ה *hinder part, extremity,* כַּף *palm* of the hand, כִּפָּ֫ה *palm-branch,* מֵ֫צַח *forehead,* מִצְחָ֫ה *greave,* פֶּה *mouth,* פֵּיָ֫ה *edge.*

§ 201. There are three numbers in Hebrew, the singular (לְשׁ֫וֹן יָחִ֫יד), dual (לְשׁ֫וֹן שְׁנַ֫יִם), and plural (לְשׁ֫וֹן רַבִּ֫ים). The plural of masculine nouns is formed by adding ִים, or defectively written ִם, to the singular, סוּס *horse,* סוּסִ֫ים *horses,* צַדִּ֫יק *righteous* (*man*), צַדִּיקִ֫ים or צַדִּיקִ֫ם *righteous* (*men*). The plural of feminine nouns is formed by the addition of וֹת, also written ֹת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס *cup,* כֹּס֫וֹת *cups,* בְּתוּלָ֫ה *virgin,* בְּתוּלֹ֫ת and בְּתוּלֹ֫ת *virgins,* חַטָּ֫את *sin,* חַטָּא֫וֹת *sins;* in two instances the vowel-

letter א takes the place of ו, § 11. 1. *a*, פֹּרֹאת Ezek. 31: 8, בִּצֹּאת Ezek. 47: 11.

a. The masculine plural sometimes has ִין instead of ִים, e. g. מִלִּין oftener than מִלִּים in the book of Job. מַלְכִּין Prov. 31: 3, רָצִין 2 Kin. 11: 13, עִלִּין Mic. 3: 12, שֹׁמֵמִין Lam. 1: 4, חִטִּין Ezek. 4: 9, יָמִין Dan. 12: 13. This ending, which is the common one in Aramaeic, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in ִי without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, כָּרִי 2 Kin. 11: 4, כְּרֵתִי, פְּלֵתִי 2 Sam. 8: 18, שָׁלִישִׁי 2 Sam. 23: 8, and חצי 1 Sam. 20: 38 K'thibh (K'ri חִצִּים), are singulars used collectively; עַמִּי 2 Sam. 22: 44, Ps. 144: 2, Lam. 3: 14, and רִמּוֹנִי Cant. 8: 2, are in the singular with the suffix of the first person; מִנִּי Ps. 45: 9 is not for מִנִּים *stringed instruments*, but is the poetic form of the preposition מִן *from;* כָּאֲרִי Ps. 22: 17 is not for כָּרִים *piercing*, but is the noun אֲרִי with the preposition כ *like the lion*, § 158. 3.

c. There are also a few words which have been regarded as plurals in ַי. But הָרַי Zech. 14: 5 and שָׂרַי Judg. 5: 15, are plurals with the suffix of the first person. In חוֹזָי: 2 Chron. 33: 19, which is probably a proper name, and גֹּבַי Am. 7: 1, Nah. 3: 17, which is a singular used collectively, final י is a radical as in שָׂדַי = שָׂדֶה. חוֹרָי: Isa. 19: 9 is a singular with the formative ending ַי, § 196. *b*; חַלּוֹנָי Jer. 22: 14 and חֲשׂוּפַי Isa. 20: 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חַלּוֹנַיִם *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חֲשׂוּפֵי; the diphthongal *ē* being resolved into *ay*, comp. § 57. 2 (5). יָדַי Ezek. 13: 18 is commonly regarded as an absolute dual for יָדַיִם, though it is always elsewhere *my hands* with 1 pers. suf., and may be so explained here. The divine name שַׁדַּי *Almighty* is best explained as a singular; the name אֲדֹנָי *Lord* is a plural of excellence, § 203. 2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of being dropped agreeably to the ordinary rule, דֶּלֶת *door* pl. דְּלָתוֹת. So, כֶּסֶת *pillow*, קֶשֶׁת *bow*, שֹׁקֶת *trough*, חֲנִית *spear*, אַלְמָנוּת *widowhood*, כְּרִיתוּת *divorce*, תַּזְנוּת *whoredom*, שָׂפָה *lip* pl. שְׂפָתוֹת. To these must be added שְׁחִית, provided it be derived from שָׁחָה in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחַת, when the final ת will be a radical.

e. The Arabic noun has three case-endings, nom. *un*, gen. *in*, acc. *an*, which drop their nasal in the construct nom. *u*, gen. *i*, acc. *a*. Although these have become obsolete in Hebrew, there are traces of their existence in ו and ִי occasionally added to the construct, § 222, and in ָה or ָם added to nouns in an accusative sense to indicate direction, § 223, or to form adverbs, § 236. 2 (1). The plural endings are formed by lengthening those of the singular, nom. *ūna*, gen. *īna*. The former is identical with the plural ending in verbs, in Heb. וּן; the latter corresponds to the Hebrew

plural in ־ִים. In Arabic the fem. sing. ending is *at*, plur. *āt* = וֹת, *ā* as in the Kal part. (*kātil* = קֹטֵל), the Piel of ע״ע verbs (סוֹבֵב = Arab. 3 conj. *kātala*) and the פּ״א fut. (*yakul* = יֹאכַל) answering to *ō* in Heb.

§ 202. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 199, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וֹת in the plural, some feminines take ־ִים, and some of each gender take indifferently ־ִים or וֹת.

a. The following masculine nouns form their plural by adding וֹת: those which are distinguished by an asterisk are sometimes construed as feminine.

אָב	*father.*	*גֹּרֶן	*threshing-floor.*	לַיִל	*night.*	פָּרַע	*leader.*
אַגָּן	*bowl.*			*מִזְבֵּחַ	*altar.*	צִנּוֹר	*tube.*
אוֹב	*familiar spirit.*	הַרְבָּן	*goad.*	מָטָר	*rain.*	צְרוֹר	*bundle.*
		זָנָב	*tail.*	מַעֲשֵׂר	*tithe.*	קוֹל	*voice.*
אוֹצָר	*treasure.*	חוּץ	*street.*	*מְצַד	*summit.*	קִיר	*wall.*
*אוֹת	*sign.*	חָזֶה	*breast.*	*מָקוֹם	*place.*	קֶרֶב	*war.*
*אֹרַח	*path.*	חִזָּיוֹן	*vision.*	מַקֵּל	*staff.*	*רְחוֹב	*street.*
אַרְמוֹן	*palace.*	חֲלוֹם	*dream.*	נֹאד	*bottle.*	רְתוֹק	*chain.*
אֶשְׁכֹּל	*cluster.*	חִשָּׁבוֹן	*invention.*	נֵר	*lamp.*	שֻׁלְחָן	*table.*
בּוֹר	*pit.*	טֶפַח	*hand-breadth.*	עוֹר	*skin.*	שֵׁם	*name.*
גָּג	*roof.*			עָפָר	*dust.*	שׁוֹפָר	*trumpet.*
גּוֹרָל	*lot.*	כִּסֵּא	*throne.*	*עֶרֶב	*evening.*	שֵׁת	*pillar.*
		לוּחַ	*tablet.*	עֵשֶׂב	*herb.*	*תְּהוֹם	*deep.*

b. The following feminine nouns form their plural by adding ־ִים: those marked thus (†) are sometimes masculine:

†אֶבֶן	*stone.*	†דֶּרֶךְ	*way.*	כֻּסֶּמֶת	*spelt.*	פִּשְׁתָּה	*flax.*
אֵלָה	*terebinth.*	דָּת	*law.*	לְבֵנָה	*brick.*	פַּת	*morsel.*
אַלְמָנוּת	*widowhood.*	זְמוֹרָה	*branch.*	מִלָּה	*word.*	רָחֵל	*sheep.*
אִשָּׁה	*woman.*	זְנוּת	*whoredom.*	נְמָלָה	*ant.*	שְׂעֹרָה	*barley.*
גַּחֶלֶת	*coal.*	חִטָּה	*wheat.*	סְאָה	*measure.*	שִׁבֹּלֶת	*ear of corn*
†גֶּפֶן	*vine.*	חֲשֵׁכָה	*darkness.*	עֵז	*she-goat.*	שִׁטָּה	*acacia.*
דְּבֵלָה	*fig-cake.*	יוֹנָה	*dove.*	עִיר	*city.*	תְּאֵנָה	*fig.*
דְּבוֹרָה	*bee.*	†כַּד	*pitcher.*	פִּלֶגֶשׁ	*concubine.*		

Also בֵּיצִים *eggs* which is not found in the singular.

c. The following nouns form their plural by adding either יִם־ or וֹת:

MASCULINE NOUNS.

אוּלָם *porch.*	לֵב *heart.*	מֶעֱדָן *delicacy.*	פֶּרֶץ *breach.*
אֲרִי *lion.*	מָאוֹר *light.*	מַעְיָן *fountain.*	צַוָּאר *neck.*
הוֹר *generation.*	מִגְדָּל *tower.*	מִשְׁכָּב *bed.*	קֶבֶר *grave.*
זֶבַח *sacrifice.*	מוֹסָד *foundation.*	מִשְׁכָּן *dwelling.*	קָנֶה *reed.*
זִכָּרוֹן *memorial.*	מוֹסֵר *bond.*	נָהָר *river.*	קַרְדֹּם *axe.*
יוֹם *day.*	מוֹשָׁב *seat.*	סַף *basin.*	שָׂדֶה *field.*
יַעַר *forest.*	מִזְרָק *bowl.*	עָוֹן *iniquity.*	שָׁבוּעַ *week.*
כִּיּוֹר *laver.*	מַכְאוֹב *pain.*	עָקֵב *heel.*	תַּעֲנוּג *delight.*
כִּנּוֹר *harp.*	מַסְמֵר *nail.*		

FEMININE NOUNS.

אֵימָה *terror.*	אֲשִׁישָׁה *grape-cake.*	נַעַל *shoe.*	פַּרְסָה *hoof.*
אֲלֻמָּה *sheaf.*	אַשְׁרָה *Astarte.*	עֲרֵמָה *heap.*	שָׁנָה *year.*
אֻמָּה *people.*	חֲנִית *spear.*		

NOUNS CONSTRUED IN EITHER GENDER.

אֲהָלִים, אֲהָלוֹת *aloes.*	חַלּוֹן *window.*	מַטֶּה *rod.*	עֶצֶם *bone.*
בֶּגֶד *garment.*	חָצֵר *court.*	נֶפֶשׁ *soul.*	עֵת *time.*
גַּב *rim.*	כִּכָּר *circle.*	סִיר *thorn.*	פַּעַם *foot.*
הֵיכָל *temple.*	מִבְצָר *fortress.*	עָב *cloud.*	צָבָא *host.*
זְרוֹעַ *arm.*	מַחֲנֶה *camp.*	עֲבֹת *cord.*	צֶלַע *side.*

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כִּכָּרִים is used of round masses of money, *talents*, כִּכָּרוֹת of bread, round *loaves*; סִירִים *thorns*, סִירוֹת *hooks*; עֲקֵבִים *heels*, עֲקֵבוֹת *foot-prints*; פְּעָמִים *footsteps* of men, פְּעָמוֹת *feet* of articles of furniture. Comp. § 200. *c*. Sometimes they differ in usage or frequency of employment: thus יָמוֹת *days*, שָׁנוֹת *years*, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in יִם־ are construed as masculines, e. g. נָשִׁים *women* Gen. 7: 13, מִלִּים *words* Job 4: 4, נְמָלִים *ants* Prov. 30: 25, and masculine nouns in וֹת are construed as feminines, e. g. מִשְׁכָּנוֹת *dwellings* Ps. 84: 2.

§ 203. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground;* collectives, עַם *children*, עוֹף *fowl*, עַיִט *birds of prey*, בָּקָר *large cattle* (noun of unity שׁוֹר *an ox*), צֹאן *small cattle* (noun of unity שֶׂה *a sheep or goat*);

many abstracts, יְשׁוּעָה *salvation*, עִוְרוֹן *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פָּנִים *face* or *faces*, שָׁמַיִם *heaven*, מְעִים *bowels*, אֲנָשִׁים *men*, מְרַאֲשׁוֹת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אֲהָבִים *love*, רַחֲמִים *mercy*, תַּחְבּוּלוֹת *government*.

a. The intimate connection between **a** collective and an abstract is shown by the use of the feminine singular to express both, § 200. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. *τὰ δίκαια right*, *τὰ ἄδικα wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמוּנָה and אֱמוּנִים *fidelity*, גְּאֻלָּה and גְּאֻלִּים *redemption*, חַיָּה and חַיִּים *life*, חֶשְׁכָה and חֲשֵׁכִים *darkness*, מִשְׁבְּצָה and מִשְׁבְּצוֹת *setting* of gems.

b. The form קְטוּלִים is adopted by certain words which denote periods of human life, נְעוּרִים *childhood*, עֲלוּמִים *youth*, בְּחֻרִים *adolescence*, בְּתוּלִים *virginity*, כְּלוּלוֹת *period of espousals*, זְקֻנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*, חָכְמוֹת *exalted wisdom*, הוֹלֵלוֹת *intense folly*.

2. There are a few examples of the employment ot the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God*, the supreme object of worship, אֲדֹנִי *Supreme Lord* prop. *my Lord*, § 201. *c*, and some other terms referring to the divine being, בּוֹרְאֶיךָ Eccles. 12: 1, גְּבוֹהִים Eccles. 5: 7, עֹשֶׂיךָ Isa. 54: 5, קְדוֹשִׁים Hos. 12: 1; also, אֲדֹנִים (rarely with a plural sense) *lord*, בְּעָלִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרָפִים *Teraphim*, which seems to be used of a single image, 1 Sam. 19: 13, 16.

§ 204. The dual is formed by adding ־ַיִם to the sing-

ular of both genders, ת as the sign of the feminine remaining unchanged, and ה reverting to its original form ת, § 198. *b*, יָד *hand* du. יָדַיִם, דֶּלֶת *door* du. דְּלָתַיִם, שָׂפָה *lip* du. שְׂפָתַיִם.

a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Aramaeic scarcely retains a trace of it except in the numeral two and its compounds.

§ 205. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנַיִם *ears*, אַפַּיִם *nostrils*, קַרְנַיִם *horns*, כְּנָפַיִם *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלַיִם *pair of shoes*, מֹאזְנַיִם *pair of scales*, מֶלְקָחַיִם *pair of tongs*, דְּלָתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמַיִם *period of two days, biduum*, שְׁבֻעַיִם *two weeks, fortnight*, שְׁנָתַיִם *two years, biennium*, סָאתַיִם *two measures*, כִּכָּרַיִם *two talents*, דְּרָכַיִם Prov. 28: 6, 18 *double way* (comp. in English *double dealing*), נַהֲרַיִם *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כִּפְלַיִם *double*, מָאתַיִם *two hundred*, אַלְפַּיִם *two thousand*, רִבּוֹתַיִם *two myriads*, שִׁבְעָתַיִם *sevenfold*, כִּלְאַיִם *of two sorts*.

5. A few abstracts, in which it expresses intensity, עַצְלָתַיִם *double-slothfulness*, יִרְתַּיִם *double-rebellion*, צָהֳרַיִם *double-light*, i. e. *noon*, רִשְׁעָתַיִם *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ חֲשֻׁבָּיִם 1 Sam. 2: 13 *the three*

teeth, אַרְבַּע כְּנָפַיִם Ezek. 1: 6 *four wings*, שֵׁשׁ כְּנָפַיִם Isa. 6: 2 *six wings*, שִׁבְעָה עֵינָיִם Zech. 3: 9 *seven eyes*, כָּל־יַדַיִם וְכָל־בִּרְכַּיִם *all the hands and all knees* Ezek. 7: 17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 200. *c*, קַרְנַיִם *horns*, קְרָנוֹת *horns* of the altar, כְּנָפַיִם *wings*, כְּנָפוֹת *extremities*, כְּתֵפַיִם *shoulders*, כְּתֵפוֹת *shoulder-pieces* of a garment, עֵינַיִם *eyes*, עֲיָנוֹת *fountains*, רַגְלַיִם *feet*, רַגְלַיִם *times* prop. beats of the foot. In a few instances this distinction is neglected, שִׂפְתַיִם and שִׂפְתוֹת *lips*, יָדַיִם and יָדוֹת *sides*, יַרְכָתַיִם *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, חוֹמוֹת *walls* of a city, חוֹמֹתַיִם *double walls*, לוּחוֹת *boards*, לְהֹתַיִם *double boarding* of a ship, גְּדֵרֹתַיִם name of a town in Judah, Josh. 15: 36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms; they are, however, commonly regarded as plurals, and compared with such plural forms in Aramaeic as שְׁמַיִן Dan. 5: 9 from the singular שְׁמַיָּא. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלֵם, comp. Gen. 14: 18, Ps. 76: 3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 206. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים and וֹת, and the dual ַיִם, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 207. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מוֹאָבִי *Moabite*, מוֹאָבִית *Moabitess*, מוֹצֵא *finding*, fem. מוֹצֵאת, חַטָּא

sinner, חַטָּאת *sin*, § 200. Nouns which terminate in a consonant experience a compression of their final syllable, which upon the addition of ת, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ă* to *ĕ*, § 63. 2. *a*, from *ē* or *ī* to *ĕ*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. נִשְׁבָּר *broken* fem. נִשְׁבֶּרֶת, אֲדַמְדַּם *reddish* fem. אֲדַמְדֶּמֶת, הֹלֵךְ *going* fem. הֹלֶכֶת, גְּבִיר *master*, גְּבֶרֶת *mistress*, חָמֵשׁ *five* fem. חֲמֵשֶׁת, אִישׁ *man*, אֵשֶׁת *woman*, § 216. 1. *b*, נָפוֹץ *scattered* fem. נָפוֹצֶת, נְחוּשָׁה and נְחֹשֶׁת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שֹׁמֵעַ *hearing* fem. שֹׁמַעַת, מַגִּיעַ *touching* fem. מַגַּעַת.

a. In many cases the feminine is formed indifferently by ת or by ָה; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in ִי almost always receive ת; active participles, except those of ע״ע, ע״ו and ל״ה verbs, oftener take ת than ָה; ת is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ן, ד or ת is sometimes assimilated to the feminine characteristic ת and contracted with it, § 54, בַּת for בֵּנְתְּ *daughter*, מַתַּת for מַתָּנְתְּ *gift*, אֱמֶת for אֱמֵנְתְּ *truth*, אַחַת for אֶחָדְתְּ *one*, מְשָׁרַת 1 Kin. 1: 15 for מְשָׁרֵתְתְּ *ministering*, מָשְׁחַת Mal. 1: 14 for מָשְׁחָתְתְּ *corrupt*, מַחֲבַת for מַחֲבָתְתְּ *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in תְּשׂוּמֶת Lev. 5: 21 *deposit*, and the proper name תִּנְחֻמֶת *Tanhumeth*. From אָח *brother*, חָם *father-in-law* are formed אָחוֹת *sister*, חָמוֹת *mother-in-law*, the radical י, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נִפְלֵאת *difficult* Deut. 30: 11 is for נִפְלֶאת from נִפְלָא.

§ 208. The changes which result from appending the feminine termination ָה, the plural terminations ִים and וֹת, and the dual termination ַיִם, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 209. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz.:

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, מֵת *dead* fem. מֵתָ֫ה, pl. מֵתִ֫ים; יָרֵ֫ךְ *thigh* du. יְרֵכַ֫יִם, שָׁלֵ֫ם *complete* fem. שְׁלֵמָ֫ה, pl. שְׁלֵמִ֫ים, f. pl. שְׁלֵמוֹ֫ת; הֹלֵ֫ךְ *going* fem. הֹלְכָ֫ה, pl. הֹלְכִ֫ים, f. pl. הֹלְכוֹ֫ת.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by שִׁלֵּשִׁ֫ים, רִבֵּעִ֫ים *children of the third and fourth generations*, by a few exceptional forms, e. g. בֹּגֵדָ֫ה Jer. 3: 8. 11, מְשַׁכֵּלָ֫ה Ex. 23: 26, נֹטֵרָ֫ה Cant. 1: 6, שׁוֹמֵמָ֫ה Isa. 54: 1, and frequently with the pause accents, § 65, e. g. יוֹלֵדָ֫ה Isa. 21: 3, שׁוֹמֵמִ֫ים Lam. 1: 16, שׁוֹמֵמוֹת׃ Isa. 49: 8, אַבְנֵטִ֫ים Ex. 28: 40, סַנְוֵרִ֫ים Gen. 19: 11, 2 Kin. 6: 18 (once with Tiphhha), עֲטַלֵּפִ֫ים׃ Isa. 2: 20, פַּרְדֵּסִ֫ים Eccles. 2: 5, מַזְמִרוֹת Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. מַהְפֵּכָ֫ה *overthrow*, מוֹעֵצוֹת *counsels*, תּוֹעֵבָ֫ה *abomination*, מַשְׁעֵנָ֫ה *staff*, מְכַשֵּׁפָ֫ה *witch*. On the other hand, the following feminines reject it though preceded by Kamets, יָעֵ֫ל *wild-goat*, fem. יַעֲלָ֫ה, יָעֵ֫ן *ostrich*, fem. יַעֲנָ֫ה, יָרֵ֫ךְ *thigh*, fem. יַרְכָ֫ה. It is also dropped from the plural of the monosyllable בֵּן *son*, and its place supplied by a pretonic Kamets, בָּנִ֫ים *sons*, בָּנוֹת *daughters*, the singular of the feminine being בַּת for בֵּנְתְ, § 207. *b*; so מַזְלֵ֫ג *fork* pl. מִזְלָגוֹת.

b. Kamets in the ultimate is retained as a pretonic vowel, לָ֫בָן *white*, fem. לְבָנָ֫ה, pl. לְבָנִ֫ים, f. pl. לְבָנוֹת; מִבְצָ֫ר *fortress*, pl. מִבְצָרִ֫ים and מִבְצָרוֹת, only disappearing in a few exceptional cases, שֵׂעָ֫ר *hair*, fem. שַׂעֲרָ֫ה, שְׂלָ֫ו *quail*, pl. שַׂלְוִ֫ים, מַעְבָּרוֹת and מַעְבְּרוֹת *fords*, כִּכָּ֫ר *talent* du. כִּכְּרַ֫יִם but in pause כִּכָּרָ֫יִם, נָהָ֫ר *river* du. נַהֲרַ֫יִם, מִגְרָ֫שׁ *pasture*, pl. מִגְרָשִׁ֫ים once מִגְרָשׁוֹת (with Hholem). So in the ל״א participles נִבָּ֫א *prophesying* pl. נִבְּאִ֫ים, נִטְמָ֫א *polluted* pl. נִטְמְאִ֫ים, נִמְצָ֫א *found* pl. נִמְצְאִ֫ים; but with the pause accents Kamets returns, נִבָּאִ֫ים Ezek. 13: 2, נִמְצָאִ֫ים׃ Ezr. 8: 25. The foreign word פַּרְבָּ֫ר *suburbs* forms its plural irregularly פַּרְוָרִ֫ים.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (*c*), מָגוֹר *terror* pl. מְגוּרִ֫ים, מָעוֹן *habitation* pl. מְעוּנִ֫ים, מָתוֹק *sweet* fem. מְתוּקָ֫ה pl. מְתוּקִ֫ים, צוֹק *distress* fem. צוּקָ֫ה, מָלוֹן *lodging* fem. מְלוּנָ֫ה, מָנוֹס *flight* fem. מְנוּסָ֫ה, מָנוֹחַ *rest* fem. מְנוּחָ֫ה, מָצוֹר *fortification* fem. מְצוּרָ֫ה, עָמֹק *deep* fem. עֲמוּקָ֫ה Prov. 23: 27 and עֲמֻקָּ֫ה, רַתּוֹק *chain* pl. רַתּוּקוֹת 1 Kin. 6: 21 K'ri; פָּלִ֫יט *escaped* pl. פְּלֵיטִ֫ים or פְּלֵטִ֫ים fem. פְּלֵיטָ֫ה or פְּלֵטָ֫ה.

d. Hholem is dropped from the plural of צִפּוֹר *bird* pl. צִפֳּרִים, as well as from the plural of nouns having the feminine characteristic ת in the singular; thus גֻּלְגֹּלֶת *skull*, by the substitution of the plural ending וֹת for ֶת, § 201, becomes גֻּלְגְּלוֹת, מַחֲלֹקֶת *course*, pl. מַחְלְקוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. *b*, כֻּתֹּנֶת *coat* pl. כֻּתֳּנֹת, שִׁבֹּלֶת *ear of corn*, pl. שִׁבֳּלִים; in two instances a pretonic Kamets is inserted, בַּצֹּרֶת *drought* pl. בַּצָּרוֹת, עַשְׁתֹּרֶת *Astarte* pl. עַשְׁתָּרוֹת.

e. Seghol in nouns with the feminine characteristic ת affixed mostly follows the law of the vowel from which it has sprung, § 207; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, יוֹנֶקֶת *sucker* (from יוֹנֵק) pl. יוֹנְקוֹת, אִגֶּרֶת *epistle* (from אִגֵּר) pl. אִגְּרוֹת, מַאֲכֶלֶת *knife* (from מַאֲכָל) pl. מַאֲכָלוֹת, אֲדַמְדֶּמֶת *reddish* (from אֲדַמְדַּם) pl. אֲדַמְדַּמּוֹת, מֵינֶקֶת *nurse* (from מֵינִיק) pl. מֵינִיקוֹת, קַשְׂקֶשֶׂת *scale* pl. קַשְׂקַשִּׂים and קַשְׂקְשׂוֹת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טַבַּעַת *ring* pl. טַבָּעוֹת, נֹגַעַת (from נֹגֵעַ) *touching* pl. נֹגְעֹת.

f. A few nouns with quiescents in the ultimate present apparent exceptions which are, however, readily explained by the contractions which they have undergone. Thus חוֹחַ for חָוָח, § 57. 2 (5), *thorn*, has its plural חוֹחִים or חֲוָחִים; יוֹם (יָוֹם) *day*, pl. יָמִים (יְוָמִים); מָדוֹן (מִדְוָן) *strife*, pl. מִדְוָנִים; שׁוֹר (שָׁוָר) *ox*, pl. שְׁוָרִים; דּוּד for דֻּוְד or דֹּוֶד, § 188. 2. *c*, *pot*, pl. דּוּדִים or דְּוָדִים, § 210. 3; שׁוּק (שֻׁוְק or שֹׁוֶק) *street*, pl. שְׁוָקִים; עִיר (עֵוֶר or עֵיֶר) *city*, pl. once עֲוָרִים Judg. 10: 4 usually contracted to עָרִים; רֹאשׁ (רֹאֶשׁ) *head*, pl. רָאשִׁים (רְאָשִׁים). So סְאָה *measure* becomes in the dual סָאתַיִם for סְאָתַיִם and מֵאָה *one hundred*, du. מָאתַיִם for מְאָתַיִם; מְלָאכָה (מַלְאָכָה, § 57. 2 (3)), *work*, probably had in the absolute plural מַלְאָכוֹת, whence the construct is מַלְאֲכוֹת.

2. The final consonant sometimes receives Daghesh-forte before the added termination, causing the preceding vowel to be shortened from *ā* to *ă*, from *ē* or *ī* to *ĭ*, and from *ō* or *ū* to *ŭ*, § 61. 5. This takes place regularly in nouns which are derived from contracted ע״ע roots, תָּם *perfect* fem. תַּמָּה, יָם *sea* pl. יַמִּים; מָגֵן (from גָּנַן) *shield*, pl. מָגִנִּים and מָגִנּוֹת; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקּוֹת, or in whose final letter two consonants have coalesced, אַף for אַנְף du. אַפַּיִם *nose;* עֵז for עֵנְז *she-goat* pl. עִזִּים; עֵת for עֵדְת *time* pl. עִתִּים and עִתּוֹת; אִישׁ for אֱנֹשׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter being either contracted forms, דַּל *weak* pl. דַּלִּים fem. דַּלָּה pl. דַּלּוֹת, or receiving Daghesh-forte conservative in order to preserve the

short vowel, אֲגַמִּים *pool* pl. אֲגַמִּים; so אוֹפָן *wheel*, הֲדַס *myrtle*, זְעֵיר *few*, חֲתַחַת *frightful*, יְרַקְרַק *greenish*, כְּאֵלִי *desire*. Before ח Pattahh may be retained in an intermediate syllable, לַח *fresh* pl. לְחִים; before other gutturals it is lengthened to Kamets, § 60. 4, שַׂר *prince* pl. שָׂרִים fem. שָׂרָה; so אֶצְבָּעוֹת *fingers*, אַרְבָּעָה *four*, כּוֹבָעִים *helmets*, מְצָרִים *straits* and הוּדָאִים *baskets*, גֻּלָּאוֹת *loops*, which do not occur in the singular, but are commonly referred to הוּגְלֵי, לוּלֵי, § 196. *b*, י being changed to א as in § 210. 3. *d*; also שַׁד *breast*, which omits Daghesh du. שָׁדַיִם. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, בַּז *prey* fem. בָּזָּה, חַת *fear* fem. חֲתָּה, גַּת *wine-press* pl. גִּתּוֹת, בֶּגֶד *garment* pl. בְּגָדִים and מִדִּים, מַס *tribute*, סַף *basin*, פַּת *morsel*, צַד *side*, גַּלְגַּל *wheel*, כַּלְכֹּלִית *baskets*, סַמְסְנִים *palm-branches*, מוֹרַג *threshing-sledge* pl. מוֹרְגִים or by the resolution of Daghesh-forte, § 59. *a*, מְוֹרְרִגִים. It is rejected from צֶלֶצַל *cymbal* pl. צְלָצְלִים, זַן *sort* pl. זָנִים, גַּרְגַּר *berries*, probably from גַּרְגְּרִים and מְתִים *men*, from the obsolete singular, מֵת. The plural of עַם *people* is עַמִּים and in a very few instances with the doubled letter repeated, עַמְמִים; so הַר *mountain* pl. הָרִים and חָרְרִים Deut. 8: 9, צֵל *shadow* pl. צְלָלִים, חֹק *statute* pl. חֻקִּים, and twice in the construct, חֻקְקֵי Judg. 5: 15, Isa. 10: 1, which implies the absolute form חֻקְקִים.

b. The final letter is doubled after Kamets in the following words besides those from ע״ע roots, אוּלָם *porch* pl. אֻלָּמִים; so אֶתְנָן *hire*, גָּמָל *camel*, זְמַן *time*, כַּסְלָה *darkness*, מֶרְחָק *distance*, קָטָן *small*, רַעֲנָן *green*, שַׁאֲנָן *quiet*, שׁוֹשָׁן *lily*, שָׁפָן *coney*, to which should perhaps be added עַקְרָב Deut. 8: 15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been עַקְרָב, § 65. The Niphal participle נִכְבָּד *honored* has in the plural both נִכְבָּדִים and נִכְבַּדִּים. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ח, which does not admit Daghesh-forte, in the plurals of אָח *brother* pl. אַחִים, חָח *hook*, מִבְטָח *confidence*, § 60. 4. *a.*

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע״ע roots, גֵּבֶן *peak* pl. גְּבָנִים, חֹטֵם *sacred scribe*, חֹצֵב *band*, לֹאם *nation*, עֹרֹם *naked*, and several adjectives of the form קָטֹל, which are mostly written without the vowel-letter ו, § 14. 3, e. g. אָדֹם *red* fem. אֲדָמָה, אֲדֻמִּים, אֹיֵם *terrible*, אָרֹךְ *long*, etc.; אַשְׁפֹּת *dunghill* takes the form אַשְׁפּוֹתוֹת in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, חֲרֻלִּים Prov. 24: 31 *nettles* or *brambles* from חָרוּל, רְאוּמוֹת Esth. 2: 9 from רָאוּי Kal pass. part. of רָאָה.

e. אִישׁ (אֱנוֹשׁ) *man* is not contracted in the plural אֲנָשִׁים *men;* in the feminine, for the sake of distinction, the initial weak letter is dropped, נָשִׁים *women*, which is used as the plural of אִשָּׁה *woman;* אִישִׁים *men* and אִשּׁוֹת *women* are rare and poetic. אֵת *ploughshare* has either אִתִּים or אֵתִים in the plural.

§ 210. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, § 66. 2. (*a*). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, § 185.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ŏ* or more rarely *ŭ*, *ē* becomes *ĭ* or more rarely *ĕ*; *ĕ* may be restored to *ă* from which it has commonly arisen, § 185, or like *ē* it may become *ĭ* or *ĕ*, עֹ֫צֶם (עֹצְם) *strength* fem. עָצְמָה, חֹ֫פֶשׁ (חֹפְשׁ) fem. חֻפְשָׁה *freedom*, אֵ֫מֶר (אֵמְר) *saying* fem. אִמְרָה and אֶמְרָה, מֶ֫לֶךְ (מַלְךְ) *king*, מַלְכָּה *queen*, טֶ֫בַח *slaughter* fem. טִבְחָה.

a. Nouns having either of the forms קַטְלָה, קֶטְלָה, קִטְלָה, קָטְלָה, קֻטְלָה, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מֶ֫לֶךְ (מַלְךְ) *king* pl. מְלָכִים, מַלְכָּה *queen* pl. מְלָכוֹת, אֵ֫מֶר (אֵמְר) *saying* pl. אֲמָרִים, אִמְרָה *id.* pl. אֲמָרוֹת, פֹּ֫עַל (פֹּעְל) *work*, pl. פְּעָלִים, חֵטְא *sin* pl. חֲטָאִים.

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עֶ֫שֶׂר *ten*, שִׁבְעִים *seventy* from שֶׁ֫בַע *seven*, תִּשְׁעִים *ninety* from תֵּ֫שַׁע *nine*. The words בָּטְנִים *pistachio-nuts*, הָבְנִים *ebony*, צֶאֱלִים Job 40: 21. 22, רַחֲמִים *mercies*, שִׁקְמִים and שִׁקְמוֹת *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission; though the first is derived by Fürst from בָּטְנֵה, and the second by Gesenius from הָבְנִי. The plural of חָכְמָה *wisdom* is not חֳכָמוֹת but חָכְמוֹת. Quadriliteral Segholates also receive pretonic Kamets in the plural כְּנַעַן pl. כִּנְעָנִים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, פִּלֶּגֶשׁ *concubine* pl. פִּלַּגְשִׁים, צִפֹּרֶן *nail* צִפָּרְנִים.

b. The superior tenacity of Hholem, § 60. 1. *a* (4), is shown by the

occasional retention of *o*, not only as a compound Sh'va under gutturals אָרַח *way* pl. אֳרָחוֹת, so חֹדֶשׁ *month*, חֹרֶשׁ *thicket*, כֶּבֶשׂ *sheaf*, עֹפֶר *fawn;* but as Hhateph-Kamets or Kamets-Hhatuph in גֹּרֶן *threshing-floor* pl. with art. הַגֳּרָנוֹת, קֹדֶשׁ *holiness* pl. קָדָשִׁים and with art. הַקָּדָשִׁים, שֹׁרֶשׁ *root* pl. שֳׁרָשִׁים, § 19. 2. *a*, or as a long vowel in אֹהֶל *tent* pl. אָהֳלִים, אֲרֻחָה *stall* pl. אֲרֻחֹת, § 60. 3. *c*, or shifted to the following letter so as to take the place of the pretonic Kamets in בֹּהֶן *thumb* pl. בְּהֹנוֹת, נֹגַהּ *brightness* pl. נְגֹהוֹת, § 186. *a*. Comp. פֶּסֶל (פְּסֶל) *graven image* pl. פְּסִילִים. In the other nouns it is rejected, בֹּקֶר *morning* pl. בְּקָרִים; so גֹּרֶן *threshing-floor*, כֹּפֶר *cypress*, קֹמֶץ *handful*, רֹמַח *spear*, רֹתֶם *juniper*, שֹׁעַל *hollow of the hand.*

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. מוֹתִים, עָוְלָה *iniquity* pl. עוֹלוֹת. Gesenius regards אוֹנִים Prov. 11: 7, Hos. 9: 4, as the plural of אָוֶן, while others derive it from אוֹן, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אַיִל *ram* pl. אֵילִים, זַיִת *olive* pl. זֵיתִים, לַיִל *night* pl. לֵילוֹת, but not in חַיִל *strength* pl. חֲיָלִים, עַיִן *fountain* pl. עֲיָנוֹת, עַיִר *ass-colt* pl. עֲיָרִים, תַּיִשׁ *goat* pl. תְּיָשִׁים. The plural of גַּיְא *valley* is גְּאָיוֹת by transposition from the regular form גיאות which is twice found in the K'thibh 2 Kin. 2: 16, Ezek. 6: 3; בַּיִת *house* has as its plural בָּתִּים *bāttīm* § 19. 2. *a*, whether this be explained as for בָּנְתִים from בָּנָה *to build* or for בָּתְתִים from בוּת *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צַיִד *provision* fem. צֵידָה, עַיִן *eye* du. עֵינַיִם.

d. Monosyllables in י from ל״ה roots belong properly to this formation, § 57. 2 (4) and § 186. *b*, and follow the rules given above both in the feminine חֵלְיָה (חֵלְיָ) *necklace* fem. חֵלְיָה, and the plural אֲרִי (אַרְיֵ) *lion* pl. אֲרָיוֹת and אֲרָיוֹת, גְּדִי *kid* pl. גְּדָיִים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 179. 3, חֵלְיָ *necklace* pl. חֲלָאִים, פְּתִי *simple* pl. פְּתָיִם, פְּתָיִם and פְּתָאִים, צְבִי *gazelle* pl. צְבָיִים, צְבָיִים and צְבָאוֹת; in like manner עֳנָפִים *branches*, לְבָאִים *lions* are referred to עֳנָפִי and לְבִי though these singulars do not occur; כְּלִי (כֶּלְיָ) *utensil* does not receive Kamets in the plural כֵּלִים. No absolute plurals occur of Segholates with final Vav, only the construct forms חַנְוֵי, קַצְוֵי.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דַּלְתֵּ) *door* du. דַּלְתַיִם, דֶּרֶךְ (דַּרְכֵּ) *way* du. דַּרְכַּיִם, קֶרֶן (קַרְנֵ) *horn* du. קַרְנַיִם and קַרְנָיִם, לֶחִי *cheek* du. לְחָיַיִם, בֶּרֶךְ (בִּרְכֵּ) *knee* du. בִּרְכַּיִם, so מָתְנַיִם, צָהֳרַיִם, עֶרְבַּיִם, נַעֲלַיִם.

§ 211. When the ultimate is a simple syllable, the following cases occur, viz:

1. Final ה rejects before the feminine and plural

endings, יָפֶה *beautiful* fem. יָפָה f. pl. יָפוֹת, מַעֲשֶׂה *work* pl. מַעֲשִׂים: so מַחֲנֶה *camp* du. מַחֲנַיִם.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. *c*, so that יָפָה is for יָפְיָה and מַעֲשִׂים for מַעֲשִׂיִים. In a very few instances the radical י remains, e. g. עֹטְיָה Cant. 1: 7 from עֹטֶה (עֹטֵי) מְמֻחָיִם Isa. 25: 6 from מְמֻחָה (מְמֻחָי) and is even strengthened by Daghesh-forte, § 209. 2, בּוֹכִיָּה Lam. 1: 16 from בּוֹכֶה, פֹּרִיָּה and פֹּרָת, § 196. *b*, fem. of פֹּרֶה, הָרִיּוֹת Hos. 14: 1, elsewhere הָרוֹת, פֶּה *mouth. edge* pl. פִּים, פֵּיוֹת and פִּיּוֹת, or changed to א, § 56. 4, טָלֶה (טָלָי) *young lamb* טְלָאִים (טְלָיִים), so that it is not necessary to assume a singular טְלִי which no where occurs; חלכה Ps. 10: 8 has as its plural חלכאים ver. 10.

2. Final ִי may combine with the feminine and plural endings, so as to form ִיָּה, ִיִּים, ִיּוֹת, or it may in the masculine plural be contracted to ִים, § 62. 2, עִבְרִי *Hebrew* pl. עִבְרִים and עִבְרִיִּים fem. עִבְרִיָּה f. pl. עִבְרִיּוֹת; צִי *ship* pl. צִים and צִיִּים, חָפְשִׁי *free* pl. חָפְשִׁים, נָקִי *pure* pl. נְקִיִּים. So nouns in ִית upon the exchange of the feminine singular for the plural termination עַמּוֹנִית *Ammonitess* pl. עַמּוֹנִיּוֹת, חִתִּית *Hittitess* חִתִּיּוֹת.

a. In עַרְבִיאִים 2 Chron. 17: 11 *Arabians* from עַרְבִי an א is interposed, elsewhere עַרְבִים; דָּלִיּוֹת *branches*, זָוִיּוֹת *corners* and מְנַקִּיּוֹת *bowls*, which do not occur in the singular, are assumed to be from דָּלִית, זָוִית and מְנַקִּית.

b. A few monosyllables in ִי form their feminines in this manner, though in the masculine plural they follow the rule before given, § 210. 3. *d*, גְּדִי *kid* fem. גְּדִיָּה, לְבִי *lion*, לְבִיָּא *lioness*, § 198. *d*, צְבִי *gazelle* fem. צְבִיָּה (צִבְיָה and צִבְיָא are used as proper names), שְׁתִי *drinking* fem. שְׁתִיָּה.

3. There are few examples of final וּ or וֹ with added endings. The following are the forms which they assume: שִׁקּוּ *drink* pl. שִׁקֻּוִים, מַלְכוּת *kingdom* pl. מַלְכֻיּוֹת, § 62. 2, עֵדוּת *testimony* pl. עֵדְוֹת, אָחוֹת *sister* pl. אָחוֹת and אַחְיוֹת for אַחְוֹת, רִבּוֹ and רִבּוֹא *myriad* pl. רִבּוֹת, רִבֹּאוֹת and רִבֹּאוֹת; the dual רִבֹּתַיִם inserts the sign of the feminine, or as others think of the plural § 205. *b*.

a. חֲנֻיּוֹת or חֲנֻיּוֹת Jer. 37: 16 *cells* is referred to the assumed singular חָנוּת; נטיות Isa. 3: 16 K'thibh and עשיות 1 Sam. 25: 18 K'thibh are formed from נְטוּ. עשו abbreviated Kal passive participles, § 174. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating

in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 164. נִמְצָא *found* fem. נִמְצְאָה, פֶּרֶא *wild ass* pl. פְּרָאִים.

§ 212. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 2. They consist in the rejection of Kamets or Tsere, גָּדוֹל *great* fem. גְּדוֹלָה pl. גְּדוֹלִים f. pl. גְּדוֹלוֹת, דָּבָר *word* pl. דְּבָרִים, זִכָּרוֹן *memorial* pl. זִכְרוֹנוֹת, כָּנָף *wing* du. כְּנָפַיִם, מֵשִׁיב *restoring* pl. מְשִׁיבִים fem. מְשִׁיבָה, מֵצַר *distress* pl. מְצָרִים, לֵוִי *Levite* pl. לְוִיִּם, except from nouns in ה֫ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 211. 1, יָפֶה *beautiful* fem. יָפָה pl. יָפוֹת, שָׂדֶה *field* pl. שָׂדוֹת, קָשֶׁה *hard* pl. קָשִׁים, מִלָּה pl. מִלִּים and מֵעוֹת *bowels*, נָגֻף *smitten* pl. נְגָפִים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Daghesh-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. חָרָשׁ for חַרָשׁ, § 189. 1, *workman* pl. חָרָשִׁים, so פָּרָשׁ *horseman*, בָּרִיחַ *fugitive*, סָרִיס (const. סְרִיס) *eunuch*, עָרִיץ *terrible*, פָּרִיץ *violent*, חָרוּץ *diligent*, or shortened to Pattahh before ח, § 60. 1. *a* (4), בָּחוּר *young man* pl. בַּחוּרִים. Kamets is also retained in certain עִ֫, עִי and לֵ֫ derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מָגֵן *shield* pl. מָגִנִּים and מָגִנּוֹת, מָעוֹז *fortress* pl. מָעֻזִּים, דָּלִית *branch* pl. דָּלִיּוֹת, זָוִית *corner* pl. זָוִיּוֹת, רָמָה (from רוּם) *height*, du. רָמָתַיִם. Other instances of its retention are rare and exceptional, בָּגוֹד *treacherous* fem. בָּגוֹדָה, שָׁבוּעַ (const. שְׁבֻעַ) *week* pl. שָׁבֻעִים and שָׁבוּעוֹת but du. שָׁבֻעַיִם, שָׁלִישׁ *warrior* pl. שָׁלִשִׁים.

b. When Kamets following a doubled letter is rejected, and Daghesh-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, חִזָּיוֹן *vision* pl. חֶזְיוֹנוֹת, עִשָּׂרוֹן *a tenth* pl. עֶשְׂרֹנִים, but זִכָּרוֹן *memorial* pl. זִכְרוֹנוֹת.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Daghesh-forte, חֵרֵשׁ for חִרֵּשׁ, § 189. 1. *b*, *deaf* pl. חֵרְשִׁים, or if it is commonly represented by י, § 14. 3, כֵּלַי or כֵּלָי, § 188, *hammer* pl. כֵּלָפוֹת, or a radical י quiesces in it, אֵיתָן or אֵתָן (from יָתַן, § 191) *perennial* pl. אֵיתָנִים or אֵתָנִים, הֵיכָל *temple* pl. הֵיכָלִים and הֵכָלוֹת, מֵישָׁרִים and מֵשָׁרִים *rectitude*, זֵדוֹנִים (from זוּד or זִיד) *proud*. Other cases are rare and exceptional, e. g. אֵמֻלָּלִים Neh 3: 34 *feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אַשְׁדּוֹדִית *Ashdoditess* pl. אַשְׁדּוֹדִיּוֹת Neh. 13: 23 K'ri (K'thibh אשדודיות), עַמּוֹנִית *Ammonitess* pl. עַמּוֹנִיּוֹת id. (K'thibh עמונות, 1 Kin. 11: 1 עַמֹּנִיּוֹת), צִידֹנִי *Sidonian* f. pl. צִדְנִיּוֹת where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b.* אֶשְׁכֹּל *cluster* pl. אַשְׁכּוֹלוֹת Cant. 7: 8, מֶרְכָּב *chariot* fem. מֶרְכָּבָה pl. מַרְכָּבוֹת, מֶרְחָק *distance* pl. מֶרְחַקִּים and מֶרְחָקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 209. 2 *a*, זַלְעָפָה *fury* pl. זַלְעַפּוֹת, מִזְלֵג *fork* pl. מִזְלָגוֹת, § 192. *a*, צַלָּחַת *dish* pl. צַלָּחוֹת by the resolution of Daghesh-forte for צַלְחוֹת, § 59. *a*; אַחֵר for אַחֵר *other* has in the plural אֲחֵרִים, אֲחֵרוֹת as if from אָחֵר, גַּחֶלֶת *coal* has pl. גֶּחָלִים by § 63. 1.

§ 213. As precisely the same changes result from appending the feminine ה֫ and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 210, nouns in ה֫ become plural with no further change than that of their termination מַמְלָכָה *kingdom* pl. מַמְלָכוֹת; only in the exceptional case referred to a pretonic Kamets must be inserted בַּלְכָּה *queen* from בֶּלֶךְ, pl. by § 210. 3. מְלָכוֹת. Nouns in ת, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 209. 1. *d.* and *e*, אִגֶּרֶת *epistle* (from אִגֵּר) pl. אִגְּרוֹת, מִשְׁמֶרֶת *observance* (from מִשְׁמָר) pl. מִשְׁמָרוֹת. As the dual ending is not substituted for that of the feminine singular, but added to it, it is simply necessary in applying the rules for the formation of the dual, to observe that the old ending ת֫ takes the place of ה֫, § 204. Thus שָׁנָה (שָׁנָת) *year*, by § 212, becomes in the dual שְׁנָתַיִם, דֶּלֶת *door* by § 210. 4, du. דַּלְתַּיִם, נְחֹשֶׁת *brass* du. נְחֹשְׁתַּיִם.

a. In the following examples a radical, which has been rejected from the singular is restored in the plural, אָמָה (for אמהה) *maid-servant* pl. אֲמָהוֹת, בְּנָת (for בְּנָיָת from בָּנָה) *portion* pl. בְּנָיוֹת and בְּנָיֹת, comp. § 210. 3. *d*,

חֲצֹת (for חֲצָוֹת from חָצָה) pl. חֲצִיֹּת; in like manner כְּנִיֹּת *colleagues* is referred to the assumed singular כְּנָיֹת. פֶּחָה (פַּחֲוָה) *governor* has in the plural both פַּחֲוֹת (const. פַּחֲוֹת) and פַּחוֹת.

The Construct State.

§ 214. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (סְמוּכָה or נִסְמָךְ *supported*). A noun which is not so related to a following one is said to be in the absolute state (בְּתוּרָה *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *verbum regis, the word of the king,* דְּבַר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen.*

§ 215. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.

2. The final syllable of nouns, which are without these endings.

3. The syllable preceding the accent.

§ 216. The following changes occur in the endings for gender and number, viz:

1. The feminine ending ה_ is changed to ת_, שִׁפְחָה *handmaid* const. שִׁפְחַת; the ending ת remains unchanged, מִשְׁמֶרֶת *observance* const. מִשְׁמֶרֶת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ת_, the close connection with the following

noun preserving it as if in the centre of a compound word, § 55. 2. *c*; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ָה preceded by Kamets adopt a Segholate form in the construct, מַמְלָכָה *kingdom* const. מַמְלֶכֶת instead of מַמְלְכַת § 61. 1. *b*, מַמְשָׁלָה *dominion* const. מֶמְשֶׁלֶת, מְלָאכָה *work* const. מְלֶאכֶת, מֶרְכָּבָה *chariot* const. מִרְכֶּבֶת, עֲטָרָה *crown* const. עֲטֶרֶת, לֶהָבָה *flame* const. לַהֶבֶת, עֲשָׂרָה *ten* const. עֲשֹׂרֶת, or with the Seghols changed to Pattahhs under the influence of a guttural, מִשְׁפָּחָה *family* const. מִשְׁפַּחַת, אַרְבָּעָה *four* const. אַרְבַּעַת; so דְּבֵלָה *fig-cake* const. דְּבֶלֶת; אֵשֶׁת *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of אִשָּׁה. On the other hand, חֵמֶת *bottle* has in the construct חֵמַת Gen. 21: 14 (the accent thrown back by § 35. 1) as if from חֵמָה; מַשְׂאֵת *portion* const. מַשְׂאַת.

2. The ending ִים of the masculine plural and ַיִם of the dual are alike changed to ֵי, עַמִּים *nations* const. עַמֵּי, קַרְנַיִם *horns* const. קַרְנֵי; וֹת of the feminine plural suffers no change קֹלוֹת *voices* const. קֹלוֹת.

a. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּמֳתֵי (the accent invariably thrown back by § 35. 1), commonly in the K'thib במותי const. of בָּמוֹת *high-places*, מֵרַאֲשֹׁתִי 1 Sam. 26: 12; this takes place regularly before suffixes, § 219. 2.

§ 217. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, יָד *hand* const. יַד, מוֹשָׁב *seat* const. מוֹשַׁב, צַוָּאר *neck* const. צַוַּאר, זָקֵן *old* const. זְקַן, לֵב *heart* const. לֵב, גִּבּוֹר *mighty man* const. גִּבּוֹר.

a. Kamets remains in the construct of אוּלָם *porch*, כְּתָב *writing*, מַתָּן *gift*, עָב *cloud* (once const. עַב Ex. 19: 9), פִּתְגָם *decree* and יָם *sea*, e. g. יָם־הַמֶּלַח *sea of salt*, except in the phrase יַם סוּף *sea of weed*, i. e. *Red Sea*; so too in מְנָת *portion*, and קְצָת *end*, which are contracted from ל״ה roots, § 213. *a*; חָלָב *milk* becomes חֲלֵב, and לָבָן *white* לְבֶן־ Gen. 49: 12 in the construct.

b. Tsere remains in חָמֵשׁ *five* const. חֲמֵשׁ, יָוֵן *mire* const. יְוֵן, יָפֵחַ *breathing* const. יְפֵחַ, עָקֵב *heel* const. עֲקֵב, in the ע״ע derivative מָגֵן *shield* const. מָגֵן and in אָבֵל found in several proper names. It is occasionally shortened to Seghol before Makkeph in אָבֵל *mourning* const. אֲבֶל־, עֵת *time* const. עֵת, עֵת־ and עֶת־, שֵׁם *name* const. שֵׁם, שֵׁם־ and שֶׁם־; בֵּן *son*, which in the absolute retains Tsere before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct בֵּן, בֶּן־ or בֶּן־. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: קֵן *nest* const. קֵן־, מַקֵּל *rod* const. מַקֵּל and מַקֵּל, אֹבַד Deut. 32: 28 *perishing* const. of אֹבֵד, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed מ

in several of which a preceding Pattahh is likewise changed to Hhirik, § 192. *a*, מַעֲשֵׂר *tithe* const. מַעֲשַׂר, מִסְפֵּד *mourning* const. מִסְפַּד, מַפְתֵּחַ *key* const. מַפְתַּח and מִפְתָּח, מַרְבֵּץ *lair* const. מִרְבַּץ, מִרְזֵחַ *clamour* const. מִרְזַח, מַשְׁבֵּר *matrix* const. מִשְׁבַּר, מַשְׁחֵת *corruption* const. מִשְׁחַת, מִזְבֵּחַ *altar* const. מִזְבַּח.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from ע״ע roots, חֹק *statute* const. חֹק and חָק, rarely in other words גְּדֹל־ Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גדול), טְהָר־ Job 17: 9, Prov. 22: 11, קִנְיַן־ Ex. 30: 23, שְׁלָשׁ־ Ex. 21: 11; this becomes Pattahh before the guttural in גְּבַהּ־ for construct of גָּבֹהַּ *high*. כָּל *kŏl* construct of כֹּל *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. *b*; it must not be confounded with כָּל *kāl* Isa. 40: 12 *he comprehended* pret. of כּוּל.

d. The termination ־ִי becomes ־ֵי in the construct, § 57. 2 (5), דַּי *enough* const. דֵּי, חַי *life* const. חֵי.

e. Three monosyllabic nouns form the construct by adding a vowel, אָב *father* const. אַב Gen. 17: 4, 5, elsewhere אֲבִי, אָח *brother* const. אֲחִי, רֵעַ *friend* const. רֵעֵהּ 2 Sam. 15: 37, 1 Kin. 4: 5, or רֵעֶהָ 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 222, or the monosyllables may be abridged from ל״ה roots, § 187. 2. *d*.

2. In a simple final syllable ־ֶה is changed to ־ֵה, שֶׂה *sheep* const. שֵׂה, רֹעֶה *shepherd* const. רֹעֵה, שָׂדֶה *field* const. שְׂדֵה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in ל״ה verbs, while the future has Seghol, § 170. *c*. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

b. פֶּה *mouth* has פִּי in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, יָרֵא *fearing* const. יְרֵא, צָבָא *host* const. צְבָא.

§ 218. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מָקוֹם *place* const. מְקוֹם, שָׁנָה *year* const. שְׁנַת, שָׁנִים *years* const. שְׁנֵי, אוֹצָרוֹת *treasures* const. אוֹצְרוֹת, יָדַיִם *hands* const. יְדֵי, לֵבָב *heart* const. לְבַב, חֵמָה *wrath* const. חֲמַת.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Daghesh-forte, חָלָשׁ (for חַלָּשׁ) *workman* const. חָלַשׁ, פָּרָשׁ (פַּרָשׁ) *horseman*

const. פָּלַשׁ, פָּלֶשׁ (פְּלֶשֶׁת) *vail* const. פְּלֶכֶת, פָּלָה (צָלָה) *dist. ess* const. צְלַת; (2) in words from ע״י and ל״י roots, עָרִים (from עִיר) *cities* const. עָרֵי, בָּאִים (from בּוֹא) *coming* const. בָּאֵי; so likewise where Kamets quiesces in א, רָאשִׁים *heads* const. רָאשֵׁי; (3) under מ prefixed to ע״ע roots, מָסָךְ (from סָכַךְ) *covering* const. מָסַךְ, מָגֵן (from גָּנַן) *shield* const. מָגֵן, מָעוֹז (from עָזַז) *fortress* const. מָעוֹז; (4) in לה derivatives of the form גָּלוּת (from גָּלָה) *exile* const. גָּלוּת, הֲגוּת *meditation* const. הֲגוּת. (5) in the construct dual and plural of triliteral monosyllables or Segholates from ל״א and ל״ה roots, לְחָיַיִם (from לְחִי) *cheeks* const. לְחָיַי, גְּדָיִם (from גְּדִי) *kids* const. גְּדָיֵי, חֲטָאִים (from חֵטְא) *sins* const. חֲטָאֵי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. *c*, אָלָה *curse*, מְעָרָה *cave*, תְּעָלָה *conduit*, and the plurals, קְרָבַיִם, חֲדָשֵׁי, רוּחֲצֵי Lev. 7: 38, צְפָצְפֵי, מְוֹצְאֵי, מְוֹשָׁבֵי, מַעֲלֵי, מַבָּחֵי 2 Kin. 12: 8, מַיְטַבֵּי Ezek. 27: 9, מִתְקְרֵי Job 34: 25, עֲבָרֵי Eccles. 9: 1, תְּוֹשָׁבֵי.

b. Tsere is retained in words in which it quiesces in the vowel-letters א or י, רֵאשִׁית *beginning* const. רֵאשִׁית, הֵיכָל *temple* const. הֵיכַל, and in addition in the following, אֵבוּס *crib*, אֵזוֹר *girdle*, אֵטוּן *thread*, נֵכָר *foreign land* const. נִכְרֵי, אֵבֶדָה *loss* const. אֲבֵדַת, so אֲפֵלָה Isa. 58: 10 *darkness*, בְּרֵכָה *pool*, גְּזֵלָה *robbery*, גְּנֵבָה Ex. 22: 2 *theft*, מַגֵּפָה *plague*, מַהֲפֵכָה *overthrow*, מְכֵרָה Gen. 49: 5 *sword*, מַסֵּכָה *molten-image*, מְרֵרָה Job 16: 13 *gall*, עֲרֵמָה *heap*, צֹאָה *excrement*, תְּאֵנָה *fig-tree*, תַּרְדֵּמָה *deep sleep*, and the plurals אֲבֵלֵי *mourning* from אֲבֵלִים (אָבֵל), so חֲמֵצֵי *desiring*, יְשֵׁנֵי *sleeping*, עַמֵּחֵי and שְׂמֵחֵי *rejoicing*, שְׁכֵחֵי *forgetting*, זְאֵבֵי *wolves* from זְאֵבִים (זְאֵב); יְגֵעִים *weary* becomes יְגִיעֵי in the construct, and פְּלֵטֵי *escaped* פְּלֵטִים. Tsere also remains in the const. זֵעַת *sweat*, מֵתֵי from מֵת *dead*, עֵדֵי from עֵד *witness*, which are from ע״ו roots, and רֵעֵי, רֵעֵה from רֵעַ *friend*, root רָעָה.

c. Hholem is rejected from the syllable before the accent in אַרְמְנוֹת const. pl. of אַרְמוֹן *palace*, אֶשְׁכְּלוֹת and אֶשְׁכְּלֹת const. pl. of אֶשְׁכֹּל *cluster*, תְּאוֹמֵי Cant. 4: 5 and תְּאַמֵּי Cant. 7: 4 *twins*, בָּמֳתֵי from בָּמוֹת *high-places*, see § 216. 2. *a*; it is changed to *ū* in מַטְמֻנֵי from מַטְמוֹנִים *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, תְּוֹךְ *midst* const. תּוֹךְ, קְשׂוֹת *cups* const. קְשׂוֹת, בַּיִת *house* const. בֵּית, עֲלוֹת *fountains* const. עֲלוֹת, גֵּיא *valley* const. גֵּיא, pl. גְּאָיוֹת, § 210. 3. *c*, const. גֵּיאוֹת Ezek. 35: 8. Exceptions are rare, עֵיל (according to Kimchi and Baer עֵיל) Ezek. 28: 18 *iniquity*, מְדָנֵי Prov. 19: 13 *contentions*, צַוָּאר *neck* const. צַוַּאר and צַוְּארֵי, עָוֹן *iniquity* const. עֲוֹן.

e. A few nouns of the forms קָטֶל, קָטֶל, קֶטֶל have קֶטֶל or קָטֶל in the construct instead of קִטַּל, § 61. 1. *b*, גֶּדֶר *wall* const. גֶּדֶר, גָּזֵל *robbery* const. גָּזֵל, יֶרֶךְ *thigh* const. יֶרֶךְ, כָּבֵד *heavy* const. כְּבַד and כֶּבֶד, כָּתֵף *shoulder* const. כֶּתֶף, עֵרֶל *uncircumcised* const. עֲרַל and עֶרֶל, עָשָׁן *smoke* const. עֲשַׁן and עֶשֶׁן, צֶלַע *side* const. צַלַע and צְלַע; אֹרֶךְ *long* is only found in the construct, the corresponding absolute was probably אָרַךְ; כּוֹבַע *helmet* simply shifts its accent in the construct, כּוֹבַע. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form קָטֶל, חֶדֶר *chamber* const. חֲדַר, זֶרַע *seed* const. once זַרְעִי Num. 11: 7 else-

where זֶ֫רַע, נֶ֫טַע *plant* const. נְטַ֫ע, שֶׁ֫גֶר *fœtus* const. שְׁגַ֫ר, שֶׁ֫בַע *seven* const. שְׁבַ֫ע, תֵּ֫שַׁע *nine* const. תְּשַׁ֫ע; in like manner הֶ֫בֶל *vanity* const. הֲבֵ֫ל.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, צְלָצַ֫ל *tinkling* const. צִלְצַ֫ל for צְלְצַ֫ל, דְּבָרִ֫ים *words* const. דִּבְרֵ֫י for דְּבְרֵ֫י, צְדָקָ֫ה *righteousness* const. צִדְקַ֫ת, pl. צְדָקוֹת const. צִדְקוֹת, בְּהֵמָ֫ה *beast* const. בֶּ֫הֱמַ֫ת, חֲכָמִ֫ים *wise* const. חַכְמֵ֫י. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 210. 2, מְלָכִ֫ים from מֶ֫לֶךְ (מַ֫לְךְ) *kings* const. מַלְכֵ֫י, שְׁבָטִ֫ים (שֵׁ֫בֶט) *tribes* const. שִׁבְטֵ֫י, גְּרָנוֹת (גֹּ֫רֶן) *threshing-floors* const. גָּרְנוֹת, חֲרָפוֹת (חֶרְפָּ֫ה) *reproaches* const. חִרְפּוֹת, דְּלָתַ֫יִם (דֶּ֫לֶת or דַּ֫לְתְּ) *folding doors* const. דַּלְתֵ֫י; yet not invariably שְׁעָלִ֫ים (שֹׁ֫עַל) *handfuls* const. שַׁעֲלֵ֫י, שֹׁ֫קֶת *trough* (pl. שְׁקָתוֹת) const. שִׁקְתוֹת.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Daghesh-lene, thus, יִלְדֵ֫י, מַלְכֵ֫י, דַּלְתוֹת, חָרְבוֹת not יִלְדֵּ֫י etc. § 22. *a.* 3. Exceptions are infrequent as אַשְׁדֹּ֫ת Deut. 3: 17, חַסְדֵּ֫י Lam. 3: 22 (in some editions) but חַסְדֵ֫י Ps. 89: 2, חֶרְפּוֹת Ps. 69: 10, טַרְפֵּ֫י Ezek. 17: 9, צִמְדֵּי־ Isa. 5: 10, רִשְׁפֵּ֫י Cant. 8: 6 but רִשְׁפֵי־ Ps. 76: 4; so with grave suff. כַּסְפֵּיהֶ֫ם Gen. 42: 25, 35, נִסְכֵּיהֶ֫ם Lev. 23: 18 and in some editions קַשְׁתֹּתֵיהֶ֫ם Neh. 4: 7. In a few instances Daghesh-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, חַלְּקֵ֫י Isa. 57: 6, עִנְּבֵ֫י Lev. 25: 5, עַצְּבֵ֫י Isa. 58: 3, עִקְּבֵ֫י Gen. 49: 17, עִקְּבוֹת Ps. 89: 52, עִשְּׂבוֹת Prov. 27: 25, or compound Sh'va is taken instead of simple for the same reason, שִׁקְּתוֹת Gen. 30: 38. The presence or absence of Daghesh-lene in the dual construct depends upon the form of the absolute, thus שִׂפְתֵ֫י from שְׂפָתַ֫יִם *lips* but בִּרְכֵּ֫י from בִּרְכַּ֫יִם *knees.* When the concurring consonants belong to different syllables a new vowel is not needed between them; one is sometimes inserted, however, after a guttural, מַעַרְכֵ֫י, מַעַרְכוֹת but מַחְשְׁבוֹת. In the opinion of Ewald מְקַדְשֵׁי Ezek. 7: 24 is for מִקְדְּשֵׁי from מִקְדָּשִׁים, and מְקֻצְעֹת Ex. 26: 23, 36: 28 for מִקְצֹעֹת; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels

being reckoned shorter than the diphthongal, comp. § 212. *e.* מֶרְכָּבָה *chariot* const. מִרְכֶּבֶת. The changes in לֶהָבָה *flame* const. לַהֶבֶת pl. לֶהָבוֹת const. לַהֲבוֹת, גֶּחָלִים *coals* const. גַּחֲלֵי are due to the influence of the proximate vowels, § 63. 1; those in חִזָּיוֹן *vision* const. חֶזְיוֹן, כֻּתֳּנֹת *coats* const. כָּתְנֹת are consequent upon the dropping of Daghesh-forte, § 61. 5; that in אֹהָלִים (from אֹהֶל) *tents* const. אָהֳלֵי arises from the conversion of a simple into an intermediate syllable, § 18. 3.

Nouns with Suffixes.

§ 219. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד *hand*, יָדִי *my hand*, etc. They suffer, in consequence, the following changes, viz:

1. Of the suffixes, which begin with a consonant, ךָ, כֶם, כֶן of the second person are connected with nouns in the singular by a vocal Sh'va, נוּ of the first person plural and ךְ of the second fem. singular by Tsere, and הוּ, הָ, ם, ן of the third person by Kamets; ָהוּ is invariably contracted to וֹ, rarely written ֹה, § 62. 1, and ָהָ to ָהּ, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, יְמֵי הִיא *her days* Nah. 2: 9; but this is best explained as an abbreviated relative clause *the days* that *she* has existed.

b. First person: נוּ is in a few instances preceded by Kamets, מֹדַעְתָּנוּ Ruth 3: 2, קִימָנוּ Job 22: 20.

Second person. The final vowel of ךָ is occasionally expressed by the vowel letter ה, יָדְכָה Ex. 13: 16, בְּשִׁמְכָה Jer. 29: 25. In pause the Sh'va before ךָ becomes Seghol, § 65, עַבְדֶּךָ׃ Gen. 33: 5, בַּפֶּכָה׃ Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in ֶה, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, חֹנָךְ Ps. 53: 6. In the feminine the connecting vowel *e* is rarely written י, שְׁלִשְׁתֵּיךְ Ezek. 5: 12; ִי, which belongs to the full form of the pronoun, § 71. *a* (2), is sometimes added to the suffix, רָעָתֵכִי Jer. 11: 15, בְּתוֹכֵכִי Ps. 116: 19, נשיכי 2 Kin. 4: 7 K'thibh, where the K'ri has נִשְׁיֵךְ. Sometimes the distinction of gender is neglected in the plural and כֶם is used in place of the feminine כֶן, אֲבִיכֶם Gen. 31: 9, אָזְנְכֶם, בְּנֹתֵיכֶם Jer. 9: 19; ָה is sometimes added to the feminine suffix as to the full pronoun, זִמַּתְכֶנָה Ezek. 23: 49.

Third person. The connecting vowel before הוּ and הָ is occasionally *e*, לְמִינֵהוּ Gen. 1: 12, פִּילַגְשֵׁהוּ Judg. 19: 24, מֹשֵׁהוּ Nah. 1: 13, אוֹרֵהוּ Job 25: 3, so רֵעֵהוּ from רֵעַ and מֵרֵעֵהוּ from מֵרֵעַ and frequently with nouns in ֶה,

מַרְאֵהוּ and מַרְאֵהָ from מַרְאֶה, עָשְׂתָהוּ from עָשְׂתָה, מַחֲנֵהוּ, קְצֵהוּ; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מִזְבְּחוֹתֵיכֶם 2 Chron. 34: 5 K'thibh, where the K'ri has מִזְבְּחוֹתָם; it is once found in the fem. plural קִרְבֵּנָה Gen. 41: 21. The form ה in the masc. sing. is commonly reckoned an archaism, אֲהֵבָה Gen. 12: 8, שִׁירָה Ps. 42: 9, כָּפָּה Jer. 2: 21, so several times in the K'thibh שירה, כותה Gen. 49: 11, בעירה Ex. 22: 4, כסיתה Ex. 22: 26, נסכה Lev. 23: 13, שִׁלֵּשָׁה 2 Kin. 9: 25, תביאתה Ezek. 48: 18, where the K'ri in each instance substitutes וֹ. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׁעָלָה Lev. 13: 4, חֲטָאָה Num. 15: 28, or by a Massoretic note in the margin, אֲהֵנָה Isa. 23: 17. 18 for אֶתְנַנָּה; once א is substituted for ה, כָּלְאָא Ezek. 36: 5. The longer forms of the plural suffixes הֶן, הֶם are rarely affixed to nouns in the singular, לְבַבְהֶן Gen. 21: 28, מִגְּבַהֶּן Ezek. 13: 17, שָׁבוּתְהֶן Ezek. 16: 53, or with the connecting vowel Kamets, כָּנָפָם 2 Sam. 23: 6, or with ה֫ appended, כָּנָפָהּ 1 Kin. 7: 37, תּוֹלָחָנָה Ezek. 16: 53. The vowel ה֫ is also sometimes added to the briefer form of the fem. plural, לְבָנָהּ Gen. 21: 29, כְּנָפָהּ Gen. 42: 36. The distinction of gender is sometimes neglected in the plural, ם or הֶם being used for the feminine, כָּנָפָם Cant. 4: 2, 6: 6 for כְּנָפֶן, יְדֵיהֶם Job 1: 14 for יְדֵיהָן.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending י֫ before suffixes, as they do likewise in the construct state, אֲבִיכֶם, אֲבִיהֶם; so too חָם *father-in-law* חֲמִיהָ, חֲמִיהּ; י֫ of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הוּ of the third person, commonly becomes וֹ § 62. 2, אָבִיו, אָחִיו, פִּיו more frequent than אֲבִיהוּ, אֲחִיהוּ, פִּיהוּ. In גּוֹי Zeph. 2: 9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ִים and the dual ַיִם are changed to ֵי before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns § 216. 2. *a*. This ֵי remains unchanged before the plural suffixes; but before ךָ the second masc. singular and הָ third fem. singular it becomes ֶי, and before the remaining suffixes the diphthongal vowel is resolved into ַי, which combined with י the first singular forms ָי, with ךְ the second feminine ַיִךְ, and with הוּ the third masculine ָיו, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel ֵי or its modifications, הַחֲלֹתַי 2 Kin. 6: 8 for חֲלָתַי, יְרֹתָי Ps. 132: 12 for יְרָתַי, כַּכֹּתְךָ Deut. 28: 59 for כַּכֹּתֶךָ, מִבֹּתֶיהָ, אֲחֹתֵיהֶם Ezek. 16: 52 for אֲחָיוֹתַיִךְ, אֲבֹתָם and אֲבֹתֵיהֶם, אוֹתָם Ps. 74: 4, חַשֹּׁאתָם, תַּרְכֹּתָם, מִזְבְּחֹתָם, מִצְּבֹתָם. On the other hand, suffixes proper to plural nouns are occasionally

appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, חֲבָשָׁתִי Lev. 5: 24, תְּחִתָּתִי Ps. 9: 15, שְׂנָאָתִי Ezek. 35: 11, עֲצָתֵךְ Isa. 47: 13.

b. The vowel-letter י is not infrequently omitted after plural and dual nouns, דְּרָכֹךְ Ex. 33: 13 for דְּרָכָיִךְ, יְדֵכֶם Ps. 134: 2 for יְדֵיכֶם, מִירוּ Ex. 32: 19 K'thibh (K'ri מָיְרוּ), עִבְרוּ 1 Sam. 18: 22 K'thibh (K'ri עֻבְדָי), גְּוִיֹּתֵם Gen. 10: 5 for גְּוִיֵּיהֶם, חֶלְבֹּהֵן Gen. 4: 4 for חֶלְבֵּיהֶן.

c. Second person. The vowel ֶ remains unchanged before the fem. sing. ךְ in אַשֶּׁרֶךְ Eccl. 10: 17 and with ה appended מַלְאֲכָתֶהּ: Nah. 2: 14. Sometimes, as in the full pronoun, ִי is appended to the fem. sing. suffix and ה to the plural, תַּחְלוּאֵיכִי: Ps. 103: 3, תַּיְרֵכִי: ver. 4, כְּסָתְרוֹתֵיכִנָּה Ezek. 13: 20.

Third person. The uncontracted form of the masc. sing. יהוּ occurs in גְּבוֹלֵיהוּ Nah. 2: 4 for גְּבוּלָיו, יָלֵיהוּ Hab. 3: 10, עִילֵּיהוּ Job 24: 23; *ēhū* = *aihu* by transposition of the vowels becomes *auhi* = *ōhī* וֹהִי which is found once הַגְּבוּלֹהִי Ps. 116: 12, and is the ordinary form of this suffix in Palestine Aramaeic. The final *a* of the fem. sing. is once represented by א, אַתִּילָתָא Ezek. 41: 15. In a few instances ה is appended to the plural of either gender, אֲלֵיהֶנָּה Ezek. 40: 16, גְּוִיֹּתֵיהֶנָּה Ezek. 1: 11, and וּ to the abbreviated masc. אֲלֵיהֵמוֹ, ם Deut. 32: 37, זְבֹחֵימוֹ ver. 38, כַּפֵּימוֹ Job 27: 23, פָּנֵימוֹ Ps. 11: 7.

3. The suffixes thus modified are as follows, viz.:

Appended to	SINGULAR.					PLURAL.				
	1 *c.*	2 *m.*	2 *f.*	3 *m.*	3 *f.*	1 *c.*	2 *m.*	2 *f.*	3 *m.*	3 *f.*
Sing. Nouns	ִי	ְךָ	ֵךְ	וֹ	ָהּ	ֵנוּ	ְכֶם	ְכֶן	ָם	ָן
Dual and Plur. Nouns	ַי	ֶיךָ	ַיִךְ	ָיו	ֶיהָ	ֵינוּ	ֵיכֶם	ֵיכֶן	ֵיהֶם	ֵיהֶן

§ 220. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 2. These are as follows, viz.:

1. The grave suffixes, § 72, כֶם, כֶן, הֶם, הֶן shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לֵב *heart*, לְבַבְכֶם *your heart*, לִבָּם *their hearts*; שָׂפָה *lip* du. שִׂפְתַיִם pl. שִׂפְתוֹתֵיהֶם *their lips*.

a. דָּם *blood* becomes דִּמְּכֶם and יָד *hand* יֶדְכֶם, §§ 58. 2, 63. 2. *a*.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with

the exception that in the singular the ending תַ becomes תָ in consequence of the change from a mixed to a simple syllable, § 59, שָׂפָה *lip*, שְׂפָתוֹ *his lip*, שְׂפָתָם *their lip*, שְׂפָתוֹתֶיךָ *thy lips*, שְׂפָתוֹתָיו *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, מַכָּלֶת const. מֶכֶּשֶׁלֶת suf. מַכַּשַׁלְתּוֹ. If two consonants have coalesced in the final letter, it will receive Daghesh-forte agreeably to 6, בַּתּוֹ from בַּת, אַמָּתוֹ from אָמָה, בְּעַטְּתָךְ 1 Sam. 16: 15 from the fem. of בַּעַל, § 207. *b*.

b. In a few exceptional instances the absolute form is preserved before suffixes, נִבְלָתִי Isa. 26: 19 from נִבְלָה but נִבְלָתָהּ, נִבְלָתוֹ; רָפְתִּי Cant. 2: 10 from רָפָה const. רַפַּת; so אַלָּתִי, גְּדֵרָתִיו, חֲתֻרָתִיו, שֶׁבְעָתֵיכֶם but const. שִׁבְעַת, comp. מֵעֶיהֶם const. מְעֵי.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לֵבָב *heart*, לִבִּי *my heart*, לִבֵּךְ *thy heart*, לִבֵּינוּ *our hearts*.

a. Tsere in the ultimate is shortened to Hhirik or Seghol before הָ, כֶם, כֶן, e. g. בִּנְהָּ, מִקְדָּשְׁכֶם, מַלְכֶּכֶם, or with a guttural to Pattahh, אַחֲרִיתָהּ, גְּאֻלָּתָם, though with occasional exceptions, אַבְנֵיטָהּ Isa. 22: 21, שׁוֹלֵחָהּ 1 Sam. 21: 3, כְּסָאֵי from כִּסֵּא. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שְׁמוֹ from שֵׁם plur. שֵׁמוֹת, בְּנוֹ from בֵּן plur. בָּנִים but גּוֹי, גּוֹיִךְ, רֵעִי, רֵעֵהָ, חֲמָנֶיהָ Ezek. 5: 7 from חָמוֹן is exceptional.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שְׂפָתַי *my lips*, שְׂפָתֵינוּ *our lips*, אָזְנַי *my ears*, אָזְנֵינוּ *our ears*; קַרְנַיִם and קְרָנַיִם *horns*, קַרְנָיו and קְרָנָיו *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending הָ, § 210, מֶלֶךְ *king*, מַלְכִּי *my king*, מַלְכָּכֶם *your king*; אֹזֶן *ear*, אָזְנִי *my ear*; in like manner יוֹנֶקֶת *sucker*, יוֹנַקְתּוֹ *his sucker*.

a. Tsere in the first syllable of Segholates is commonly shortened to Hhirik before suffixes, § 210. 2, but if the first radical be ח or ע it usually becomes Seghol e. g. חֵלֶב, חֶלְבּוֹ; עֵגֶל and עֵבֶר retain the Seghol of the first syllable. Hholem is commonly shortened to *ŏ*, but in a few instances to *ŭ*, קָמְצוֹ, גְּדֵלּוֹ and גָּדְלוֹ; חֹטֶן, חָטְנוֹ and נֹכַח irregularly take Hhirik before וֹ 3 pers. suf. חִצְנוֹ but חָצְנוֹ. When the middle radical is a guttural it takes

compound instead of simple Sh'va before suffixes, which before הָ and כֶם is changed into the corresponding short vowel, נַעֲרָהּ, נַעֲרָכֶם. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suffixes, פָּעֳלִי and פָּעָלִי from פֹּעַל, חָמְכָה Hos. 13: 14, with Daghesh-forte separative, חָמְכָּי Ezek. 26: 9, חָמָכְתָּ 1 Kin. 12, 10, כָּבְלִי Isa. 9: 3, סָבְבִי Jer. 4: 7; בֶּגֶד *garment* has בִּגְדִי, בִּגָדִי instead of בִּגְדִי, בִּגְדוֹ.

b. Middle Yodh and Vav mostly quiesce in *ē* and *ō* before suffixes, עֵינִי from עַיִן *eye*, מוֹתִי from מָוֶת *death;* but עִירִי Gen. 49: 11 from עַיִר *young ass*, שִׁירִי Isa. 10: 17 from שַׁיִת *thorn*, עֲוֹנִי Ezek. 18: 26, 33: 13 from עָוֶל *iniquity*. Final Yodh, which quiesces in the abs. sing. resumes its consonant character before suffixes פָּרְיִי from פֶּרִי, חָלְיִי from חֳלִי; so Vav שַׁלְוִי, בַּדְיוֹתָם.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. § 186. *a*, רִבְשִׁי from רִבֵּשׁ, הֶבְלִי from הֶבֶל, but כַּלְתִּי from כָּלָה; כָּלְתָּה from כָּלַי; פֶּרְיָהּ, פִּרְיָהּ, פִּרְיָם, פֶּרְיָם but פִּרְיָהֶם from פְּרִי; שִׁבְתִּי from שֶׁבֶת; שָׁבְתָּה but שִׁבְרָם from שִׁבֵּר. By a like transposition עִנְּבָם Ezek. 36: 8 is for עִנְבָּם from עֲנָבָה.

d. The noun אֶשֶׁר *blessedness*, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אַשְׁרֵי, אַשְׁרֵיהָ not אַשְׁרֶיהָ, אַשְׁרָיו.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, § 209. 2, receive Daghesh-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עָדֵי and עָדַי from עֹד (root עָדָה), בִּתָּם from בַּת (בְּנוֹת), אֲתֹנָהּ from אָתוֹן (pl. אֲתֹנוֹת).

a. אֶשֶׁב *lattice*, כַּרְמֶל *garden*, מִשְׂגָּב *refuge*, which do not occur in the plural, take Daghesh-forte before suffixes; שַׁבָּת has in the plural שַׁבָּתוֹת but before suffixes שַׁבַּתֹּתַי, שַׁבַּתְכֶם; בֵּן (root בָּנַן) *base* has בַּנַּי, כַּנַּי. Pattahh becomes Hhirik before the doubled letter as in the fem. and plur., § 209. 2. *a*, in the following from ע"ע roots, חַת *fear*, כַּת *garment* (כַּתּוֹ and כָּתּוֹ), סַף *basin*, פַּת *morsel*, צַד *side*.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesh, comp. § 209. 2. *a*, חֲרָרִי Jer. 17: 3, חֹרַרִי Ps. 30: 8, חֹרַרְתָּם Gen. 14: 6 from חָרַר; צִלְלוֹ Job 40: 22 and צִלָּיו from צֵל; שָׁחַךְ Ezek. 16: 4 and שָׁרַכְתְּ Cant. 7: 3. Once Daghesh-forte is resolved by the insertion of ו, בָּצָרְתָּה Isa. 23: 11 for בָּצָרָתָּה, § 54. 3.

7. Nouns ending in ה drop this vowel before suffixes as before the plural terminations, § 211. 1, שָׂדֶה *field* שָׂדֵי, שָׂדַי, שָׂדוֹת; בְּהֵמָה *cattle* בְּהֶמְתִּי.

a. The vowel *e* commonly remains as a connecting vowel before suf-

fixes of the third person singular, § 219. 1. *b*; and in a few instances the radical י is restored, giving to singular nouns the appearance of being plural, עֹשֶׂיהָ Isa. 22: 11, מְפַתֶּיהָ Hos. 2: 16, נוֹטֵיהֶם Isa. 42: 5, שֶׂה *sheep* becomes שֵׂיוֹ or שְׂיֵהוּ.

§ 221. As the changes produced by the terminations for gender and number, the construct state and suffixes are thus dependent upon the character of the syllables, of which the nouns so affected severally consist, the declension of nouns may be best represented by dividing them according to their syllabic structure. Hence results the following scheme.

A. Masculine Nouns.

Declension 1. Segholates.

Segholates drop their unessential vowel and revert to their primary monosyllabic form in the singular before suffixes; if the second radical is a guttural, it will take compound Sh'va, which before ךָ ְכֶם becomes a short vowel § 220. 5; in the plur. (as other nouns in both numbers) they take with light suffixes the same form as before the abs. plur. ending, with grave suffixes the form of the construct, § 220. 1 and 3. In the plur. abs. they drop their principal vowel and take pretonic Kamets § 210. 3; this too is dropped in the plur. const., which gives rise to a new syllable § 218. 1 and 2. Medial Vav and Yodh quiesce except in the sing. abs. § 210. 3. *c*, 218. 1. *d*, 220. 5. *b*.

Declension 2. Mutable Kamets or Tsere in the penult.

Nouns of this declension may be dissyllables or polysyllables whose first vowels are unchangeable as זִכָּרוֹן.

These vowels are dropped in the const. § 218, before fem. and plur. endings, § 212, and suffixes. Kamets in the ultimate and Tsere preceded by Kamets are in the const. sing. changed to Pattahh, § 217. 1, and in the const.

plur. rejected, thus giving rise to a new syllable § 218. 1 and 2.

Declension 3. Kamets or Tsere in the ultimate and no other mutable vowel.

Nouns belonging to this declension may be monosyllables or may have in the penult either a long unchangeable vowel as יוֹצֵר or a short vowel in a mixed syllable as מִזְבֵּחַ. The few words in which Kamets in the ultimate is unchangeable as כָּתָב, בִּינָה, קְצָת § 217. 1. *a* do not belong to this declension.

Kamets becomes Pattahh in the const. sing. § 217. 1, and is dropped in the const. plur. § 218. 1. Tsere commonly becomes ֵ or ֶ before ךָ, כֶם and כֶן, § 220. 3. *a*; it is dropped in the plur. and before light suffixes except from monosyllables, which retain it in the abs. plur., § 209. 1, and sometimes also before light suffixes, § 220. 3. *a*.

Declension 4. With final ה֫ (accented).

These nouns are from ל״ה roots; ה֫ becomes ה֑ in the const. sing., § 217. 2, and is dropped before fem. and plur. endings, § 211, and before light suffixes. Kamets or Tsere in the penult, though rejected in the const., § 218. 1, is retained before fem. and plur. endings, § 212.

Declension 5. Nouns which double their final consonant.

These are mostly from ע״ע roots and shorten their last vowel (if long) before the doubled letter.

a. The first three declensions, as above given, correspond remarkably with the three divisions of Class I of nouns according to their formation, § 184. Declension 1 is identical with the first division. Declension 2 embraces the second division and in addition all other nouns, of whatever class they may be, which have mutable Kamets or Tsere in the penult. Declension 3 embraces the third division and in addition all other nouns which have but one mutable vowel and that a Kamets or Tsere in the ultimate. The two remaining declensions include peculiar forms arising from imperfect roots. Those belonging to 4 are from ל״ה, and a large proportion of 5 are from ע״ע roots. Declension 1 in feminine nouns answers to masc. declension 1; fem. 2 and 3 embrace to a certain extent forms derived from masc. 2 and 3.

B. Feminine Nouns.

Declension 1. The feminines of Segholates.

This embraces the forms קַטְלָה, קִטְלָה, קֻטְלָה, קָטֶלֶת, קָטֹלֶת, which reject their first vowel in the plur. abs. and insert pretonic Kamets §§ 210. 3, 213, which in its turn is rejected in the construct thus causing the return of the original vowel, § 218. 1 and 2. Nouns in ה֫ have ת֫ in the const. sing., § 216. 1, and וֹת in the plur. § 201; before suffixes they take the form of the const. except that they have ת֫ in the sing. before light suffixes § 220. 2.

Declension 2. Nouns in ה֫ with pretonic Kamets or Tsere.

These are rejected in the const. and before suffixes, thus giving rise to a new syllable, if an initial vowelless consonant precedes § 218. 1 and 2.

Declension 3. Nouns with the fem. ending ת.

See §§ 213, 209. 1. *d* and *e*.

These declensions are shown in Paradigms XIV, XV and XVI. Nouns not embraced in these declensions undergo no change in the body of the word, whether in the construct or on receiving fem. and plur. endings or suffixes; they may be represented by סוּס and סוּסָה, which are shown in all the forms that they assume in both numbers and with suffixes in Paradigm XV.

Paragogic Vowels.

§ 222. The termination י֫ or וֹ is sometimes added to nouns in the construct singular, § 61. 6, בְּנִי Gen. 49:11 for בֶּן, מְלֵאָתִי Isa. 1:21 for מְלֵאָת, רַבָּתִי Lam. 1:1 for רַבַּת, מַשְׁפִּילִי Ps. 113:6 for מַשְׁפִּיל, חַיְתוֹ Gen. 1:24 for חַיַּת. This occurs chiefly in poetry and is regarded as an

archaism, § 201. *e*. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מַלְכִּי־צֶדֶק *Melchizedek*, מְתוּשֶׁלַח *Methuselah*.

§ 223. 1. The unaccented vowel ה֫ added to nouns indicates motion or direction towards a place, § 201. *e*, צָפוֹנָה *northward*, נֶגְבָּה *southward*, שָׁמַיְמָה *heavenward*, הַבַּיְתָה *to the house, οἰκόνδε* הָהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (2) *a*, but other vowels are mostly unaffected, גְּרָנָה from אַרְצָה from אֶרֶץ, מִדְבָּרָה from מִדְבָּר, 1 Kin. 19:15 from the construct state מִדְבַּר.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective חָלִיל *profane* in the peculiar phrase חָלִילָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, יָמִים יָמִימָה 1 Sam. 1: 3 *from days to days* i. e. *yearly*, שְׁלִשֹׁתָה Ezek. 21: 19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְמַעְלָה *upwards*, לְמַטָּה *downwards*, כַּמּוּרָחָה 2 Chron. 31: 14 *to the east*, לְשֵׁאוֹלָה Ps. 9: 18 *to Sheol*, comp. *ἀπὸ μακρόθεν*.

b. The ending ה֫ rarely receives the accent מִזְרָחָה Deut. 4: 41; in פַּדֶּנָה אֲרָם it receives in some editions an alternate accent, § 39. 4. *a*, in others the secondary accent Methegh, § 35. 1. In הֶרָה Gen. 14: 10 and פַּדְנָה *a* is changed to *e* before this ending, § 63. 1, in דְּלָתָה Ezek. 25: 13, נֹבָה 1 Sam. 21: 2 the vowel of the ending is itself changed to *e*.

2. Paragogic ה֫ is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

Numerals.

§ 224. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz.:

	Masculine.		Feminine.	
	Absol.	*Constr.*	*Absol.*	*Constr.*
One	אֶחָד	אַחַד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
Six	שִׁשָּׁה	שֵׁשֶׁת	שִׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שִׁבְעַ
Eight	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
Nine	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תִּשְׁעַ
Ten	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר

a. אֶחָד is for אַחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אַחַת for אַחָדַת, § 54. 2, but in pause אֶחָת; אַחַד occurs in the absolute in Gen. 48: 22, 2 Sam. 17: 22, Isa. 27: 12, Ezek. 33: 30, Zech. 11: 7, and once חַד Ezek. 33: 30. The plural אֲחָדִים is also in use in the sense of *one* or *the same*, Gen. 11: 1, *joined in one* Ezek. 37: 17, or *some*, Gen. 27: 44, 29: 20. Comp. Span. *unos*.

שְׁתַּיִם is for שִׁנתים; for the Daghesh in ת see § 22. *b*; this is once omitted after Daghesh-forte, בִּשְׁתֵּי Judg. 16: 28.

A dual form is given to some of the units to denote repetition, אַרְבָּתַיִם *fourfold*, שִׁבְעָתַיִם *sevenfold*.

שִׁבְעָה occurs once with a paragogic syllable, שִׁבְעָנָה Job 42: 13, and once with a suffix in the form שִׁבְעָתָם 2 Sam. 21: 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-

European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 225. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרֵה modifications of the numeral *ten* with the several units, those which end in ה preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.	FEMININE.
Eleven	אַחַד עָשָׂר	אַחַת עֶשְׂרֵה
	עַשְׁתֵּי עָשָׂר	עַשְׁתֵּי עֶשְׂרֵה
Twelve	שְׁנֵים עָשָׂר	שְׁתֵּים עֶשְׂרֵה
	שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרֵה
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה
Fourteen	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה
Fifteen	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עֶשְׂרֵה
Sixteen	שִׁשָּׁה עָשָׂר	שֵׁשׁ עֶשְׂרֵה
Seventeen	שִׁבְעָה עָשָׂר	שְׁבַע עֶשְׂרֵה
Eighteen	שְׁמֹנָה עָשָׂר	שְׁמֹנֶה עֶשְׂרֵה
Nineteen	תִּשְׁעָה עָשָׂר	תִּשַׁע עֶשְׂרֵה

a. There have been many vain conjectures as to the origin of עַשְׁתֵּי, the alternate of אַחַד in the number *eleven*. R. Jona thought it to be an abbreviation for עַד שְׁתֵּי עָשָׂר *next to twelve*. Comp. Lat. *undeviginti, nineteen*. Kimchi derived it from עָשַׁת *to think*, *ten* being reckoned upon the finger, and *eleven* the first number which is mentally conceived beyond. It has how been discovered to be another form of the numeral *one*, of which this is the only trace in Hebrew, but which has been preserved in the Assyrian *istin* = *one*.

חֲמִשָּׁת עָשָׂר *fifteen* occurs Judg. 8: 10, 2 Sam. 19: 18, and שְׁמֹנַת עָשָׂר *eighteen* Judg. 20: 25.

§ 226. 1. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from ten עֶשֶׂר.

Twenty	עֶשְׂרִים	Forty	אַרְבָּעִים
Thirty	שְׁלֹשִׁים	Fifty	חֲמִשִּׁים

Sixty	שִׁשִּׁים	Eighty	שְׁמֹנִים
Seventy	שִׁבְעִים	Ninety	תִּשְׁעִים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עֶשְׂרֵת Ex. 18: 21, 25, Deut. 1: 15 means not *twenty* but *tens.*

2. The units are added to the tens by means of the conjunction וְ *and*; the order of the precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁתַּיִם וְשִׁשִּׁים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, שִׁשִּׁים וּשְׁנַיִם *sixty and two* Dan. 9: 25.

§ 227. Numerals of a higher grade are מֵאָה *one hundred,* אֶלֶף *one thousand,* רְבָבָה, רִבּוֹ or רִבּוֹא *ten thousand.* These are duplicated by affixing the dual termination מָאתַיִם *two hundred,* אַלְפַּיִם *two thousand,* רִבּוֹתַיִם or שְׁתֵּי רִבּוֹת *twenty thousand.* Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאוֹת *three hundred,* שְׁלֹשֶׁת אֲלָפִים *three thousand,* שֵׁשׁ רִבְאוֹת *sixty thousand,* אֶלֶף אֲלָפִים *one million.*

§ 228. 1. The ordinals are formed by adding ִי to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; רִאשׁוֹן *first* is derived from רֹאשׁ *head.*

First	רִאשׁוֹן	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שְׁבִיעִי
Third	שְׁלִשִׁי	Eighth	שְׁמִינִי
Fourth	רְבִיעִי	Ninth	תְּשִׁיעִי
Fifth	חֲמִישִׁי or חֻמְשִׁי	Tenth	עֲשִׂירִי

The feminine commonly ends in ִית, occasionally in ִיָּה.

a. There are two examples of the orthography רִאישׁוֹן Josh. 21: 10, Job 15: 7, and one of רִישׁוֹן Job 8: 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional parts are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, חֵצִי *one half*, רُבַּע and רֹבַע *one quarter*, חֹמֶשׁ *one fifth*, עֶשְׂרוֹן *one tenth*.

Prefixed Particles.

§ 229. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הַל Deut. 32: 6, though editions vary; three are combined in בְּשֶׂל Eccles. 8: 17.

The Article.

§ 230. 1. The Definite Article (הָא הַיְדִיעָה) consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَلْ is in certain cases followed by a like doubling of the initial letter, it has been imagined that the original form of the Hebrew article was הַל and that the Daghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article ה is related to the personal pronoun הִוא, whose principal consonant it retains, and that the following Daghesh is conservative, § 24. 3.

The Arabic article is supposed to be found in the proper name אַלְמוֹדָד Gen. 10: 26, אֶלְגָּבִישׁ *hail*, the equivalent of גָּבִישׁ, and possibly in אַלְקוֹם Prov. 30: 31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as נָבִיא אֶחָד *a prophet* 1 Kin. 20: 13.

2. If the first letter of the word have Sh'va, Daghesh-forte may be omitted except from the aspirates, § 25, הַיְאֹר, הַמְדַבֵּר but הַבְּרָכָה, הַכְּתֹנֶת.

a. Daghesh-forte though usually omitted in this case is occasionally retained e. g. הַמְּשֻׁגָּע 2 Kin. 9: 11, הַמְּעֻנָּגָה Jer. 6: 2, הַצְּפַרְדְּעִים Ex. 8: 1 but הַצְּפַרְדֵּעַ ver. 2, הַיְּעֵפִים Judg. 8: 15, הַיְּעֵלִים 1 Sam. 24: 3, and it is always written in הַיְּהוּדִי *the Jew* and הַיְּהוּדִים *the Jews*.

3. Before gutturals, which cannot receive Daghesh-forte, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ח and ה, and sometimes before ע, the syllable being converted into an intermediate, § 18. 3, instead of a simple one, הָאֹהֶל, הָהָר, הָעַיִט Gen. 15: 11, הָרָשָׁע but הַחֹשֶׁךְ, הַהוּא, הַעַיִט Jer. 12: 9.

a. The article very rarely has Kamets before ח, הָחַי Gen. 6: 19, הָחַמָּנִים Isa. 17: 8; in a very few instances initial א quiesces in the vowel of the article, הָאסַפְסֻף Num. 11: 4.

4. Before ח with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הֶחָג, הֶחָכָם, הֶחֳדָשִׁים, הֶהָרִים, הֶעָרִים.

a. This change very rarely occurs before א, הֶאָמוּר Mic. 2: 7. When ח is followed by Kamets-Hhatuph, Pattahh remains הַחָכְמָה.

b. The article does not usually affect the vowels of the word before which it stands; in הַר *mountain* and עַם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָהָר, הָעָם, so אֶרֶץ *earth* but הָאָרֶץ. The plurals of אֹהֶל *tent* and קֹדֶשׁ *holiness* without the article are אֹהָלִים Gen. 25: 27, קָדָשִׁים Ex. 29: 37, but with the article בָּאֳהָלִים (for בְּהָאֳהָלִים) Judg. 8: 11, הַקֳּדָשִׁים Ex. 26: 33, § 210. 3. *b.* קָאַת *pelican* Isa. 34: 11, Zeph. 2: 14, is pointed הַקָּאָת Lev. 11: 18, Deut. 14: 17 upon

receiving the article; so פַּר Num. 7: 15, but הַפָּר Judg. 6: 26. 28. The emphasis due to the article has in these few instances an effect analogous to that of the pause accent in prolonging the principal vowel of the word.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בַּשָּׁמַיִם for בְּהַשָּׁמַיִם, see § 232. 5.

He Interrogative.

§ 231. 1. The letter ה (הֵא הַשְׁאָלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הֲנֵלֵךְ *shall we go?* הֲלֹא־הוּא *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הַבְזוֹנָה Gen. 34: 31, הֲלְמַעֲנֵךְ Job 18: 4, הַצָרֵי Jer. 8: 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshlene in such forms as הֲיְדַעְתֶּם Gen. 29: 5. In order to render this still more evident recourse is frequently had to Daghesh-forte separative, § 24. 5, הַגִּבְעֹן Gen. 17: 17, הַכִּצְעֲקָתָהּ 18: 21, Methegh, § 45. 2, הֲמָשַׁל Judg. 9: 2, הֲחָשַׁבְתָּ Job 38: 35, or compound Sh'va, § 16. 3. *b*, הֲבֵרָכָה Gen. 27: 38.

b. He interrogative has Pattahh and Daghesh-forte in one instance before a letter with a vowel of its own, הַיִרְעַב Lev. 10: 19.

3. Before gutturals it likewise usually becomes Pattahh, הַאֵלֵךְ Ex. 2: 7, הַאֲשֶׁר 2 Kin. 6: 22, הֲהֵיטִיב Jer. 2: 11, הַעֵת Hag. 1: 4, הַחִנָּם Job 22: 3.

a. There are a few examples of He interrogative with Kamets before א, הָאֹרֶשׁ Num. 16: 22, Neh. 6: 11, הָאַתֶּם Judg. 6: 31, הָאֶפְרָתִי 12: 5, הֲיִהוּדָה Jer. 8: 19 (in some editions) pointed as if before אֲדֹנָי: so too most probably הָאָדָם Deut. 20: 19.

4. Before gutturals with Kamets it is changed to Seghol, הֶאֱמֹר Ezek. 28: 9, הֲהֵרוּתָה Joel 1: 2, הֶחָכָם Eccles. 2: 19; see also Num. 11: 12, 13: 18, 2 Sam. 19: 43, Job 13: 25, 21: 4.

a. This rule does not apply to Resh, הֲרָפָה Num. 13: 18, הֲרָאִיתָ 1 Kin. 20: 13.

Inseparable Prepositions.

§ 232. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בִּרְקִיעַ for בְּרְקִיעַ, לִמְשֹׁל for לְמְשֹׁל, כִּדְבַר for כְּדְבַר, in which Yodh quiesces בִּיהוּדָה, כִּיקוֹד.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, כַּאֲרִי, לֶאֱכֹל, בָּחֳרִי.

a. Occasionally ל takes Pattahh or Seghol before an infinitive, whose first letter is a guttural with simple Sh'va, לֶאְסֹר Ps. 105: 22, לַחְטֹב Deut. 19: 5. Initial א quiesces in the following words after the inseparable prepositions, § 57. 2. (2) *a*, אָדוֹן *master* when connected with singular suffixes, אֲדֹנָי *Lord*, אֱלֹהִים *God*, and also in the inf. const. אֱמֹר *to say* after ל, בַּאדֹנָי, כַּאדֹנָיו, לַאדֹנֶיהָ, לַאדֹנָי, בֵּאלֹהִים for בֶּאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable, לֵאלֹהוֹ but לֶאֱלֹהַּ, לֵאמֹר but בֶּאֱמֹר, כֶּאֱמֹר. Before the divine name יהוה the inseparable prepositions are pointed as they would be before אֲדֹנָי or אֱלֹהִים, whose vowels it receives, § 47, לַיהוָה Gen. 4: 3, לֵיהוִֹה Ps. 68: 21.

b. In a very few instances א with Pattahh and י with Hhirik give up their vowel to the preposition and become quiescent, כַּאבִּיר Isa. 10: 13 for כְּאַבִּיר, כִּיתְרוֹן Eccles. 2: 13 for כְּיִתְרוֹן, § 57. 2. (3).

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, בָּאֵלֶּה, כָּזֹאת, לָנֶפֶשׁ.

a. This regularly occurs with the Kal construct infinitive of פ״ן, פ״י, ע״ע, ע״ו and ע״י verbs when preceded by ל, e. g. לָגֶשֶׁת, לָתֵת, לָרֶדֶת, לָרֹב, לָרִיב; also with different forms of the demonstrative זֶה and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun מָה *what* they are commonly pointed בַּמָּה, כַּמָּה, לָמָּה or followed by a guttural, לָמָה; לָמֶה occurs three times, all in the same verse 1 Sam. 1: 8.

5. Before the article its ה is rejected and the vowel given to the preposition, כַּדָּבָר for כְּהַדָּבָר, לָאָרֶץ for לְהָאָרֶץ, בֶּהָרִים for בְּהֶהָרִים.

a. ה remains eight times in כְּהַיּוֹם e. g. Gen. 39: 11; also in such individual instances as בְּהַשָּׁמַיִם Ps. 36: 6, בְּהַדֶּרֶךְ Neh. 9: 19, כְּהֶחָבָם Eccles. 8: 1, כְּהַחַלֹּנוֹת Ezek. 40: 25, לְהַקַּרְדֻּמִּים 1 Sam. 13: 21, לְהַחוֹמָה Neh. 12: 38, לְהָעָם

2 Chron. 10: 7, לְהַדְּרוֹר 25: 10, לְהַמְּבַחַ 29: 27, לְהַעֲלִים Ezek. 47: 22, לְהַנְּחִיל Dan. 8: 16. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לַעֲשְׂרִית Am. 8: 4 for לְהַעֲשְׂרִית, בְּנָשְׂלִי Prov. 24: 17 for בְּהִנָּשְׂלִי.

§ 233. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghesh-forte, מִבֵּיתֶךָ for מִן בֵּיתֶךָ. Before ח Hhirik is commonly retained in an intermediate syllable, but before other gutturals it is for the most part lengthened to Tsere, מִיהוּדָה for מִן יהוּדָה, but מֵחֲטֹא מֵהַלֵּל 1 Sam. 12: 23; מֵאָרֶץ, מֵעָם, מֵהָלוֹךְ, but מִיהוּדָה, מִירֹק.

a. If the first letter of the word have Sh'va, Daghesh-forte may be omitted. This is occasionally the case even when it is an aspirate מִבְצִיר Judg. 8: 2, מִעִבּוּרָם Ezek. 32: 30. Daghesh-forte is twice retained in an initial vowelless Yodh, מִיִּשְׁעִי 2 Chron. 20: 11, מִיִּשְׁעִי Dan. 12: 2, but commonly it is dropped and the Jodh quiesces מִגִּלְגָּל, מִידַי, מִידֵי, מִי. מִן is sometimes poetically lengthened to מִנִּי, and once has the form of a construct plural, מִנֵּי Isa. 30: 11.

§ 234. These prepositions are combined with the pronominal suffixes in the following manner:

		SINGULAR.			
1 *c.*	בִּי	לִי	כָּמוֹנִי	מִמֶּנִּי, מִנִּי, מֶנִּי	
2 *m.*	בְּךָ, בָּךְ	לְךָ, לָךְ	כָּמוֹךָ	מִמְּךָ, מִמֶּךָ	
2 *f.*	בָּךְ	לָךְ	—	מִמֵּךְ	
3 *m.*	בּוֹ	לוֹ	כָּמוֹהוּ	מִמֶּנּוּ, מִנֶּהוּ, מֶנֶּהוּ	
3 *f.*	בָּהּ	לָהּ	כָּמוֹהָ	מִמֶּנָּהּ	
		PLURAL.			
1 *c.*	בָּנוּ	לָנוּ	כָּמוֹנוּ	מִמֶּנּוּ	
2 *m.*	בָּכֶם	לָכֶם	כְּכוֹתֵכֶם, כָּכֶם	מִכֶּם	
2 *f.*	בָּכֶן	לָכֶן	—	מִכֶּן	
3 *m.*	בָּהֶם, בָּם	לָמוֹ בָּהֶם, לָהֶם	כְּכוֹתָם, כָּהֶם	מֵהֶם, מִנֵּהֶם	
3 *f.*	בָּהֶן, בָּהֵן	לָהֶן	—	מֵהֶן	

a. The syllable כוֹ inserted between כ and the suffixes, and which is in

poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, בְּמוֹ, כְּמוֹ, לְמוֹ, is commonly thought to be related in its origin to the pronoun מָה *what*, so that כָּמוֹנִי would in strictness denote *like what I am*, i. e. *like me*. The preposition מִן, with the exception of some poetical forms, reduplicates itself before the light suffixes, מִמֶּנִּי = מִנְמִנִּי. Comp. a similar reduplication of a short word, מֵימֵי or מֵי construct of מַיִם *water*.

Vav Conjunctive.

§ 235. The conjunction *and* is expressed by ו prefixed with Sh'va, וְחֹשֶׁךְ, וְהָאָרֶץ. Before one of the labials ב, מ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in Shurek, וּבֵין, וּמֶלֶךְ, וּפָנִים, וּלְהַבְדִּיל. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וִינַקְתֶּם, וִיהִי. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַאֲנִי, וֶעֱזוּז, וָחֳלִי. Before a monosyllable or a dissyllable accented on the penult it frequently receives a pretonic Kamets, particularly if it be the second of two closely connected words, תֹּהוּ וָבֹהוּ Gen. 1: 2, טוֹב וָרָע 2: 9, וְקֹר וָחֹם וְקַיִץ וָחֹרֶף וְיוֹם וָלַיְלָה 8: 22. See also 12: 19, 41: 11, Num. 16: 16, Deut. 32: 7, Job 4: 16, Ps. 55: 18, 63: 6, Eccles. 4: 8; and Prov. 24: 21, 25: 3, Isa. 65: 17, where a word is interposed.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וּזְהַב Gen. 2: 12, וּתְבֻקְשִׁי Ezek. 26: 21, וּסְעָדָה 1 Kin. 13: 7, וּצְעָקִי Jer. 22: 20.

b. Vav receives Hhirik before He or Hheth followed by Yodh in the forms וִהְיִיתֶם, וִהְיוּ, וִחְיִיתֶם, וִחְיוּ 2 plur. preterite and imperative of the verbs הָיָה *to be* and חָיָה *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וֶהְיֵה, וֶחְיֵה for וֶהֱיֵה, וֶחֱיֵה.

c. The short vowel appropriate to the guttural is taken in a very few instances, even when the latter has simple Sh'va, וַעְיָרִם Gen. 32: 16, וַעְצֹר Job 4: 2. א quiesces after Vav conjunctive as after the inseparable prepositions, § 232. 3. *a*, in אָדוֹן *master* when connected with singular suffixes, אֲדֹנָי *Lord* and אֱלֹהִים *God*, וַאדֹנִי, וַאדֹנָי, וֵאלֹהֵי, וֵאלֹהֵינוּ the Seghol being lengthened to Tsere in the simple syllable. Hence also וַיהוָה when יהוה has the vowels of אֲדֹנָי. A very few instances occur in which א with Pattahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וַאעְשֹׁר Zech. 11: 5 for וְאַעְשֹׁר, וִילְלַת Jer. 25: 36 for וְיִלְלַת.

d. The rule for pretonic Kamets is sometimes extended to the last of three connected words, שׁוֹר וְכֹשֵׂב וָעֵז Lev. 7: 23, גָּדוֹל וְרַב וָרָם Deut. 2: 10. 21, and even the last two דְּבַשׁ וָשֶׁמֶן וָצֹרִי Ezek. 27: 17; and to Vav conversive of the Preterite at or near the end of a clause וָמֵת Gen. 44: 9. 22. 31, וָחָיָה Ex. 1: 16, Lev. 18: 5, 2 Kin. 7: 4, Prov. 24: 16, Isa. 6: 10. Other cases are rare and exceptional e. g. וָאָרֶץ Isa. 26: 19, the first vowel of אֶרֶץ being as usual assimilated to a preceding Kamets, § 63. 2. *b*.

Separate Particles.

ADVERBS.

§ 236. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אַל and לֹא *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֶל *unto*, and which has a remote demonstrative force in הָלְאָה *yonder*, *beyond*, may also be the basis of לֹא and אַל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction לוּ *if*. The pronoun זֶה, of which probably שֶׁ is originally only a modification (comp. the relative use of זוּ, § 73. 1), is plainly connected with אָז *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ָם or ֹם, § 201. *e*, אָמְנָם and אֻמְנָם *truly* from אֹמֶן *truth*, חִנָּם *gratuitously* from חֵן *grace*, יוֹמָם *by day* from יוֹם *day*, רֵיקָם *in vain* from רֵיק *empty*, פִּתְאֹם *suddenly* from פֶּתַע *moment*, שִׁלְשֹׁם *the day before yesterday* from שָׁלֹשׁ *three*.

(2.) By abbreviation, as אַךְ *surely*, *only* from אָכֵן.

(3.) By composition, as מַדּוּעַ *why?* from מַה יָּדוּעַ *quid edoctus*, מִלְמַעְלָה *from above* from מִן, לְ and מַעְלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מְאֹד *mightily*, *exceedingly* prop. *might*, סָבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אֶפֶס *no*

more prop. *cessation*; with a preposition, בִּמְאֹד *exceedingly*, לְבַד *apart* prop. *to separation*, or a suffix יַחְדָּו *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הֵיטֵב *well* prop. *recte faciendo*, הַרְבֵּה *much*, בְּחַר *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, כָּלֶא *fully*, רִאשֹׁנָה *at first*, שֵׁנִית *the second time*, רַבָּה and רַבַּת *much*, יְהוּדִית *in Jewish* i. e. *Hebrew*, אֲרָמִית *in Aramæic*, נִפְלָאוֹת *wonderfully*.

(4.) Pronouns, זֶה *here, now* prop. *this place, this time*, הֵנָּה *hither* prop. *to these places*, with a preposition כֹּה *thus* prop. *according to it*, כֵּן *so* perhaps for כְּהֵן *according to these things*, though others explain it as an adverbial of the participle כֵּן *right, true*, פֹּה *here* probably for בּוֹ *in this* (place).

§ 237. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הִנֵּה *behold*, עוֹד *yet*, אַי *where*, to which may be added אַיִן *there is not* prop. *non existence* and יֵשׁ *there is* prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with נ epenthetic. Thus

1. הִנֵּה. *First person* הִנְנִי, הִנֵּנִי and הִנֵּנִי; הִנְנוּ, הִנֵּנוּ and הִנֵּנוּ. *Second person* masc. הִנְּךָ once הִנְּכָה; הִנְּכֶם, fem. הִנָּךְ. *Third person* הִנּוֹ and הִנֵּהוּ; הִנָּם.

2. עוֹד. *First person* עוֹדֶנִּי and עוֹדִי; once with *plur.* עוֹדֵינוּ Lam. 4: 17 K'ri. *Second person* masc. עוֹדְךָ fem. עוֹדָךְ. *Third person* masc. עוֹדֶנּוּ, עוֹדָם fem. עוֹדֶנָּה.

3. אַי, *Second person* אַיֻּכָה. *Third person* אַיּוֹ, אַיָּם.

4. אַיִן. *First person* אֵינֶנִּי. *Second person* masc. אֵינְךָ, אֵינֶכָה, fem. אֵינֵךְ. *Third person* masc. אֵינֶנּוּ, אֵינָם and אֵינָמוֹ fem. אֵינֶנָּה.

5. יֵשׁ. *Second person* יֶשְׁךָ, יֶשְׁכֶם and יִשְׁכֶם. *Third person* יֶשְׁנּוֹ.

Prepositions.

§ 238. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 232, are chiefly אַחַר *behind, after* אֶל *to, unto,* אֵצֶל *beside,* אֵת *with,* בֵּין *between,* בִּלְתִּי *without,* בְּעַד *through,* זוּלַת *except,* יַעַן *on account of,* בּוֹל or בִּיוֹל *over against,* נֶגֶד *in presence of,* נֹכַח *in front of, before,* עַד *unto,* עַל *upon,* עִם *with,* תַּחַת *under.* Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרֵי *from after,* מֵאֵת and מֵעִם *from with,* מֵעַל *from upon,* מִתַּחַת *from under,* לְמִן *from,* לְנֶגֶד and לְנֹכַח *before,* אֶל־מוּל *toward.*

(2.) A preposition and a noun לְבַד and מִלְּבַד *besides* from בַּד *separation,* לִפְנֵי *before* and מִפְּנֵי, מִלִּפְנֵי *from before* from פָּנִים *face,* בְּגַלַּל and בַּעֲבוּר *for the sake of,* בְּיַד *by* prop. *by the hand of,* אֶל־עֵבֶר *beyond,* מֵעֵבֶר, מֵעֵבֶר לְ *from beyond,* לְעֻמַּת *in conjunction with,* לְמַעַן and עַל־עִקַּב *on account of,* לְפִי, כְּפִי and עַל־פִּי *according to* prop. *at the mouth of.*

(3.) A preposition and an infinitive, לִקְרַאת *toward* prop. *to meet.*

(4.) A preposition and an adverb, בִּלְעֲדֵי and מִבַּלְעֲדֵי *without* from בַּל *not* עַד *unto,* מֵעֵבֶר לְ *beyond,* בִּבְלִי *without.*

§ 239. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי *beside me,* זוּלָתִי, נֶגְדִּי, עִמִּי, except אַחַר *after,* אֶל *to,* עַד *unto,* עַל *upon* and תַּחַת *under,* which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרַי, אֲלֵיהֶם, אֲלֵיהֶן, אֲלֵיכֶם: בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֵי and בֵּינָיו, בֵּינֵינוּ and בֵּינוֹתֵינוּ.

a. The plural form אַחֲרֵי occurs without suffixes more frequently than אַחַר; אֲלֵי, אֵלַי, עֲלֵי, עָלַי also occur in poetry; עִמָּדִי from the absolute עִמָּד, which appears only in this single form, is used as an alternate of עִמִּי from עִם *with* and the 1 pers. sing. suffix.

b. תַּחַת in a very few instances takes a verbal suffix, תַּחְתֶּנִּי 2 Sam. 22: 37, 40, 48, and once has Nun Epenthetic before the suffix תַּחְתֶּנָּה Gen. 2: 21; with the 3 masc. plur. suffix it is תַּחְתָּם oftener than תַּחְתֵּיהֶם.

§ 240. The preposition אֵת *with* is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ת of the preposition is doubled and its vowel shortened to Hhirik, thus אִתִּי, אִתְּךָ, אִתָּהּ (once אִתֵּךְ Isa. 54: 10), אִתָּכֶם; the sign of the accusative becomes אוֹת before suffixes or before grave suffixes commonly אֶת, thus אֹתִי, אֹתְךָ, אֶתְכֶם rarely אוֹתְכֶם, אֹתָם (rarely אוֹתָהֶם) and אֶתְהֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אוֹתִי, אוֹתְךָ.

Conjunctions.

§ 241. 1. In addition to the prefixed copulative וְ, § 235, the following are the simple conjunctions in most common use, אוֹ *or*, גַּם *also*, אִם and לוּ *if*, אֲשֶׁר and כִּי *that, because*, פֶּן *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions כִּי אִם *but*, אַף כִּי *how much more* prop. *also that*.

(2.) The conjunction כִּי or אֲשֶׁר with a preposition, as כַּאֲשֶׁר *as*, לְמַעַן אֲשֶׁר *in order that*, יַעַן אֲשֶׁר and עֵקֶב אֲשֶׁר *because*, עַד כִּי *until*, תַּחַת כִּי *because*.

(3.) An adverb with a preposition or conjunction, בְּטֶרֶם *before*, לָכֵן or עַל־כֵּן *therefore*, לוּלֵי *unless* from לוּ *if* לֹא *not*.

Interjections.

§ 242. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אָח, הָהּ, אֲהָהּ *ah! oh!* הֶאָח *aha!* הוֹי *ho! woe!* אוֹי, אוֹיָהּ, אֲבוֹי, אִי *woe!* אַלַי *alas!* הַס *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הָבָה *come!* prop. *give*, לְכָה *come!* prop. *go*, הִנֵּה *behold!* prop. a demonstrative adverb, חָלִילָה *far be it!* בִּי *pray:* from בְּעִי *entreaty*, נָא *now! I pray thee!*

I. Paradigm. Personal Pronouns, § 71.

	SINGULAR.		PLURAL.	
1.	I	אֲנִי, אָנֹכִי	We	אֲנוּ, נַחְנוּ, אֲנַחְנוּ
2.	Thou *m.*	אַתָּ, אַתָּה	Ye *m.*	אַתֶּם
	Thou *f.*	אַתְּ, אַתְּי	Ye *f.*	אַתֵּן, אַתֵּנָה
3.	He	הוּא	They *m.*	הֵם, הֵמָּה
	She	הִיא, הִוא	They *f.*	הֵן, הֵנָּה

Suffixes, §§ 72, 101, 219.

	Simple	With union Vowels of Verbs			With Sing. Nouns	With Dual and Plur. Nouns
1 *c.*	ִי, ִי	ַנִי	ֵנִי	ֶנִּי (ַנִּי)	ִי	ַי
pl.	נוּ	ָנוּ	ֵנוּ	ֶנּוּ	ֵנוּ (ָנוּ)	ֵינוּ
2 *m.*	ךָ (כָה)	(ֶךָ)	(ֶךָ)	ֶךָּ (ֶנְךָּ)	ְךָ (ֶךָ)	ֶיךָ
pl.	כֶם				ְכֶם	ֵיכֶם
2 *f.*	ךְ (כִי)	ָךְ	ֵךְ, ֶךְ		ֵךְ	ֵיךְ
pl.	כֶן				ְכֶן	ֵיכֶן
3 *m.*	הוּ	ָהוּ, וֹ	ֵהוּ	ֶנּוּ (ֶנְהוּ)	וֹ (ֵהוּ, ֹה)	ָיו (וֹהִי, ֵיהוּ)
pl.	ם (מוֹ)	ָם, ַם	ֵם		ָם	ֵיהֶם (ֵימוֹ)
3 *f.*	הָ	ָהּ	ֶהָ	ֶנָּה	ָהּ	ֶיהָ
pl.	ן (נָה)	ָן	ֵן		ָן	ֵיהֶן

Demonstrative, § 73.

	Masc.	*Fem.*			*Common.*	
Sing.	זֶה (זוּ)	זֹאת (זוֹ, זֹה)	*this.*	Plur.	אֵל, אֵלֶּה	*these.*

Relative, § 74.

אֲשֶׁר *who* or *which*; abbreviated form שֶׁ· (שַׁ·, שָׁ, שְׁ)

Interrogative and Indefinite, § 75.

מִי *who?* or *whoever.* מָה (מַה, מֶה) *what?* or *whatever.*

II. Paradigm of

			KAL.	NIPHAL.	PIEL.	PUAL.
Pret. (Perf.)	3	*m.*	קָטַל	נִקְטַל	קִטֵּל	קֻטַּל
	3	*f.*	קָטְלָה	נִקְטְלָה	קִטְּלָה	קֻטְּלָה
	2	*m.*	קָטַלְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ	קֻטַּלְתָּ
	2	*f.*	קָטַלְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ	קֻטַּלְתְּ
	1	*c.*	קָטַלְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי	קֻטַּלְתִּי
Plur.	3		קָטְלוּ	נִקְטְלוּ	קִטְּלוּ	קֻטְּלוּ
	2	*m.*	קְטַלְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם	קֻטַּלְתֶּם
	2	*f.*	קְטַלְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	קֻטַּלְתֶּן
	1	*c.*	קָטַלְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ	קֻטַּלְנוּ
Infin.	*absol.*		קָטוֹל	הִקָּטֵל	קַטֵּל	קָטֵל
	constr.		קְטֹל	הִקָּטֵל	קַטֵּל	(קָטֵל)
Fut. (Impf.)	3	*m.*	יִקְטֹל	יִקָּטֵל	יְקַטֵּל	יְקֻטַּל
	3	*f.*	תִּקְטֹל	תִּקָּטֵל	תְּקַטֵּל	תְּקֻטַּל
	2	*m.*	תִּקְטֹל	תִּקָּטֵל	תְּקַטֵּל	תְּקֻטַּל
	2	*f.*	תִּקְטְלִי	תִּקָּטְלִי	תְּקַטְּלִי	תְּקֻטְּלִי
	1	*c.*	אֶקְטֹל	אֶקָּטֵל	אֲקַטֵּל	אֲקֻטַּל
Plur.	3	*m.*	יִקְטְלוּ	יִקָּטְלוּ	יְקַטְּלוּ	יְקֻטְּלוּ
	3	*f.*	תִּקְטֹלְנָה	תִּקָּטֵלְנָה	תְּקַטֵּלְנָה	תְּקֻטַּלְנָה
	2	*m.*	תִּקְטְלוּ	תִּקָּטְלוּ	תְּקַטְּלוּ	תְּקֻטְּלוּ
	2	*f.*	תִּקְטֹלְנָה	תִּקָּטֵלְנָה	תְּקַטֵּלְנָה	תְּקֻטַּלְנָה
	1	*c.*	נִקְטֹל	נִקָּטֵל	נְקַטֵּל	נְקֻטַּל
Imper.	2	*m.*	קְטֹל	הִקָּטֵל	קַטֵּל	
	2	*f.*	קִטְלִי	הִקָּטְלִי	קַטְּלִי	
Plur.	2	*m.*	קִטְלוּ	הִקָּטְלוּ	קַטְּלוּ	wanting
	2	*f.*	קְטֹלְנָה	הִקָּטֵלְנָה	קַטֵּלְנָה	
Part.	*act.*		קֹטֵל		מְקַטֵּל	
	pass.		נִקְטָל			מְקֻטָּל

KAL (*mid. ō*).	KAL (*mid. ē*).	HITHPAEL.	HOPHAL.	HIPHIL.
כָּבֹל	כָּבֵד	הִתְכַּבֵּד	הָכְבַּד	הִכְבִּיד
כָּבְלָה	כָּבְדָה	הִתְכַּבְּדָה	הָכְבְּדָה	הִכְבִּידָה
כָּבַלְתָּ	כָּבַדְתָּ	הִתְכַּבַּדְתָּ	הָכְבַּדְתָּ	הִכְבַּדְתָּ
כָּבַלְתְּ	כָּבַדְתְּ	הִתְכַּבַּדְתְּ	הָכְבַּדְתְּ	הִכְבַּדְתְּ
כָּבַלְתִּי	כָּבַדְתִּי	הִתְכַּבַּדְתִּי	הָכְבַּדְתִּי	הִכְבַּדְתִּי
כָּבַל	כָּבֵד	הִתְכַּבֵּד	הָכְבַּד	הִכְבִּיד
(כָּבְלָם)	כָּבְדָם	הִתְכַּבְּדָם	הָכְבְּדָם	הִכְבִּידָם
(כָּבְלָן)	כָּבְדָן	הִתְכַּבְּדָן	הָכְבְּדָן	הִכְבִּידָן
כָּבַלְנוּ	כָּבַדְנוּ	הִתְכַּבַּדְנוּ	הָכְבַּדְנוּ	הִכְבַּדְנוּ
כָּבֹל	כָּבֹד	(הִתְכַּבֹּד)	הָכְבֵּד	הַכְבֵּד
כָּבֹל	כְּבֹד	הִתְכַּבֵּד	הָכְבַּד	הַכְבִּיד
יִכְבַּל	יִכְבַּד	יִתְכַּבֵּד	יָכְבַּד	יַכְבִּיד
תִּכְבַּל	תִּכְבַּד	תִּתְכַּבֵּד	תָּכְבַּד	תַּכְבִּיד
תִּכְבַּל	תִּכְבַּד	תִּתְכַּבֵּד	תָּכְבַּד	תַּכְבִּיד
תִּכְבְּלִי	תִּכְבְּדִי	תִּתְכַּבְּדִי	תָּכְבְּדִי	תַּכְבִּידִי
אֶכְבַּל	אֶכְבַּד	אֶתְכַּבֵּד	אָכְבַּד	אַכְבִּיד
יִכְבְּלוּ	יִכְבְּדוּ	יִתְכַּבְּדוּ	יָכְבְּדוּ	יַכְבִּידוּ
תִּכְבַּלְנָה	תִּכְבַּדְנָה	תִּתְכַּבַּדְנָה	תָּכְבַּדְנָה	תַּכְבִּידְנָה
תִּכְבְּלוּ	תִּכְבְּדוּ	תִּתְכַּבְּדוּ	תָּכְבְּדוּ	תַּכְבִּידוּ
תִּכְבַּלְנָה	תִּכְבַּדְנָה	תִּתְכַּבַּדְנָה	תָּכְבַּדְנָה	תַּכְבִּידְנָה
נִכְבַּל	נִכְבַּד	נִתְכַּבֵּד	נָכְבַּד	נַכְבִּיד
	כְּבַד	הִתְכַּבֵּד		הַכְבֵּד
	כִּבְדִי	הִתְכַּבְּדִי		הַכְבִּידִי
	כִּבְדוּ	הִתְכַּבְּדוּ	wanting	הַכְבִּידוּ
	כִּבַּדְנָה	הִתְכַּבַּדְנָה		הַכְבֵּדְנָה
		מִתְכַּבֵּד		מַכְבִּיד
			מָכְבָּד	

	Singular.				
	1 *com.*	2 *masc.*	2 *fem.*	3 *masc.*	3 *fem.*
Kal Preterite or Perfect.					
Sing. 3 *masc.*	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַל־הוּ / קָטַל־וֹ	קָטְלָה
3 *fem.*	קָטְלָתִי	קָטַלְתְּ	קָטַלְתְּ	קָטְלָה־הוּ / קָטְלָתוֹ	קָטְלָה
2 *masc.*	קְטַלְתָּנִי / קְטַלְתַּנִי	—	—	קְטַלְתָּה־הוּ / קְטַלְתּוֹ	קְטַלְתָּה
2 *fem.*	קְטַלְתִּינִי	—	—	קְטַלְתִּי־הוּ / קְטַלְתִּיו	קְטַלְתָּה
1 *com.*	—	קְטַלְתִּי	קְטַלְתִּי	קְטַלְתִּיו	קְטַלְתָּה
Plur. 3 *com.*	קְטָלוּנִי	קְטָלוּ	קְטָלוּ	קְטָלוּהוּ	קְטָלוּהָ
2 *masc.*	קְטַלְתּוּנִי	—	—	קְטַלְתּוּהוּ	קְטַלְתּוּהָ
1 *com.*	—	קְטַלְנוּ	קְטַלְנוּ	קְטַלְנוּהוּ	קְטַלְנוּהָ
Infinitive.	קְטֹלִי / קְטֹלֵנִי	קְטָלְךָ	קְטָלֵךְ	קְטֹלוֹ	קְטָלָהּ
Future or Imperfect.					
Sing. 3 *masc.*	יִקְטָלֵנִי / יִקְטְלֵנִי	יִקְטָלְךָ / יִקְטְלֶךָּ	יִקְטְלֵךְ	יִקְטְלֵהוּ / יִקְטְלֶנּוּ	יִקְטְלֶנָּה / יִקְטְלֶנָּה
Plur. 3 *masc.*	יִקְטְלוּנִי	יִקְטְלוּךָ	יִקְטְלוּךְ	יִקְטְלוּהוּ	יִקְטְלוּהָ
Imperative.					
Sing. 2 *masc.*	קְטָלֵנִי	—	—	קְטָלֵהוּ	קְטָלֶהָּ
Piel Preterite or Perfect.					
Sing. 3 *masc.*	קִטַּלַנִי	קִטַּלְךָ	קִטְּלָךְ	קִטְּלוֹ	קִטְּלָה
Hiphil Preterite or Perfect.					
Sing. 3 *masc.*	הִקְטִילַנִי	הִקְטִילְךָ	הִקְטִילָךְ	הִקְטִילוֹ	הִקְטִילָה

	PLURAL.			
1 *com.*	2 *masc.*	2 *fem.*	3 *masc.*	3 *fem.*
קְטָלָנוּ	קְטַלְכֶם	קְטַלְכֶן	קְטָלָם	קְטָלָן
קְטָלַתְנוּ	קְטָלַתְכֶם	קְטָלַתְכֶן	קְטָלָתַם	קְטָלָתַן
קְטָלָתָנוּ	——	——	קְטָלָתָם	קְטָלָתָן
קְטָלָתִינוּ	——	——	קְטָלָתִים	קְטָלָתִין
——	קְטָלְתֵּיכֶם	קְטָלְתֵּיכֶן	קְטָלָתִים	קְטָלָתִין
קְטָלוּנוּ	קְטָלוּכֶם	קְטָלוּכֶן	קְטָלוּם	קְטָלוּן
קְטָלְתָנוּ	——	——	קְטָלָתוּם	קְטָלָתוּן
——	קְטָלְנוּכֶם	קְטָלְנוּכֶן	קְטָלְנוּם	קְטָלְנוּן
קְטָלֵנוּ	קְטָלְכֶם	קְטָלְכֶן	קְטָלָם	קְטָלָן
יְקְטָלֵנוּ / יְקְטָלֶנּוּ	יְקְטָלְכֶם	יְקְטָלְכֶן	יְקְטָלֵם	יְקְטָלֵן
יְקְטָלוּנוּ	יְקְטָלוּכֶם	יְקְטָלוּכֶן	יְקְטָלוּם	יְקְטָלוּן
קְטָלֵנוּ	——	——	קְטָלֵם	
קְטָלָנוּ	קְטָלְכֶם	קְטָלְכֶן	קְטָלָם	קְטָלָן
הִקְטִילָנוּ	הִקְטִילְכֶם	הִקְטִילְכֶן	הִקְטִילָם	הִקְטִילָן

IV. Paradigm of Pe Guttural Verbs, § 108.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL (fut. *a*)
Pret. (Perf.)	3 *m.*	עָבַד	נֶעֱמַד	הֶעֱבִיד	הָעְבַד	חָזַק
	3 *f.*	עָמְדָה	נֶעֶבְדָה	הֶעֱמִדָה	הָעְמְדָה	
	2 *m.*	עָבַדְתָּ	נֶעֱמַדְתָּ	הֶעֱבַדְתָּ	הָעְבַדְתָּ	
	2 *f.*	עָמַדְתְּ	נֶעֱבַדְתְּ	הֶעֱמַדְתְּ	הָעְמַדְתְּ	
	1 *c.*	עָבַדְתִּי	נֶעֱמַדְתִּי	הֶעֱבַדְתִּי	הָעְבַדְתִּי	
Plur.	3 *c.*	עָבְדוּ	נֶעֶמְדוּ	הֶעֱבִידוּ	הָעְבְדוּ	
	2 *m.*	עֲמַדְתֶּם	נֶעֱמַדְתֶּם	הֶעֱבַדְתֶּם	הָעְמַדְתֶּם	
	2 *f.*	עֲמַדְתֶּן	נֶעֱבַדְתֶּן	הֶעֱמַדְתֶּן	הָעְמַדְתֶּן	
	1 *c.*	עָבַדְנוּ	נֶעֱמַדְנוּ	הֶעֱבַדְנוּ	הָעְבַדְנוּ	
Infin.	*Absol*	עָבוֹד	הֵעָמֵד	הַעֲמֵד	הָעְמֵד	
	Constr.	עֲמֹד	הֵעָבֵד	הַעֲבֵד	הָעְבַד	
Fut. (Impf.)	3 *m.*	יַעֲמֹד	יֵעָבֵד	יַעֲבִיד	יָעְמַד	יֶחֱזַק
	3 *f.*	תַּעֲמֹד	תֵּעָמֵד	תַּעֲבִיד	תָּעְמַד	תֶּחֱזַק
	2 *m.*	תַּעֲבֹד	תֵּעָמֵד	תַּעֲבִיד	תָּעְמַד	תֶּחֱזַק
	2 *f.*	תַּעַמְדִי	תֵּעָבְדִי	תַּעֲבִידִי	תָּעְמְדִי	תֶּחֱזְקִי
	1 *c.*	אֶעֱמֹד	אֵעָמֵד	אַעֲבִיד	אָעְמַד	אֶחֱזַק
Plur.	3 *m.*	יַעַמְדוּ	יֵעָבְדוּ	יַעֲבִידוּ	יָעְמְדוּ	יֶחֱזְקוּ
	3 *f.*	תַּעֲמֹדְנָה	תֵּעָמַדְנָה	תַּעֲבֵדְנָה	תָּעְמַדְנָה	תֶּחֱזַקְנָה
	2 *m.*	תַּעַמְדוּ	תֵּעָמְדוּ	תַּעֲבִידוּ	תָּעְמְדוּ	תֶּחֱזְקוּ
	2 *f.*	תַּעֲמֹדְנָה	תֵּעָמַדְנָה	תַּעֲבֵדְנָה	תָּעְמַדְנָה	תֶּחֱזַקְנָה
	1 *c.*	נַעֲמֹד	נֵעָמֵד	נַעֲבִיד	נָעְמַד	נֶחֱזַק
Imper.	2 *m.*	עֲמֹד	הֵעָמֵד	הַעֲמֵד		חֲזַק
	2 *f.*	עִמְדִי	הֵעָבְדִי	הַעֲמִדִי	wanting	חִזְקִי
Plur.	2 *m.*	עִמְדוּ	הֵעָמְדוּ	הַעֲבִידוּ		חִזְקוּ
	2 *f.*	עֲמֹדְנָה	הֵעָמַדְנָה	הַעֲמֵדְנָה		חֲזַקְנָה
Part.	*Act.*	עֹמֵד		מַעֲמִיד		
	Pass.	עָמוּד	נֶעֱמָד		מָעְמָד	

V. Paradigm of Ayin Guttural Verbs, § 116.

		KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
Pret. (Perf.)	3 *m.*	בָּאַל	נִבְאַל	בֵּאֵל	בֹּאַל	הִתְבָּאֵל
	3 *f.*	בָּאֲלָה	נִבְאֲלָה	בֵּאֲלָה	בֹּאֲלָה	הִתְבָּאֲלָה
	2 *m.*	בָּאַלְתָּ	נִבְאַלְתָּ	בֵּאַלְתָּ	בֹּאַלְתָּ	הִתְבָּאַלְתָּ
	2 *f.*	בָּאַלְתְּ	נִבְאַלְתְּ	בֵּאַלְתְּ	בֹּאַלְתְּ	הִתְבָּאַלְתְּ
	1 *c.*	בָּאַלְתִּי	נִבְאַלְתִּי	בֵּאַלְתִּי	בֹּאַלְתִּי	הִתְבָּאַלְתִּי
Plur.	3 *c.*	בָּאֲלוּ	נִבְאֲלוּ	בֵּאֲלוּ	בֹּאֲלוּ	הִתְבָּאֲלוּ
	2 *m.*	בָּאַלְתֶּם	נִבְאַלְתֶּם	בֵּאַלְתֶּם	בֹּאַלְתֶּם	הִתְבָּאַלְתֶּם
	2 *f.*	בָּאַלְתֶּן	נִבְאַלְתֶּן	בֵּאַלְתֶּן	בֹּאַלְתֶּן	הִתְבָּאַלְתֶּן
	1 *c.*	בָּאַלְנוּ	נִבְאַלְנוּ	בֵּאַלְנוּ	בֹּאַלְנוּ	הִתְבָּאַלְנוּ
Infin.	*Absol.*	בָּאוֹל	הִבָּאֵל	בָּאֵל		
	Constr.	בְּאֹל	הִבָּאֵל	בָּאֵל		הִתְבָּאֵל
Fut. (Impf.)	3 *m.*	יִבְאַל	יִבָּאֵל	יְבָאֵל	יְבֹאַל	יִתְבָּאֵל
	3 *f.*	תִּבְאַל	תִּבָּאֵל	תְּבָאֵל	תְּבֹאַל	תִּתְבָּאֵל
	2 *m.*	תִּבְאַל	תִּבָּאֵל	תְּבָאֵל	תְּבֹאַל	תִּתְבָּאֵל
	2 *f.*	תִּבְאֲלִי	תִּבָּאֲלִי	תְּבָאֲלִי	תְּבֹאֲלִי	תִּתְבָּאֲלִי
	1 *c.*	אֶבְאַל	אֶבָּאֵל	אֲבָאֵל	אֲבֹאַל	אֶתְבָּאֵל
Plur.	3 *m.*	יִבְאֲלוּ	יִבָּאֲלוּ	יְבָאֲלוּ	יְבֹאֲלוּ	יִתְבָּאֲלוּ
	3 *f.*	תִּבְאַלְנָה	תִּבָּאַלְנָה	תְּבָאַלְנָה	תְּבֹאַלְנָה	תִּתְבָּאַלְנָה
	2 *m.*	תִּבְאֲלוּ	תִּבָּאֲלוּ	תְּבָאֲלוּ	תְּבֹאֲלוּ	תִּתְבָּאֲלוּ
	2 *f.*	תִּבְאַלְנָה	תִּבָּאַלְנָה	תְּבָאַלְנָה	תְּבֹאַלְנָה	תִּתְבָּאַלְנָה
	1 *c.*	נִבְאַל	נִבָּאֵל	נְבָאֵל	נְבֹאַל	נִתְבָּאֵל
Imper.	2 *m.*	בְּאַל	הִבָּאֵל	בָּאֵל		הִתְבָּאֵל
	2 *f.*	בְּאֲלִי	הִבָּאֲלִי	בָּאֲלִי	wanting	הִתְבָּאֲלִי
Plur.	2 *m.*	בְּאֲלוּ	הִבָּאֲלוּ	בָּאֲלוּ		הִתְבָּאֲלוּ
	2 *f.*	בְּאַלְנָה	הִבָּאַלְנָה	בָּאַלְנָה		הִתְבָּאַלְנָה
Part.	*Act.*	בֹּאֵל		מְבָאֵל		מִתְבָּאֵל
	Pass.	בָּאוּל	נִבְאָל		מְבֹאָל	

VI. Paradigm of Lamedh Guttural Verbs, § 123.

		KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
Pret. (Perf.)	3 *m.*	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
	3 *f.*	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
	2 *m.*	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
	2 *f.*	שָׁלַחַתְּ	נִשְׁלַחַתְּ	שִׁלַּחַתְּ	הִשְׁלַחַתְּ	הִשְׁתַּלַּחַתְּ
	1 *c.*	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur.	3 *c.*	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
	2 *m.*	שְׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
	2 *f.*	שְׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
	1 *c.*	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
Infin.	*Absol.*	שָׁלוֹחַ	נִשְׁלֹחַ	שַׁלֵּחַ	הַשְׁלֵחַ	——
	Constr.	שְׁלֹחַ	הִשָּׁלַחַ	שַׁלַּח	הַשְׁלִיחַ	הִשְׁתַּלַּח
Fut. (Impf.)	3 *m.*	יִשְׁלַח	יִשָּׁלַח	יְשַׁלַּח	יַשְׁלִיחַ	יִשְׁתַּלַּח
	3 *f.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח	תַּשְׁלִיחַ	תִּשְׁתַּלַּח
	2 *m.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח	תַּשְׁלִיחַ	תִּשְׁתַּלַּח
	2 *f.*	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי	תַּשְׁלִיחִי	תִּשְׁתַּלְּחִי
	1 *c.*	אֶשְׁלַח	אִשָּׁלַח	אֲשַׁלַּח	אַשְׁלִיחַ	אֶשְׁתַּלַּח
Plur.	3 *m.*	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ	יַשְׁלִיחוּ	יִשְׁתַּלְּחוּ
	3 *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה	תַּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
	2 *m.*	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ	תַּשְׁלִיחוּ	תִּשְׁתַּלְּחוּ
	2 *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה	תַּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
	1 *c.*	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח	נַשְׁלִיחַ	נִשְׁתַּלַּח
Imper.	2 *m.*	שְׁלַח	הִשָּׁלַח	שַׁלַּח	הַשְׁלִיחַ	הִשְׁתַּלַּח
	2 *f.*	שִׁלְחִי	הִשָּׁלְחִי	שַׁלְּחִי	הַשְׁלִיחִי	הִשְׁתַּלְּחִי
Plur.	2 *m.*	שִׁלְחוּ	הִשָּׁלְחוּ	שַׁלְּחוּ	הַשְׁלִיחוּ	הִשְׁתַּלְּחוּ
	2 *f.*	שְׁלַחְנָה	הִשָּׁלַחְנָה	שַׁלַּחְנָה	הַשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
Part.	*Act.*	שֹׁלֵחַ		מְשַׁלֵּחַ	מַשְׁלִיחַ	מִשְׁתַּלֵּחַ
	Pass.	שָׁלוּחַ	נִשְׁלָח			

VII. Paradigm of Pe Nun Verbs, § 129.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
Pret. (Perf.)	3 *m.*	נָגַשׁ	נִגַּשׁ	הִגִּישׁ	הָגַשׁ	נָתַן
	3 *f.*	נָגְשָׁה	נִגְּשָׁה	הִגִּישָׁה	הָגְשָׁה	נָתְנָה
	2 *m.*	נָגַשְׁתָּ	נִגַּשְׁתָּ	הִגַּשְׁתָּ	הָגַשְׁתָּ	נָתַתָּ
	2 *f.*	נָגַשְׁתְּ	נִגַּשְׁתְּ	הִגַּשְׁתְּ	הָגַשְׁתְּ	נָתַתְּ
	1 *c.*	נָגַשְׁתִּי	נִגַּשְׁתִּי	הִגַּשְׁתִּי	הָגַשְׁתִּי	נָתַתִּי
Plur.	3 *c.*	נָגְשׁוּ	נִגְּשׁוּ	הִגִּישׁוּ	הָגְשׁוּ	נָתְנוּ
	2 *m.*	נְגַשְׁתֶּם	נִגַּשְׁתֶּם	הִגַּשְׁתֶּם	הָגַשְׁתֶּם	נְתַתֶּם
	2 *f.*	נְגַשְׁתֶּן	נִגַּשְׁתֶּן	הִגַּשְׁתֶּן	הָגַשְׁתֶּן	נְתַתֶּן
	1 *c.*	נָגַשְׁנוּ	נִגַּשְׁנוּ	הִגַּשְׁנוּ	הָגַשְׁנוּ	נָתַנּוּ
Infin.	*Absol.*	נָגוֹשׁ	הִנָּגֵשׁ	הַגָּשׁ	הָגַשׁ	נָתוֹן
	Constr.	גֶּשֶׁת	הִנָּגֵשׁ	הַגִּישׁ		תֵּת
Fut. (Impf.)	3 *m.*	יִגַּשׁ	יִנָּגֵשׁ	יַגִּישׁ	יָגַשׁ	יִתֵּן
	3 *f.*	תִּגַּשׁ	תִּנָּגֵשׁ	תַּגִּישׁ	תָּגַשׁ	תִּתֵּן
	2 *m.*	תִּגַּשׁ	תִּנָּגֵשׁ	תַּגִּישׁ	תָּגַשׁ	תִּתֵּן
	2 *f.*	תִּגְּשִׁי	תִּנָּגְשִׁי	תַּגִּישִׁי	תָּגְשִׁי	תִּתְּנִי
	1 *c.*	אֶגַּשׁ	אִנָּגֵשׁ	אַגִּישׁ	אָגַשׁ	אֶתֵּן
Plur.	3 *m.*	יִגְּשׁוּ	יִנָּגְשׁוּ	יַגִּישׁוּ	יָגְשׁוּ	יִתְּנוּ
	3 *f.*	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תַּגִּשְׁנָה	תָּגַשְׁנָה	(תִּתֵּנָה)
	2 *m.*	תִּגְּשׁוּ	תִּנָּגְשׁוּ	תַּגִּישׁוּ	תָּגְשׁוּ	תִּתְּנוּ
	2 *f.*	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תַּגִּשְׁנָה	תָּגַשְׁנָה	(תִּתֵּנָה)
	1 *c.*	נִגַּשׁ	נִנָּגֵשׁ	נַגִּישׁ	נָגַשׁ	נִתֵּן
Imper.	2 *m.*	גַּשׁ	הִנָּגֵשׁ	הַגִּישׁ		תֵּן
	2 *f.*	גְּשִׁי	הִנָּגְשִׁי	הַגִּישִׁי	wanting	תְּנִי
Plur.	2 *m.*	גְּשׁוּ	הִנָּגְשׁוּ	הַגִּישׁוּ		תְּנוּ
	2 *f.*	גִּשְׁנָה	הִנָּגַשְׁנָה	הַגִּשְׁנָה		(תֵּנָה)
Part.	*Act.*	נֹגֵשׁ		מַגִּישׁ		נֹתֵן
	Pass.	נָגוּשׁ	נִגָּשׁ		מֻגָּשׁ	נָתוּן

		KAL.		NIPHAL.	PIEL.
~~Pret.~~ (Perf.)	3 *m.*	סָבַב	סַב	נָסַב	סוֹבֵב
	3 *f.*	סָבְבָה	סַבָּה	נָסַבָּה	סִוְּבָה
	2 *m.*	(סָבַבְתָּ)	סַבּוֹתָ	נָסַבּוֹתָ	סוֹבַבְתָּ
	2 *f.*	(סָבַבְתְּ)	סַבּוֹת	נָסַבּוֹת	סוֹבַבְתְּ
	1 *c.*	סָבַבְתִּי	סַבּוֹתִי	נָסַבּוֹתִי	סוֹבַבְתִּי
Plur.	3 *c.*	סָבְבוּ	סַבּוּ	נָסַבּוּ	סִוְּבוּ
	2 *m.*	(סְבַבְתֶּם)	סַבּוֹתֶם	נְסַבּוֹתֶם	סוֹבַבְתֶּם
	2 *f.*	(סְבַבְתֶּן)	סַבּוֹתֶן	נְסַבּוֹתֶן	סוֹבַבְתֶּן
	1 *c.*	סָבַבְנוּ	סַבּוֹנוּ	נָסַבּוֹנוּ	סוֹבַבְנוּ
Infin.	*Absol.*	סָבוֹב	סֹב	הִסּוֹב	סוֹבֵב
	Constr.	סְבֹב	סֹב	הִסֵּב	סוֹבֵב
~~Fut.~~ (Impf.)	3 *m.*	יָסֹב	יִסַּב	יִסַּב	יְסוֹבֵב
	3 *f.*	תָּסֹב	תִּסַּב	תִּסַּב	תְּסוֹבֵב
	2 *m.*	תָּסֹב	תִּסַּב	תִּסַּב	תְּסוֹבֵב
	2 *f.*	תָּסֹבִּי	תִּסַּבִּי	תִּסַּבִּי	תְּסוֹבְבִי
	1 *c.*	אָסֹב	אֶסַּב	אֶסַּב	אֲסוֹבֵב
Plur.	3 *m.*	יָסֹבּוּ	יִסַּבּוּ	יִסַּבּוּ	יְסוֹבְבוּ
	3 *f.*	תָּסֻבֶּינָה	תִּסַּבְנָה	תִּסַּבְנָה	תְּסוֹבֵבְנָה
	2 *m.*	תָּסֹבּוּ	תִּסַּבּוּ	תִּסַּבּוּ	תְּסוֹבְבוּ
	2 *f.*	תָּסֻבֶּינָה	תִּסַּבְנָה	תִּסַּבְנָה	תְּסוֹבֵבְנָה
	1 *c.*	נָסֹב	נִסַּב	נִסַּב	נְסוֹבֵב
Imper.	2 *m.*		סֹב	הִסַּב	סוֹבֵב
	2 *f.*		סֹבִּי	הִסַּבִּי	סְוְּבִי
Plur.	2 *m.*		סֹבּוּ	הִסַּבּוּ	סְוְּבוּ
	2 *f.*		סֻבֶּינָה	הִסַּבְנָה	סוֹבֵבְנָה
Part.	*Act.*		סֹבֵב		מְסוֹבֵב
	Pass.		סָבִיב	נָסָב	

Doubled Verbs, § 133.

PIEL.	HITHPAEL.	HOPHAL.	HIPHIL.
סִבֵּב	הִסְתּוֹבֵב	הוּסַב	הֵסֵב
סִבַּבְתָּ	הִסְתּוֹבַבְתָּ	הוּסַבְתָּ	הֵסֵבְתָּ
סִבַּבְתְּ	הִסְתּוֹבַבְתְּ		הֲסִבּוֹתְ
סִבַּבְתִּי	הִסְתּוֹבַבְתִּי		הֲסִבּוֹתִי
סִבַּבְנוּ	הִסְתּוֹבַבְנוּ	הוּסַבְנוּ	הֵסַבְנוּ
סִבַּבְתֶּם	הִסְתּוֹבַבְתֶּם		הֲסִבּוֹתֶם
סִבַּבְתֶּן	הִסְתּוֹבַבְתֶּן		הֲסִבּוֹתֶן
סִבְּבוּ	הִסְתּוֹבְבוּ		הֲסִבּוּ
סַבֵּב			הָסֵב
סַבֵּב	הִסְתּוֹבֵב		הָסֵב
יְסַבֵּב	יִסְתּוֹבֵב	יוּסַב	יָסֵב
תְּסַבֵּב	תִּסְתּוֹבֵב	תּוּסַב	תָּסֵב
תְּסַבְּבִי	תִּסְתּוֹבְבִי	תּוּסַבִּי	תָּסֵבִּי
אֲסַבֵּב	אֶסְתּוֹבֵב	אוּסַב	אָסֵב
יְסַבְּבוּ	יִסְתּוֹבְבוּ	יוּסַבּוּ	יָסֵבּוּ
תְּסַבֵּבְנָה	תִּסְתּוֹבֵבְנָה		תְּסֻבֶּינָה
תְּסַבְּבוּ	תִּסְתּוֹבְבוּ	תּוּסַבּוּ	תָּסֵבּוּ
נְסַבֵּב	נִסְתּוֹבֵב	נוּסַב	נָסֵב
סַבֵּב	הִסְתּוֹבֵב	wanting	הָסֵב
סַבְּבִי	הִסְתּוֹבְבִי		הָסֵבִּי
סַבְּבוּ	הִסְתּוֹבְבוּ		הָסֵבּוּ
סַבֵּבְנָה	הִסְתּוֹבֵבְנָה		הָסֻבֶּינָה
מְסַבֵּב	נִסְתּוֹבֵב	מוּסָב	מֵסֵב

IX. Paradigm of Ayin Vav

			KAL.	NIPHAL.	PIEL.	PUAL.
Pret. (Perf.)	3	*m.*	קָם	נָקוֹם	קוֹבֵם	קוֹמַם
	3	*f.*	קָמָה	נָקוֹמָה	קוֹמְמָה	קֹמְמָה
	2	*m.*	קַמְתָּ	נָקוּמוֹתָ	קוֹמַמְתָּ	קוֹמַמְתָּ
	2	*f.*	קַמְתְּ	נָקוּמוֹת	קוֹמַמְתְּ	קוֹמַמְתְּ
	1	*c.*	קַמְתִּי	נָקוּמוֹתִי	קוֹמַמְתִּי	קוֹמַמְתִּי
Plur.	3	*c.*	קָמוּ	נָקוֹמוּ	קוֹמְמוּ	קֹמְמוּ
	2	*m.*	קַמְתֶּם	נְקוּמוֹתֶם	קוֹמַמְתֶּם	קוֹמַמְתֶּם
	2	*f.*	קַמְתֶּן	נְקוּמוֹתֶן	קוֹמַמְתֶּן	קוֹמַמְתֶּן
	1	*c.*	קַמְנוּ	נְקוּמוֹנוּ	קוֹמַמְנוּ	קוֹמַמְנוּ
Infin.	*Absol.*		קוֹם	הָקוֹם		
	Constr.		קוּם	הָקוֹם	קוֹבֵם	
Fut. (Impf.)	3	*m.*	יָקוֹם	יְקוֹם	יְקוֹבֵם	יְקוֹמַם
	3	*f.*	תָּקוֹם	תְּקוֹם	תְּקוֹמֵם	תְּקוֹמַם
	2	*m.*	תָּקוֹם	תְּקוֹם	תְּקוֹמֵם	תְּקוֹמַם
	2	*f.*	תָּקוֹמִי	תְּקוֹמִי	תְּקוֹמְמִי	תְּקוֹמְמִי
	1	*c.*	אָקוֹם	אֶקוֹם	אֲקוֹמֵם	אֲקוֹמַם
Plur.	3	*m.*	יָקוֹמוּ	יְקוֹמוּ	יְקוֹבְמוּ	יְקוֹמְמוּ
	3	*f.*	תָּקוֹמְנָה	תְּקוֹמְנָה	תְּקוֹבֵמְנָה	תְּקוֹמַמְנָה
	2	*m.*	תָּקוֹמוּ	תְּקוֹמוּ	תְּקוֹמְמוּ	תְּקוֹבְמוּ
	2	*f.*	תָּקוֹמְנָה	תְּקוֹמְנָה	תְּקוֹבֵמְנָה	תְּקוֹמַמְנָה
	1	*c.*	נָקוֹם	נְקוֹם	נְקוֹבֵם	נְקוֹמַם
Imper.	2	*m.*	קוֹם	הָקוֹם	קוֹבֵם	
	2	*f.*	קוֹמִי	הָקוֹמִי	קוֹמְמִי	wanting
Plur.	2	*m.*	קוֹמוּ	הָקוֹמוּ	קוֹמְמוּ	
	2	*f.*	קוֹמְנָה	הָקוֹמְנָה	קוֹמַמְנָה	
Part.	*Act.*		קָם		מְקוֹמֵם	
	Pass.		קוּם	נָקוֹם		מְקוֹמָם

	KAL.	HITHPAEL.	HOPHAL.	HIPHIL.
	רָב	הִתְקוֹמֵם	הוּקַם	הֵקִים
	רָבָה	הִתְקוֹמְמָה	הוּקְמָה	הֵקִימָה
רִיבוֹתָ	רַבְתָּ	הִתְקוֹמַמְתָּ	(הוּקַמְתָּ)	הֲקִימוֹתָ
	רַבְתְּ	הִתְקוֹמַמְתְּ	(הוּקַמְתְּ)	הֲקִימוֹת
רִיבוֹתִי	רַבְתִּי	הִתְקוֹמַמְתִּי	(הוּקַמְתִּי)	הֲקִימוֹתִי
רִיבוּ	רָבוּ	הִתְקוֹמְמוּ	הוּקְמוּ	הֵקִימוּ
	רַבְתֶּם	הִתְקוֹמַמְתֶּם	(הוּקַמְתֶּם)	הֲקִימוֹתֶם
	רַבְתֶּן	הִתְקוֹמַמְתֶּן	(הוּקַמְתֶּן)	הֲקִימוֹתֶן
	רַבְנוּ	הִתְקוֹמַמְנוּ	(הוּקַמְנוּ)	הֲקִימוֹנוּ
רִיב	רוֹב			הָקֵם
	רִיב	הִתְקוֹנֵם		הָקִים
	יָרִיב	יִתְקוֹבֵם	יוּקַם	יָקִים
	תָּרִיב	תִּתְקוֹמֵם	תּוּקַם	תָּקִים
	תָּרִיב	תִּתְקוֹמֵם	תּוּקַם	תָּקִים
	תָּרִיבִי	תִּתְקוֹמְמִי	תּוּקְמִי	תָּקִימִי
	אָרִיב	אֶתְקוֹמֵם	אוּקַם	אָקִים
	יָרִיבוּ	יִתְקוֹמְמוּ	יוּקְמוּ	יָקִימוּ
	תָּרֵבְנָה	תִּתְקוֹמַמְנָה	(תּוּקַמְנָה)	תָּקֵמְנָה
	תָּרִיבוּ	תִּתְקוֹמְמוּ	תּוּקְמוּ	תָּקִימוּ
	תָּרֵבְנָה	תִּתְקוֹמַמְנָה	(תּוּקַמְנָה)	תָּקֵמְנָה
	נָרִיב	נִתְקוֹמֵם	נוּקַם	נָקִים
	רִיב	הִתְקוֹמֵם		הָקֵם
	רִיבִי	הִתְקוֹמְמִי	wanting	הָקִימִי
	רִיבוּ	הִתְקוֹמְמוּ		הָקִימוּ
	(רֵבְנָה)	הִתְקוֹמַמְנָה		הָקֵמְנָה
	רָב	נִתְקוֹמֵם		מֵקִים
	רוּב		מוּקָם	

X. Paradigm of Pe Yodh Verbs, § 144.

		KAL.	NIPHAL.	HIPHIL	HOPHAL.	KAL.
Pret. (Perf.)	3 *m.*	יָשַׁב	נוֹשַׁב	הוֹשִׁיב	הוּשַׁב	יֻשַּׁב
	3 *f.*	יָשְׁבָה	נוֹשְׁבָה	הוֹשִׁיבָה	הוּשְׁבָה	יֻשְּׁבָה
	2 *m.*	יָשַׁבְתָּ	נוֹשַׁבְתָּ	הוֹשַׁבְתָּ	הוּשַׁבְתָּ	יֻשַּׁבְתָּ
	2 *f.*	יָשַׁבְתְּ	נוֹשַׁבְתְּ	הוֹשַׁבְתְּ	הוּשַׁבְתְּ	יֻשַּׁבְתְּ
	1 *c.*	יָשַׁבְתִּי	נוֹשַׁבְתִּי	הוֹשַׁבְתִּי	הוּשַׁבְתִּי	יֻשַּׁבְתִּי
Plur.	3 *c.*	יָשְׁבוּ	נוֹשְׁבוּ	הוֹשִׁיבוּ	הוּשְׁבוּ	יֻשְּׁבוּ
	2 *m.*	יְשַׁבְתֶּם	נוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	הוּשַׁבְתֶּם	יֻשַּׁבְתֶּם
	2 *f.*	יְשַׁבְתֶּן	נוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	הוּשַׁבְתֶּן	יֻשַּׁבְתֶּן
	1 *c.*	יָשַׁבְנוּ	נוֹשַׁבְנוּ	הוֹשַׁבְנוּ	הוּשַׁבְנוּ	יֻשַּׁבְנוּ
Infin. *Absol.*		יָשׁוֹב		הֵישֵׁב		יָבוֹשׁ
Constr.		שׁוּב	הִוָּשֵׁב	הוֹשִׁיב	הוּשַׁב	יָבֹשׁ
Fut. (Impf.)	3 *m.*	יֵשֵׁב	יִוָּשֵׁב	יוֹשִׁיב	יוּשַׁב	יִיבַשׁ
	3 *f.*	תֵּשֵׁב	תִּוָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב	תִּיבַשׁ
	2 *m.*	תֵּשֵׁב	תִּוָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב	תִּיבַשׁ
	2 *f.*	תֵּשְׁבִי	תִּוָּשְׁבִי	תּוֹשִׁיבִי	תּוּשְׁבִי	תִּיבְשִׁי
	1 *c.*	אֵשֵׁב	אִוָּשֵׁב	אוֹשִׁיב	אוּשַׁב	אִיבַשׁ
Plur.	3 *m.*	יֵשְׁבוּ	יִוָּשְׁבוּ	יוֹשִׁיבוּ	יוּשְׁבוּ	יִיבְשׁוּ
	3 *f.*	תֵּשַׁבְנָה	תִּוָּשַׁבְנָה	תּוֹשֵׁבְנָה	תּוּשַׁבְנָה	תִּיבַשְׁנָה
	2 *m.*	תֵּשְׁבוּ	תִּוָּשְׁבוּ	תּוֹשִׁיבוּ	תּוּשְׁבוּ	תִּיבְשׁוּ
	2 *f.*	תֵּשַׁבְנָה	תִּוָּשַׁבְנָה	תּוֹשֵׁבְנָה	תּוּשַׁבְנָה	תִּיבַשְׁנָה
	1 *c.*	נֵשֵׁב	נִוָּשֵׁב	נוֹשִׁיב	נוּשַׁב	נִיבַשׁ
Imper.	2 *m.*	שֵׁב	הִוָּשֵׁב	הוֹשֵׁב	wanting	יְבַשׁ
	2 *f.*	שְׁבִי	הִוָּשְׁבִי	הוֹשִׁיבִי		יְבָשִׁי
Plur.	2 *m.*	שְׁבוּ	הִוָּשְׁבוּ	הוֹשִׁיבוּ		יְבָשׁוּ
	2 *f.*	שֵׁבְנָה	הִוָּשֵׁבְנָה	הוֹשֵׁבְנָה		יְבַשְׁנָה
Part. *Act.*		יֹשֵׁב		מוֹשִׁיב		יָבֵשׁ
Pass.		יָשׁוּב	נוֹשָׁב		מוּשָׁב	יָבוּשׁ

XI. Paradigm of Lamedh Aleph Verbs, § 164.

		KAL	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
Pret. (Perf.)	3 *m.*	מָצָא	נִמְצָא	מִצֵּא	הִמְצִיא	הִתְמַצֵּא
	3 *f.*	מָצְאָה	נִמְצְאָה	מִצְּאָה	הִמְצִיאָה	הִתְמַצְּאָה
	2 *m.*	מָצָאתָ	נִמְצֵאתָ	מִצֵּאתָ	הִמְצֵאתָ	הִתְמַצֵּאתָ
	2 *f.*	מָצָאת	נִמְצֵאת	מִצֵּאת	הִמְצֵאת	הִתְמַצֵּאת
	1 *c.*	מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי	הִמְצֵאתִי	הִתְמַצֵּאתִי
Plur.	3 *c.*	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ	הִמְצִיאוּ	הִתְמַצְּאוּ
	2 *m.*	מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם	הִמְצֵאתֶם	הִתְמַצֵּאתֶם
	2 *f.*	מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן	הִמְצֵאתֶן	הִתְמַצֵּאתֶן
	1 *c.*	מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ	הִמְצֵאנוּ	הִתְמַצֵּאנוּ
Infin.	*Absol.*	מָצוֹא	נִמְצֹא	מַצֹּא	הַמְצֵא	
	Constr.	מְצֹא	הִמָּצֵא	מַצֵּא	הַמְצִיא	הִתְמַצֵּא
Fut. (Impf.)	3 *m.*	יִמְצָא	יִמָּצֵא	יְמַצֵּא	יַמְצִיא	יִתְמַצֵּא
	3 *f.*	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא	תַּמְצִיא	תִּתְמַצֵּא
	2 *m.*	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא	תַּמְצִיא	תִּתְמַצֵּא
	2 *f.*	תִּמְצְאִי	תִּמָּצְאִי	תְּמַצְּאִי	תַּמְצִיאִי	תִּתְמַצְּאִי
	1 *c.*	אֶמְצָא	אֶמָּצֵא	אֲמַצֵּא	אַמְצִיא	אֶתְמַצֵּא
Plur.	3 *m.*	יִמְצְאוּ	יִמָּצְאוּ	יְמַצְּאוּ	יַמְצִיאוּ	יִתְמַצְּאוּ
	3 *f.*	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה	תַּמְצֶאנָה	תִּתְמַצֶּאנָה
	2 *m.*	תִּמְצְאוּ	תִּמָּצְאוּ	תְּמַצְּאוּ	תַּמְצִיאוּ	תִּתְמַצְּאוּ
	2 *f.*	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה	תַּמְצֶאנָה	תִּתְמַצֶּאנָה
	1 *c.*	נִמְצָא	נִמָּצֵא	נְמַצֵּא	נַמְצִיא	נִתְמַצֵּא
Imper.	2 *m.*	מְצָא	הִמָּצֵא	מַצֵּא	הַמְצֵא	הִתְמַצֵּא
	2 *f.*	מִצְאִי	הִמָּצְאִי	מַצְּאִי	הַמְצִיאִי	הִתְמַצְּאִי
Plur.	2 *m.*	מִצְאוּ	הִמָּצְאוּ	מַצְּאוּ	הַמְצִיאוּ	הִתְמַצְּאוּ
	2 *f.*	מְצֶאנָה	הִמָּצֶאנָה	מַצֶּאנָה	הַמְצֶאנָה	הִתְמַצֶּאנָה
Part.	*Act.*	מֹצֵא		מְמַצֵּא	מַמְצִיא	מִתְמַצֵּא
	Pass.	מָצוּא	נִמְצָא			

XII. Paradigm of Lamedh

		KAL.	NIPHAL.	PIEL.
Pret. (Perf.)	3 *m.*	גָּלָה	נִגְלָה	גִּלָּה
	3 *f.*	גָּלְתָה	נִגְלְתָה	גִּלְּתָה
	2 *m.*	גָּלִיתָ	נִגְלֵיתָ	גִּלִּיתָ
	2 *f.*	גָּלִית	נִגְלֵית	גִּלִּית
	1 *c.*	גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי
Plur.	3 *c.*	גָּלוּ	נִגְלוּ	גִּלּוּ
	2 *m.*	גְּלִיתֶם	נִגְלֵיתֶם	גִּלִּיתֶם
	2 *f.*	גְּלִיתֶן	נִגְלֵיתֶן	גִּלִּיתֶן
	1 *c.*	גָּלִינוּ	נִגְלֵינוּ	גִּלִּינוּ
Infin.	*Absol.*	גָּלֹה	נִגְלֹה	גַּלֵּה
	Constr.	גְּלוֹת	הִגָּלוֹת	גַּלּוֹת
Fut. (Impf.)	3 *m.*	יִגְלֶה	יִגָּלֶה	יְגַלֶּה
	3 *f.*	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
	2 *m.*	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
	2 *f.*	תִּגְלִי	תִּגָּלִי	תְּגַלִּי
	1 *c.*	אֶגְלֶה	אֶגָּלֶה	אֲגַלֶּה
Plur.	3 *m.*	יִגְלוּ	יִגָּלוּ	יְגַלּוּ
	3 *f.*	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
	2 *m.*	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ
	2 *f.*	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
	1 *c.*	נִגְלֶה	נִגָּלֶה	נְגַלֶּה
Imper.	2 *m.*	גְּלֵה	הִגָּלֵה	גַּלֵּה
	2 *f.*	גְּלִי	הִגָּלִי	גַּלִּי
Plur.	2 *m.*	גְּלוּ	הִגָּלוּ	גַּלּוּ
	2 *f.*	גְּלֶינָה	הִגָּלֶינָה	גַּלֶּינָה
Part.	*Act.*	גֹּלֶה		מְגַלֶּה
	Pass.	גָּלוּי	נִגְלֶה	

HITHPAEL.	HOPHAL.	HIPHIL.	PUAL.
הִתְגַּלָּה	הָגְלָה	הִגְלָה	גֻּלָּה
הִתְגַּלְּתָה	הָגְלְתָה	הִגְלְתָה	גֻּלְּתָה
הִתְגַּלֵּיתָ	הָגְלֵיתָ	הִגְלֵיתָ	גֻּלֵּיתָ
הִתְגַּלֵּית	הָגְלֵית	הִגְלֵית	גֻּלֵּית
הִתְגַּלֵּיתִי	הָגְלֵיתִי	הִגְלֵיתִי	גֻּלֵּיתִי
הִתְגַּלּוּ	הָגְלוּ	הִגְלוּ	גֻּלּוּ
הִתְגַּלֵּיתֶם	הָגְלֵיתֶם	הִגְלֵיתֶם	גֻּלֵּיתֶם
הִתְגַּלֵּיתֶן	הָגְלֵיתֶן	הִגְלֵיתֶן	גֻּלֵּיתֶן
הִתְגַּלִּינוּ	הָגְלִינוּ	הִגְלִינוּ	גֻּלִּינוּ
(הִתְגַּלֹּה)	הָגְלֹה	הַגְלֹה	(גֻּלֹּה)
הִתְגַּלּוֹת	(הָגְלוֹת)	הַגְלוֹת	גֻּלּוֹת
יִתְגַּלֶּה	יָגְלֶה	יַגְלֶה	יְגֻלֶּה
תִּתְגַּלֶּה	תָּגְלֶה	תַּגְלֶה	תְּגֻלֶּה
תִּתְגַּלֶּה	תָּגְלֶה	תַּגְלֶה	תְּגֻלֶּה
תִּתְגַּלִּי	תָּגְלִי	תַּגְלִי	תְּגֻלִּי
אֶתְגַּלֶּה	אָגְלֶה	אַגְלֶה	אֲגֻלֶּה
יִתְגַּלּוּ	יָגְלוּ	יַגְלוּ	יְגֻלּוּ
תִּתְגַּלֶּינָה	תָּגְלֶינָה	תַּגְלֶינָה	תְּגֻלֶּינָה
תִּתְגַּלּוּ	תָּגְלוּ	תַּגְלוּ	תְּגֻלּוּ
תִּתְגַּלֶּינָה	תָּגְלֶינָה	תַּגְלֶינָה	תְּגֻלֶּינָה
נִתְגַּלֶּה	נָגְלֶה	נַגְלֶה	נְגֻלֶּה
הִתְגַּלֵּה	wanting	הַגְלֵה	wanting
הִתְגַּלִּי		הַגְלִי	
הִתְגַּלּוּ		הַגְלוּ	
הִתְגַּלֶּינָה		הַגְלֶינָה	
בִּתְגַּלֶּה		מַגְלֶה	
	מָגְלֶה		מְגֻלֶּה

Class I.

1. Monosyllables and Segholates; Abstract Nouns.

Vowel with 1st Radical	2d Radical	Perfect Roo's	Segholates Guttural	פּ֫ & פֵּ֫	ע֫	ע֫ & עֵ֫	לה
גֵּיא	גְּבַר	מֶלֶךְ	נַעַר		בַּיִת	לַיִל	דְּוִי
שָׁוְא	כְּתָב		נֶהֱם			תָּוֶךְ	סְתָו שָׁהוּ
	שָׁלֹם		בֶּטַח	(י)לֶשֶׁת		רָוַח	בְּכִי בְּכָה
חֶטְא	יְלַל		עֶבֶק	(י)עֲצָה	חֵן	רֵישׁ	(אֵי) אִי
נֵרְדְּ	גְּבִיר			(נ)שִׁיא		רִיב	(בְּוֹי) בִּי
קֹשְׁט	שְׁנוֹל	תֹּמֶן	נְעֵי	(י)סוֹד	רֹב	אוֹן	
	גְּבוּל		גְּבֹהַּ	(י)בוּל		טוּב	

א prosthetic: אֶתְבּוֹל, אֶשְׁתָּב, אַבְגֵּשׁ, אָתְבּוֹל.

פֵּ֫א unessential long vowel: אֱמוֹן, אֱזוֹר.

2. Long ultimate with pretonic ָ֫ or ֵ֫.

Adjectives: *ā*, *ē*, *ō* intrans. דָּשֵׁן, קָטֹן, דָּשֵׁן.

ī, *ū* passive בָּהִיר, נָהוּשׁ, קָטוּל.

עֵ֫: רָךְ, תָּם, בֵּהַ. עֵ֫ and עַ֫: רָשׁ, זֵד, רֵיק, טוֹב.

לֵ֫ה: שָׁגֵה, נָקַע, נָעָה, גָּאֵה, נָפֵה.

ā, *ō* qualities *existing*: גָּדִיל, חָזָק, קָרוֹב, רָחוֹק.

ē „ *becoming*: גָּדֵל, חָזֵק, קָרֵב, רָחֵק.

ō permanent, as figure אָרֹךְ, גָּבֹהַּ, גָּבֹל, גָּבַשׁ, גָּלַל, גָּלַם, גָּלַע, גָּלַף, גָּלַק, גָּלַשׁ, גָּמַל, גָּמַר, גָּנַב, גָּנַז, גָּנַח, גָּנַן, גָּעַל, גָּעַר, גָּעַשׁ, גָּפַן, גָּפַר, גָּפַת, גָּרַד, גָּרַם, גָּרַע, גָּרַף, גָּרַר, גָּשַׁם, גָּשַׁר, גָּתַר, דָּבַק, דָּגַל, דָּגַר, דָּחַק, דָּלַח, דָּלַל, דָּמַם, דָּעַךְ, דָּפַק, דָּקַר, דָּרַךְ, דָּרַס, דָּשַׁן, דָּשֵׁן, דָּתַר, הָדַם, הָדַף, הָדַר, הָלַךְ, הָלַם, הָמַם, הָמַר, הָפַךְ, הָפַר, הָרַג, הָרַס, הָרַף, הָרַר, הָשַׁב, הָשַׁם, הָשַׁר, הָתַם, הָתַר, וָתַר, זָבַח, זָבַל, זָבַר, זָגַל, זָגַר, זָדַד, זָדַר, זָהַב, זָהַר, זָחַל, זָכַר, זָמַם, זָמַר, זָנַח, זָנַק, זָעַם, זָעַף, זָעַק, זָפַת, זָקַף, זָקַק, זָרַח, זָרַם, זָרַע, זָרַק, זָרַר, זָשַׁב, זָשַׁם, זָשַׁר, חָבַל, חָבַר, חָגַר, חָדַל, חָדַר, חָזַק, חָטַב, חָטַף, חָכַם, חָלַב, חָלַד, חָלַל, חָלַם, חָלַף, חָלַץ, חָמַד, חָמַל, חָמַם, חָמַס, חָמַץ, חָמַר, חָנַק, חָנַר, חָסַד, חָסַם, חָסַן, חָסַף, חָסַר, חָפַז, חָפַן, חָפַר, חָפַשׂ, חָצַב, חָצַן, חָצַר, חָקַק, חָקַר, חָרַב, חָרַד, חָרַם, חָרַף, חָרַץ, חָרַר, חָשַׁב, חָשַׁד, חָשַׁך, חָשַׁל, חָשַׁם, חָשַׁף, חָשַׁר, חָתַם, חָתַר, טָבַח, טָבַל, טָבַע, טָגַר, טָהַר, טָחַן, טָחַר, טָלַא, טָלַל, טָמַן, טָעַם, טָעַן, טָפַח, טָפַל, טָפַר, טָרַד, טָרַח, טָרַף, טָרַר, טָשַׁר, יָבַל, יָבַם, יָבַר, יָגַב, יָגַל, יָגַע, יָדַד, יָדַע, יָהַב, יָהַל, יָהַר, יָזַם, יָזַע, יָחַד, יָחַל, יָחַם, יָחַר, יָטַב, יָטַר, יָכַח, יָכַל, יָכַר, יָלַד, יָלַל, יָמַר, יָנַח, יָנַק, יָסַד, יָסַף, יָסַר, יָעַד, יָעַל, יָעַר, יָעַשׁ, יָפַח, יָפַע, יָפַר, יָצַב, יָצַג, יָצַע, יָצַק, יָצַר, יָקַד, יָקַע, יָקַר, יָרַד, יָרַט, יָרַך, יָרַם, יָרַע, יָרַק, יָרַשׁ, יָשַׁב, יָשַׁן, יָשַׁר, יָתַד, יָתַם, יָתַר, כָּבַד, כָּבַל, כָּבַס, כָּבַשׁ, כָּגַר, כָּדַר, כָּהַל, כָּהַר, כָּזַב, כָּחַד, כָּחַל, כָּחַר, כָּלַא, כָּלַב, כָּלַל, כָּמַר, כָּנַס, כָּנַף, כָּנַר, כָּסַד, כָּסַח, כָּסַל, כָּסַס, כָּסַף, כָּסַר, כָּעַס, כָּעַר, כָּפַל, כָּפַף, כָּפַר, כָּפַת, כָּרַב, כָּרַז, כָּרַם, כָּרַע, כָּרַר, כָּשַׁל, כָּשַׁף, כָּשַׁר, כָּתַב, כָּתַם, כָּתַר, לָבַב, לָבַד, לָבַן, לָבַשׁ, לָגַם, לָגַע, לָדַד, לָדַן, לָהַב, לָהַט, לָהַם, לָהַק, לָוַט, לָוַי, לָוַם, לָוַע, לָוַת, לָזַם, לָזַר, לָחַם, לָחַץ, לָחַשׁ, לָטַשׁ, לָכַד, לָכַן, לָכַס, לָמַד, לָמַס, לָמַשׁ, לָנַד, לָנַס, לָנַף, לָנַשׂ, לָנַת, לָעַג, לָעַז, לָעַט, לָעַס, לָעַף, לָעַר, לָעַשׁ, לָפַת, לָצַב, לָצַד, לָצַע, לָצַף, לָצַר, לָקַח, לָקַט, לָקַם, לָקַע, לָקַף, לָקַר, לָקַשׁ, לָרַב, לָרַד, לָרַט, לָרַם, לָרַע, לָרַף, לָרַשׁ, לָשַׁד, לָשַׁח, לָשַׁם, לָשַׁן, לָשַׁף, לָשַׁר, לָתַם, לָתַר, מָגַד, מָגַן, מָדַד, מָדַן, מָהַל, מָהַר, מָוַג, מָוַל, מָוַן, מָוַר, מָוַת, מָזַג, מָזַל, מָזַר, מָחַא, מָחַה, מָחַל, מָחַר, מָטַר, מָכַר, מָלַא, מָלַח, מָלַט, מָלַך, מָלַל, מָלַץ, מָלַק, מָלַשׁ, מָנַד, מָנַע, מָנַף, מָנַר, מָנַת, מָסַד, מָסַך, מָסַס, מָסַר, מָעַד, מָעַך, מָעַל, מָעַן, מָעַס, מָעַף, מָעַר, מָעַשׁ, מָפַח, מָפַל, מָפַר, מָצַא, מָצַד, מָצַע, מָצַץ, מָצַק, מָצַר, מָקַד, מָקַח, מָקַל, מָקַר, מָרַד, מָרַח, מָרַט, מָרַך, מָרַס, מָרַע, מָרַץ, מָרַק, מָרַר, מָשַׁח, מָשַׁך, מָשַׁל, מָשַׁן, מָשַׁר, מָתַח, מָתַך, מָתַן, מָתַק, מָתַר, נָבַח, נָבַל, נָבַע, נָגַד, נָגַח, נָגַן, נָגַע, נָדַד, נָדַח, נָדַם, נָדַף, נָדַר, נָהַג, נָהַל, נָהַם, נָהַר, נָוַד, נָוַל, נָוַע, נָוַף, נָוַר, נָזַל, נָזַף, נָזַר, נָחַל, נָחַם, נָחַר, נָטַל, נָטַף, נָטַר, נָכַח, נָכַל, נָכַר, נָלַח, נָלַל, נָמַג, נָמַד, נָמַל, נָמַר, נָנַח, נָנַס, נָנַף, נָנַר, נָסַג, נָסַח, נָסַך, נָסַע, נָעַג, נָעַל, נָעַם, נָעַץ, נָעַר, נָפַח, נָפַל, נָפַץ, נָפַק, נָפַר, נָפַת, נָצַב, נָצַח, נָצַל, נָצַר, נָקַב, נָקַד, נָקַט, נָקַם, נָקַע, נָקַף, נָקַר, נָקַשׁ, נָרַד, נָרַט, נָרַע, נָרַף, נָשַׁב, נָשַׁג, נָשַׁך, נָשַׁל, נָשַׁם, נָשַׁף, נָשַׁר, נָתַח, נָתַך, נָתַן, נָתַץ, נָתַק, נָתַר, סָבַב, סָבַל, סָבַר, סָגַד, סָגַל, סָגַר, סָדַד, סָדַן, סָהַד, סָהַר, סָוַג, סָוַד, סָוַף, סָוַר, סָחַב, סָחַד, סָחַט, סָחַף, סָחַר, סָטַר, סָכַך, סָכַל, סָכַן, סָכַר, סָלַח, סָלַל, סָלַף, סָמַך, סָמַל, סָמַר, סָנַג, סָנַד, סָנַה, סָנַן, סָנַף, סָנַר, סָעַד, סָעַף, סָעַר, סָפַד, סָפַח, סָפַן, סָפַף, סָפַר, סָפַת, סָצַד, סָצַף, סָקַל, סָקַף, סָקַר, סָרַב, סָרַג, סָרַד, סָרַח, סָרַט, סָרַך, סָרַס, סָרַף, סָרַר, סָשַׁב, סָשַׁך, סָשַׁר, סָתַם, סָתַר, עָבַד, עָבַט, עָבַר, עָגַב, עָגַל, עָגַם, עָגַן, עָדַד, עָדַה, עָדַי, עָדַן, עָדַר, עָהַב, עָהַל, עָהַר, עָוַב, עָוַד, עָוַל, עָוַם, עָוַף, עָוַר, עָזַב, עָזַל, עָזַר, עָחַב, עָחַל, עָחַר, עָטַף, עָטַר, עָכַב, עָכַד, עָכַל, עָכַס, עָכַר, עָלַב, עָלַג, עָלַה, עָלַל, עָלַם, עָלַס, עָלַף, עָלַץ, עָלַק, עָלַר, עָלַשׁ, עָמַד, עָמַל, עָמַם, עָמַס, עָמַק, עָמַר, עָנַב, עָנַג, עָנַד, עָנַה, עָנַח, עָנַט, עָנַן, עָנַף, עָנַר, עָסַב, עָסַה, עָסַל, עָסַס, עָסַף, עָסַר, עָפַל, עָפַר, עָפַשׁ, עָצַב, עָצַד, עָצַל, עָצַם, עָצַף, עָצַר, עָקַב, עָקַד, עָקַל, עָקַם, עָקַף, עָקַר, עָרַב, עָרַג, עָרַד, עָרַה, עָרַם, עָרַס, עָרַף, עָרַץ, עָרַק, עָרַר, עָשַׁב, עָשַׁה, עָשַׁן, עָשַׁק, עָשַׁר, עָתַד, עָתַם, עָתַק, עָתַר, פָּגַם, פָּגַע, פָּגַר, פָּדַה, פָּדַח, פָּדַם, פָּדַע, פָּדַר, פָּהַג, פָּהַד, פָּהַם, פָּהַר, פָּוַג, פָּוַח, פָּוַל, פָּוַר, פָּזַז, פָּזַל, פָּזַם, פָּזַר, פָּחַד, פָּחַז, פָּחַח, פָּחַל, פָּחַם, פָּחַס, פָּחַת, פָּטַם, פָּטַר, פָּכַח, פָּכַר, פָּלַג, פָּלַד, פָּלַח, פָּלַט, פָּלַל, פָּלַס, פָּלַץ, פָּלַק, פָּלַר, פָּלַשׁ, פָּמַם, פָּנַה, פָּנַם, פָּנַק, פָּסַד, פָּסַח, פָּסַל, פָּסַס, פָּסַע, פָּסַף, פָּסַק, פָּסַר, פָּעַל, פָּעַם, פָּעַר, פָּעַת, פָּצַח, פָּצַל, פָּצַם, פָּצַע, פָּצַר, פָּקַד, פָּקַח, פָּקַם, פָּקַע, פָּקַר, פָּרַד, פָּרַח, פָּרַט, פָּרַם, פָּרַע, פָּרַץ, פָּרַק, פָּרַר, פָּשַׁח, פָּשַׁט, פָּשַׁל, פָּשַׁר, פָּתַח, פָּתַל, פָּתַר, צָבַט, צָבַע, צָבַר, צָגַד, צָגַל, צָדַד, צָדַה, צָדַי, צָדַק, צָהַב, צָהַל, צָהַר, צָוַח, צָוַר, צָחַח, צָחַל, צָחַק, צָחַר, צָטַח, צָטַל, צָטַר, צָיַד, צָיַן, צָכַן, צָלַב, צָלַח, צָלַל, צָלַם, צָלַף, צָלַק, צָלַר, צָמַד, צָמַח, צָמַט, צָמַם, צָמַק, צָמַר, צָנַח, צָנַם, צָנַן, צָנַף, צָנַע, צָנַר, צָעַד, צָעַל, צָעַף, צָעַק, צָעַר, צָפַד, צָפַה, צָפַח, צָפַן, צָפַף, צָפַר, צָפַת, צָצַח, צָצַל, צָצַם, צָצַף, צָקַד, צָקַל, צָקַם, צָקַף, צָקַר, צָרַב, צָרַד, צָרַה, צָרַח, צָרַם, צָרַע, צָרַף, צָרַר, 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שָׁגַר, שָׁדַד, שָׁדַה, שָׁדַל, שָׁדַם, שָׁדַף, שָׁדַר, שָׁהַב, שָׁהַה, שָׁהַם, שָׁהַף, שָׁהַר, שָׁוַב, שָׁוַה, שָׁוַח, שָׁוַט, שָׁוַע, שָׁוַף, שָׁוַר, שָׁזַב, שָׁזַף, שָׁזַר, שָׁחַב, שָׁחַד, שָׁחַה, שָׁחַח, שָׁחַט, שָׁחַל, שָׁחַם, שָׁחַף, שָׁחַר, שָׁטַח, שָׁטַט, שָׁטַף, שָׁטַר, שָׁכַב, שָׁכַד, שָׁכַח, שָׁכַל, שָׁכַם, שָׁכַן, שָׁכַר, שָׁלַב, שָׁלַג, שָׁלַד, שָׁלַה, שָׁלַח, שָׁלַט, שָׁלַל, שָׁלַם, שָׁלַף, שָׁלַק, שָׁלַר, שָׁלַשׁ, שָׁמַד, שָׁמַה, שָׁמַח, שָׁמַט, שָׁמַל, שָׁמַם, שָׁמַע, שָׁמַר, שָׁנַב, שָׁנַד, שָׁנַה, שָׁנַח, שָׁנַט, שָׁנַן, שָׁנַף, שָׁנַר, שָׁסַב, שָׁסַד, שָׁסַה, שָׁסַח, שָׁסַל, שָׁסַם, שָׁסַס, שָׁסַף, שָׁסַק, שָׁסַר, שָׁעַב, שָׁעַד, שָׁעַה, שָׁעַל, שָׁעַם, שָׁעַע, שָׁעַף, שָׁעַץ, שָׁעַק, שָׁעַר, שָׁעַשׁ, שָׁפַד, שָׁפַה, שָׁפַח, שָׁפַל, שָׁפַס, שָׁפַף, שָׁפַק, שָׁפַר, שָׁפַת, שָׁצַב, שָׁצַד, שָׁצַה, שָׁצַח, שָׁצַל, שָׁצַם, שָׁצַע, שָׁצַף, שָׁצַץ, שָׁצַק, שָׁצַר, שָׁקַב, שָׁקַד, שָׁקַה, שָׁקַח, שָׁקַט, שָׁקַם, שָׁקַע, שָׁקַף, שָׁקַר, שָׁקַשׁ, שָׁרַב, שָׁרַד, שָׁרַח, שָׁרַט, שָׁרַם, שָׁרַע, שָׁרַף, שָׁרַץ, שָׁרַר, שָׁשַׁב, שָׁשַׁה, שָׁשַׁח, שָׁשַׁט, שָׁשַׁל, שָׁשַׁם, שָׁשַׁף, שָׁשַׁר, שָׁתַח, שָׁתַל, שָׁתַם, שָׁתַף, שָׁתַק, שָׁתַר, תָּבַב, תָּבַל, תָּבַע, תָּבַר, תָּגַב, תָּגַד, תָּגַל, תָּגַר, תָּדַד, תָּדַה, תָּדַל, תָּדַם, תָּדַף, תָּדַר, תָּהַב, תָּהַה, תָּהַם, תָּהַף, תָּהַר, תָּוַב, תָּוַה, תָּוַח, תָּוַט, תָּוַע, תָּוַף, תָּוַר, תָּזַב, תָּזַף, תָּזַר, תָּחַב, תָּחַד, תָּחַה, תָּחַח, תָּחַט, תָּחַל, תָּחַם, תָּחַף, תָּחַר, תָּטַח, תָּטַט, תָּטַף, תָּטַר, תָּכַב, תָּכַד, תָּכַח, תָּכַל, תָּכַם, תָּכַן, תָּכַר, תָּלַב, תָּלַג, תָּלַד, תָּלַה, תָּלַח, תָּלַט, תָּלַל, תָּלַם, תָּלַף, תָּלַק, תָּלַר, תָּלַשׁ, תָּמַד, תָּמַה, תָּמַח, תָּמַט, תָּמַל, תָּמַם, תָּמַע, תָּמַר, תָּנַב, תָּנַד, תָּנַה, תָּנַח, תָּנַט, תָּנַן, תָּנַף, תָּנַר, תָּסַב, תָּסַד, תָּסַה, תָּסַח, תָּסַל, תָּסַם, תָּסַס, תָּסַף, תָּסַק, תָּסַר, תָּעַב, תָּעַד, תָּעַה, תָּעַל, תָּעַם, תָּעַע, תָּעַף, תָּעַץ, תָּעַק, תָּעַר, תָּעַשׁ, תָּפַד, תָּפַה, תָּפַח, תָּפַל, תָּפַס, תָּפַף, תָּפַק, תָּפַר, תָּפַת, תָּצַב, תָּצַד, תָּצַה, תָּצַח, תָּצַל, תָּצַם, תָּצַע, תָּצַף, תָּצַץ, תָּצַק, תָּצַר, תָּקַב, תָּקַד, תָּקַה, תָּקַח, תָּקַט, תָּקַם, תָּקַע, תָּקַף, תָּקַר, תָּקַשׁ, תָּרַב, תָּרַד, תָּרַח, תָּרַט, תָּרַם, תָּרַע, תָּרַף, תָּרַץ, תָּרַר, תָּשַׁב, תָּשַׁה, תָּשַׁח, תָּשַׁט, תָּשַׁל, תָּשַׁם, תָּשַׁף, תָּשַׁר, תָּתַח, תָּתַל, תָּתַם, תָּתַף, תָּתַק, תָּתַר.

Concrete Nouns: עָוְלָה (עָוֶל), נְגֶר, שֶׁכֶר, נְגֶר, בָּנִים, בָּבוֹר.

Names of seasons: אָבִיב, אָסִיף, בָּצִיר, זָמִיר, חֹרֶשׁ, קָצִיר.

3. Long immutable penult, ָ֫ or ֵ֫ in ultimate.

Agents: הוֹלֵךְ, שׁוֹלֵל, כּוֹלֵם, קוֹטֵל.

Occupations: בּוֹנֶה, חוֹבֵל, חוֹרֵשׁ, יוֹצֵר, כּוֹבֵס, כּוֹהֵן.

CLASS II. Reduplicated.

Intensive: חַנּוּן, פַּקֵּחַ, גִּבּוֹר, צַדִּיק, רַחוּם.
Daghesh resolved: קִיטֹּר, נִיצֹּוץ.
עִ: חַתַּלְתַּל, קַדְקֹד, טַלְטֵלָה, גֻּלְגֹּלֶת.
do. vowel inserted קָלוֹקֵל, עֲרוֹגֵר, צְלָצַל.
do. consonant softened כּוֹכָב, קִרְקַעַן, כְּפָר, שַׂרְשָׁה.
פִּי: הַבָּהָבִים (י), בֻּאֲצִים (י). לֹהּ: נָאוָה.
Occupations: חָרָשׁ, דַּיָּג, גַּנָּב, אִכָּר, טַבָּח.
Defects: אִלֵּם, גִּבֵּן, חֵרֵשׁ, עִוֵּר, עִקֵּשׁ, פִּסֵּחַ, קֻרַּח.
Abstracts: שִׁלּוּחִים, כִּפֻּרִים, שִׁלּוּם. עִ: חַרְחֻר, שֻׁעֲשֻׁעִים.
Reduplicate 3d. Radical: with *ā* פִּרְחָח, רַעֲנָן, אֲבֻלָּל.
ī כְּמִירִר, סִבְּרִיר. *ō* נִיהֹלָה, נֶהֱלֹל. *ū* פָּאֲרוּר, נָעֲצוּץ.
Red. two Radicals: חֲצַצְרָה, פְּקַחְקוֹחַ, עֲזָאזֵל.
repetition חֲסַכְסַךְ, חֲלַקְלַק, פְּתַלְתֹּל, חֲסַכְסַךְ.
diminutives of colour אַדַּמְדָּם, יְרַקְרַק, שְׁחַרְחֹר.

CLASS III. With Prefixes.

אַ: superlative אַכְזָר, אַבְגָּד, אִיתָן.
מִ: agent מַשְׂכִּיל, מַיָּם, participles with מִ.
instrument מַשּׁוֹר, מַלְבֵּד, מַפְתֵּחַ, מִשְׁוֹר.
place or time מַלְבֵּן, מַרְבֵּץ, מְזוּזָה, מוֹשָׁב.
action or condition מַיְשָׁר, מַדָּוֶה, מִסְפֵּד, מַטְבֵּחַ.
object or subject מַיָּאל, מִזְמוֹר, מְרָחָק, מְצָלָה.
יִ: names יִצְחָק, יִפְתָּח; appellatives יִצְהָר, יַלְקוּט.
תִּ: abstracts תַּעֲנוּג, תַּרְדֵּמָה; concrete תִּדְהָר, תַּלְמִיד.

CLASS IV. With Affixes. Denominatives.

וֹן or ָן: adjectives עֶלְיוֹן, נֶחְשְׁתָּן, אֶחָיוֹן.
abstracts עִוָּרוֹן, יֶרֶקוֹן, אֲבַדּוֹן, אֲבָדָן.
augmentative שַׂבְתּוֹן; diminutive אִישׁוֹן.
ן, ם or ל: חַרְטֹם, סָגָן, גַּרְעֵן, בַּרְזֶל.
ִי: relation עִבְרִי, יְבוּסִי, צְפוֹנִי, נָכְרִי.
ַי: הוֹנַי, דּוּדַי, לוּנַי, כִּילַי.

1.

		king	covert	drought	boy
Sing.	*abs.*	מֶלֶךְ	סֵתֶר	חֹרֶב	נַעַר
	const.	מֶלֶךְ	סֵתֶר	חֹרֶב	נַעַר
Plur.	*abs.*	מְלָכִים	סְתָרִים	חֳרָבִים	נְעָרִים
	const.	מַלְכֵי	סִתְרֵי	חָרְבֵי	נַעֲרֵי
Sing.	*l. suf.*	מַלְכִּי	סִתְרִי	חָרְבִּי	נַעֲרִי*
	gr. suf.	מַלְכְּכֶם	סִתְרְכֶם	חָרְבְּכֶם	נַעַרְכֶם
Plur.	*l. suf.*	מְלָכַי	סִתְרַי	חָרְבַי	נְעָרַי
	gr. suf.	מַלְכֵיכֶם	סִתְרֵיכֶם	חָרְבֵיכֶם	נַעֲרֵיכֶם

*But נַעֲרֵךְ

		feet	knees	loins	shoes
Du.	*abs.*	רַגְלַיִם	בִּרְכַּיִם	מָתְנַיִם	נַעֲלַיִם
	const.	רַגְלֵי	בִּרְכֵּי	מָתְנֵי	נַעֲלֵי

2.

		lord	vengeance	cloud	old man	heart
Sing.	*abs.*	אָדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
	const.	אֲדוֹן	נְקַם	עֲנַן	זְקַן	לְבַב
Plur.	*abs.*	אֲדֹנִים	נְקָמִים	עֲנָנִים	זְקֵנִים	לְבָבִים
	const.	אַדֹנֵי	נִקְמֵי	עַנְנֵי	זִקְנֵי	לִבְבֵי
Sing.	*l. suf.*	אֲדֹנִי	נִקְמִי		זְקָנִי	לִבִּי
	gr. suf.	אֲדֹנְכֶם	נִקְמְכֶם			לִבְּכֶם
Plur.	*l. suf.*	אֲדֹנַי	נִקְמַי		זְקָנַי	לְבָבַי
	gr. suf.	אֲדֹנֵיכֶם	נִקְמֵיכֶם		זִקְנֵיכֶם	לִבְבֵיכֶם

		great	strong	dry	כ Hiph. part
Sing.	*masc.*	גָּדוֹל	חָזָק	יָבֵשׁ	מֵכִין
	fem.	גְּדוֹלָה	חֲזָקָה	יְבֵשָׁה	מֵכִינָה
Plur.	*masc.*	גְּדֹלִים	חֲזָקִים	יְבֵשִׁים	מֵכִינִים
	fem.	גְּדֹלוֹת	חֲזָקוֹת	יְבֵשׁוֹת	מֵכִינוֹת

1.

sickness	olive	death	deed	perpetuity
חֳלִי	זַיִת	מָוֶת	פֹּעַל	נֵצַח
חֳלִי	זֵית	מוֹת	פֹּעַל	נֵצַח
חֳלָיִם	זֵיתִים	מוֹתִים	פְּעָלִים	נְצָחִים
חֳלָיֵי	זֵיתֵי	מוֹתֵי	פְּעָלֵי	נִצְחֵי
חֳלָיִי	זֵיתִי	מוֹתִי	פְּעָלִי*	נִצְחִי
חֳלֵיכֶם	זֵיתֵכֶם	מוֹתֵכֶם	פְּעָלְכֶם	נִצְחֲכֶם
חֳלָיִי	זֵיתַי	מוֹתַי	פְּעָלַי	נִצְחַי
חֳלֵיכֶם	זֵיתֵיכֶם	מוֹתֵיכֶם	פְּעָלֵיכֶם	נִצְחֵיכֶם

*But פְּעָלְךָ

cheeks	eyes	noon
לְחָיִם	עֵינַיִם	צָהֳרַיִם
לְחָיֵי	עֵינֵי	

3.

field	work	seal	potter	name	tree
שָׂדֶה	בְּעָטָה	חוֹתָם	יוֹצֵר	שֵׁם	עֵץ
שְׂדֵה	בְּעָשֵׂה	חוֹתַם	יוֹצֵר		עֵץ
שָׂדִים	בָּעֲשִׂים	חֹתָמִים	יְצָרִים		עֵצִים
שְׂדֵי	בְּעֲשֵׂי	חֹתְמֵי	יְצֻרֵי		עֲצֵי
שָׂדִי	בַּעֲשִׂי	חֹתָמִי	יְצָרִי*	שָׁמִי*	עֲצִי
——	——	חֹתַמְכֶם	יְצָרְכֶם	שָׁמְכֶם	עֲצֵכֶם
שָׂדַי	בְּעֲשֵׂי	חֹתָמַי	יְצָרַי		עֲצֵי
שְׂדֵיכֶם	בַּעֲשֵׂיכֶם	חֹתְמֵיכֶם	יְצֻרֵיכֶם		עֲצֵיכֶם
			יְצָרֵךְ*	*But שִׁמְךָ	

4. (ל״ה)

fair	ל״ה part.	Niph. part.	Kal act. part.	dead
יָפֶה	גֹּלֶה	נִקְטָל	קֹטֵל	מֵת
יָפֶה	גֹּלֶה	נִקְטָלָה / נִקְטֶלֶת	קֹטְלָה / קֹטֶלֶת	מֵתָה
יָפִים	גֹּלִים	נִקְטָלִים	קֹטְלִים	מֵתִים
יָפוֹת	גֹּלוֹת	נִקְטָלוֹת	קֹטְלוֹת	מֵתוֹת

XV. Paradigm of Masculine Nouns (continued).

5 (ע״ע and the like).

		camel	garden	goat	statute
Sing.	*abs.*	גָּמָל	גַּן	עֵז	חֹק
	const.	גְּמַל	גַּן	עֵז	חֹק
Plur.	*abs.*	גְּמַלִּים	גַּנִּים	עִזִּים	חֻקִּים
	const.	גְּמַלֵּי	גַּנֵּי	עִזֵּי	חֻקֵּי
Sing.	*l. suf.*	גְּמָלִי	גַּנִּי	עִזִּי	חֻקִּי
	gr. suf.	גְּמָלְכֶם	גַּנְּכֶם	עִזְּכֶם	חֻקְּכֶם
Plur.	*l. suf.*	גְּמָלַי	גַּנַּי	עִזַּי	חֻקַּי
	gr. suf.	גְּמַלֵּיכֶם	גַּנֵּיכֶם	עִזֵּיכֶם	חֻקֵּיכֶם

		small	much *or* many	deep	fresh
Sing.	*masc.*	קָטָן	רַב	עָמֹק	טָרִי
	fem.	קְטַנָּה	רַבָּה	עֲמֻקָּה	טְרִיָּה
Plur.	*masc.*	קְטַנִּים	רַבִּים	עֲמֻקִּים	טְרִיִּים
	fem.	קְטַנּוֹת	רַבּוֹת	עֲמֻקּוֹת	טְרִיּוֹת

Nouns with Suffixes.

		horse	horses	mare	mares
	Abs.	Sg. סוּס	Pl. סוּסִים	Sg. סוּסָה	Pl. סוּסוֹת
	Const.	סוּס	סוּסֵי	סוּסַת	סוּסוֹת
Sing.	1 *c.* my	סוּסִי	סוּסַי	סוּסָתִי	סוּסוֹתַי
	2 *m.* thy	סוּסְךָ	סוּסֶיךָ	סוּסָתְךָ	סוּסוֹתֶיךָ
	2 *f.* thy	סוּסֵךְ	סוּסַיִךְ	סוּסָתֵךְ	סוּסוֹתַיִךְ
	3 *m.* his	סוּסוֹ	סוּסָיו	סוּסָתוֹ	סוּסוֹתָיו
	3 *f.* her	סוּסָהּ	סוּסֶיהָ	סוּסָתָהּ	סוּסוֹתֶיהָ
Plur.	1 *c.* our	סוּסֵנוּ	סוּסֵינוּ	סוּסָתֵנוּ	סוּסוֹתֵינוּ
	2 *m.* your	סוּסְכֶם	סוּסֵיכֶם	סוּסַתְכֶם	סוּסוֹתֵיכֶם
	2 *f.* your	סוּסְכֶן	סוּסֵיכֶן	סוּסַתְכֶן	סוּסוֹתֵיכֶן
	3 *m.* their	סוּסָם	סוּסֵיהֶם	סוּסָתָם	סוּסוֹתֵיהֶם
	3 *f.* their	סוּסָן	סוּסֵיהֶן	סוּסָתָן	סוּסוֹתֵיהֶן

XVI. Paradigm of Feminine Nouns, § 221 b.

		1.			
		queen	covert	desert	girl
Sing.	*abs.*	מַלְכָּה	סֵתֶר	חָרְבָּה	נַעֲרָה
	const.	מַלְכַּת	סֵתֶר	חָרְבַּת	נַעֲרַת
Plur.	*abs.*	מְלָכוֹת	סְתָרוֹת	חָרְבוֹת	נְעָרוֹת
	const.	מַלְכוֹת	סִתְרוֹת	חָרְבוֹת	נַעֲרוֹת
Sing.	*l. suf.*	מַלְכָּתִי	סִתְרִי	חָרְבָּתִי	נַעֲרָתִי
	gr. suf.	מַלְכָּתְכֶם	סִתְרֵיכֶם	חָרְבַּתְכֶם	נַעֲרֵיכֶם
Plur.	*l. suf.*	מַלְכוֹתַי	סִתְרוֹתַי	חָרְבוֹתַי	נַעֲרוֹתַי
	gr. suf.	מַלְכֻתֵיכֶם	סִתְרֹתֵיכֶם	חָרְבֹתֵיכֶם	נַעֲרֹתֵיכֶם

		sides	double embroidery
Du.	*abs.*	יְרֵכַתַיִם	רִקְמָתַיִם
	const.	יַרְכְתֵי	

		2.			3.
		counsel	vengeance	cry	sucker
Sing.	*abs.*	עֵצָה	נְקָמָה	זְעָקָה	יוֹנֶקֶת
	const.	עֲצַת	נִקְמַת	זַעֲקַת	יוֹנַקַת
Plur.	*abs.*	עֵצוֹת	נְקָמוֹת	זְעָקוֹת	יְוֹנְקוֹת
	const.	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יְוֹנְקוֹת
Sing.	*l. suf.*	עֲצָתִי	נִקְמָתִי	זַעֲקָתִי	יוֹנַקְתִּי
	gr. suf.	עֲצַתְכֶם	נִקְמַתְכֶם	זַעֲקַתְכֶם	יוֹנַקְתְּכֶם
Plur.	*l. suf.*	עֲצוֹתַי	נִקְמוֹתַי	זַעֲקוֹתַי	יְוֹנְקוֹתַי
	gr. suf.	עֲצֹתֵיכֶם	נִקְמֹתֵיכֶם	זַעֲקֹתֵיכֶם	יְוֹנְקֹתֵיכֶם

		lips	twofold sloth
Du.	*abs.*	שִׂפְתַיִם	עֲצַלְתַּיִם
	const.	שִׂפְתֵי	

PART THIRD.

SYNTAX.

§ 243. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Sentences may be simple or compound. A simple sentence is the expression of an individual mental judgment. Two or more such judgments united in one connected utterance form a compound sentence, the several clauses of which accordingly consist of or may be resolved into as many separate simple sentences.

3. Every simple sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two elements is built the entire structure of human speech.

The Subject.

§ 244. The subject of every sentence must be either a noun, as בָּרָ֫א אֱלֹהִ֫ים *God created* Gen. 1: 1, or a pronoun, as קָדֹ֫ושׁ אָ֫נִי *I* (am) *holy* Lev. 11: 44. This includes infinitives, which are verbal nouns, עֲנֹ֫ושׁ לַצַּדִּ֫יק לֹא טוֹב *to punish the just is not good* Prov. 17: 26, and adjectives and participles when used substantively, לֹא־יָבֹ֫וא טָמֵ֫א *an unclean*

(person) *shall not enter* 2 Chron. 23: 19, לֹא הַמֵּתִים יְהַלְלוּ־יָהּ *the dead shall not praise the Lord* Ps. 115: 17.

a. The subject of a sentence may be a noun preceded by a preposition e. g. בְּ in a partitive sense, וַיֵּצְאוּ מִן־הָעָם *there went out* (some) *of the people* Ex. 16: 27, 2 Kin. 10: 10, Ezr. 2: 68, Neh. 5: 5, Dan. 11: 5; or in a local sense וּבָנוּ מִמְּךָ *those proceeding from thee shall build* Isa. 58: 12; or the particle of comparison כְּמַגֵּפָה נִרְאָה (something) *like a plague has appeared* Lev. 14: 35, Ps. 74: 5. אֲשֶׁר לֹא־הָיָה כָּמֹהוּ *the like of which has not been* Ex. 9: 18, 11: 6, 2 Kin. 7: 19, Dan. 10: 16, 18; or יָצָא ... בְּ in the sense of *both ... and* יָצְאוּ הַצְּפֹרִים וְהַבְּהֵמָה נָדְדוּ *both the fowl of heaven and the beasts have fled* Jer. 9: 9.

b. When the subject is an infinitive, it is sometimes as in English, preceded by the preposition לְ *to*, טוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92: 2, 2 Chron. 26: 18, Eccles. 7: 5, Mic. 3: 1 or it may be without a preposition טוֹב זַמְּרָה (it is) *good to make melody* Ps. 147: 1, Prov. 25: 7, 28: 21, Ezek. 11: 3, 18: 3; the latter is necessarily the case when the infinitive is in the construct before a following noun לְאַ־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ *man's being alone* (is) *not good* Gen. 2: 18, Ps. 133: 1. Both constructions occur in successive clauses 1 Sam. 15: 22, Prov. 17: 26, 18: 5, and even in the same phrase Prov. 21: 9, 19.

c. The subject is very rarely an adverb, הַרְבֵּה נָפַל מִן־הָעָם *many* (prop. much) *of the people have fallen* 2 Sam. 1: 4.

§ 245. The subject may be omitted in the following cases, viz.:

1. When it is sufficiently plain from the connection, הַעוֹד יְשֶׁנְךָ *is there yet with thee* (a corpse)? Am. 6: 10, or is obvious in itself, אֹתוֹ יָלְדָה (his mother) *bare him* 1 Kin. 1: 6, Num. 26: 59, 1 Chron. 7: 14.

a. When the subject of a sentence or clause is continued from the preceding it is ordinarily not repeated Joel 2: 1 unless in passages of more than usual solemnity and emphasis e. g. אֱלֹהִים in Gen. 1: 3 ff. Sometimes the subject is suggested by a preceding object either direct Gen. 15: 13, 16: 6, 19: 11, 37: 15, 39: 4, 44: 22, Deut. 4: 9, 1 Sam. 17: 25, Ps. 16: 8, 34: 1 or indirect 2 Chron. 19: 6, Job 21: 19, Ps. 22: 29, Isa. 40: 14, Am. 6: 2, or by a noun in a genitive relation Gen. 9: 6, 14: 2, 2 Sam. 20: 10. Sometimes it can only be generally inferred from the preceding context *he put forth* i. e. one of the children Gen. 38: 28; *they brought him hastily* i. e. those sent by Pharaoh 41: 14; *it is turned unto me* i. e. what formerly passed through the gate of the nations Ezek. 26: 2, Judg. 13: 19; or is evident from the nature of the case as in the frequent ellipsis of God as the subject in poetic passages Isa. 38: 12, 13 and particularly in the book of Job 17: 6, 20: 23, 21: 17, 23: 3 and occasionally even in prose; or is first expressed in a subsequent clause or sentence Isa. 23: 1. A change of subject,

where the sense plainly requires it is often left to be inferred by the intelligence of the reader or hearer Gen. 24: 32, 29: 3, Ex. 10: 5, 34: 28, Deut. 33: 12, 2 Sam. 11: 13, 1 Kin. 9: 8, 9, Mic. 2: 6; or it may be intimated by the insertion of a personal pronoun Num. 35: 23, Job 21: 22. In 1 Sam. 24: 11 the subject is dropped from a familiar phrase, וַתֹּאמֶר scil. עֵינִי. Comp. Deut. 7: 16, 13: 9, Ezek. 20: 17.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיַּגִּדוּ לְשָׁאוּל *and they told Saul* 1 Sam. 18: 20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמָהּ בָּבֶל *one called its name Babel*, i. e. *its name was called Babel* Gen. 11: 9, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא־תַעֲשֶׂה־לְךָ פָּסֶל *thou shalt not make unto thee a graven image* Ex. 20: 4, 23: 1, Deut. 16: 1 ff., 28: 1 ff., הָבִיאָה לַמּוּסָר לִבֶּךָ *apply thine heart unto instruction* Prov. 23: 12, 2: 1 ff., Eccles. 11: 1.

a. Sometimes אִישׁ *man* is used as an indefinite subject, אִם־יִמְנֶה אִישׁ לִבְלֹתִי *if a man* (i. e. any one) *can count* Gen. 13: 16, 23: 6, 41: 44, Ex. 21: 7, 34: 24, Deut. 11: 25, 1 Sam. 24: 20, 2 Sam. 16: 23 K'ri (but not in K'thibh), Ps. 49: 8, 17, Prov. 6: 27, 28, Eccles. 1: 8, Cant. 8: 7, Isa. 36: 6, or the pronoun of the third person, Job 28: 3, Eccles. 7: 1, 10: 10, or the participle of the accompanying verb וְשֹׁמֵעַ חָשָׁבַע *and the hearer shall hear* 2 Sam. 17: 9, חֹרְשֵׁי חָרְשׁוּ *ploughers ploughed* Ps. 129: 3, Gen. 7: 16, Deut. 22: 8, Isa. 28: 4, Jer. 9: 23, 31: 5, Ezek. 33: 4, 39: 15, or a cognate noun וּמָלָךְ יִמְלֹךְ *and a king shall reign* Jer. 23: 5, Am. 9: 1, comp. מוֹת יָמוּת *the death of him that dieth* Ezek. 18: 32. By a like idiom the indefinite object may be expressed in terms of the governing verb אֲדַבֵּר אֵת אֲשֶׁר אֲדַבֵּר דָּבָר *I shall speak whatever word I shall speak* Ezek. 12: 25, Ex. 16: 23, 1 Sam. 23: 15, 2 Sam. 15: 20, 2 Kin. 8: 1, or with the accessory idea of the sovereignty of the actor Ex. 4: 13, 33: 19, or of his self consistency Ex. 3: 14, comp. Deut. 9: 25.

b. The plural is used where the action is one in which several are engaged Gen. 41: 14, 43: 32, Lev. 14: 40, 20: 27, Num. 10: 3, 4, 17: 3, Deut. 25: 1, Josh. 10: 27, 24: 30, Judg. 16: 7, 11, 2 Sam. 5: 17, 11: 20, or which may be predicated of people generally, where we would say *men* or use a passive construction Lev. 27: 9, 11, 2 Sam. 23: 6, Isa. 1: 29, 64: 3, Jer. 51: 26, Ezek. 12: 23, Hos. 12: 9, Mal. 2: 7. The 3d sing. is used of an action which is regarded as the work of a single agent Lev. 16: 32, 27: 8, Num. 6: 13,

19: 3, **5**, 35: 25, 30, 2 Kin. 9: 21, 21: 26, Prov. 22: 27; and likewise of actions, in which many are really engaged, but attention is directed to some representative actor or to each individual agent, as we might use the indefinite *one* or *any one* Ex. 10: 5, 21, 34: 15, Lev. 7: 11, Num. 35: 23, 2 Sam. 15: 32, Job 27: 23, 28: 3, Isa. 7: 24, Jer. 51: 33, Am. 6: 12, Mic. 7: 12; so as the subject of an infinitive Eccles. 7: 1. In recording the name given to a place or person it is usual to employ the singular קָרָא, יִקָּרֵא *one called*, respect being had to its original imposition or to subsequent individual utterances of it Gen. 19: 22, 21: 31, 33: 17, Ex. 17: 7, Num. 11: 3, 34, although the plural קָרְאוּ, יִקָּרְאוּ *they called* also occurs Judg. 18: 12, 1 Sam. 23: 28, 1 Chron. 11: 7, 14: 11 (the parallel 2 Sam. 5: 20 has the sing.). The singular is often used in comparisons, whose vividness is increased by individualizing כַּאֲשֶׁר יְרַדֵּף *as one hunts the partridge* 1 Sam. 26: 20, 2 Sam. 16: 23 K'thibh, 1 Kin. 14: 10, 2 Kin. 21: 13, Jer. 19: 11; but the plural in such passages as Isa. 9: 2 where joint action is involved. The indefinite singular and plural are sometimes interchanged as equivalents Gen. 25: 25, 26, Lev. 4: 24 comp. 7: 2, 1 Kin. 18: 23, 26, Job 28: 4, Jer. 8: 4, 9: 7, Ezek. 48: 14, and sometimes suggest distinct agents Gen. 18: 10, 19: 17, Lev. 7: 2, 3, 16: 27. Successive plurals may be used in the sense of *some.....others* Job 24: 2 ff.

c. The indefinite construction is often employed in Hebrew from a preference for the active form, where the passive would be used in English; and in some cases, as it would seem, without any thought of the real agency concerned. So 3 plur. Prov. 9: 11, and with special frequency in the book of Job, לַיְלוֹת עָמָל נְחַל־לִי *wearisome nights are appointed to me* lit. *they have appointed* 7: 3, 4: 19, 18: 18, 19: 26, 20: 8, 34: 20; 3 sing. 1 Sam. 2: 20, Isa. 6: 10, 8: 4, 53: 9. Sometimes the indefinite form alternates with the passive Job 6: 2, Isa. 29: 11, 12, Jer. 16: 6, 7, Ezek. 15: 3, Neh. 7: 3.

d. The 2 pers. sing. indefinite is most frequent in precepts and aphorisms, but is also found in topographical descriptions in the current phrase בְּאֲתָךְ *as thou comest to* Gen. 10: 19, 30, 13: 10, 25: 18, 1 Sam. 15: 7, 27: 8, or עַד בֹּאֲךָ Judg. 6: 4, 11: 33, 1 Sam. 17: 52, 1 Kin. 18: 46, and in the technical expression of the Levitical law עֶרְכֶּךָ *thy valuation* i. e. that of the officiating priest Lev. 5: 15, 27: 2 ff. It is comparatively rare in other connections תָּבוֹא Isa. 7: 25. It is sometimes used collectively, the whole people being addressed as a unit Deut. 19: 1—3, 22: 21; or the 2 plur. may be used instead Ex. 22: 21, 30, Lev. 19: 2 ff., 20: 7, 8, or the 2 sing. and plural may be interchanged in the same context Ex. 13: 4, 5, 22: 20, 23: 9, 25, Lev. 19: 15, 19, Deut. 6: 1, 2, 9: 7, 18: 15, 27: 4. The 2 sing. indefinite interchanges with the 3d sing. Prov. 19: 25; the 2d plur. with 3d plural Num. 10: 3—6; 2d plur. with 3d sing. Mal. 2: 15.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, אַל־יֵרַע בְּעֵינֶיךָ *let it not be grievous in thy sight* Gen. 21: 12, אָז הוּחַל *then it was begun* i. e. *men began*, Gen. 4: 26, though the feminine is also employed on ac-

count of its special affinity with the neuter, וַתֵּ֫צֶר לְיִשְׂרָאֵ֫ל *and Israel was distressed* lit. *it was strait to Israel* Judg 10: 9.

a. The masculine as the more indefinite and primary form is commonly employed when the subject is altogether indeterminate, as when a state or condition is affirmed to exist with no thought of any particular subject in which it inheres וְהָיָ֫ה *and it shall be* or *come to pass* Gen. 4: 14, וַיְהִ֫י Gen. 12: 11, רַב *it is enough* Deut. 3: 26, יִקְשֶׁ֫ה *it is hard* Deut. 15: 18, וַיֵּאֹ֫ר *and it was light* 2 Sam. 2: 32, חָרָ֫ה לָ֫ךְ *it burned to thee*, i. e. thou wert angry Gen. 4: 6, the person affected being preceded by לְ *to*, so, יִיטַ֫ב לָךְ Gen. 40: 14, מַר לִי Ruth 1: 13, רָוַ֫ח לְשָׁא֫וּל וְט֫וֹב לוֹ 1 Sam. 16: 23, חַם לוֹ 1 Kin. 1: 1, 2, יָנ֫וּחַ לִי Job 3: 13, יִנְעַ֫ם לְ Prov. 24: 25. So in passive verbs יְדֻבַּ֫ר Cant. 8: 8, נִהְיָ֫ה *it is done*, all is over Mic. 2: 4, יִנּ֫וֹעַ *it is sifted*, one sifts Am. 9: 9, נִרְפָּ֫א לָ֫נוּ *it is healed to us*, we are healed Isa. 53: 5, יְבֻלַּ֫ע לַמֶּ֫לֶךְ *the king shall be swallowed up* 2 Sam. 17: 16; when the object of the action is expressed, it is regarded as not the subject but the object of the impersonal passive § 283. 4. *a*, hence מֻקְטָ֫ר מֻגָּ֫שׁ Mal. 1: 11 (though followed by מִנְחָ֫ה), and so when the object is a clause יֵאָמֵ֫ר Gen. 22: 14, נוֹדַ֫ע 41: 21, הֻצַּ֫ב Nah. 2: 8, Esth. 1: 19. Once the impersonal *it* is represented by a suffix בְּחֻמּ֫וֹ *when it is hot* Job 6: 17.

b. When the subject, though not distinctly expressed, is something vaguely suggested in the context or by the circumstances of the case, the impersonal verb takes the feminine form in the sense of the neuter. Thus וַיֵּ֫צֶר לוֹ *there was distress to him* Gen. 32: 8 simply declares the existence of the distress, while וַתֵּ֫צֶר *it was distressing* Judg. 10: 9 contains an implied reference to its cause previously stated; תִּהְיֶ֫ה *it shall be* viz. the act just mentioned Gen. 21: 30; וַתְּהִי־חֹ֫ק *and it became a custom* viz. what is immediately added Judg. 11: 39; וַתְּכַ֫ל 2 Sam. 13: 39, whether לְ be supplied *it ceased to David* viz. his hostility to Absalom, or כָּלָ֫ה be taken in the sense of כָּלָ֫א *it withheld David* from his hostility that he was comforted etc.; so תִּיטַ֫ב Ps. 69: 32, עָלְתָ֫ה Jer. 7: 31, יָאָ֫תָה 10: 7, תִּמָּשֵׁ֫ךְ Ezek. 12: 25, which in ver. 28 takes as its object דְּבָרַ֫י; Job 4: 5, 18: 14, Ps. 69: 11. In the following verbs relating to natural phenomena the feminine form occurs נִשְׂעֲרָ֫ה *it is tempestuous* Ps. 50: 3, תַּשְׁלֵ֫ג *it snows* 68: 15, תַּמְטִ֫יר *it rains* Am. 4: 7.

The Personal Pronoun as Subject.

§ 246. 1. The personal pronouns are rarely used before verbal forms, which of themselves indicate the person, אָמַ֫רְתִּי *I said*, אָמַ֫רְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵ֫מָּה כָּרְע֫וּ וְנָפָ֫לוּ וַאֲנַ֫חְנוּ קַ֫מְנוּ *they are brought down and fallen, but we are risen* Ps. 20: 9.

a. Except in circumstantial clauses as 1 Kin. 1: 41, the personal pronoun as an emphatic subject always implies a tacit contrast even when this is not directly expressed, as it mostly is, in the context אַתָּה יָדַעְתָּ *thou knowest* (whether others do or not) Ps. 69: 6, 20, אֲנִי אֶמְלֹךְ *I will be king* (and not some other aspirant to the throne) 1 Kin. 1: 5, אָנֹכִי נָתַתִּי *I myself gave* (it was my own act not that of others) Gen. 16: 5. It may be made still more emphatic by a periphrasis comp. אָנֹכִי חָטָאתִי *I have sinned* 2 Sam. 24: 17 with אָנֹכִי־הוּא אֲשֶׁר־חָטָאתִי *it is I that have sinned* 1 Chron. 21: 17, or by inserting the particle גַּם *also* Gen. 20: 6, 21: 26, 44: 9, 48: 19, Num. 18: 28, Hos. 4: 6, אַף *too* Lev. 26: 24, or רַק *only* Job 1: 15 ff. The emphatic pronoun regularly precedes the verb Gen. 15: 15, 19: 19, 21: 26, 24: 45, 28: 16, 33: 14, Ex. 18: 21, Num. 22: 32, Judg. 11: 35, Ruth 4: 4, 1 Sam. 1: 28, 10: 18, 19, 2 Sam. 2: 6, 17: 8, 1 Kin. 1: 17, 8: 32, 18: 12, 21: 7, 2 Chron. 13: 11, Neh. 1: 8, Ps. 2: 6, 7, Isa. 37: 16, 49: 15, 53: 4, Ezek. 16: 33, Hos. 8: 4, 12: 11, Am. 7: 17, Mic. 6: 13-15. If special emphasis is to be thrown upon the verb or its adjuncts, it may precede the pronoun Judg. 15: 12, so particularly, when it is accompanied by an absolute infinitive Ex. 4: 14, or is in an energetic modal form, such as the imperative Ex. 18: 19, Deut. 5: 24, 1 Sam. 28: 22, jussive or future with אַל Jer. 17: 18, Obad. ver. 13, (but see 2 Chron. 20: 15), intentional (paragogic future) 2 Sam. 18: 22 or has Vav Consecutive, to which the verb must be immediately attached Ezek. 17: 22 (comp. ver. 3), or stress is laid upon its suffix Judg. 9: 28. No emphasis is involved in the use of a pronoun, when perspicuity requires it, as when it is joined with a participle Gen. 15: 14, 2 Chron. 13: 11 or with any other predicate than a verb 2 Sam. 17: 8, Jer. 1: 6, 7. 17: 17. The unemphatic use of the pronoun with the persons of the verb is rare except in Ecclesiastes, where it occurs with remarkable frequency and generally follows the verb e. g. 1: 16, 2: 1, 11 ff.; see also Cant. 5: 5, Ps. 41: 5, 116: 10, 11, Isa. 38: 10.

2. The pronoun of the third person may be added to the subject to render it emphatic, יְהוָה הוּא הָאֱלֹהִים *Jehovah, he is the God* 1 Kin. 18: 39, אֲדֹנָי הוּא *the Lord himself will give* Isa. 7: 14, 1 Sam. 17: 14, Gen. 25: 16, 34: 21, Mal. 1: 7, 12, and this even when it is a pronoun of the first or second person, אָנֹכִי הוּא מֹחֶה *I, this* person and no other, equivalent to *I myself am blotting out* Isa. 43: 25, 51: 12; אַתָּה הוּא נָקֹה תִּנָּקֶה *shalt thou, such* an one as thou art, *be altogether unpunished?* Jer. 49: 12, 14: 22, 2 Sam. 7: 28, Neh. 9: 6, Ps. 44: 5, Isa. 37: 16, Zeph. 2: 12. Comp. in Chald. Ezr. 5: 11.

a. This seems to be a better explanation than to regard הוּא as a copula, § 261. 2, or such constructions as abbreviated relative clauses e. g.

I am *he* who *blotteth out* etc. after the analogy of 1 Chron. 21: 17. The pronoun so used may stand before the predicate as in most of the instances adduced above, or after it Gen. 41: 25, 26, Job 3: 19, Ps. 50: 6, Ezek. 18: 4, and even before the subject when the predicate is emphatically prefixed Ex. 12: 42, or after the subject Num. 18: 23. In any case it commonly agrees in gender and number with the subject, הַדָּם הוּא בַּנֶּפֶשׁ *the blood, it is the life* Deut. 12: 23, Ex. 3: 5; though sometimes it agrees in preference with the predicate, בָּתֵּי עָרֵי הַלְוִיִּם הִיא אֲחֻזָּתָם *the houses of the cities of the Levites, this is their possession* Lev. 25: 33, Jer. 10: 3.

b. Various pronominal ideas for which no distinct pronoun exists in Hebrew, are expressed by substantives or other appropriate words; thus the indefinite pronoun *one* or *any one* by נֶפֶשׁ *a soul* or *person*, אִישׁ *a man*, אָדָם or הָאָדָם *a man*; the reflexive *self* by נֶפֶשׁ with the proper suffix נַפְשִׁי *myself* etc. or by an emphatic use of the personal pronoun Hos. 4: 14 or suffix Lev. 19: 18, Ps. 49: 19, Isa. 45: 23, Jer. 7: 19; the reciprocal *one another* by אִישׁ אֶת־אָחִיו *a man his brother* or אִישׁ רֵעֵהוּ *a man his friend*; correlatives, *one...the other* by זֶה...זֶה Ex. 17: 12, 1 Kin. 3: 23, Eccles. 6: 5, or אֶחָד...אֶחָד Ex. 18: 3, 4, 1 Kin. 3: 25, comp. 2 Kin. 4: 35; *the same* by לְעֶצֶם *bone* or *substance* עֶצֶם הַיּוֹם הַזֶּה *the very same day* Lev. 23: 14, and in a very few passages as some suppose by an emphatic הוּא Deut. 32: 39, Ps. 102: 28, though even here as in Isa. 41: 4, 43: 10, the pronoun may retain its ordinary sense *he*, i. e. the being or person referred to; *others*, as introducing a new class in an enumeration, is in Job 24: 16 expressed by לָמָּה lit. *they* or *those* distinguished from such as had been previously mentioned.

§ 247. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם *and the heavens and the earth and all their host were finished* Gen. 2: 1, וַאֲנִי וְהַנַּעַר נֵלְכָה *and I and the lad will go* Gen. 22: 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

The Article.

§ 248. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It may either specify individual objects in distinction from others of like character, or designate a particular class in distinction from other classes of objects. In the latter case it is called the generic article. Thus אַרְיֵה *a lion*, one of the species, Gen. 49: 9; הָאַרְיֵה *the* particular *lion*, singled out from the rest of his kind, Judg. 14: 8, or *the lion* in general, distinguished from other species of animals Isa. 31: 4. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be* רָקִיעַ *a firmament, etc., and God made* הָרָקִיעַ *the firmament* Gen. 1: 6, 7, 11: 4, 5, הַמִּזְבֵּחַ *the altar* Gen. 13: 4 with allusion to מִזְבֵּחַ *an altar* 12: 8; אֵשׁ....בָּעָנָן Ex. 13: 21, but הָאֵשׁ....הֶעָנָן ver. 22, first אֹהֶל then הָאֹהֶל Num. 19: 14; אִישׁ Judg. 1: 24, but הָאִישׁ ver. 25.

2. When it is defined by accompanying words, as a relative clause, אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ וגו׳ *blessed is the man who has not walked*, etc., Ps. 1: 1, an adjective הַמָּאוֹר הַגָּדֹל *the greater light*, הַמָּאוֹר הַקָּטֹן *the lesser light* Gen. 1: 16, a demonstrative pronoun, הַר *a mountain*, הָהָר הַזֶּה *this mountain*, הָהָר הַהוּא *that mountain*, or any descriptive phrase הָאַיִל בַּעַל הַקְּרָנַיִם *the two-horned ram* Dan. 8: 6, הָאוּלָם עַל־פְּנֵי הֵיכַל הַבַּיִת *the porch before the temple* 1 Kin. 6: 3.

a. In this case the article is sometimes generic, as is shown in the first of the examples above given; "*the man who has not walked in the counsel of wicked* persons" does not denote an individual but represents a class and the affirmation is made of every one included in that class. The article in 1 Sam. 9: 9 is best explained by supposing that the noun is limited by the following words בְּלֶכְתּוֹ וגו׳ and is hence conceived definitely as *the man*,

whoever he might be, who went to consult God, comp. Deut. 18: 19, 1 Sam. 17: 25. Ewald is of the opinion that the second word defines the first in the phrase כָּעֵת מָחָר Ex. 9: 18 and elsewhere, and that it means *about the time to-morrow* i. e. when it is to-morrow; the true sense, however, appears to be *about this time to-morrow*, see 3. *c* below.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into* הַשֹּׁקֶת *the trough* Gen. 24: 20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through* הַחַלּוֹן *the window* Gen. 26: 8, i. e. of the house in which it is taken for granted that he was; *let us go to* הָרֹאֶה *the* (well known) *seer* 1 Sam. 9: 9.

a. The article thus used adds to the vividness of a description and often affords incidental evidence of the writer's familiarity with the features of the locality or the circumstances of his narrative. Thus בָּהָר...בַּמִּדְבָּרָה *in the* (not *a*) *mountain ... in the* (not *a*) *cave* Gen. 19: 30, הַמֵּלִיץ *the interpreter* necessary for Hebrews in Egypt Gen. 42: 23, הַבְּאֵר *the well*, known to have been there, or characteristic of every inhabited place Ex. 2: 15, הַסְּנֶה *the thorn-bush* such as grew in the desert Ex. 3: 2, הָאֹהֶל *the tent*, viz. the one used for the purpose Ex. 33: 7, הַנָּעַר *the young man* present to the writer's mind as the one who brought the message Num. 11: 27, though some judge the article to be generic and take the noun in a collective sense as equivalent to *young men*; הַכֻּשִׁית *the Cushite woman*, whom Moses had married, as is explained in the next clause Num. 12: 1; הַשִּׁפְחָה *the maid* of the high priest 2 Sam. 17: 17, and ver. 19 הָאִשָּׁה *the woman* who belonged in the house, הַמִּכְסֶה *the cover* which she had or which was commonly used for the purpose; הָאִישׁ הַמִּצְרִי *the* well known *Egyptian* 1 Chron. 11: 23. Certain names of diseases may receive the article, being well known physical conditions, as we say *the cholera* or *the plague*; thus *the leprosy* צָרַעַת Lev. 13: 2 or הַצָּרַעַת ver. 12, *with blindness* בַּסַּנְוֵרִים Gen. 19: 11, בָּעִוָּרוֹן Zech. 12: 4, and various other ailments Lev. 14: 54-56, Deut. 28: 27; so mental states שִׁגָּעוֹן and הַשִּׁגָּעוֹן *madness*, תְּמָהוֹן and הַתְּמֵהוֹן *astonishment*.

b. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took* הַצָּעִיף *the veil* Gen. 24: 65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took הַכִּנּוֹר *the harp* i. e. *his harp* 1 Sam. 16: 23, so the LXX. ἔλαβαν Δαυὶδ τὴν κινύραν. See also Num. 22: 32, 1 Kin. 1: 47.

c. With words denoting time it expresses the present as that which would most readily occur to the mind, הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4: 14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30: 15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28: 16, הַפַּעַם *the time* i. e. *this time* Gen. 29: 35, so in the fuller phrase עַתָּה הַפַּעַם Gen. 29: 34; unless another idea is more

naturally suggested by the context, e. g. הַפַּעַם *at this time, now* Judg. 13: 23, but *at the time* of the action here supposed i. e. *then*, in that case Judg. 21: 22, *at the* proper *time* Num. 23: 23, the article having its distributive sense, see No. 4.

4. When it is referred to as a specimen of its class, so that the article has a distributive sense and is equivalent to *each, he offered a bullock and a ram* בַּמִּזְבֵּחַ *on the altar* i. e. on each of the seven altars Num. 23: 2, *I hid a hundred men fifty by fifty* בַּמְּעָרָה *in the cave* i. e. in each cave 1 Kin. 18: 13, לָאִישׁ *to the man* i. e. each man Gen. 45: 22, לַבַּיִת *for the house* i. e. each house Ex. 12: 3, לַיּוֹם *for the day* i. e. every day Ezek. 46: 13; see also 45: 15, 24, Num. 28: 14, 20, 2 Chron. 8: 13.

a. Occasionally indefinite nouns are used distributively, לְאִישׁ *to a man* i. e. each man 2 Sam. 6: 19.

5. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3: 12, or of the king, the palace 2 Kin. 10: 5, הָאֲדוֹן *the Lord* Isa. 1: 24, הָאֱלֹהִים *the* (true) *God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1: 1, הַשֶּׁמֶשׁ *the sun* Gen. 15: 12.

6. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11: 25; *they shall mount up with wings* כַּנְּשָׁרִים *as the eagles* Isa. 40: 31, Ex. 22: 1, Ps. 147: 10, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is* הַזָּהָב *gold* Gen. 2: 11 LXX. τὸ χρυσίον; *the king made* אֶת־הַכֶּסֶף *silver like stones* 1 Kin. 10: 27; *swallowed up* מִן־הַיַּיִן *of wine, led astray* מִן־הַשֵּׁכָר *by strong drink* Isa. 28: 7; *where shall* הַחָכְמָה *wisdom be found?* Job 28: 12 LXX. ἡ δὲ σοφία; *there is a superiority* לַחָכְמָה לָאוֹר מִן־הַסִּכְלוּת *to wisdom above folly like the superiority of light above darkness* מִן־הַחֹשֶׁךְ Eccles. 2: 13.

a. The article is used with abstracts as with other nouns both in a particular and generic sense. Thus חָכְמָה denotes *wisdom* in any relation, *multitude of years shall teach* חָכְמָה *wisdom* Job 32: 7, 38: 36, הַחָכְמָה is either wisdom in some particular relation e. g. 2 Chron. 1: 12 *the wisdom* which Solomon had asked for vs. 10: 11; 1 Kin. 7: 14 *the wisdom* to do all work; or wisdom in general, as an attribute distinguished from other attributes e. g. הַחָכְמָה *wisdom giveth life to its possessor* Eccles. 7: 12, 19. More frequently, however, the article is dropped with this class of words as unnecessary, e. g. חָכְמָה *wisdom* to do all work Ex. 36: 1, חָכְמָה *wisdom*, the attribute in general, *shall die with you* Job 12: 2, 15: 8, 28: 18.

b. The article is used with adjectives and participles to denote the class, which they describe, either in the plural הַחַיִּים *the living*, הַמֵּתִים *the dead* Isa. 8: 19, Eccles. 9: 5, or in the singular in a collective sense, *God shall judge* אֶת־הַצַּדִּיק וְאֶת־הָרָשָׁע *the righteous and the wicked* Eccl. 3: 17; *the proverb of* הַקַּדְמֹנִי *the ancients* 1 Sam. 24: 14, הַפָּלִיט *the escaped* Gen. 14: 13, הָאוֹרֵב *the liers in wait* Josh. 8: 19; so with Gentile nouns, which are properly adjectives, § 196. 1, הָאֱמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15: 21. Sometimes a singular noun with the generic article is equivalent to an indefinite plural, stress being laid upon the species, though some only of those included under it are intended, הָעַיִט *the bird of prey* i. e. birds of prey *came down* Gen. 15: 11; *as one pursues* הַקֹּרֵא *the partridge* i. e. partridges *in the mountains* 1 Sam. 26: 20; הַמַּשְׁחִית *the* one *destroying* i. e. destroyers 1 Sam. 13: 17; בֶּעָמִיר *like the sheaf* i. e. sheaves Mic. 4: 12; הַסּוּס ... וְהַחֲמוֹר ... וְאֹהָלִים 2 Kin. 7: 10; הַצַּדִּיק is contrasted with רְשָׁעִים Ps. 37: 16. So some explain הַנַּעַר Num. 11: 27 as equivalent to נְעָרִים but it may more naturally be *the young man* present to the writer's mind as the one who brought the message.

c. The Hebrew infinitive does not receive the article; הַדַּעַת Gen. 2: 9 and elsewhere, הַשֶּׁבֶת 1 Kin. 10: 19, 2 Chron. 9: 18 and בַּתָּקוֹעַ Ezek. 7: 14 may be regarded as nouns. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הֵהָלְכוּא *who went* Josh. 10: 24, הַיּוּלָּד *that shall be born* Judg. 13: 8, הַהִקְדִּישׁ *which he sanctified* 1 Chron. 26: 28, הַנִּמְצְאוּ *who are present* 1 Chron. 29: 17, בַּהֵכִין *into* (the place) *which he prepared* 2 Chron. 1: 4, הַנּוֹלַד־לוֹ Gen. 21: 3, הַבָּאָה Gen. 18: 21, 46: 27, Job 2: 11, הַשָּׁבָה Ruth 1: 22, 2: 6, 4: 3, הַנִּרְאָה 1 Kin. 11: 9, הַהֻכָּלָה Ezek. 26: 17; so also 2 Chron. 29: 36, Ezr. 8: 25, 10: 14, 17, Isa. 56: 3, Jer. 5: 13, Dan. 8: 1. It is once prefixed to a preposition, הֶעָלֶיהָ *what* (was) *upon it* 1 Sam. 9: 24.

d. Nouns in the vocative are governed by the same rules in the reception of the article, as when not the object of address; thus with the article, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32: 1, הַכֹּהֲנִים *O priests* Mal. 1: 6, הַמַּלְכָּה *O queen* Esth. 5: 3, הַחֵרְשִׁים *ye deaf*, הָעִוְרִים *ye blind* Isa. 42: 18, הַיּוֹשֶׁבֶת *thou that dwellest* Cant. 8: 13; so Ps. 123: 1, Ezek. 34: 9, 37: 4, 9; or without the article, when indefinite, גָּבֶר *O man* Isa. 22: 12, (or it may stand absolutely and qualify the preceding word *a manly cast*) נָשִׁים שַׁאֲנַנּוֹת *O careless women* Isa. 32: 9, אִכָּרִים *O ye husbandmen* Joel 1: 11, בָּנִים

ye children Prov. 4: 1, אֶרֶץ *O land* Eccles. 10: 16, 17, עֲקָרָה *O barren* Isa. 54: 1.

e. Like the Greek πᾶς, when followed by a definite noun כֹּל means *the whole* or *all* כָּל־הָאָרֶץ *the whole earth*, כָּל־הָעָם *all the people*, כָּל־הַגּוֹיִם *all the nations*, so with singular nouns in a collective sense כָּל־הָאִישׁ *all the men* Deut. 4: 3, כָּל־הֶעָרִים *all the cities* Jer. 4: 29, Ex. 1: 22, 1 Sam. 3: 17, Ps. 150: 6, Prov. 19: 6 or participles used collectively Isa. 4: 3, 43: 7; followed by an indefinite noun it means *every* or *any* כָּל־בַּיִת *every house* Isa. 24: 10, כָּל־דָּם *any blood* Lev. 17: 10, or *every sort of*, כָּל־עֵץ *every sort of a tree* Gen. 2: 9, 7: 14; though here as elsewhere the poets may omit the article § 250 כָּל־רֹאשׁ *the whole head* Isa. 1: 5 and it is occasionally dropped even in prose Jer. 52: 30. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כֹּל by *any*, כָּל־מְלָאכָה לֹא תֵעָשֶׂה *no work shall be done* Ex. 12: 16, אֵין כָּל־חָדָשׁ *there is no new thing* Eccles. 1: 9, לֹא יוּכַל כָּל־אֱלֹהַּ *neither can any god* 2 Chron. 32: 15. Comp. οὐ δικαιωθήσεται πᾶσα σάρξ Rom. 3: 20.

f. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כַּקֵּן *as* (the) *a nest*, Isa. 10: 14, כַּסֵּפֶר *as* (the) *a scroll* Isa. 34: 4, *like rending* הַגְּדִי (the) *a kid* Judg. 14: 6, *as* הַדְּבוֹרִים (the) *bees do* Deut. 1: 44, כַּשָּׁנִים *as* (the) *scarlet*, כַּשֶּׁלֶג *as* (the) *snow*, כַּתּוֹלָע *as* (the) *crimson*, כַּצֶּמֶר *as* (the) *wool* Isa. 1: 18; so Gen. 19: 28, 2 Sam. 17: 10, Isa. 24: 2 but this is not invariably the case כַּשֻּׁעָלִים *like foxes* Ezek. 13: 4, כַּצְּבָאִים *as roes* 1 Chron. 12: 8. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הָאַרְיֵה *the lion and* הַדֹּב *the bear came* 1 Sam. 17: 34, because he thinks of these as *the* enemies to be expected under the circumstances, comp. Am. 5: 19; had he thought of them indefinitely as beasts of prey he would have said, without the article. *a lion and a bear*. It is said, Gen. 13: 2, that Abram was very rich בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב *in* (the) *cattle, in* (the) *silver, and in* (the) *gold*, since these are viewed as definite and wellknown species of property; but in Gen. 24: 35 *he hath given him* צֹאן וּבָקָר וְכֶסֶף וְזָהָב *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English. In the phrase וַיְהִי הַיּוֹם *and it came to pass on a day* 1 Sam. 1: 4, 14: 1, 2 Kin. 4: 8, 11: 18 the article is used to distinguish it as *the* day in which the event occurred, comp. הַהִוא Jer. 49: 36.

§ 249. Nouns are definite without the article in the following cases, viz.:

1. Proper nouns, which are definite by signification, אַבְרָהָ֫ם *Abraham*, כְּנַ֫עַן *Canaan*, יְרוּשָׁלַ֫ם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּ֫עַל *the lord, Baal*, הַשָּׂ֫טָן *the adversary, Satan*, הַנָּהָ֫ר *the river, the Euphrates*, הַיַּרְדֵּ֫ן *the descending* (stream), *the Jordan*, once poetically יַרְדֵּ֫ן Ps. 42: 7, § 250, and once indefinitely *a Jordan*, a stream like the Jordan Job 40: 23, הַשָּׁרוֹן *the plain, Sharon*, הַלְּבָנ֫וֹן *the white* (mountain), *Lebanon*, so always in prose, but in poetry with or without the article, הַבָּשָׁ֫ן always in prose, and sometimes in poetry, *Bashan*, הַגִּלְעָ֫ד and גִּלְעָ֫ד *Gilead*, הַכַּרְמֶ֫ל *the garden, Carmel*, הַכִּכָּ֫ר *the circuit* of the Jordan, הַמִּצְפָּ֫ה *the watch-tower, Mizpah*, הָאָדָ֫ם and אָדָ֫ם *the* (first) *man, Adam*, הָאֱלֹהִ֫ים and אֱלֹהִ֫ים *the* (true) *God*. In חֲצִ֫י שֵׁ֫בֶט הַמְנַשֶּׁ֫ה *the half tribe of Manasseh* Deut. 3: 13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32: 33. Proper names of nations rarely admit the article כַּשְׂדִּ֫ים *the Chaldeans*, but הַכַּשְׂדִּ֫ים Jer. 37: 8, 9, פְּלִשְׁתִּ֫ים *the Philistines*, but הַפְּלִשְׁתִּ֫ים 1 Sam. 17: 52; אֲרַמִּ֫ים is used as a proper name 2 Kin. 8: 28, but in 2 Chron. 22: 5 has the article as a Gentile noun הָרַמִּ֫ים, § 53. 2. *a*. Symbolical like real names do not receive the article, בָּגוֹדָ֫ה *Treacherous* Jer. 3: 7, מְשֻׁבָ֫ה *Apostate* ver. 6, מֶ֫לֶךְ יָרֵ֫ב Hos. 5: 13.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אָבִ֫ינוּ *our father*, שְׁמ֫וֹ *his name*, but in Greek ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ.

a. There are a few instances in which the article is prefixed to nouns having suffixes. It is emphatic in הַחֵצְי֫וֹ *the* (other) *half of them* Josh. 8: 33, opposed to a preceding חֶצְי֫וֹ *one half of them*; see also כַּגְּבִרְתָּ֫הּ Isa. 24: 2, הָעֶרְכְּךָ֫ Lev. 27: 23, בֶּעָרֵ֫ינוּ (in some editions) Ezra 10: 14; בְּת֫וֹךְ הָאָהֳלִ֫י *in the midst of my tent* Josh. 7: 21, בְּת֫וֹךְ הַדָּבְר֫וֹ *in the midst of its fold* Mic. 2: 12, כָּל־הֶהָרוֹתֶ֫יהָ *the whole of its women with child* 2 Kin. 15: 16; in לַמַּעֲנֵ֫הוּ Prov. 16: 4 it distinguishes the noun מַעֲנֶ֫ה from the preposition לְמַ֫עַן. In נְבִיאֲכֶ֫ם Num. 12: 6 the suffix is to be taken objectively and the expression is indefinite *a prophet to you*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמַּכֵּ֫הוּ *the* (one) *smiting him* Isa. 9: 12, הַמַּעַלְךָ֫ *the* (one) *bringing thee up* Ps. 81: 11, הַמְעַטְרֵ֫כִי *the* (one) *crowning thee* Ps. 103: 4, Deut. 13: 6, Dan. 11: 6.

3. Nouns in the construct state before a definite noun, whether this has the article כּוֹכְבֵ֫י הַשָּׁמַ֫יִם *the stars of heaven* Gen. 26: 4, רַגְלֵ֫י הַכֹּהֲנִ֫ים *the feet of the priests* Josh. 3: 13; is a proper name, שִׁבְטֵ֫י יִשְׂרָאֵ֫ל *the tribes of Israel* Ex. 24: 4, דְּבַ֫ר יְהוָ֫ה *the word of Jehovah* Gen. 15: 1; has a pronominal suffix, בִּכּוּרֵ֫י מַעֲשֶׂ֫יךָ *the first-fruits of thy la-*

bours, נְשֵׁי־בָנָיו *the wives of his sons* Gen. 7: 13; or is itself definite by construction, מְעָרַת שְׂדֵה הַמַּכְפֵּלָה *the cave of the field of Machpelah* Gen. 23: 19, אֲרוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3: 3, עֹשֵׂה מְלֶאכֶת עֲבוֹדַת בֵּית־יְהוָה *the doer of the work of the service of the house of Jehovah* 2 Chron. 24: 12.

a. When the governed noun is indefinite, the whole expression will be indefinite, כַּף־אִישׁ *a man's hand* 1 Kin. 18: 44, כַּף הָאִישׁ *the hand of the man* 2 Sam. 14: 16; מִזְבַּח נְחֹשֶׁת *an altar of brass* 2 Chron. 4: 1, מִזְבַּח הַנְּחֹשֶׁת *the altar of brass* 2 Chron. 7: 7. So אִישׁ אֱלֹהִים *a man of God* 1 Kin. 13: 1, אִישׁ הָאֱלֹהִים *the man of God* ver. 4; מַלְאַךְ אֱלֹהִים *an angel of God* 1 Sam. 29: 9, מַלְאַךְ הָאֱלֹהִים Judg. 6: 20, מַלְאַךְ יְהוָה ver. 21 *the angel of God* or *of Jehovah.* In a very few instances the expression is commonly reckoned indefinite notwithstanding the definiteness of the governed noun, but most, if not all of these can be otherwise explained; thus in Gen. 9: 20 the article is generic, as we might say *began* to play *the husbandman,* comp. also Lev. 14: 34, Deut. 22: 19, 1 Sam. 4: 12, Jer. 13: 4.

b. Nouns in the construct are occasionally found with the article. There is but one example of this in which the construct differs in its letters from the absolute, and in this instance the governed noun is preceded by a preposition so that the expression could be made definite in no other way, לְדֶרֶךְ הַשֹּׁכְנֵי בָאֳהָלִים *the way of the dwellers in tents* Judg. 8: 11. In the remaining instances the sense is sometimes complete without the governed word, which is added as if by an afterthought, לְאָהֳלָה עֵלָה *to the tent* viz. *Sarah's* Gen. 24: 67, הַיָּתֵד הָאֹרֶג *the pin* viz. *of the web* Judg. 16: 14, 2 Kin. 16: 17, 2 Chron. 15: 8 (if the text is correct), Ps. 123: 4, or may have been coordinated by a loose sort of apposition, § 256. 2, חֲלִצַת שֵׁשׁ *the coat of linen* Ex. 28: 39, 39: 27, הַמִּזְבַּח הַנְּחֹשֶׁת *the altar of brass* 2 Kin. 16: 14, Zech. 4: 7, or subordinated in a general way, § 256. 3, הַמִּזְבֵּחַ בֵּית־אֵל *the altar of* (or *at*) *Bethel* 2 Kin. 23: 17, Gen. 31: 13, 1 Chron. 15: 27, Isa. 36: 8, Jer. 48: 32, Ezek. 47: 15. Sometimes the definiteness of the entire expression is thus more clearly marked, as when several nouns in the construct occur together הַקִּבְרֵי אִישׁ הָאֱלֹהִים *the grave of the man of God* 2 Kin. 23: 17, 2 Chron. 8: 16, Ezr. 8: 29, Ezek. 46: 19, particularly when one compound phrase precedes another אֲרוֹן בְּרִית אֲדוֹן כָּל־הָאָרֶץ Josh. 3: 11, Esth. 6: 1; so after בֵּן Josh. 8: 11, 1 Kin. 14: 24, Jer. 25: 26, Ezek. 45: 16, Zeph. 3: 19, and before an infinitive which is equivalent to a relative clause 2 Sam. 19: 25, Ex. 9: 18. See also 1 Sam. 26: 22 K'thibh, 2 Kin. 7: 13 K'thibh, where the K'ri omits the article. It is once found with a participle in the construct state before its object, Ezek. 17: 15; the article in סִפְרֵי הַמִּקְנָה *the bill of the purchase* Jer. 32: 12 identifies it with the one spoken of in the preceding verse.

c. Gentile nouns, derived from a compound proper name, receive the article before the second member of the compound, בֶּן־הַיְמִינִי *the Benjamite*

Judg. 3: 15, בֵּית הַשֶּׁמְשִׁי *the Bethshemite* 1 Sam. 6: 14, בֵּית הַלַּחְמִי *the Bethlehemite* 1 Sam. 16: 18, אֲבִי הָעֶזְרִי *the Abiezrite* Judg. 6: 11, though this word also appears in the abbreviated form הָאִיעֶזְרִי Num. 26: 30; בֵּית הָאֵלִי *the Bethelite* 1 Kin. 16: 34, חֲצִי הַמָּנַחְתִּי 1 Chron. 2: 54.

§ 250. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מַלְכֵי־אֶרֶץ *kings of* (the) *earth* Ps. 2: 2, לִפְנֵי שֶׁמֶשׁ *in the presence of* (the) *sun* Ps. 72: 17, אָמַר שֹׁמֵר אָתָא בֹקֶר (the) *watchman says,* (the) *morning comes* Isa. 21: 12; *to give* וְקֹדֶשׁ וְצָבָא *both sanctuary and host to be trampled* Dan. 8: 13.

a. Thus the article is almost entirely wanting in Ps. 72. It is also omitted from certain poetical or archaic phrases אֶרֶץ וְשָׁמַיִם Gen. 2: 4, Ps. 148: 13, קֹנֵה שָׁמַיִם וָאָרֶץ: Gen. 14: 19, 22, חַיְתוֹ אֶרֶץ but חַיַּת הָאָרֶץ, אַפְסֵי אֶרֶץ except Ps. 59: 14; or words שָׂדַי but הַשָּׂדֶה; several of these seem to have assumed almost the character of proper names אֹהֶל מוֹעֵד *the Tent of meeting,* מָעוֹן *the Dwelling-place* 1 Sam. 2: 29, 32, אֱלוֹהַּ *God,* עֶלְיוֹן *the most High,* קָדוֹשׁ *the Holy One* Job 6: 10, Isa. 40: 25, Hab. 3: 3, שַׁדַּי *the Almighty,* אֱלֹהֵי צְבָאוֹת, only four times אֱלֹהֵי הַצְּבָאוֹת *the God of hosts,* שְׁאוֹל *the region of the dead,* תֵּבֵל *the world,* תְּהוֹם *the abyss,* צָפוֹן and הַצָּפוֹן *the north,* תֵּימָן only once הַתֵּימָן Zech. 6: 6 *the south.* In the parallels of poetry the article is sometimes omitted in one clause and retained in the other Nah. 1: 5, Zeph. 1: 3, Ps. 148: 9, 10.

b. The article is often dropped from familiar and frequently repeated expressions in prose, לְעֵת עֶרֶב *at evening-time* Gen. 24: 11, מִזְרַח שָׁמֶשׁ: *sunrise* Deut. 4: 47, עַד אַחֲרִית שָׁנָה *to* (the) *year's end* Deut. 11: 12, שַׂר צָבָא (the) *captain of* (the) *host* 1 Kin. 16: 16, and such phrases as *shake* רֹאשׁ (the) *head* Isa. 37: 22, *put forth* יָד the *hand* Gen. 37: 22, *lay* יָד עַל־פֶּה the *hand upon* the *mouth* Mic. 7: 16, בְּיָד *with* the *hand* 1 Sam. 19: 9, *pounce* בְּכָתֵף *upon* the *shoulder* i. e. assail *the Philistines* Isa. 11: 14, *turn* עֹרֶף the *back and not* פָּנִים the *face* Jer. 2: 27, *lift up* קֹרֶן the *horn* 1 Chron. 25: 5, מִכַּף־רֶגֶל וְעַד־רֹאשׁ *from* the *sole of* the *foot to* the *head* Isa. 1: 6, Gen. 3: 15, Lev. 11: 3, Ps. 119: 2, Ezek. 25: 6, בְּרֵאשִׁית *in* the *beginning* Gen. 1: 1, LXX ἐν ἀρχῇ, so that it is not necessary to assume that this is in the construct before the following clause, מֵרֵאשִׁית *from* the *beginning* Isa. 46: 10; also in geographical and architectural details, from such technical terms as וּגְבוּל *and* the *border* Josh. 13: 23, רֹחַב the *breadth,* קֹמָה the *height* Ex. 27: 18, 2 Chron. 3: 3; likewise in adverbial phrases אַפַּיִם אָרְצָה: *with* the *face to* the *ground* Gen. 19: 1. Comp. in English *from head to foot, arm-in-arm,* etc. So פָּנִים אֶל־פָּנִים Gen. 32: 31, פֶּה אֶל־פֶּה Num. 12: 8 etc.

c. In enumerations, where attention is exclusively directed to the proper meaning of the words irrespective of their particular relations, the thought may be generalized by omitting the article and putting each noun in the singular, thus giving both conciseness and vigour to the expression,

מֵאִישׁ וְעַד־אִשָּׁה מִנַּעַר וְעַד־זָקֵן וְעַד שׁוֹר וָשֶׂה וַחֲמוֹר *man and woman, young and old, and ox and sheep and ass* Josh. 6: 21, Isa. 9: 13, Jer. 44: 7, Ezek. 39: 9. In this and other cases the indefinite singular in a collective sense is used instead of the plural אִישׁ רַגְלִי *footmen* Judg. 20: 2, אִישׁ־חַיִל *men of strength* 1 Chron. 26: 8, Ex. 35: 22, Deut. 3: 5, 1 Sam. 21: 5, 2 Chron. 14: 7, Ezek. 6: 7, 11: 6, Prov. 11: 14, and interchanging with it Ps. 12: 2, Prov. 16: 12-15. In Gen. 19: 12 חָתָן *Son-in-law* is indef. sing. because the speaker was uncertain whether there was one or more or none at all.

d. When two definite nouns are connected by *and* the article is commonly repeated Deut. 7: 19; it may however, particularly in poetry, stand only before the first and be understood with the second *woe unto* הַחֹקְקִים *the* (persons) *decreeing unrighteous decrees* וּמְכַתְּבִים *and writing, etc.* Isa. 10: 1, הַנֵּבֶל וְכִנּוֹר *O psaltery and harp* Ps. 57: 9, הַבְּרִית וָחֶסֶד Neh. 1: 5 comp. Deut. 7: 9, 12, הַשֶּׁמֶשׁ וְיָרֵחַ (though in different clauses) Josh. 10: 13, Ps. 19: 11, 34: 13; in Jer. 40: 4 it is omitted from the former of two words אֶל־טוֹב וְאֶל־הַיָּשָׁר.

§ 251. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2: 10, גַּם־רֶכֶב גַּם־פָּרָשִׁים *both chariots and horsemen* Gen. 50: 9, חָלָב וּדְבָשׁ *milk and honey* Ex. 3: 8, עוּל יָמִים *an infant of days* Isa. 65: 20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, סַל אֶחָד *a basket* Ex. 29: 3, אִישׁ אֶחָד *a man* Judg. 13: 2, 1 Sam. 1: 1, 1 Kin. 22: 9, Dan. 8: 13, or in the construct before a plural noun, אַחַת הַנְּבָלוֹת *one of the foolish women* i. e. *a foolish woman* Job 2: 10, Gen. 21: 15, 22: 2, 37: 20, Judg. 19: 13. In some passages, however, which are commonly explained in this manner, אֶחָד may retain its proper numeral force, as נָבִיא אֶחָד *one prophet* 1 Kin. 13: 11, alone remaining in Bethel, רֹתֶם אֶחָד 1 Kin. 19: 4, 5, not a cluster but a solitary shrub, פַּרְעֹשׁ אֶחָד *a single flea* 1 Sam. 24: 15, 26: 20.

Adjectives and Demonstratives.

§ 252. 1. Attributive adjectives and participles are commonly placed after the noun to which they belong and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 249, they receive the article, בֵּן חָכָם *a wise son*

Prov. 10: 11, חָתָ֫ן יֹצֵ֥א *a bridegroom going out* Ps. 19: 6, הָאָ֫רֶץ הַטּוֹבָ֥ה *the good land* Deut. 1: 35, רַחֲמֶ֫יךָ הָרַבִּ֥ים *thy manifold mercies* Neh. 9: 19, יְהוָ֫ה הַטּ֥וֹב 2 Chron. 30: 18. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁ֥ם הַנִּכְבָּ֖ד וְהַנּוֹרָ֑א *the glorious and fearful name* Deut. 28: 58, 10: 17.

a. The adjective רַבִּ֥ים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, רַבִּ֥ים בָּנִ֖ים *many sons* 1 Chron. 28: 5, רַבּ֥וֹת עִתִּ֖ים *many times* Neh. 9: 28, so Ps. 32: 10, 89: 51, Jer. 16: 16. Other instances are rare, זָר מַעֲשֵׂ֥הוּ *his strange work*, נָכְרִיָּ֖ה עֲבֹדָתֹ֑ו *his strange task* Isa. 28: 21, צַדִּ֥יק עַבְדִּ֖י *my righteous servant* Isa. 53: 11, and are mostly susceptible of a different explanation; thus each of the examples above given may be regarded as forming a brief clause *his work is strange, my servant* as a *righteous* person.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, the whole expression being made definite by the article which precedes the noun, הָעֲגָלָ֨ה חֲדָשָׁ֜ה *the new cart* 2 Sam. 6: 3, הַגֶּ֫פֶן נָכְרִיָּ֥ה *the strange vine* Jer. 2: 21, Ezek. 39: 27, Dan. 8: 13, 11: 31, or when the noun is made definite by a suffix, אֲחִיכֶ֥ם אַחֵ֖ר *your other brother* Gen. 43: 14, Ezek. 34: 12, Hag. 1: 4, or is a proper name בִּנְיָמִ֥ן צָעִ֖יר Ps. 68: 28. In דִּבָּתָ֥ם רָעָ֖ה *an evil report respecting them* Gen. 37: 2, the suffix denotes the object and the noun is really indefinite. Comp. § 249. 2. *a.* In הַיָּ֥ם גָּד֖וֹל Ps. 104: 25 the adjective does not directly qualify the noun, but is in apposition with it, or it may even be viewed as a predicate, not *the great sea* but *the sea, great and wide*, equivalent to which is *great* etc. So הַמְּלָאכָ֥ה נִמְבְזָ֖ה וְנָמֵ֑ס *the property* that was *despicable and refuse* 1 Sam. 15: 9, הָאָ֫רֶץ אַחֶ֥רֶת *the land, another* than this, *where* etc. Jer. 22: 26.

c. On the other hand the article is sometimes dropped from the noun, but retained before the adjective, חָצֵ֥ר הַגְּדוֹלָ֖ה *the great court* 1 Kin. 7: 12, אִישׁ הֶעָשִׁ֥יר *the rich man* 2 Sam. 12: 4, בּ֥וֹר הַגָּד֖וֹל *the great well* 1 Sam. 19: 22, Gen. 1: 21, 41: 26, Num. 11: 25, 2 Kin. 20: 4 K'ri, Neh. 9: 35, Ps. 104: 18, Isa. 46: 12, Jer. 6: 20, 32: 14, Ezek. 9: 2, 21: 19, 40: 31, 47: 16, Zech. 4: 7.

d. A participle with the article thus joined to a definite noun is equivalent to a relative clause הָאִ֥ישׁ הָעֹמֵ֖ד *the man who stood* Zech. 1: 10, Ex. 36: 4, Num. 5: 8; so with proper nouns יְהוָ֫ה הַנִּרְאֵ֥ה *Jehovah, who appeared* Gen. 12: 7, 13: 5, 16: 13, Ex. 11: 5, Esth. 7: 6, Ps. 103: 3-5, Isa. 45: 3, Jer. 37: 10; so sometimes even with indefinite nouns כָּל־חַיָּ֥ה הָרֹמֶ֖שֶׂת *every beast that moves* Gen. 1: 28, 1 Sam. 25: 10, Ps. 62: 4, Jer. 27: 3, Dan. 9: 26, while on the other hand the participle without the article may be used in the same sense with definite nouns הָאִ֥ישׁ מַרְגִּ֖יז *the man who made the earth tremble* Isa. 14: 16, 1 Kin. 11: 8, 2 Kin. 10: 6. In הַיָּשָׁ֥ר הוֹלֵ֖ךְ *he who walketh uprightly* Mic. 2: 7 the article properly belonging to the participle is

attached to a closely related word which forms with it one compound expression.

e. In a few instances a participle belongs to a preceding suffix רַגְלֶיהָ בָּאָה *pedes ejus introeuntis, her feet as she came in* 1 Kin. 14: 6, 2 Kin. 11: 5, Ps. 69: 4; so an adjective Eccles. 4: 10.

f. Adverbs are sometimes used as attributive adjectives מִנְחָה תָּמִיד *a continual meat-offering* Lev. 6: 13 (but in the construct Num. 4: 16, § 257. 6. *c.*), עֹלֹת חִנָּם *burnt-offerings that cost nothing* 2 Sam. 24: 24, Ps. 69: 5, Lam. 3: 52, שִׂמְלֹת הַרְבֵּה מְאֹד *very many garments* Josh. 22: 8, Deut. 3: 5, 2 Sam. 8: 8, 12: 2; so מְעַט Isa. 10: 7, Eccles. 9: 14, which twice assumes a plural form, Ps. 109: 8, Eccles. 5: 1; they also occur as predicate adjectives Gen. 15: 1, 47: 9, Jer. 42: 2. A phrase may also be joined to nouns as an attributive אֹיְבֵי בְנֶפֶשׁ *my enemies in soul* i. e. cordial haters Ps. 17: 9, אֱנוֹשׁ מִן־הָאָרֶץ *man of the earth* Ps. 10: 18, נִסְכֵּיהֶם מִדָּם *their drink offerings of blood* Ps. 16: 4, 7: 9, Prov. 26: 1.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 248. 2, הַיּוֹם הַזֶּה *this day* Gen. 7: 13, הַדְּבָרִים הָאֵלֶּה *these things* Gen. 15: 1, הָאֲנָשִׁים הָהֵמָּה *those men* Num. 9: 7. If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, הָאָרֶץ הַטּוֹבָה הַזֹּאת Deut. 9: 6, שָׁנִים הַטּוֹבוֹת הַבָּאוֹת הָאֵלֶּה *these good years that* (are) *coming* Gen. 41: 35, 1 Sam. 17: 25, 2 Chron. 20: 15.

a. The demonstrative זֶה occasionally stands emphatically before its noun, זֶה מֹשֶׁה *this Moses* Ex. 32: 1, where it is probably contemptuous like the latin *iste*, זֶה לַחְמֵנוּ *this our bread* Josh. 9: 12, Judg. 5: 5, 1 Sam. 17: 55, 56, Ps. 34: 7, 48: 15, 104: 25, זֶה הָעָם *this people* Isa. 23: 13, Hab. 1: 11; so הוּא e. g. הוּא הַמֶּלֶךְ *that king Ahaz* 2 Chron. 28: 22, הוּא הַלַּיְלָה הַזֶּה *this same night* Ex. 12: 42. The demonstrative both follows the noun and is repeated after the adjective in הַגּוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה *these nations these that remain* Josh. 23: 7, 12; it precedes attributives linked with following words in הָעָם הַזֶּה הָרָע *this people that is evil, that refuse* etc. Jer. 13: 10.

b. The article is sometimes omitted from the demonstrative, הַדּוֹר זֶה *this generation* Ps. 12: 8, בַּלַּיְלָה הוּא *in that night* Gen. 19: 33, 30: 16, 32: 23, 1 Sam. 19: 10, particularly if the noun is made definite by means of a suffix שְׁבֻעָתִי זֹאת *this my oath* Gen. 24: 8, אֹתֹתַי אֵלֶּה *these my signs* Ex. 10: 1, 14: 2, Deut. 11: 18, Josh. 2: 14, 20, Judg. 6: 14, 1 Kin. 22: 23, 2 Chron. 18: 22, 24: 18, Jer. 31: 21.

c. The article is still more rarely dropped from the noun, מָלֵא דָבָשׁ

חַמָּה *this small quantity of honey* 1 Sam. 14: 29, אִישׁ אֶפְרָתִי הַזֶּה *that Ephrathite* 17: 12, 17, Jer. 40: 3 K'thibh, חֳלִי זֶה *this sickness* 2 Kin. 1: 2, 8: 8, Ps. 80: 15, יוֹם הַזֶּה Mic. 7: 12, see ver. 11.

NUMERALS.

Cardinal Numbers.

§ 253. **1.** The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, בְּמָקוֹם אֶחָד *one place* Gen. 1: 9, הַיְרִיעָה הָאַחַת *the one curtain* Ex. 26: 2.

a. In a very few instances the noun is in the construct before the numeral *one*, כִּכַּר־אֶחָד *one law* Lev. 24: 22, אֲרוֹן אֶחָד *a chest* 2 Kin. 12: 10, פַּחַת אַחַד עַבְדֵי אֲדֹנִי *one prefect of the servants of my master* Isa. 36: 9, comp. § 257. 6. *c*; הַרְרֵי־אֶלֶף Ps. 50: 10 in like manner may mean *a thousand mountains* or it may mean *mountains of a thousand* i. e. where cattle rove by thousands. Jer. 52: 20 K'ri, 2 Chron. 4: 15 omit the article from אֶחָד though joined to a definite noun, after the analogy of other numerals. In other cases the article is omitted because the numeral is really indefinite, אֲחִיכֶם אֶחָד *one brother of yours* Gen. 42: 19, the particular person not being determined; but when the fact is reported to Jacob ver. 33, the selection had been made, and the article is accordingly employed; so הַכֶּבֶשׂ אֶחָד Num. 28: 4, הָאִשׁ אֶחָד 1 Sam. 13: 17, 18, Jer. 24: 2, Ezek. 10: 9. In הָאִישׁ אֶחָד Num. 16: 22, the numeral is a predicate, not *the one man* but *the man* Korah *alone* (lit. being *one*); or He may be interrogative § 231. 3. *a*.

b. The article may be attached to אֶחָד in various senses; thus הָאֶחָד means *the one* Gen. 19: 9 i. e. this one man in implied contrast with the entire community; *the first* in a series Gen. 2: 11, 42: 27; *the* remaining *one* Gen. 42: 13, *the* other *one* Lev. 14: 22, 15: 15; *the* well known *one* Gen. 42: 32, 44: 28; *the one*, who performed the action referred to, definitely conceived, 2 Kin. 6: 3, 5; with the generic article *one* considered in relation to other numbers Eccles. 4: 9, or it may be *the one* spoken of in ver. 8.

c. אֶחָד is sometimes strengthened by the partitive מִן, which appears to be redundant אֶבְיוֹן מֵאַחַד אַחֶיךָ *a poor man of one of thy brethren* Deut. 15: 7, Lev. 4: 2 (see vs. 13, 22, 27), 5: 13, Ezek. 18: 10.

2. The other cardinal numbers are joined to nouns as follows, viz.:

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבָּעָה מְלָכִים *four kings* Gen. 14: 9, שִׁשִּׁים עִיר *sixty cities* Deut. 3: 4, מֵאָה

צִמֻּקִים *a hundred cakes of raisins* 2 Sam. 16: 1, שֵׁשֶׁת אֲלָפִים פָּרָשִׁים *six thousand horsemen* 1 Sam. 13: 5.

(2.) Such as have a distinct form for the construct (viz. 2-10, מֵאָה *hundred*, אַלְפֵי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָנִים *two sons*, prop. *two of sons* Gen. 10: 25, אַרְבַּעַת יָמִים *four days* Judg. 11: 40, מֵאָה אֲדָנִים *a hundred sockets* Ex. 38: 27, שְׁלֹשֶׁת אַלְפֵי גְמַלִּים *three thousand camels* Job 1: 3.

a. It should be observed that the partitive relation is expressed not by the construct form of the numeral שְׁנֵי הַמְּאֹרֹת not *two of the lights* but *the two lights* Gen. 1: 16, שֵׁשֶׁת הַקָּנִים *the six branches* Ex. 25: 33, but by the preposition מִן, e. g. אֶחָד מִן־הַנְּעָרִים *one of the young men* 2 Kin. 4: 22, שִׁשָּׁה מִשְּׁמוֹתָם *six of their names* Ex. 28: 10.

b. The numbers *two, three, four,* and *seven,* occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנַחְנוּ *we, both of us* 1 Sam. 20: 42, also שְׁנֵינוּ־אֲנַחְנוּ *we two* 1 Kin. 3: 18, שְׁנֵיהֶן *they two* or *both of them* 1 Sam. 25: 43, שְׁלַשְׁתֶּם *ye three*, שְׁלָשָׁתָם *they three* Num. 12: 4, אַרְבַּעְתָּם *they four* Dan. 1: 17, שִׁבְעָתָם *they seven* 2 Sam. 21: 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁתְךָ *thy fifty*, חֲמִשָּׁיו *his fifty* 2 Kin. 1: 10, חֲמִשֵּׁיהֶם *their fifties* ver. 14, אַלְפִּי *my thousand* Judg. 6: 15, אַלְפֵיכֶם *your thousands* 1 Sam. 10: 19, רִבְבֹתָיו *his ten thousands* 1 Sam. 18: 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, יֶעֱלוֹת שֶׁבַע *seven steps* Ezek. 10: 22, אֲתֹנֹת עֶשְׂרִים *twenty she-asses* Gen. 32: 16, כִּכָּר מֵאָה־אֶלֶף *a hundred thousand talents* 1 Chron. 22: 14.

§ 254. **1.** The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דְּלָתוֹת *three leaves* Jer. 36: 23, שְׁלֹשָׁה סַלֵּי חֹרִי *three baskets of bread* Gen. 40: 16, אַרְבָּעָה עָשָׂר כְּבָשִׂים *fourteen lambs* Num. 29: 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשֶׁת נְשֵׁי־בָנָיו *the three wives of his sons* Gen. 7: 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost

invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, אַרְבָּעִ֔ים יוֹם וְאַרְבָּעִ֔ים לָיְלָה *forty days and forty nights* Gen. 7: 4, אַרְבַּ֥ע וּשְׁלֹשִׁ֖ים שָׁנָ֑ה *four and thirty years* Gen. 11: 16, עֶשְׂרִ֔ים שָׁנָ֖ה וְשֶׁ֥בַע שָׁנִ֑ים *twenty years and seven years* Gen. 23: 1; 1 Kin. 14: 20, 16: 29.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, § 224. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested, and in which, moreover, each unit is like every other, so that plurality is but the repetition of the same thing. These are such as אִישׁ *man*, נֶ֫פֶשׁ *soul*, רַגְלִי *footman* and various measures of time, space, weight, etc., e. g. שָׁנָה *year*, יוֹם *day*, אַמָּה *cubit*, שֶׁ֫קֶל *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, תְּשַׁ֫ע מֵאוֹת שָׁנָה *nine hundred years* Gen. 5: 5, אֶ֫לֶף אַמָּה *a thousand cubits* Num. 35: 4, and with the numbers from 11 to 19, חֲמִשָּׁה עָשָׂר שֶׁ֫קֶל *fifteen shekels* Lev. 27: 7. Comp. in German *hundert Fuss lang, funfzig Pfund schwer*, and in English *twenty head of cattle, a ten foot pole*. Other nouns are similarly affected, but with less regularity עֶשְׂרִים קֶ֫רֶשׁ *twenty planks* Ex. 26: 18, 19 but עֶשְׂרִים קְרָשִׁים Ex. 36: 23-25, שְׁלָשׁ־עֶשְׂרֵה עִיר *thirteen cities* Josh. 21: 33, אֶ֫לֶף הַמָּגֵן Cant. 4: 4, מָאתַ֫יִם צִנָּה 2 Chron. 9: 15.

b. The numbers from 2 to 10 are very rarely found with singular nouns, שְׁמֹנֶה שָׁנָה *eight years* 2 Kin. 22: 1, שָׁלֹשׁ אמה *three cubits* 25: 17 K'thibh where the K'ri has אַמּוֹת, שְׁנֵי הָעֹמֶר Ex. 16: 22, עֲשָׂרָה אֵ֫לֶף Ezek. 45: 1. The tens are occasionally followed by the plural שְׁלֹשִׁים מְרֵעִים *thirty companions* Judg. 14: 11, שְׁמוֹנִים בְּנֵי־חָ֫יִל *eighty sons of valour* 2 Chron. 26: 17, אַרְבָּעִים וּשְׁנֵי יְלָדִים *forty-two children* 2 Kin. 2: 24, אַרְבָּעִים אַדְנֵי־כֶסֶף Ex. 26: 19; see also Gen. 18: 24, 26, 28, Ex. 15: 27, Josh. 7: 21, Judg. 1: 7, 12: 14, 2 Sam. 9: 10, 1 Kin. 4: 13, 2 Kin. 10: 1, 13: 7, 15: 20; in Ezra 8: 6-14 הַזְּבָרִים is in explanatory apposition with the numerals. When the noun precedes the numeral it is always put in the plural, נֶ֫פֶשׁ excepted Gen. 46: 26, 27, Num. 31: 40, 46, Jer. 52: 29, 30.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, עֲשָׂרָה זָהָב *ten* (shekels) *of gold* Gen. 24: 22, שְׁלֹשׁ מֵאוֹת כֶּסֶף *three hundred* (shekels) *of silver* Gen. 45: 22, שְׁתֵּי־לֶחֶם *two* (loaves) *of bread* 1 Sam. 10: 4, שֵׁשׁ־שְׂעֹרִים *six* (ephahs) *of barley* Ruth 3: 15. In measurements, the word אַמָּה *cubit*

is occasionally preceded by the preposition בְּ, thus אַרְבַּע בָּאַמָּה *four by the cubit* i. e. four cubits.

d. The attributive with a noun in the singular after the tens or higher numerals may be in the singular Judg. 18: 17, 20: 2, 1 Sam. 22: 18, 1 Kin. 20: 16, Cant. 4: 4, or in the plural Judg. 18: 16, 1 Kin. 1: 5, 20: 30.

3. Compound numbers may either proceed from the higher to the lower denomination, אֶלֶף מָאתַיִם חֲמִשִּׁים וְאַרְבָּעָה *a thousand two hundred fifty and four* Neh. 7: 34, or the reverse, שֶׁבַע וּשְׁלֹשִׁים וּמְאַת שָׁנָה *seven and thirty and a hundred years* Ex. 6: 16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *a hundred years and twenty years and seven years* Gen. 23: 1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed; but when they are joined to a definite noun the latter alone receives the article, הַשְּׁנַיִם (*the*) *two are better than* הָאֶחָד (*the*) *one* Eccles. 4: 9, הָאַרְבָּעִים *the forty* Gen. 18: 29, חֲמִשִּׁים הַצַּדִּיקִם *the fifty righteous* ver. 28, שְׁתֵּי בְנֹתָיו *his two daughters* 19: 30, אַרְבָּעִים הַיּוֹם *the forty days* Deut. 9: 25; Judg. 7: 7, 22, 18: 17, 1 Sam. 17: 14, 2 Sam. 23: 22, 23, 1 Kin. 7: 41-44, 2 Chron. 25: 9.

a. The rule is the same when the noun is made definite by a suffix חָמֵשׁ נַעֲרֹתֶיהָ *her five damsels* 1 Sam. 25: 42, Job 42: 7 or by being in the construct state, Gen. 49: 28, 1 Sam. 17: 18, Job 2: 11. The article may be attached to a noun in apposition שְׁלֹשִׁים הַכֶּסֶף *the thirty* shekels of *silver* Zech. 11: 13, שֵׁשׁ הַשְּׂעֹרִים הָאֵלֶּה *these six* ephahs of *barley* Ruth 3: 17. It is joined both to the numeral and to an accompanying participle in הַשִּׁשָּׁה הַנְּתָרִים Ex. 28: 10. In a few instances it is given to the numeral and not to the noun הַחֲמִשִּׁים וּמָאתַיִם אִישׁ *the two hundred and fifty men* Num. 16: 35, שְׁנַת הַחֲמִשִּׁים שָׁנָה *the year of fifty years* i. e. the fiftieth year Lev. 25: 10, 11, where the article is used to give definiteness to the preceding noun in the construct. In הַיְלָדִים הָאֵלֶּה אַרְבַּעְתָּם *these four children* Dan. 1: 17, the numeral following a definite noun receives a pronominal suffix referring to it. When numerals are joined to demonstrative pronouns both may receive the article הַשָּׁלֹשׁ הָאֵלֶּה Deut. 19: 9, but more commonly it is given to neither שְׁלָשׁ־אֵלֶּה Ex. 21: 11, Gen. 22: 23, Zech. 4: 10. In Ex. 38: 28 the article is

attached to the thousands and hundreds of a compound number, but not to the tens and units הָאֶלֶף וּשְׁבַע הַמֵּאוֹת וַחֲמִשָּׁה וְשִׁבְעִים.

b. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, הַשְּׁנֵים עָשָׂר *the twelve* 1 Chron. 25: 19, 27: 15, 1 Kin. 6: 38, הָאֶחָד וְעֶשְׂרִים Ex. 12: 18; or to the second, שְׁנֵים הֶעָשָׂר אִישׁ *the twelve men* Josh. 4: 4, 1 Kin. 19: 19. In the example just cited the article is given to the numeral instead of to the noun, but in הַבָּקָר שְׁנֵים־עָשָׂר *the twelve oxen* 1 Kin. 7: 44, 2 Chron. 4: 15 the general rule is observed.

Ordinal Numbers, etc.

§ 255. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֵּן שֵׁנִי *a second son* Gen. 30: 7, בַּשָּׁנָה הַשְּׁלִישִׁית *in the third year* 1 Kin. 18: 1.

a. Instances occur of expressions rendered definite by the article before the adjective only מָבוֹא הַשְּׁלִישִׁי *the third entry* Jer. 38: 14, Judg. 6: 25, Zech. 14: 10, or before the noun only בֵּית הַנָּשִׁים שֵׁנִי Esth. 2: 14. The denominations of time often stand in the construct before the ordinal; thus שָׁנָה *year*, שְׁנַת הָרְבִיעִית *the fourth year* Jer. 46: 2, 51: 59, 28: 1 K'thibh, 32: 1 K'thibh, 2 Kin. 17: 6, 25: 1, Ezr. 7: 8; חֹדֶשׁ *month*, Ezr. 10: 9; יוֹם *day*, Gen. 1: 31, 2: 3, Ex. 12: 15, 20: 10, Lev. 19: 6, 22: 27, Deut. 5: 14. Ordinals are in a few instances used in the plural with plural nouns expressed 1 Sam. 19: 21, or understood Gen. 6: 16, Num. 2: 16, 24, or preceding them in the construct state 2 Kin. 10: 30, 15: 12, or with cardinal numbers 2 Kin. 1: 13.

b. In enumerations the cardinal אֶחָד is sometimes used for *first*, Gen. 1: 5, 2: 11, Ex. 28: 17, 39: 10. If only two persons or things are spoken of the next may be called הַשֵּׁנִי *the second*, Ex. 25: 12, 32, 2 Sam. 4: 2, 1 Kin. 6: 26, 27, 34; אֶחָד or הָאֶחָד *the* remaining *one* Ex. 17: 12, Lev. 14: 22, 15: 15, 2 Sam. 12: 1, 14: 6; or הָאַחֵר *the other* 1 Kin. 3: 17, 22, 2 Chron. 3: 11, 12, Ezek. 41: 24.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, שְׁנַת עֶשְׂרִים וָשֶׁבַע *the twenty-seventh year* 1 Kin. 16: 10, שְׁנַת הָאַרְבָּעִים *the fortieth year* Num. 33: 38, although this order is not always observed, שְׁלֹשׁ־עֶשְׂרֵה שָׁנָה *thirteenth year* Gen. 14: 4, עַשְׁתֵּי עָשָׂר הַחֹדֶשׁ *the eleventh month* 1 Chron. 27: 14, 15.

a. A fuller form of expression is sometimes employed, e. g. בִּשְׁנַת שְׁלֹשִׁים

שְׁלֹשִׁים וּשְׁלֹשׁ שָׁנָה *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16: 29, 2 Kin. 9: 29, 15: 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted; שְׁנַת שֶׁבַע *the seventh year* 2 Kin. 12: 1, Esth. 2: 16, שְׁנַת אַחַת Ezr. 1: 1, Dan. 9: 1, 2, שְׁנַת שְׁתַּיִם Hag. 1: 1, 15, שְׁנַת שָׁלוֹשׁ Dan. 8: 1, but with the article שְׁנַת הַשֵּׁבַע *the* regularly recurring *seventh year* Deut. 15: 9; אַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁעִי *the fourth* (day) *of the ninth month* Zech. 7: 1, בַּשְּׁבִיעִי *in the seventh* (month) ver. 5.

3. Fractional parts, whether expressed by the feminine ordinals or by special terms, § 228. 3, may either stand alone or in the construct before the noun to which they are joined, which then receives the article unless otherwise made definite חֲצִי הָעָם...וַחֲצִי *the half of the people...and the* other *half* 1 Kin. 16: 21; *they read* רְבִיעִת הַיּוֹם *the fourth part of the day,* וּרְבִיעִית *and a fourth part they were confessing* Neh. 9: 3; the hundredth part is denoted by the use of the cardinal number מְאַת הַכֶּסֶף *the hundredth part of the silver* Neh. 5: 11.

a. Measures of distance, capacity and weight regularly take the article when preceded by fractional parts, though not requiring it otherwise אַמָּה וַחֲצִי אַמָּה *a cubit and the half of a cubit* Ex. 26: 16, 1 Kin. 7: 31, 32, Num. 28: 14, 2 Kin. 6: 25, Neh. 10: 33, Ezek. 45: 13, 46: 14; exceptions are rare 1 Kin. 9: 8, comp. 1 Sam. 14: 14. The only examples of the plural form of fractional parts are שְׁנֵי עֶשְׂרֹנִים *two tenths,* שְׁלֹשָׁה עֶשְׂרֹנִים *three tenths* and חֲמִשָּׁלְיו *the fifth parts thereof* Lev. 5: 24.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם שְׁנַיִם *two by two* Gen. 7: 9, שִׁבְעָה שִׁבְעָה *by sevens* ver. 2. The numeral adverbs *once, twice,* etc., are expressed by the feminine of the cardinals, אַחַת *once,* שְׁתַּיִם *twice* 2 Kin. 6: 10, Job 40: 5, שֶׁבַע *seven times* Lev. 26: 18, 21 or by means of the noun פַּעַם *stroke* or *beat,* פַּעֲמַיִם *twice* Gen. 27: 36, עֲשֶׂר פְּעָמִים *ten times* Job 19: 3 or רַגְלַיִם *steps,* שָׁלֹשׁ רְגָלִים *three times* Ex. 23: 14, a form of speech which has arisen from the method of counting by beats or taps with the hand or foot.

a. The article may be attached to numerals in a distributive sense, § 248. 4, שְׁנֵי הַנְּשִׂאִים *the two princes* i. e. every two princes Num. 7: 3

לַכֶּבֶשׂ הָאֶחָד *for the one lamb* i. e. each lamb Num. 15: 5; or the same idea may be expressed without the article when the connection requires it, לְשָׁלֹשֶׁת יָמִים *every three days* Am. 4: 4, לְאִישׁ אֶחָד *for each man* 2 Kin. 15: 20. In 1 Kin. 4: 7 K'thibh אֶחָד means *each*, where the K'ri inserts the article. Fractional numbers may also be used distributively עֲשָׂרוֹן עֲשָׂרוֹן *a tenth part severally for each lamb* Num. 29: 10. Alternative numbers are put together without a connective שְׁנַיִם שְׁלֹשָׁה *two or three* אַרְבָּעָה חֲמִשָּׁה *four or five* Isa. 17: 6, Am. 4: 8.

b. The feminine ordinals are also used adverbially רִאשׁוֹנָה *first* or *in the first place* Lev. 5: 8, שֵׁנִית *in the second place* 2 Sam. 16: 19, or *a second time* Gen. 41: 5, Num. 10: 6, שְׁלִשִׁית *a third time* 1 Sam. 3: 8, Ezek. 21: 19.

Apposition or Subordination.

§ 256. Nouns may be joined to the subject either in the coordinate relation of apposition, or in a subordinate relation whether absolutely or in the close connection of the construct state. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing; מַלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם *Melchizedek the king of Salem* Gen. 14: 18, מֹשֶׁה אִישׁ הָאֱלֹהִים *Moses the man of God* Deut. 33: 1, אִשָּׁה אַלְמָנָה *a woman* (who was) *a widow* 1 Kin. 7: 14, הַשָּׁמַיִם מְכוֹן שִׁבְתֶּךָ *heaven thy dwelling-place* 1 Kin. 8: 49, עֲבָדַי הַנְּבִיאִים *my servants the prophets* 2 Kin. 9: 7, לֵב אֱוִיל Job 11: 12.

a. Where proper are in apposition with common nouns, either may precede according as prominence is given to the individual or to the class חַמַּלְכָּה דָּוִד 2 Sam. 3: 31, 1 Sam. 3: 1, more rarely דָּוִד חַמֶּלֶךְ 13: 39 *king David*, and only exceptionally מֶלֶךְ יָרֹב Hos. 5: 13, 10: 6, and לְמוֹאָל מֶלֶךְ Prov. 31: 1; such combinations as הֹר הָהָר *mount Hor* Num. 20: 22, הַנָּהָר אַהָוָא *the river Ahava* Ezr. 8: 21, חָעָם יִשְׂרָאֵל *the people Israel* Ezr. 9: 1 are mostly replaced by the construct relation § 257. 3. A noun may also be in apposition with a pronoun אֲנִי יְהוָה *I Jehovah* Isa. 45: 19, אֲנַחְנוּ עַמְּךָ *we thy people* Ps. 79: 13, הוּא חַמֶּלֶךְ *he the king* 2 Chron. 28: 22, Ezr. 7: 6, or a pronominal suffix בְּבוֹאוֹ הָאִישׁ *when he, the man went in* Ezek. 10: 3, Lev. 27: 12, Jer. 27: 8, or a pronoun with a noun *Jehovah thy God*, הוּא עֹבֵר *he is going over before thee* Deut. 31: 3.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, הַבָּקָר הַנְּחֹשֶׁת *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16: 17, 1 Chron. 15: 19, Deut. 16: 21, שְׁלֹשׁ סְאִים קֶמַח *three measures* (consisting of) *meal* Gen. 18: 6, Ruth 2: 17, 2 Kin. 4: 2, 7: 1, שֶׁבַע־שָׁנִים רָעָב *seven years* (of) *famine* 2 Sam. 24: 13, 1 Chron. 21: 12, טוּרִים אָבֶן *rows* (of) *stones* Ex. 28: 17, 1 Kin. 7: 42, 2 Chron. 4: 3, 13, יָמִים מִסְפָּר *days* (which are) *a number*, i. e. such as can be readily numbered, a few Num. 9: 20, אֲמָרִים אֱמֶת *words* (which are) *truth* Prov. 22: 21, Zech. 1: 13, Lam. 4: 17, Esth. 9: 30.

a. Kimchi thinks that there is a partial assimilation to the construct in כִּכְּרַיִם כֶּסֶף (instead of בִּכָּרַיִם) *two talents* (of) *silver* 1 Kin. 16: 24, 2 Kin. 5: 23; other examples of apposition are such as שְׁנָתַיִם יָמִים *two years days* i. e. two full years, embracing all the days which constitute that period Gen. 41: 1, so שְׁלֹשֶׁת שָׁבֻעִים יָמִים *three full weeks* Dan. 10: 3; מִקְנֶה בָקָר *possession* consisting in *cattle* Eccles. 2: 7; מַשָּׂא צֶמֶד־פְּרָדִים אֲדָמָה *a pair of mules' burden* (of) *earth* 2 Kin. 5: 17; מְלֹא חָפְנַיִם עָמָל *double handful* (of) *toil* Eccles. 4: 6, מַעֲנָה צֶמֶד שָׂדֶה *a plowing strip* (of) *an acre of land* 1 Sam. 14: 14. So probably the much disputed passage *the destined possessor of my house is* דַּמֶּשֶׂק אֱלִיעֶזֶר *Damascus* (in the person of its citizen) *Eliezer* Gen. 15: 2. A noun may be separated from that with which it is in apposition by intervening words הַנִּמְצָא אִתּוֹ אֲבָנִים *that which was found with each* (of) *stones* i. e. whatever precious stones each had 1 Chron. 29: 8, הַמַּבּוּל ... מַיִם Gen. 7: 6, 14: 12, Ex. 22: 30, דָּבָר ... דִּבְרֵי רִיבֹת Deut. 17: 8, 28: 64, Jer. 41: 8. Sometimes the added noun agrees in definiteness, with that which it specifies הָעֲבֹתֹת הַזָּהָב *the golden cords* Ex. 39: 17 (the parallel passage Ex. 28: 24 has the construct עֲבֹתֹת הַזָּהָב), הַיַּיִן הַחֵמָה Jer. 25: 15, הָאֹבֶן הַבְּדִיל Zech. 4: 10, but this is not always the case מִדּוֹ בַד *his linen garment* Lev. 6: 3 (where as in Prov. 22: 21 the construct relation and that of apposition both occur in the same verse), הַקְּעָרָה הָאַחַת כֶּסֶף *the one silver dish* Num. 7: 85, נֵרֹתֵיהֶם זָהָב *their golden lamps*, 1 Chron. 28: 15. Prepositions may be repeated before nouns and pronouns in apposition Gen. 40: 1, 43: 28, Lev. 7: 8, Josh. 1: 2, 1 Sam. 2: 34, 15: 1, 2 Sam. 6: 21, 18: 32, 1 Kin. 2: 5, 8: 30, 1 Chron. 4: 42, 2 Chron. 26: 14, Ps. 18: 51, 74: 14, or not Gen. 2: 19, 9: 4, 10: 21, 44: 24.

b. כֹּל is sometimes made more emphatic by being placed after a noun and in apposition with it instead of before it in the construct גִּלּוּלֵיהֶם כֻּלָּם *your idols, all of them* Ezek. 14: 5, Mic. 1: 2, but probably not Eccles. 12: 13, which may be read "*the end of the matter, after the whole has been heard, is* etc., nor Ezra 10: 17 *they finished in all* i. e. entirely, in toto, *the men who* etc.

3. A noun, which stands in some general relation to another, may by a loose kind of subordination be added to it to modify its meaning, the first noun remaining in the absolute state, מַיִם בְּרָכַיִם *water* reaching the *knees* Ezek. 47: 4, חֲזוֹן הַתָּמִיד *the vision* concerning *the continual* service Dan. 8: 13, סִיגִים כֶּסֶף *dross* (of) *silver* Ezek. 22: 18, אֶבֶן שְׁלֵמָה מַסָּע *whole stone* (from the) *quarry* 1 Kin. 6: 7, הַמַּזְלֵג שְׁלֹשׁ הַשִּׁנַּיִם *the fork* (with) *three times* 1 Sam. 2: 13.

a. This subordination is a free sort of substitute for the closer connection of the construct state לְשׁוֹן רְמִיָּה *tongue* (of) *fraud* Ps. 120: 2 (where the parallel clause has the construct), בְּקַר רְעִי *pastured cattle* 1 Kin. 5: 3, *bread of affliction and* מַיִם לַחַץ *water* (of) *affliction* i. e. prison fare 1 Kin. 22: 27, אֵילֵם צֶמֶר *rams* (of) *wool* i. e. wool-bearing rams or, as others suppose, the first word may denote the quantity and the second the material, as much wool as rams have, fleeces 2 Kin. 3: 4, נֵזֶר תַּרְגֵּלָה Ps. 60: 5, אֱלֹהִים אֵמֶת Jer. 10: 10; especially where the first noun has the article for the sake of emphasizing the definiteness of the expression הַנְּחָלִים אַרְנֹן *the streams* (of) *the Arnon* Num. 21: 14, 2 Sam. 24: 5, הָאָרוֹן הַבְּרִית *the ark* (of) *the covenant* Josh. 3: 14, הַמֶּרְכָּבָה הַכְּרוּבִים *the chariot* (of) *the cherubim* 1 Chron. 28: 18, הַנְּבִיאָה עֹבֵד *the prophecy* (of) *Oded* 2 Chron. 15: 8, Neh. 3: 19, Jer. 38: 6, Ezek. 45: 16; or has a suffix, שֹׂנְאַי שָׁקֶר *my false enemies* Ps. 38: 20, בְּרִיתִי חַיִּים *my covenant* concerning *the day* Jer. 33: 20, Lev. 26: 42, Num. 25: 12, 2 Sam. 22: 33, Ps. 71: 7, Ezek. 16: 27, 18: 7, Hab. 3: 8, but not Ps. 45: 7; or is a proper noun צֹעַן מִצְרָיִם *Zoan* (in) *Egypt* Num. 13: 22, Gen. 35: 27, Deut. 23: 5, Judg. 17: 7, 1 Sam. 17: 12, 2 Chron. 32: 5, Mic. 1: 14, compare in English Princeton, New Jersey, יְהוָה צְבָאוֹת *Jehovah* (of) *hosts* 1 Sam. 1: 3. אֱלֹהִים צְבָאוֹת Ps. 59: 6, 80: 5, 8, 15, 20, 84: 9. In some instances like those above given, the first noun is repeated in the construct הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת *the tabernacle, the tabernacle of the testimony* Ex. 38: 21, Gen. 15: 18, Deut. 11: 24, 2 Kin. 18: 19, 28, or a common is inserted after the proper noun יְהוָה אֱלֹהֵי צְבָאוֹת *Jehovah the God of hosts* 2 Sam. 5: 10, Ps. 72: 18; and this may be mentally done in other cases. In הָרַצִּין הָעָם 2 Kin. 11: 13 a conjunction should be supplied, *the guards* and *the people*; this may also be done in אֲדִירֵי עַם Judg. 5: 13, though more probably it means *nobles* (of) *the people*; in כְּתָבָם הַמִּתְיַחְשִׂים Ezr. 2: 62, Neh. 7: 64 the relation may be that of subordination *their book* (of) *the registered* or of apposition *their book* entitled "*the registered*".

b. This subordination likewise occurs when a familiar phrase is abbreviated פַּר הַשֵּׁנִי שִׁבְעַת יָמִים *the second bullock seven years* (old) for בֶּן־שִׁבַּע שָׁנִים Judg. 6: 25, or where a series of nouns in the construct is interrupted by the insertion of one in the absolute, expressing some quality of the preceding גִּבּוֹרֵי חַיִל מְלֶאכֶת *men of strength* (for) *the work of the service of*

the house of God 1 Chron. 9: 13, 2 Chron. 8: 5, קָדְקֹד שֵׂעָר מִתְהַלֵּךְ *the hairy crown* (of) *him that goeth* etc., or the verb may have a double object *smite on his hairy crown him* etc. Ps. 68: 22, Isa. 28: 1, 32: 13; or by the introduction of some other word שָׂרֵי־גְדוּדִים הָיוּ בֶּן־שָׁאוּל *two men captains of bands there were* (of) *the son of Saul* 2 Sam. 4: 2, דָּבָר עִם־לְבָבְךָ בְּלִיַּעַל *a base thought in thy heart* though it might be *a thought in thy base heart* Deut. 15: 9, עָרִים גְּדֹלוֹת חֹמָה וּבְרִיחַ *great cities* (with) *walls and bars* 1 Kin. 4: 13, Deut. 3: 5, הָעָם הַזֶּה יְרוּשָׁלַם *this people* (of) *Jerusalem* Jer. 8: 5.

c. The word מִשְׁנֶה, as Ewald suggests, affords a good illustration of the various constructions possible in Hebrew in the relation of nouns to nouns; thus it may stand after a noun in the construct כֹּהֲנֵי הַמִּשְׁנֶה *the priests of the second rank* 2 Kin. 23: 4, or itself in the construct before a noun מִשְׁנֶה הַמֶּלֶךְ *the second in rank to the king* i. e. next to him 2 Chron. 28: 7, or in apposition with a preceding noun עַל־הָעִיר מִשְׁנֶה *over the second division of the city* Neh. 11: 9 (or it may mean *second over the city*), or assuming almost the character of an attributive, agreeing in number and definiteness אֲחֵיהֶם הַמִּשְׁנִים *their brethren of the second rank* 1 Chron. 15: 18.

The Construct State and Suffixes.

§ 257. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 214. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1: 9, רְכוּשָׁם *their substance* Gen. 12: 5. This embraces the

various degrees of relationship, בֶּן־אַבְרָהָם *the son of Abraham* Gen. 25: 12, אִשְׁתְּךָ *thy wife* Gen. 12: 5.

a. So a few proper names, as *Gibeah of Saul* 1 Sam. 11: 4, *Gath of the Philistines* Am. 6: 2, *Zion of the Holy One of Israel* Isa. 60: 14.

2. The *whole*, of which the preceding word denotes a part, אֶבְיֹנֵי עַמֶּךָ *the poor of thy people* Ex. 23: 11, 1 Sam. 17: 40, נִכְבַּדֵּי־אָרֶץ *the honourable of the earth* Isa. 23: 9, חַלַּת מַצּוֹת *a cake of unleavened bread* Lev. 8: 26, Isa. 11: 12.

a. So עֵיט צִפּוֹר *birds of prey* lit. preying of birds Ezek. 39: 4, כְּסִיל אָדָם *fool of man* i. e. foolish man Prov. 15: 20, פֶּרֶא אָדָם *wild ass of man* Gen. 16: 12, זֹבְחֵי אָדָם *sacrificers of men* i. e. the men that sacrifice, not as others explain according to 9*b* they that sacrifice men Hos. 13: 2. A few instances occur of adjectives used substantively in the construct before the nouns to which they belong גְּדֹל זְרוֹעֲךָ *the greatness of thy arm* or *thy great arm* Ex. 15: 16, Ps. 46: 5, 65: 5, 145: 7; so the adverb מְעַט for the most part with inanimate or irrational objects מְעַט מַיִם *a little water* Gen. 18: 4, 43: 2, 11, 1 Kin. 17: 12, Prov. 6: 10, מְעַט הַצֹּאן *the few sheep* 1 Sam. 17: 28, while with men except Dan. 11: 23 it follows 6. *c* or § 252. 1. *f*. Abstract nouns may be thus used לֶקַח עֵשֶׂב *greenness of herb* i. e. green herb, Gen. 1: 30, 3: 24, Job 15: 26, רֹב חַסְדֶּךָ *abundance of thy mercy* i. e. thy abundant mercy Ps. 5: 8, 37: 2, Jer. 22: 7, 23: 22, Obad. vs. 3. 20, Zech. 11: 13, and sometimes in an emphatic sense indicating that the part singled out from the whole possesses the quality referred to in an eminent degree קוֹמַת אַרְזוֹ *the height of his cedars* i. e. his highest cedars 2 Kin. 19: 23. Here too belong the superlative expressions, קֹדֶשׁ הַקָּדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, עֶבֶד עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others; see besides Deut. 10: 17, 1 Kin. 8: 27, Eccles. 1: 2, Ezek. 16: 7, 26: 7, Dan. 8: 25; or cognate instead of identical words may be thus combined סָרֵי סוֹרְרִים *most rebellious* Jer. 6: 28.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41: 19, נְהַר־פְּרָת *the river* (of) *Euphrates* Gen. 15: 18, Ex. 19: 11, 2 Sam. 19: 41, עֲצֵי אֲרָזִים *cedar trees*, 2 Chron. 2: 7, תּוֹלַעַת יַעֲקֹב *worm* (of) *Jacob* Isa. 41: 14, אַנְשֵׁי הַמִּלְחָמָה *men* (who are) *merchants* 1 Kin. 10: 15.

a. So בְּתוּלַת בַּת־צִיּוֹן *virgin daughter Zion* Isa. 37: 22, 47: 1, Jer. 14: 17, בְּנֵי שִׁלֵּשִׁים *children of the third generation* (not according to 1 those descended from them) Gen. 50: 23, Judg. 19: 22, 1 Sam. 28: 7, 2 Kin. 10: 6, Jer. 24: 2. It is unusual to find such constructions as הָאָרֶץ כְּנַעַן Num.

34: 2, הַפֶּת יְרוּשָׁלִַם Lam. 2: 13; הֹר הָהָר is the standing phrase for *mount Hor*, but this is exceptional, § 256. 1. *a*.

4. The *material* of which the preceding noun is composed. טַבַּעַת זָהָב *a ring of gold* Gen. 24: 22, כְּלִי־עֵץ *vessel of wood* Lev. 11: 32, עֶדֶר עִזִּים *the flock of goats* Cant. 4: 1, טוּרֵי אֶבֶן *rows of stones* Ex. 39: 10, 1 Kin. 6: 36.

5. The *measure* of its extent, value, duration, etc., מַהֲלַךְ שְׁלֹשֶׁת יָמִים *a journey of three days* Jon. 3: 3, מִשְׁקַל כִּכַּר *the weight of a talent* 1 Chron. 20: 2, אֲנְשֵׁי מִסְפָּר *men of number* i. e. readily numbered, few, Gen. 34: 30, אֲחֻזַּת עוֹלָם *a possession of perpetuity* Gen. 17: 8.

6. An *attribute*, by which it is characterized, גִּבּוֹר חַיִל *mighty man of valour* Judg. 11: 1, עֵץ פְּרִי *tree of fruit* Gen. 1: 11, גֵּיא חִזָּיוֹן *valley of vision* i. e. distinguished as the one where visions are received Isa. 22: 1, צֹאן הַהֲרֵגָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11: 4.

a. So אֱלֹהֵי צוּרִי *God* (who is) *my rock* 2 Sam. 22: 3, הַר בֵּית יְשָׂרָאֵל *the high mountain of Israel* Ezek. 17: 23, Ps. 59: 6, Cant. 7: 3, Isa. 5: 7, 6: 13, 17: 10. A period of time may be characterized by what occurs in it שְׁנַת מוֹת הַמֶּלֶךְ *the year of the death of the king* Isa. 6: 1, עֵת רָצוֹן *a time of favour* Ps. 69: 14, Isa. 49: 8, 61: 2.

b. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel, possession of perpetuity* for *perpetual possession, mighty man of valour* for *valiant mighty man, flock of slaughter* for *grex mactanda*; see also 2. *a*, § 256. 2 and 2. *a*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, בִּגְדֵי קֹדֶשׁ *garments of holiness* Ex. 28: 2, זִבְחֵי־צֶדֶק *sacrifices of righteousness* Ps. 4: 6, קָדוֹשׁ *holy* and צַדִּיק *righteous* being used with less latitude and with a stricter regard to the ethical idea which they involve. Abstract nouns may even be linked with attributives by the conjunction *and* שֵׁם כְּבוֹדְךָ וּרוֹמְמֻתֶךָ *thy name glorious* (lit. of glory) *and exalted* Neh. 9: 5, Isa. 57: 15. Attributives are frequently formed by prefixing such words as אִישׁ *man*, בַּעַל *lord*, בֵּן *son*, בַּת *daughter*, to abstract nouns or other substantives, thus, אִישׁ תֹּאַר *a man of form* i. e. *comely* 1 Sam. 16: 18, אִישׁ דְּבָרִים *man of words* i. e. *eloquent* Ex. 4: 10, בַּעַל חֲלֹמוֹת *the possessor of dreams* i. e. *dreamer* Gen. 37: 19, בֶּן־שְׁמֹנַת יָמִים *son of eight days* i. e. *eight days old* Gen. 17: 12,

בֶּן־מָוֶת *son of death* i. e. *deserving to die* 1 Sam. 20: 31, בְּנֵי־בְלִיָּעַל *sons of worthlessness* i. e. *wicked* Deut. 13: 14, בַּת־תִּשְׁעִים שָׁנָה *daughter of ninety years* i. e. *ninety years old* Gen. 17: 17; and in application to an inanimate object: גֵּי בֶּן־שָׁמֶן *a fertile hill* lit. a peak a son of fatness Isa. 5: 1.

c. In the following examples the noun is in the construct before its adjective מֵי הַמָּרִים *the bitter waters* Num. 5: 18, 19, 23, 24, מַלְאֲכֵי רָעִים *evil* i. e. destructive *angels* Ps. 78: 49, חֵיל גָּבֶר *a strong force* Isa. 36: 2, מְזוּזַת רִבְעָה *a square doorpost* Ezek. 41: 21, but not, as Kimchi adds, חַלּוֹנֵי שְׁקוּפִים אֲטוּמִים 1 Kin. 6: 4. Occasionally and for the most part in poetry the adjective instead of agreeing with its substantive is treated as though it were an abstract noun, כְּלֵי הַקָּטָן *vessels of small* (capacity) Isa. 22: 24, מֵי מְלֹא *waters of fulness* Ps. 73: 10, כָּל־בַּיִת הַגָּדוֹל perhaps *every house of great* (size), though others render *every great* (man's) *house* Jer. 52: 13, Deut. 19: 13 (but see 21: 8, 9), Ps. 74: 15, Prov. 6: 24, Cant. 7: 10, Eccles. 1: 13 (in the common text), Ezek. 23: 14. So sometimes an adverb, מְתֵי מְעָט *few men* Deut. 26: 5, עֹלַת תָּמִיד *continual burnt-offering* Num. 28: 6, דְּמֵי חִנָּם *blood* (shed) *causelessly* 1 Kin. 2: 31, צָרֵי יוֹמָם *enemies in the day time* Ezek. 30: 16, אֶבֶן הַדֻּמָּם *dumb stone* Hab. 2: 19, Jer. 1: 15, or adverbial phrase, אֱלֹהֵי מִקְרֹב *a God nigh at hand*, אֱלֹהֵי מֵרָחֹק *a God afar off* Jer. 23: 23, Isa. 14: 6, Neh. 13: 4.

7. The *source* from which the preceding noun is derived, תּוֹרַת יְהוָה *the law of Jehovah* Ex. 13: 9, סֵפֶר מֹשֶׁה *the book of Moses* 2 Chron. 25: 4, חוֹלַת אַהֲבָה *sick from love* Cant. 2: 5, Isa. 22: 2.

8. The *subject* by which an action is performed, or in which an attribute inheres, אַהֲבַת יְהוָה *the love of Jehovah* i. e. exercised by him 1 Kin. 10: 9, חָכְמַת שְׁלֹמֹה *the wisdom of Solomon* 1 Kin. 5: 10.

9. The *object*, upon which an action is directed, יִרְאַת אֱלֹהִים *the fear of God* Gen. 20: 11, מֶמְשֶׁלֶת הַיּוֹם *the rule of the day* Gen. 1: 16, אֵבֶל אָבִי *the mourning for my father* Gen. 27: 41; or the purpose for which any thing is intended כֶּסֶף הַשָּׂדֶה *the silver for the field* Gen. 23: 13, שֶׁבֶר רָעָבוֹן בָּתֵּיכֶם *grain for the famine of your houses* Gen. 42: 19, גֶּשֶׁם זַרְעֶךָ *the rain for thy seed* Isa. 30: 23.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, קִנְאַת יְהוָה *the zeal of Jehovah*, which he feels Isa. 37: 32, קִנְאַת עַמּוֹ *zeal of the people*, which is felt for them Isa. 26: 11; זַעֲקַת סְדֹם *the cry against Sodom* Gen. 18: 20, זַעֲקַת דָּל *the cry of the poor* Prov. 21: 13; תְּהִלָּתָם

the way of the sea i. e. leading to it 1 Kin. 18: 43, דֶּרֶךְ יָרְבְעָם *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26; חֲטָאתִי *his wrong* i. e. done by him Ps. 7: 17, חֲטָאתִי *my wrong* i. e. done to me Gen. 16: 5; מַלְכִּי *my king* established by me Ps. 2: 6, ruling over me Ps. 5: 3; so מִשְׁפָּחָה with the suffix of the subject Jer. 2: 19, of the object Hos. 11: 7; נַפְשִׁי subj. Ps. 39: 11, obj. Ps. 38: 12; דַּרְכִּי subj. Ps. 116: 14, obj. Ps. 56: 13; תּוֹרָתִי subj. Prov. 3: 11, obj. Ps. 73: 14; יָדִי (in the figurative sense of a divine infliction) subj. Ps. 32: 4, obj. Job 23: 2. In בֵּית תְּפִלָּתִי Isa. 56: 7 the suffix denotes not the object *the house of prayer to me*, but the possessor *my house of prayer*, § 259.

b. Active participles are frequently put in the construct state before their object, מְשִׁיבַת נָפֶשׁ *restoring the soul* Ps. 19: 8, אֹהֲבֵי שְׁמֶךָ *loving thy name* Ps. 5: 12, בָּאֵי שַׁעַר *entering the gate* Gen. 23: 10, Ex. 3: 8, 1 Chron. 12: 1, Isa. 1: 28, Ezek. 13: 11, 19, Am. 5: 12, Hab. 2: 15, Mal. 1: 6; so even before a pronoun מְשָׁרְתִי אֹתִי *serving me* Jer. 33: 22, or an infinitive which they govern, מַשְׁכִּימֵי קוּם *being early to rise* Ps. 127: 2. They very rarely in the construct indicate possession אֹכְלֵי שֻׁלְחָנֶךָ *the eaters at* (belonging to) *thy table* 1 Kin. 2: 7, or apposition זֹבְחֵי אָדָם Hos. 13: 2 (2 *a*); but צֹרְרֵי יְהוּדָה Isa. 11: 13 means *the adversaries of Judah*, not those of Judah who are adversaries to Ephraim. Participles of intransitive verbs may be put in the construct or receive a suffix in the vivid language of poetry, which conceives of the indirect as though it were the direct object זֹחֲלֵי עָפָר Deut. 32: 24, Mic. 7: 17, Ps. 40: 5, 88: 5, 6, שֹׁכְנֵי מְלָחָמָה Mic. 2: 8, חֹסֵי Ps. 18: 40, מִתְחוֹסְסַי Ps. 59: 2. Passive participles may be in the construct before the subject of the action, מֻכֵּה אֱלֹהִים *smitten of God* Isa. 53: 4, יְלִיד אִשָּׁה *born of a woman* Job 14: 1, לְחֻכֵי לֶחֶשׁ *devoured by pestilence* Deut. 32: 24, or before the secondary object, if the verb is capable in the active of having a double object, חֲגֻרֵי שָׂק *girded with sackcloth* Joel 1: 8, לְבוּשׁ הַבַּדִּים *the man clothed with linen* Ezek. 9: 11, עֲרוּךְ מִלְחָמָה *arrayed for battle* Joel 2: 5. When a noun follows the infinitive it may be in construction with it as its subject, בְּקָרְאַ מֶלֶךְ *on the king's reading* 2 Kin. 5: 7, הוֹרִישׁוֹ *his driving out* Num. 32: 21, Ezra 10: 1, or be governed by it as its object, קָרְאַשְׁמוּאֵל *to call Samuel* 1 Sam. 3: 8, הוֹרִישָׁם *to drive them out* Deut. 7: 17; or both subject and object may be expressed בַּלֹּתִי אֹתָךְ *his destroying thee* 2 Sam. 24: 17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טְמֵא־שְׂפָתַיִם *unclean as to lips* Isa. 6: 5, קְשֵׁה־לֵב *hard hearted* Ezek. 3: 7, קְרֻעֵי בְגָדִים *rent as to garments* 2 Sam. 13: 31, נְבֹהַּ רַגְלַיִם 2 Sam. 9: 3, Ps. 7: 11, 32: 1, Isa. 1: 30, 3: 3. 33: 24.

a. This answers to what is known as the Greek accusative, ποδας ὠκύς; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

b. When an idea is expressed by two words in the construct state, its

plural is commonly denoted by giving a plural form to the first noun; this is sometimes the case even with compound proper nouns בְּנֵי יְמִינִי *Benjamites* 1 Sam. 22: 7. In a few instances both nouns are put in the plural צְרוֹרוֹת בַּסְפֵיהֶם ..... צְרוֹר־כַּסְפּוֹ Gen. 42: 35, בָּתֵּי כְלָאִים Isa. 42: 22, גְּבוּרֵי וְחַיָלִים 1 Chron. 7: 5, Josh. 6: 6; or the second noun only בֵּית אֲבוֹתָם *their clans* or *fathers' houses* 1 Chron. 7: 4, בֵּית הַבָּמוֹת *the highplace-houses* 2 Kin. 17: 29, 1 Sam. 31: 9, 10, Ex. 29: 20; so nouns, particularly such as denote members of the body may be in the singular with plural suffixes, יָדְכֶם *your hand* Gen. 43: 12, רַגְלָם *their foot* Ps. 9: 16, לְשׁוֹנֵנוּ *our tongue* Ps. 12: 5, Josh. 2: 19, Judg. 7: 6, Ps. 5: 10.

§ 258. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָרֵי בַגִּלְבֹּעַ *mountains in Gilboa* 2 Sam. 1: 21, נְבִיאֵי מִלִּבָּם *prophets out of their own heart* Ezek. 13: 2, כְּדֵי בָנוּ *according to the ability in us* Neh. 5: 8.

a. The most frequent examples in prose are אֶחָד *one*, which is often found before the partitive בֵּן, Gen. 3: 22, 2 Sam. 1: 15, and words denoting direction such as יָמִין *right*, צָפוֹן *north*, קָצֶה *end* before לְ Josh. 8: 11, 15: 21, Judg. 2: 9, 2 Kin. 23: 13, Ezek. 10: 3. The combination of the construct with לְ in other instances also is facilitated by their close relationship, § 260, 1 Chron. 6: 55, 23: 28, Job 18: 2, Ps. 58: 5, Prov. 24: 9, Lam. 2: 18, Hos. 9: 6, Mic. 4: 8. With other prepositions the construct occurs more rarely Isa. 9: 2, Hos. 7: 5, except in the case of participles Judg. 5: 10, 8: 11, 2 Sam. 10: 9 K'thibh, Neh. 9: 5, Job 24: 5, Ps. 2: 12, 84: 7, Isa. 5: 11, 9: 1, 14: 19, 28: 9, 56: 10, Jer. 8: 16, Nah. 1: 5.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39: 20, עַל־דְּבַר אֲשֶׁר *for the reason that* Deut. 22: 24, particularly when the relative is itself omitted, בְּיַד־תִּשְׁלַח *by the hand of* (him whom) *thou wilt send* Ex. 4: 13, תְּחִלַּת דִּבֶּר־יְהוָה *the beginning of* (what) *Jehovah spake* Hos. 1: 2, or before the conjunction וְ *and*, חָכְמַת וְדַעַת *wisdom and knowledge* Isa. 33: 6, 35: 2, Ezek. 26: 10, שְׁכָרַת וְלֹא מִיָּיִן *drunken and not with wine* Isa. 51: 21.

a. So before זֶה used as a relative, הַר־זֶה *the mountain that his right hand has acquired* Ps. 78: 54, מְקוֹם זֶה Ps. 104: 8. Words denoting time and

place often stand in the construct before a clause with the relative understood; thus יוֹם Deut. 4: 15, Job 29: 2, Ps. 56: 4, 10, 88: 2, 102: 3; עֵת 2 Chron. 29: 27; בְּקוֹם Job 18: 21. Some would so explain בְּרֵאשִׁית Gen. 1: 1, *in the beginning when God created* etc. ver. 2 parenthetic, ver. 3 *then God said* etc. But this assumes a complexity foreign to Hebrew construction, § 250. *b*. Other examples are infrequent and exceptional Ps. 16: 3, 65: 5, 81: 6, Isa. 29: 1, Jer. 23: 26, 48: 16. The construct is once used where a noun is repeated שַׁבַּת שַׁבָּת *every sabbath* 1 Chron. 9: 32.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, רָאשֵׁי בֵּית אֲבֹתָם *the heads of the houses of their fathers* Ex. 6: 14, מִסְפַּר שִׁבְטֵי בְנֵי־יִשְׂרָאֵל *the number of the tribes of the children of Israel* Josh. 4: 5, Gen. 41: 10, 47: 9, Lev. 10: 14, Num. 6: 13, 2 Kin. 10: 6, Job 12: 24, Eccles. 6: 12, פְּרִי־גַדֶל לֵבָב מֶלֶךְ־אַשּׁוּר *the fruit of the greatness of heart of the king of Assyria* Isa. 10: 12, 2 Chron. 24: 12, Jer. 34: 1.

a. When one noun of the series is an attribute of that which precedes it the two together stand in joint relation to the noun that follows הָרֵי מְרוֹם יִשְׂרָאֵל *the high mountains of Israel* Ezek. 34: 14, Gen. 14: 13, Deut. 31: 16, 2 Sam. 8: 10, 23: 1, 2 Chron. 36: 16, Ezek. 28: 14.

b. A noun limited by two or more nouns may be repeated in the construct before each of them, when these are regarded separately or are distinctly emphasized אֲבִי־מִלְכָּה וַאֲבִי יִסְכָּה *Haran the father of Milcah and the father of Iscah* Gen. 11: 29, 14: 13, 24: 3, אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב *the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob* Ex. 3: 6, 15, Jer. 8: 1, 19: 13, 1 Chron. 28: 1. If, however, they together constitute one idea or are viewed in combination the first noun will not be repeated אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב *the God of Abraham, Isaac and Jacob* Ex. 3: 16, Gen. 14: 11, 19, 18: 20, 19: 28, Ex. 3: 8, 32: 2, Lev. 6: 13, Num. 26: 64, Judg. 1: 6, 7, 1 Sam. 17: 52, 1 Chron. 28: 21, 29: 2, 18, 2 Chron. 30: 6, Neh. 5: 11, Job 28: 3, Ps. 72: 10, 107: 10, Isa. 11: 2, 36: 19, 37: 13, Ezek. 38: 2, 39: 1: so a construct infinitive Jer. 29: 2, 2 Chron. 7: 3. This is sometimes the case even where the construct must be repeated mentally before the second noun רֹאשׁ עֹרֵב וְזְאֵב *the head of Oreb and* the head of *Zeeb* Judg. 7: 25, comp. Gen. 40: 20, מֶלֶךְ סְדֹם וַעֲמֹרָה *the king of Sodom and* the king of *Gomorrah* Gen. 14: 10, comp. ver. 8. When one of the limiting terms is a pronominal suffix the noun is necessarily repeated בָּנָיו וּבְנֵי בָנָיו Gen. 46: 7, 19: 16, Ex. 10: 6.

c. If two or more nouns are limited by the same noun, the latter is usually expressed with the first and an appropriate suffix attached to the rest לֶכֶב פַּרְעֹה וְחֵילוֹ וְצִבְאוֹ *the chariots of Pharaoh and his horsemen and his army* Ex. 14: 9, 39: 40, 1 Kin. 16: 26, 27, 2 Kin. 2: 12, though the suffix is occasionally omitted Gen. 40: 1. If the limiting word be a pronoun, the

suffix must be repeated with each of the nouns Gen. 7: 7, 31: 28, 36: 6, Ex. 32: 2, Deut. 12: 6 with only rare exceptions Ex. 15: 2, Isa. 12: 2, Ps. 118: 14, 2 Sam. 23: 5. In a very few instances two words are in construct relation to the same noun שְׁלֻמֵי אֱמוּנֵי יִשְׂרָאֵל *the peaceable, the faithful of Israel* 2 Sam. 20: 19, Ezek. 31: 16, Dan. 1: 4, נַחֲלֵי נְחָלֵי דְבָשׁ *rivers, brooks of honey* Job 20: 17, נוֹשְׁקֵי רוֹכְרֵי קָשֶׁת Ps. 78: 9, if rendered as it is by some *armed with, shooting the bow*, though נוֹשְׁקֵי may be in construction not with קֶשֶׁת but with רוֹכְרֵי *armed ones of those who shoot the bow, armed bowmen*. This assumption is unnecessary in Isa. 53: 3, 4, 55: 4, where the first noun is agreeably to the vowels in the absolute state.

§ 259. When two or more words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah* Judg. 2: 7, עֲטֶרֶת זָהָב גְּדוֹלָה *a great crown of gold* Esth. 8: 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, גִּבּוֹרֵי הַחַיִל *the mighty men of valour* Josh. 1: 14, אֱלִילֵי זְהָבוֹ *his idols of gold* Isa. 2: 20, שֵׁם קָדְשִׁי *my name of holiness* i. e. *my holy name* Lev. 20: 3.

a. When an attributive thus follows a series of nouns in the construct relation its particular reference will be indicated by its gender and number; בְּנַף הַכְּרוּב הָאַחֵר 2 Chron. 3: 11, since כָּנָף is fem., means *the wing of the other cherub*, not *the other wing of the cherub*, קַרְשֵׁי צֶלַע הַמִּשְׁכָּן הַשֵּׁנִית *the boards of the second side of the tabernacle* Ex. 26: 27, Deut. 28: 58, Josh. 1: 8, 1 Sam. 17: 18, 2 Chron. 32: 30, 31, Jer. 25: 26. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus אֲחִי יֶפֶת הַגָּדוֹל Gen. 10: 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*. In Jer. 25: 15 an attributive stands after a noun in apposition with the governed noun. In a very few instances an adjective is inserted in a series of constructs to prevent it from being too widely separated from its noun Ezek. 6: 11, Jer. 4: 11. In the following passages a brief word intervenes between כֹּל, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, כָּל תִּשָּׂא עָוֹן *take away all iniquity* Hos. 14: 3, so 2 Sam. 1: 9, Job 27: 3, and perhaps Isa. 38: 16; but see Alexander *in loc.* Other exceptions are extremely rare as when the

direct object of a participle is preceded by the indirect מַשְׁלִיכֵי בַיְאוֹר הַבָּה Isa. 19: 8, or the construct infinitive is separated from its subject by its object Jer. 34: 9, mostly a pronominal suffix Gen. 4: 15, Isa. 5: 24 or by an adverb Job 34: 22.

b. There are two principal cases, in which an article or a suffix attached to a noun properly belongs not to it but to the preceding construct. 1. When the governed noun simply qualifies that which stands before it, denoting an attribute, its material or after fractional numbers a measure of quantity, § 255. 3. *a*, כְּלֵי מִלְחַמְתּוֹ *his weapons of war* Deut. 1: 41, Judg. 18: 16, Ezek. 9: 2, עַלִּיזֵי גַּאֲוָתִי *my proud exulters* Isa. 13: 3, Ps. 2: 6, Obad. ver. 16, Eccles. 12: 5, בְּנֵי־הַיִּצְהָר *the sons of oil* i. e. the anointed ones Zech. 4: 14, Gen. 37: 19, מִזְבַּח הַזָּהָב *the golden altar* Ex. 40: 26, עֲשִׂירִת הָאֵיפָה *the tenth-part of an ephah* Num. 5: 15; אֱלֹהֵי צִדְקִי Ps. 4: 2 may mean either *the God of my right*, who defends my righteous cause, or *my righteous God*; comp. Ps. 59: 18. 2. When an attributive in the construct belongs to a definite noun expressed or understood and consequently requires the article, thus פָּרוֹת יְפוֹת מַרְאֶה but הַפָּרוֹת יְפוֹת הַמַּרְאֶה Gen. 41: 2-4, Lev. 11: 4, Num. 35: 19, Deut. 20: 8, Neh. 1: 5, Jer. 23: 26, Ezek. 9: 11, Dan. 9: 4, 12: 6, 7; if it is in the construct before a proper noun the article is of course unnecessary, § 249. 3, Ps. 25: 12. For exceptional examples of construct nouns with the article, see § 249. 3. *b*, and of subordination to nouns with suffixes as a substitute for the construct relation § 256. 3. *a*.

c. He paragogic may be attached to a noun in the construct state, מִזְרְחָה שָׁמֶשׁ *toward the rising of the sun* Deut. 4: 41, Gen. 24: 67, 47: 14, 1 Kin. 19: 15; even in compound proper names בְּאֵרָה שָׁבַע *to Beersheba* Gen. 46: 1.

§ 260. The preposition לְ *to, belonging to,* with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַצֹּאן אֲשֶׁר לְאָבִיהָ *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29: 9, 40: 5, 1 Sam. 17: 40, 21: 8, 1 Kin. 15: 20, comp. צֹאן אֲבִיהֶם Gen. 37: 12, הַבַּיִת לֶאֱלִישָׁע *the house of Elisha* 2 Kin. 5: 9, 1 Sam. 14: 16, 2 Chron. 19: 11, comp. Latin *pater mihi.* This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) *of David* Ps. 11: 1, אַמְנוֹן לַאֲחִינֹעַם *Amnon* (son) *of Ahinoam* 2 Sam. 3: 2, Gen. 8: 5, Ex. 12: 2, *their letters* וַאֲשֶׁר לְטוֹבִיָּה *and those of Tobiah* Neh. 6: 17, or is remote Lev. 7: 26, Am. 5: 3.

a. In 1 Sam. 2: 29 a noun in apposition with one preceded by a construct receives לְ to suggest more distinctly its relation to the governing

noun, *the offerings of Israel* לְעַמִּי viz. *of my people* so 1 Kin. 6: 5; and after a suffix Esra 9: 1.

2. When the first noun is indefinite and the second definite, בֶּן לִישַׁי *a son of Jesse* 1 Sam. 16: 18 (בֶּן־יִשַׁי 2 Sam. 20: 1 is *the son of Jesse*, § 249. 3), עֶבֶד לְשַׂר הַטַּבָּחִים *a servant of the captain of the guard* Gen. 41: 12.

a. Hence the frequent use of לְ (*Lamedh auctoris*) in the titles of the Psalms and other compositions מִזְמוֹר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבַּקּוּק *a prayer of Habakkuk.*

3. When the first noun is accompanied by a numeral adjective, especially in dates, חֲמִשָּׁה־עָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12: 32, בַּשָּׁנָה הַחֲמִישִׁית לַמֶּלֶךְ *in the fifth year of the king* 1 Kin. 14: 25, בִּשְׁנַת שָׁלֹשׁ לְאָסָא *in the third year of Asa* 1 Kin. 15: 33.

4. When several genitives are connected together, סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15: 23, Num. 16: 22, 32: 28, 36: 1, Josh. 19: 51, 21: 1, 1 Chron. 26: 26, Ezra 1: 5.

5. When for any reason the construct could not be employed, as with a negative אֶרֶץ לֹא לָהֶם *a land not theirs* Gen. 15: 13, or a suffix שָׂרֵינוּ לְכָל־הַקָּהָל *our princes of the whole congregation* Ezra 10: 14, 1 Chron. 7: 5.

The Predicate.

§ 261. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being sufficiently suggested by simply placing them together, כָּל־נְתִיבוֹתֶיהָ שָׁלוֹם *all her paths* (are) *peace* Prov. 3: 17, טוֹב הָעֵץ *the tree* (was) *good* Gen. 3: 6, זֶה הַדֶּרֶךְ *this* (is) *the way* Isa. 30: 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הָרְבִיעִי הוּא פְּרָת *the fourth river is Euphrates* prop. *it* (is) *Euphrates* Gen. 2: 14, Jer. 50: 25.

מָה־הֵמָּה אֵלֶּה *what are these?* Zech. 4: 5, אַתָּה־הוּא מַלְכִּי *thou art my king* Ps. 44: 5, הָאֲנָשִׁים הָאֵלֶּה שְׁלֵמִים הֵם *these men are peaceable* Gen. 34: 21.

a. In all the instances, in which it is commonly explained as a copula, the pronoun may with greater propriety be regarded as an emphatic repetition of the subject, § 246. 2.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הָיְתָה תֹהוּ *the earth was desolate* Gen. 1: 2, הַבָּקָר הָיוּ חֹרְשׁוֹת *the oxen were ploughing* Job 1: 14, Ex. 9: 3; though rarely in a circumstantial clause, as Judg. 8: 11, since the time is sufficiently indicated by the connection.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, *his eyes* הֵחֵלּוּ כֵהוֹת *began* (to be) *dim* 1 Sam. 3: 2; וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה *and Noah began* (to be) *a husbandman* Gen. 9: 20; כַּהֲתִיכְךָ שׁוֹדֵד *when thou ceasest spoiling* Isa. 33: 1, *the hair* הָפַךְ לָבָן *has turned white* Lev. 13: 3, Gen. 38: 11, Isa. 47: 8; so *to be called, to be esteemed*, etc.

b. Simple existence is predicated by means of the particle יֵשׁ, יֵשׁ גֹּאֵל *there is a kinsman* Ruth 3: 12, Gen. 18: 24, and non-existence by אַיִן, which retains its absolute form at the end of a clause רֹדֵף אַיִן *there is no one pursuing* Lev. 26: 37, 1 Sam. 9: 4, 10: 14, 1 Kin. 18: 10, Prov. 17: 16, or section of a clause אָדָם אַיִן *there was not a man to till the ground* Gen. 2: 5, Num. 20: 5, Isa. 37: 3; otherwise it takes the construct form אֵין, whether it precedes the subject אֵין לָהּ יָלָד Gen. 11: 30, אֵין רֹדֵף Lev. 26: 36, Judg. 21: 25, 1 Sam. 9: 2, Ps. 38: 8, Ezek. 13: 10, 15, 16, or follows it פֹּתֵר אֵין אֹתוֹ *there was no one interpreting it* Gen. 40: 8, 19: 31, Judg. 13: 9, 1 Sam. 9: 7, Ezek. 37: 8. These particles may also be used as copulas Gen. 31: 29, Ex. 5: 16, Judg. 6: 13, especially with the personal pronouns, when the predicate is a participle, אֵינְךָ מְשַׁלֵּחַ *thou art not letting go* Ex. 8: 17, יֶשְׁךָ מוֹשִׁיעַ *thou art saving* Judg. 6: 36. In a few instances in the later books אַיִן degenerates into a mere auxiliary verb Dan. 8: 5. Once יֵשׁ is doubled for a strong affirmation 2 Kin. 10: 15, and אֵין יֵשׁ occurs twice as a strong negation Ps. 135: 17, 1 Sam. 21: 9. אַיִן *is not* is never equivalent to the simple negative לֹא *not*; in the few instances in which it stands before a verb, a conjunctive or relative must be supplied אַיִן פִּקֵּד *it is not* so, that *his wrath has visited* Job 35: 15, אֵין הַמֶּלֶךְ יוּכַל *the king is not* he that *can* etc. Jer. 38: 5; in Ex. 3: 2 אֻכָּל is a participle with ב omitted § 93. *e.*

Predicate Noun.

§ 262. 1. The prominence due to the predicate as the affirmation to be made, and to which therefore attention is to be strongly directed is in English indicated for the most part simply by the stress of the voice; but in Hebrew it is further suggested by the position of the words. Accordingly as a rule the predicate, if a verb or adjective, precedes its subject. If, however, the predicate be a noun or personal pronoun, in which case there might be a doubt which is the subject and which the predicate, the logical order is observed and the subject precedes, יְהוָה הוּא הָאֱלֹהִים *Jehovah is the God* 1 Kin. 18: 39, אֲבִיךָ אִישׁ מִלְחָמָה *thy father is a man of war* 2 Sam. 17: 8, Deut. 10: 17, 1 Sam. 1: 26, Isa. 1: 7, 23, 7: 8, 9, 8: 13, 48: 12.

a. Sometimes for the sake of special emphasis the predicate noun precedes the subject noun, Deut. 26: 5, Isa. 6: 3, 13, or pronoun Gen. 43: 12, Isa. 6: 5, Jer. 1: 6, 7. Or while the subject is prefixed, the predicate noun may emphatically precede a pronoun which repeats the subject, קְטֹרֶת הִיא תּוֹעֵבָה הִוא *incense, it is an abomination* Isa. 1: 13, or the order may be reversed in successive clauses Isa. 5: 7. Participles in general follow the order of nouns Gen. 7: 4, 37: 19, Num. 22: 34, 1 Sam. 14: 8, Prov. 22: 15, Isa. 3: 1, 5: 28, Ezek. 37: 28, though liable to the changes due to emphasis Gen. 3: 5, 14, 17, 41: 32, 42: 9, 23, Num. 35: 16, Judg. 15: 11, Isa. 2: 22, 3: 13, 48: 13, Jo. 4: 4, Am. 6: 8, 7: 4. In Gen. 41: 2, 18 the order of the words graphically depicts the successive impressions made upon the eye of the beholder, *from the river coming up seven kine fair* etc.: the place and movement first attract attention, then the number of moving objects, then the objects themselves are recognized and their qualities perceived. Predicate participles belonging to definite nouns are distinguished from attributives, by not receiving the article Deut. 2: 4, Jer. 44: 15.

2. Material and abstract nouns are used in the predicate to denote qualities, which in other languages would be expressed by adjectives קִירֹתָיו עֵץ *its walls were wood* i. e. made of wood Ezek. 41: 22; *the vale of Siddim* בְּאֵרֹת *was pits,* full of pits, as it were, composed of them, Gen. 14: 10; *thy shoes shall be* בַּרְזֶל וּנְחֹשֶׁת *iron and brass* Deut.

33: 25; Ps. 155: 15; *the camp was* בֶּטַח *security* i. e. secure Judg. 8: 11.

a. A like use of nouns for adjectives occurs in apposition § 256. 2, and in the construct state § 257. 2. *a* and 6. *b*. Other examples of material nouns so employed: Gen. 11: 1, Ex. 9: 31, Ezra 10: 13, Cant. 2: 15, Isa. 5: 12, 7: 24, Jer. 2: 28, 24: 2. Abstracts often convey the idea more strongly, than would be done by an adjective, *thy judgments are* צֶדֶק *righteousness* Ps. 119: 75, more expressive than "righteous"; they not merely possess the quality but are so to speak identical with it; Gen. 12: 2, Job 19: 29, 23: 1, 26: 13, Ps. 109: 4, 110: 3, Eccles. 10: 12, Isa. 11: 10, Jer. 44: 2, Ezek. 27: 36, Dan. 9: 23. An adverb is similarly used as a predicate Job 8: 9 תְּמוֹל אֲנַחְנוּ *we are yesterday* i. e. of yesterday. Sometimes these brief and emphatic expressions alternate with other forms of speech, *I am* שָׁלוֹם *peace, they are* לַמִּלְחָמָה *for war* Ps. 120: 7; *is your father health?* i. e. well Gen. 43: 27, 2 Sam. 20: 9 but *is health* לוֹ *to him?* Gen. 29: 6, 2 Sam. 18: 32; thou art חֲמוּדוֹת *delights* i. e. much delighted in Dan. 9: 23, equivalent to אִישׁ חֲמוּדוֹת Dan. 10: 11, 19.

3. A noun in the predicate may receive the same adjuncts as in the subject, § 247.

Predicate Adjectives and Demonstratives.

§ 263. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from attributive adjectives and demonstratives, § 252, in standing before the noun and in not receiving the article, though the noun be definite, טוֹב הַדָּבָר *the word is good* Deut. 1: 14, רַבִּים רַחֲמֶיךָ *his mercies are great* 1 Chron. 21: 13, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2: 4.

a. In circumstantial clauses, the predicate adjective stands regularly after the noun; it may also take this position in other cases when the emphasis requires it כָּל-לֵבָב דַּוָי *the whole heart is faint* Isa. 1: 5.

b. If the sense require the predicate to be made definite, it will receive the article, פִּי הַמְדַבֵּר *my mouth is the* (one) *speaking* Gen. 45: 12, יְהוָה הַצַּדִּיק *Jehovah is the righteous* one i. e. is in the right, *and I and my people are* הָרְשָׁעִים *in the wrong* Ex. 9: 27, Gen. 2: 11, 1 Kin. 18: 25, Ps. 19: 11, Isa. 14: 27, Zech. 7: 6; but in 1 Kin. 3: 22, 23 הַחַי and הַמֵּת are subjects.

Comparison of Adjectives.

§ 264. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, טוֹבָה חָכְמָה מִפְּנִינִים *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8: 11; צַדִּיק אַתָּה מִמֶּנִּי *thou art more righteous than I*, 1 Sam. 24: 17, Lev. 13: 4, 2 Sam. 13: 16, 2 Chron. 29: 34, Eccles. 4: 9.

2. The superlative degree may be expressed

(1.) By adding כֹּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל־בְּנֵי־קֶדֶם *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1: 3, 2 Sam. 19: 8.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטֹן בָּנָיו *the least of his sons* prop. *the little* (one) 2 Chron. 21: 17, הַיָּפָה בַּנָּשִׁים *O fairest among women* Cant. 1: 8, הַקָּטָן *the least*, הַגָּדוֹל *the greatest* 1 Chron. 12: 14, טוֹבָם *the best of them* Mic. 7: 4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אֶגְדַּל מִמֶּךָּ *I will be greater than thou* prop. *great from thee* Gen. 41: 40, 19: 9, 32: 11, Ex. 36: 5, Judg. 2: 19, 2 Sam. 6: 21, 22, 20: 6, 1 Kin. 5: 10, Job 3: 21, 6: 3, Ps. 69: 32, וַיִּחְכַּם מִכָּל־ הָאָדָם *and he was the wisest of all men* 1 Kin. 5: 11, Gen. 37: 3, 1 Sam. 18: 30, 1 Kin. 14: 9. So after adverbs 2 Chron. 25: 9, Deut. 7: 7. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb יוֹתֵר *more*, חָכַמְתִּי אֲנִי אָז יוֹתֵר *I was then more wise* Eccl. 2: 15.

b. The construction with מִן may also be used to denote excess, גָּדוֹל עֲוֹנִי מִנְּשׂוֹא *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4: 13, מְעַט מִמְּךָ *too little for thee* Job 15: 11, Gen. 18: 14, Num. 16: 9, Ruth 1: 12, Isa. 7: 13; and this usage once established was extended to cases, which seem incapable of being logically resolved Isa. 49: 6, Ezek. 8: 17.

c. A comparative sense is commonly ascribed to מִן in the following passages, in which an adjective, suggested by the context, must be supplied,

יָשָׁר מִמְּסוּכָה *the upright* (is sharper) *than a thorn-hedge* Mic. 7: 4, מִבְּאֶפֶס *less than nothing* Isa. 40: 17, 41: 24, Ps. 62: 10, Isa. 10: 10, Job 11: 17; in some of these cases, however, מִן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

d. The name of God has been supposed to be used in certain passages simply to enhance the magnitude of that with which it is connected and thus to form a sort of superlative. But in all such cases there is a direct reference to the divine Being, גִּבֹּר צַיִד לִפְנֵי יְהוָה Gen. 10: 9 is not merely *a very valiant hunter*, one so to speak upon a superhuman scale or in the divine estimation, but with the superadded thought of attracting the notice and displeasure of Jehovah; חֶרְדַּת אֱלֹהִים 1 Sam. 14: 15 is not merely *a very great trembling* but *a trembling* sent *of God*; עִיר־גְּדוֹלָה לֵאלֹהִים Jon. 3: 3 is not simply *an exceedingly great city*, but one which in its greatness is an object of the divine regard, comp. 4: 11.

e. Comparisons are sometimes made with objects in a general way, without stating the particular aspect compared, when this is sufficiently obvious, *joy in my heart* בְּעִתָּם *more than* their joy at *the time* when etc. Ps. 4: 8, *making my feet* כַּאֲיָלוֹת *like* the feet of *the hinds* Ps. 18: 34, Job 35: 2, Isa. 5: 29, 10: 10. Cant. 1: 15, Ps. 45: 7 are not, as some have alleged, to be explained after this analogy. The comparison is fully stated in Prov. 3: 14 טוֹב סַחְרָהּ מִסְּחַר־כָּסֶף *the gain of it is better than the gain of silver.*

Verbs.

§ 265. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the ever shifting instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no ac-

count is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 270. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

3. Another peculiarity still more foreign to our usages and modes of thought is that the time denoted by the Hebrew tenses is frequently to be estimated not from the actual position of the speaker but from some ideal position in the past or in the future to which he mentally transports himself. This subjective use of the tenses may be quite at variance with their objective employment. Thus the preterite tense may be used of that which is in reality future to the moment of speaking, because the speaker has in thought taken his station at a point yet more remotely future, from which he looks back upon that which he describes as though it had already taken place. In like manner the future tense may be used of events in the past, because the speaker transports himself in thought to a period prior to their occurrence and surveys them from that point.

a. No part of Hebrew Grammar has occasioned more perplexity than the seemingly arbitrary and promiscuous use of the tenses, and the difficulty of establishing for them any fixed and clearly defined temporal meaning. The denominations Preterite and Future appear to be incongruous, when so far from being limited respectively to the division indicated by the name, either tense may upon occasion be employed of the past, pre-

sent or future and both may occur in application to the same period of time and even be intermingled in the same description. Hence other names have been proposed as Present (Lee) or Aorist (De Sacy) instead of Future. And it has been seriously questioned whether the so called tenses are really such, and should not rather be considered modes. Ewald at one time called them the First and Second Mode. And the most eminent grammarians at present incline to call them the Perfect and Imperfect on the assumption that primarily and properly they have no relation to succession in time at all, but only to the quality of an action or state of being; the Perfect being assigned to that which is regarded as complete, and the Imperfect to that which is regarded as incomplete, irrespective of the period of time to which they may severally belong. These names properly defined and understood correspond in a striking manner with certain marked uses of these tenses, and their employment has much to recommend it. But with all deference to the weight of authority arrayed in their favour, they seem on the whole less simple and less appropriate than the old designations Preterite and Future, and appear to indicate derived and secondary qualities rather than such as are original and fundamental. For

(1) It is very improbable *a priori* that a language should have no method of denoting time except the indirect one which this new theory supposes, and no forms which in their original and native import are intended for its expression. The time of an action is and must always have been regarded as so important a part of what is to be stated about it, that the strong antecedent presumption is that some direct provision must have been made for its notation. If any equally satisfactory explanation can be made of the facts on the assumption that the Hebrew tenses are properly such and that they denote the time and not merely the mode of an action, this is clearly entitled to the preference.

(2) That such a satisfactory explanation exists will be shown hereafter in detail. The whole mystery of the matter disappears, as soon as it is perceived, that the tenses have a subjective as well as an objective use; that is to say, the time which they denote is not invariably measured from the moment of speaking, but quite frequently from some ideal position taken in thought by the speaker and suggested by the context. This subjective employment of the tenses, which must necessarily be assumed to an equal extent in the modal hypothesis, really renders that hypothesis altogether unnecessary. The notion that the elemental ideas of past and future are only expressed in Hebrew indirectly through the medium of the ideas of the complete and the incomplete, is not only a philosophical abstraction, which it is not easy to verify, but it imposes upon the student a most serious difficulty at the outset by requiring of him an exceedingly abstruse process of thought to attain a very simple result, which can be made perfectly perspicuous in a far readier and more natural manner. For purposes of instruction the time-theory of the tenses has the great advantage of clearness and simplicity over the modal theory, even were the latter to be considered the more profound and philosophical.

(3) In the most common use of the tenses and especially when they

are contrasted in the same sentence, the distinction is not one of mode but of time. *The like* הָיָה *were not before them and* יִהְיֶה *shall not be after them* Ex. 10: 14; *the covenant which* כָּרַתִּי *I made with your fathers* Jer. 31: 32, *which* אֶכְרֹת *I will make after those days* ver. 33; *what* הָיָה *has been is that which* יִהְיֶה *shall be, and what* נַעֲשָׂה *has been done is that which* יֵעָשֶׂה *shall be done*, Eccles. 1: 9, Cant. 5: 3, 1 Kin. 21: 19. In the absence of decisive reasons to the contrary, this may fairly be regarded as an index to the real nature of the radical and primal distinction between them.

(4) When a series of verbs occurs, whose tenses are apparently used promiscuously e. g. Ps. 18: 5 ff., Hab. 3: 3 ff., the first verb is ordinarily regulative of the rest, being used in its proper tense signification, and the time of the others is determined by it; which shows that the apparent fluctuation of meaning in the tense is due to the connection in which it stands and not to the inherent signification of the form; in other words it grows out of its subjective use as indicated by its surroundings and not out of modal distinctions attaching to the form itself. And in general whenever there is a departure from the strict objective meaning of the tense as measured from the time of speaking, the explanation is found in some suggestion of the context fixing a new point from which the measurement is to be made. All which tends to show not that these tenses have a meaning independent of time, but that the time which they denote is often reckoned from a subjective standpoint.

(5) This is further confirmed by the fact that the seeming fluctuation in the use of the tenses is much more marked in poetry than in prose, the fancy of the poet leading him to transport himself to ideal positions other than that which he actually occupies and thus making the use of the tenses more than ordinarily subjective. We are thus again led to look for the cause of the phenomenon in the mind of the speaker himself, rather than in some modal distinction inherent in the form.

(6) The names Perfect and Imperfect do not adequately describe the functions of the tenses to which they are applied. Imperfect is inapplicable to a tense which is predominantly used to denote future action, not as of this or that quality but simply and solely as future; it is an abuse of language to call that incomplete which has as yet no existence but is to come to pass hereafter. The unsuitableness of the name "Imperfect" is confessed and urged by Böttcher, who proposes instead "Fieus" (becoming); in which he is followed by Driver, who suggests "Inchoate" or "Incipient". Böttcher fancifully enough claims that the one tense denotes the termination of an action, and the other the beginning of it, while the participle represents it as in progress. All that is correct in this is that the preterite looks back upon an action as belonging to the past and the future looks forward to it, from the assumed point of observation, whether the actual present or some ideal position in which the speaker in thought places himself; the participle, as a verbal noun, simply sets forth the active performance or passive endurance of the action denoted by the verb or the possession of the quality which it expresses, out of all relation to time except as this is inferred from the connection. In 1 Kin. 1: 11, 13, 18, 22: 41, 52, 2 Kin. 9: 13 and

many similar passages the preterite מָלַךְ indicates the beginning of a reign, and in 1 Kin. 22: 42 the term of its continuance. In Gen. 14: 4 the term during which the king of Sodom continued to serve Chedorlaomer as well as the initial point of the rebellion are expressed by preterites עָבְדוּ, מָרְדוּ. In 1 Kin. 1: 46 יָשַׁב represents an action not at its termination but its commencement; so שָׁבְתָה Ruth 1: 15, בָּא Dan. 1: 1. In Gen. 11: 5 בָּנוּ does not imply that the children of men had completed their work of building when Jehovah went down to see their city and tower. It is plain from numberless examples, that the tense form has nothing to do with suggesting whether the beginning, middle or end of an action but simply the action as a whole; and it is not limited to one quality of the action whether as complete or incomplete. These modifications may be suggested by the nature of the case or by attendant circumstances but not by the tense form as such.

(7) Add to this the remarkable manner in which the Preterite under any of its aspects may be continued by the Future with Vav consecutive, and the Future by the Preterite with Vav consecutive, shewing the substantial equivalence between the two tenses in all varieties of their employment, when subjected to the modifying influence of Vav consecutive. The effect of this particle is simply to mark the close connection between two acts so that the second is not conceived independently but as the sequence of the first. The standpoint of measurement is mentally shifted so that events actually past become future from this new post of observation and *vice versâ*. There is no change in the modality of the act, but only in the point of time from which it is subjectively regarded.

The Primary Tenses.

The Preterite (Perfect).

§ 266. **1.** The preterite or perfect is accordingly used of the past, whether our idiom would require the absolute past, i. e. the historical tense, *in the beginning God* בָּרָא *created*, etc., Gen. 1: 1, *God* נִסָּה *tempted Abraham* Gen. 22: 1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that* עָשִׂיתָ *thou hast done* Gen. 3: 13, *thee* רָאִיתִי *have I seen righteous* Gen. 7: 1; the past in relation to another past, i. e. the pluperfect, *God ended his work which* עָשָׂה *he had made* Gen. 2· 2; *and they did so as Jehovah* צִוָּה *had commanded* Ex. 7: 10; or the past in relation to a future, i. e. the future perfect, *when Jehovah* רָחַץ *shall have washed away*, etc., Isa. 4: 4, *until the time that she*

which travaileth יָלָדָה *shall have brought forth* Mic. 5: 2; or a conditional mood, *except Jehovah of hosts had left unto us a very small remnant* הוֹתִיר *we should have been as Sodom* Isa. 1: 9, *I would there were a sword in mine hand, for now* הֲרַגְתִּיךְ *I would have killed thee* Num. 22: 29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, לוּ־מַתְנוּ *O that we had died* Num. 14: 2, לוּ חָכְמוּ *O that they had been wise* Deut. 32: 29, or a subjunctive (the Jordan was dried up), *that* יְרֵאתֶם *ye might fear the Lord*, at that time and thenceforward *forever* Josh. 4: 24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The Hebrew preterite may correspond to the historical tense whether this is used of an act performed or a condition existing at some specified time in the past, *in that day all the fountains* etc. נִבְקְעוּ *were burst open* Gen. 7: 11, so 8: 5, 14, 14: 5, 15: 18, 17: 26, 19: 5, 34, 35, 44: 3, Ps. 27: 2; or at some particular time not specified, *Esau* לָקַח *took his wives* Gen. 36: 2, so Gen. 3: 19, 14: 18, 15: 7, 19: 11, 21: 1, 26: 28, Judg. 10: 12, Job 1: 21, Ps. 8: 4, 57: 7, Cant. 5: 4-7; or at any time indefinitely, *blessed is the man, who* לֹא הָלַךְ *has not walked* etc. Ps. 1: 1, so 14: 1, 26: 4, 27: 9, Prov. 23: 35, 30: 4, Job 12: 9, 38: 12, 41: 3, 5, Isa. 1: 12, 40: 12-14, Num. 12: 2, 23: 10; or repeated acts at various times שָׂטְמוּ *went about* (day after day) Num. 11: 8; שָׁמְרוּ *they kept* (habitually) Num. 9: 23, a summation of numerous particulars previously recited; so עָבַד Deut. 12: 31 (illustrated by the following frequentative וַיִּשְׁרְפוּ), Judg. 2: 15, 17, 18, Ruth 4: 7, 1 Kin. 11: 8, 2 Kin. 13: 25, 17: 7 (חָטְאוּ embraces the whole series of acts in the verses that follow), ver. 13 שָׁלַחְתִּי, ver. 23 הֵסִיר, 2 Chron. 12: 11, בָּנָה 24: 11, Job 7: 13, Ps. 88: 10, 129: 1-3, Isa 1: 1, Jer. 5: 31, 32: 29, 44: 17, Mic. 6: 12; or a continued action or state, *Noah* הָיָה *was perfect in his generations*; *Noah* הִתְהַלֵּךְ *walked with God* Gen. 6: 9; *Solomon* בָּנָה *was building his house thirteen years* 1 Kin. 7: 1, so Ex. 12: 40, Deut. 2: 10, Josh. 11: 18, 2 Sam. 5: 4, Ps. 22: 5, 90: 1.

b. The preterite may correspond to the English perfect, whether this is used to describe an action just performed and belonging to the immediate past *lo, now* לָקַח *he hath taken my blessing* Gen. 27: 36; *mine eyes* רָאוּ *have seen the king* Isa. 6: 5, so Gen. 14: 20, 16: 11, 46: 31, Judg. 11: 7, 1 Sam. 14: 29; or an action performed in the past but whose effects still continue, *Jacob* לָקַח *hath taken all that was our father's* Gen. 31: 1, so 14: 23, 24, 15: 3, 16: 2, 19: 19, Judg. 10: 10, Ps. 2: 6, 22: 2, 44: 10, Isa. 1: 2, 4, 2: 6, 3: 14, 5: 4, 24; or an action performed at any time in the in-

definite past, considered as extending up to the present (see examples under *a*). It is often difficult to decide particularly in the Psalms and in other poetical passages, where the precise situation is uncertain, whether the preterite may be more properly rendered by the absolute past (English imperfect) or by the perfect tense. Ps. 3: 8 הִכִּיתָ *thou smotest all my enemies* (on some well remembered occasion), or *thou hast smitten* them (with a more general and vague allusion to the indefinite past); so 4: 2, 9: 5, 6; עָנִיתָנִי Ps. 22: 22, not *thou answeredst me*, as though an argument were drawn from former deliverances, but *thou hast answered me* expressing a confident assurance that his prayer is now granted.

c. When the connection suggests priority to another event in the past, the preterite has the sense of the pluperfect, thus very frequently in relative clauses, *he placed there the man* אֲשֶׁר יָצָר *whom he had formed*, Gen. 2: 8, so 3: 17, 23, 7: 5, 8: 6, 12: 5, 13: 4, 16: 15, 18: 8, 26: 15, Ex. 5: 14, 1 Kin. 11: 10; after כַּאֲשֶׁר Gen. 12: 4, 17: 23, 18: 33; after כִּי Gen. 2: 5, 6: 6, 8: 11, 14: 14, 1 Sam. 6: 19, 1 Kin. 5: 15, 11: 9, 12: 1; after יַחַשׂ Deut. 9: 16, Judg. 6: 28, Jer. 13: 7; in circumstantial or explanatory clauses Gen. 24: 1, 31: 34, 1 Sam. 3: 2, 2 Sam. 18: 18, 1 Kin. 1: 41, 2 Kin. 9: 16, Job 32: 4, Jon. 1: 5; and in other combinations 1 Sam. 1: 5, 4: 18, 1 Kin. 1: 6. Sometimes the preterite as a pluperfect stands before the verb to which it is related, *the sun* הַשֶּׁמֶשׁ יָצָא *had risen and Lot* בָּא *had entered Zoar, when Jehovah rained* etc. Gen. 19: 23, so 27: 30, 1 Sam. 9: 15. The connection may be such as to imply that one past action was contemporaneous with another, *he looked and lo, the smoke of the land* וְהִנֵּה עָלָה *went up* i. e. was then going up Gen. 19: 28; בָּנָה Gen. 11: 5 not *had built* but *were building*, comp. ver. 8. The preterite may be used in this case, where no stress is laid upon the conjunction in time or it is sufficiently obvious in itself. But the proper form to express contemporaneous action is the participle, which then answers to the English progressive imperfect, *Jehovah appeared to him*, וַיֵּרָא יֹשֵׁב *while he* was *sitting* Gen. 18: 1, 2 Kin. 8: 29, Job 1: 16.

d. When the connection is such as to suggest the relation of priority to some future action, the preterite answers to our future perfect; thus after עַד *until*, *I will draw until* כִּלּוּ *they shall have finished drinking* Gen. 24: 19, so ver. 33, Num. 32: 17, Ruth 2: 21, 2 Sam. 17: 13, Isa. 6: 11; אַחֲרֵי *after* Lev. 25: 48; אִם *if*, *if* זְכַרְתָּנִי *thou rememberest me* (lit. shalt have remembered), as I trust thou wilt Gen. 40: 14, Ruth 3: 18, Job 11: 13; in a relative clause Gen. 48: 6, חָלַף Num. 19: 18, Deut. 31: 18, 2 Sam. 17: 12; after כַּאֲשֶׁר *when* Gen. 43: 14, Esth. 4: 16; and in other constructions 2 Sam. 5: 24, 1 Chron. 17: 11, Isa. 16: 12. In most of these passages the English perfect could be similarly used. The Hebrew may substitute the future for the preterite in such connections, when it is not important to express the relation of priority, comp. אֶחֱרַשׁ Gen. 43: 9 with אַחֲרִישׁ 44: 32; also אֵיזֶה and רָאָה in successive clauses of Job 19: 27, כָּלָה and רָתַח Isa. 4: 4, אָצָא and תֵּצֵאנָה 6: 11, חָדַל and בָּלָה Ruth 3: 18.

e. After a conditional clause the preterite is used in a conditional sense, *except we had lingered, surely now* שָׁבְנוּ *we would have returned* Gen. 43: 10, Num. 22: 33, Judg. 13: 23, 14: 18, 1 Sam. 13: 13, 14: 30, 2 Kin. 13: 19; or

the condition may be suggested by the context, thus (assuming the promise to be fulfilled) חָיְתָה *there would have been pleasure to me* Gen. 18: 12, בִּי בְעֵדֶן not merely *who* ever *said* but *who would have said* (in any supposable case) Gen. 21: 7, כִּמְעַט שָׁכַב *almost lay* i. e. *might easily have lain* Gen. 26: 10.

f. Ewald, Böttcher and others have maintained that the preterite in Hebrew as in Arabic is occasionally used as a precative i. e. in the sense of a prayer or entreaty. This assumption, however, finds no support from the Arabic analogy in the passages alleged, and is moreover needless since the proper meaning of the preterite invariably yields a good sense. Thus לוּא חִשַּׁכְתָּ Isa. 48: 18 has been rendered *Oh, hearken* and לוּא־קָרַעְתָּ 63: 19 *Oh, rend the heavens*, whereas they should be read *Oh that thou hadst hearkened, Oh that thou hadst rent* etc.; זְכַרְתָּנִי Gen. 40: 14 has not the sense of an imperative but fut. perf. see *d*; *the counsel of wicked men* רָחֲקָה Job 21: 16, 22: 18 not *be far*, but *has been* and is *far from me*, חָרַפְתָּ Ps. 4: 2, פָּתַחְתָּ 116: 16 and the preterites in Lam. 3: 56-61 are not petitions but reminiscences of former benefits, while עָנִיתָנִי Ps. 22: 22 expresses a confident assurance of present favour, see under *b*.

g. It is not necessary to substitute the conjectural reading יְרָאֹתָם (inf. and suf.) for יְרֵאתֶם Josh. 4: 24; for, though this is the only instance in which a preterite follows לְמַעַן, the language is retrospective to be used subsequently by fathers to their sons, and the combination of לְעוֹלָם with a preterite has analogies in Ps 10: 11, 37: 28. The preterite also occurs as a subjunctive after other particles such as פֶּן e. g. פֶּן־מָצָא *lest he may have found* 2 Sam. 20: 6, פֶּן־נִבְאֲאוּ 2 Kin. 2: 16.

2. The preterite (perfect) is further used of the present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for* צָמֵאתִי *I am thirsty* Judg. 4: 19 prop. I have been thirsty and (it is implied) I am so still; *the earth* מָלְאָה חָמָס *is full of violence* prop. *has been* and still is *full* Gen. 6: 13; *now* יָדַעְתִּי *I know that Jehovah is the greatest of all the gods* Ex. 18: 11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi.*

a. The preterite is accordingly used in a present sense of acts begun in the past and continued in the present, קָרָא *they call* (have called and still call) Gen. 19: 22, *Jerusalem* כָּשְׁלָה *totters and Judah* נָפַל *falls* Isa. 3: 8, הִגִּידוּ *they* have declared and still *declare* ver. 9, מָשְׁלוּ *they* have ruled and

still *rule* ver. 12, נֶחְשָׁבוּ *they* have been and *are reckoned* 5: 28, Ps. 38: 9, 102: 8-10. This is particularly the case with acts begun in the immediate past, thus *Jehovah* דִּבֶּר *speaks*, Isa. 1: 2 with reference to the utterance just begun and still proceeding; כֹּה אָמַר *thus saith Jehovah* Isa. 7: 7 and repeatedly, but in Gen. 3: 1 *God hath said* at some former time. *Jehovah saith* may also be expressed by the future יֹאמַר Isa. 1: 11, 40: 1 when in the action now going forward respect is had to its continuance in the future rather than to its beginning in the past. So with הִנֵּה, *lo this* נָגַע *toucheth* (lit. hath touched) *thy lips* Isa. 6: 7; and עַתָּה *now mine eye* רָאָתְךָ *seeth* (lit. hath seen) *thee* Job 42: 5, 2 Chron. 2: 12; הֲרִמֹתִי *I lift my hand to Jehovah* Gen. 14: 22 in the act of swearing what then follows; בֵּרַכְנוּ *we bless you* Ps. 129: 8, יָעַצְתִּי *I counsel* 2 Sam. 17: 11 (Ex. 18: 19 has the fut. in a like connection), הִגַּדְתִּי *I* hereby *announce* Deut. 26: 3, 30: 18, הֵעִידֹתִי *I call to witness* Deut. 4: 26; נִשְׁבַּעְתִּי *I swear* Gen. 22: 16; מָלַךְ *reigneth* 1 Kin. 1: 13; Job 33: 2, 3.

b. This use of the preterite is especially frequent with neuter verbs, which describe a state or condition and which Böttcher for this reason proposes to call stative verbs, when the connection implies that the condition still continues. These are such as (1) express some quality of being, thus הָיָה *is* (prop. has become) Gen. 3: 22, Judg. 11: 35, הָיוּ *have been* and *are* Gen. 46: 32, Ezek. 13: 4, but Gen. 1: 2, 6: 4 *was, were*, and the fut. אֶהְיֶה *am* Ruth 2: 13; דָּמָה *is like* Ps. 102: 7, Ezek. 31: 2, 18 but ver. 8 *was like*; הָדַל *ceases* Job 3: 17; יָכֹל *is able, can* Ps. 36: 13, 40: 13, more commonly in the future as contemplating an action yet to be performed Gen. 31: 35, Deut. 1: 9, 31: 2; נָקֵל *it is a light thing* 2 Kin. 20: 10, Isa. 49: 6; רַבּוּ *are many* Ps. 3: 2. (2) Denote a physical condition, אֻמְלַל *languishes* Isa. 19: 8, גָּבַהּ *is high* Isa. 55: 9, גָּדַל *is great* Gen. 19: 13, זָקֵן *is old* (has become old) Gen. 18: 13, Josh. 13: 1, חָשַׁךְ *is dark* (has become dark) Isa. 5: 30, טֹבוּ *are goodly* Num. 24: 5, טָהֵר *is clean* Prov. 20: 9, יָבֵשׁ *is* (has become) *dry* Joel 1: 12, 20, יָפָה *is fair* Cant. 7: 2, כָּבֵד has been and *is grievous* Gen. 18: 20, מָלֵא *is full* Gen. 6: 13 (but past 1 Sam. 18: 26, fut. perf. 1 Chron. 17: 11), עָמַק *is deep* Ps. 92: 6, עָשַׁר *is rich* Hos. 12: 9, קָדַר *has soiled clothing* as a mourner Jer. 8: 21, קָטֹן *is small* Gen. 32: 11, רוּם Deut. 32: 27. (3) Mental states or affections, including even those of an active nature אָבַל *mourns* Joel 1: 9, אָהֵב *loves* Gen. 22: 2 (but past Deut. 4: 37, fut. as present Prov. 3: 12), בּוֹשׁ *is ashamed* Ezr. 9: 6 (but past Ezr. 8: 22, fut. as present Job 19: 3), בָּטַח *trusts* 2 Kin. 18: 19 (but past ver. 5, fut. as present Jer. 17: 5, 7), זָכַר *remembers* Num. 11: 5 (but past Judg. 8: 34, fut. as present Jer. 31: 20), חִכָּה *waits* Ps. 33: 20, חָמַד *desires* Prov. 1: 22, חָרָה (anger) *burns* Gen. 4: 6, חָסָה *confides* Ps. 7: 2, חָפֵץ *delights in* Isa. 1: 11, יָחַל Hi. *hopes* Ps. 38: 16, יָדַע *knows* Gen. 4: 9, 12: 11 (but past Gen. 28: 16, Hos. 8: 4, fut. as present but always with a suggestion more or less distinct of futurity or possibility Ex. 10: 26, 2 Sam. 3: 38, 1 Kin. 8: 39, Job 8: 9, 15: 9, 42: 3, Isa. 40: 21), נִלְאָה *is weary* Isa. 1: 14, מָאַס *loathes* Job 7: 16, עָלַץ *exults* 1 Sam. 2: 1, צָדַק *is righteous* Job 34: 5, שָׂבַע *has enough* Isa. 1: 11, שָׂמֵחַ *rejoices* 1 Sam. 2: 1, שָׂנֵא *hates* Isa. 1: 14, שָׁאֲנַן *is at rest* Job 3: 18.

c. In speaking of what is already resolved upon, though not yet per-

formed, the preterite is sometimes employed, because regard is had to the mental act or purpose rather than its outward execution; so frequently in promises, contracts etc. *unto thy seed* נְתַתִּי *I do now give* (lit. have given) *this land* Gen. 15: 18, the grant was made, though they had not yet been put in possession; accordingly when the latter idea is prominent, the future is used of the same transaction, *unto thy seed* אֶתֵּן *I will give this land* Gen. 12: 7, 26: 3. Comp. Gen. 23: 11, 13, 1 Kin. 3: 12, 13, 1 Chron. 21: 23, 2 Chron. 2: 9, Jer. 31: 33; גֵּרַשְׁתָּ *thou drivest me out* (lit. hast driven) Gen. 4: 14, הֵקִמֹתִי *I establish* 9: 17, נָשָׂאתִי *I accept* 19: 21, שָׂלַחְתִּי *I put forth* Ex. 9: 15, מְכָרָהּ *selleth*, is resolved to sell Ruth 4: 3, לְקַחְתִּי *I* am determined to *take it* 1 Sam. 2: 16.

d. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42: 7 מֵאַיִן בָּאתֶם *whence have ye come*, but in Josh. 9: 8 מֵאַיִן תָּבֹאוּ *whence are ye coming* or *will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased. Comp. Isa. 39: 3. The questions *whither goest thou?* Gen. 16: 8, *what seekest thou?* Gen. 37: 15 are expressed in the future תֵּלֵכִי, תְּבַקֵּשׁ, for to the questioner the action of which he has just become aware extends indefinitely onward, comp. Gen. 32: 18, Judg. 19: 17, Isa. 40: 27. To the person addressed, however, the action is a continuous one, both preceding and following the question; accordingly it is the participle, which is used in the reply, *I am fleeing* בֹּרַחַת, *I am seeking* מְבַקֵּשׁ, comp. Judg. 19: 18. *Why doest thou so?* is Ex. 5: 15 expressed in the future תַּעֲשֶׂה, because it was feared that this new course of treatment would continue, so 1 Sam. 2: 23; but 2 Sam. 16: 10 in the preterite עָשְׂתָה because regard is had to what was already done. Hazael asks, *why weepest thou?* using the part. בֹּכֶה 2 Kin. 8: 12, since he is curious as to the cause of the spectacle; Elkanah who is concerned about its continuance uses the fut. תִּבְכֶּה 1 Sam. 1: 8, comp. 11: 5. Dr. Driver (Use of the Tenses in Hebrew, 2nd Edit. p. 52) thinks that the future as more indefinite was often preferred in questions on the score of courtesy to the categorical preterite *Whence may you be coming?* rather than *Whence have you come?*

3. The preterite (perfect) is likewise used in the statement of permanent facts or general truths: these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox* יָדַע *knoweth his owner* Isa. 1: 3, oxen always have done so and it is implied that they always will; *Jehovah* רִחַם *pitieth them that fear him* Ps. 103: 13.

a. The future is used in this case with the same frequency and propriety as the preterite. *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 267. 3. As illustrations of the gnomic preterite, as it has been appropriately called when so used, see 1 Sam. 2: 3-5, Ps. 10: 11, 14: 1, 3, 33: 13, 14, 34: 11, 69: 34, 103: 11, 13, Prov. 6: 8 (fut. in parallel clause), 13: 1, 8, 14: 6, 19, 21: 22, 22: 12, 26: 13, 15, 27: 12, 28: 1 (fut. in parallel clause), 29: 9, 13.

4. The preterite (perfect) may also be used of the future, when viewed as past; that which is imminent and certain is sometimes spoken of as though it had already taken place, being the sure result of existing causes and as irreversible as that which has actually occurred נִדְמֵיתִי *I am destroyed* meaning my ruin is accomplished, I shall certainly perish Isa. 6: 5; and particularly the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon* נָפְלָה *has fallen* Isa. 21: 9, *he* נָשָׂא *hath borne our griefs* Isa. 53: 4, *for I* הֶעֱרֵיתִי *have made Esau bare* Jer. 49: 10.

a. The counterpart of this preterite of certainty or prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 267. 5. The preterite is thus used of the certain and inevitable future in Gen. 30: 13, Judg. 4: 14, פָּרַח Job 5: 20 (which is preceded and followed by futures), 11: 20, 18: 6, Ps. 10: 16, 20: 7, 110: 5, 6. So by the prophets Isa. 2: 11, 5: 13, 9: 1-5, 19: 7, 28: 2, 32: 14, 53: 4-10, Ezek. 31: 15-18, Hos. 10: 15, Joel 4: 15, Mic. 1: 16, 2: 13.

The Future (Imperfect).

§ 267. 1. The future or imperfect is used in speaking of the future, whether absolutely, אֶעֶשְׂךָ *I will make of thee a great nation* Gen. 12: 2, or relatively to something in the past, *he took his eldest son who* יִמְלֹךְ *was to have reigned* 2 Kin. 3: 27, *Elisha was fallen sick of his sickness*

whereof יָמוּת *he was to die* 2 Kin. 13: 14; or conditionally, (would that I had died) *for* אֶשְׁקֹט *I would be at rest* Job 3: 13; *but* (if it were my case) אֲדַרֹּשׁ *I would seek unto God* Job 5: 8; or optatively in the various grades of desire, determination, permission, or command, *so* יֹאבְדוּ *may all thine enemies perish* Judg. 5: 31; *O that my grief* יִשָּׁקֵל *might be weighed* Job 6: 2; *all that thou commandest us* נַעֲשֶׂה *we will do* Josh. 1: 16; *deeds that* יֵעָשׂוּ *ought not to be done* Gen. 20: 9; *of the fruit of the trees of the garden* נֹאכֵל *we may eat* Gen. 3: 2, לֹא תֹאכְלוּ *ye shall not eat* ver. 3, *mine ordinances* תִּשְׁמְרוּ *ye shall keep* Lev. 18: 4; or as expressing what is possible or necessary and consequently limits or determines what shall actually take place, יְדַבֵּר *he can speak* (prop. he will do so, if he wishes, there is nothing to hinder him) Ex. 4: 14, נָמוּת *we must die* (prop. we shall, it is inevitable) 2 Sam. 14: 14; or subjunctively, especially after conjunctions signifying *that, in order that, lest,* etc., (bring the venison) לְמַעַן תְּבָרֶכְךָ *in order that my soul may bless thee* Gen. 27: 25, *against thee I sinned that* תִּצְדַּק *thou mightest be justified* Ps. 51: 6.

a. The future may be used of an action or state belonging to some specified time in the future Gen. 18: 14, Ex. 9: 5, Josh. 3: 5, Ps. 2: 5, Isa. 1: 15, 2: 20, 3: 18, 7: 8, 18, 20, 22: 13; or at some particular time not specified Gen. 2: 18, 6: 17, Ex. 6: 1, Isa. 2: 3, 6: 8, 7: 17; or to any time indefinitely Gen. 4: 7, 9: 5, Ex. 13: 14, 22: 1, Lev. 1: 2, Deut. 18: 18, 31: 29, Ps. 23: 1, 4; or repeated acts at various times Gen. 3: 14, 16, 18, Ps. 1: 2, 3, 4: 9, 5: 4, 23: 2-6, Isa. 7: 15; or a continuous action or state Gen. 1: 29, 5: 29, 8: 22, 1 Kin. 1: 13, Isa. 1: 29, 30, 3: 4. These various applications are not different senses denoted by the tense, but grow out of the signification of the verb, or accompanying words or the circumstances of the case.

b. Or it may express that which was future not to the time of speaking but to something in the past, יֻקַּם *was to be avenged* Gen. 4: 24, as had been promised ver. 15, תִּסַּבֵּנָּה *subsequently stood around* Gen. 37: 7, יֹאמַר *was going to say* Gen. 43: 7, יֹאכְלוּ *were to eat* ver. 25, יָשַׂר *was about to place* 48: 17, יַגִּיד *would tell* 1 Sam. 22: 22, יָבוֹא *was then coming* or *subsequently came* 2 Sam. 15: 37, 1 Kin. 7: 7, 8, Neh. 3: 14, 15 (comp. ver. 13), Esth. 4: 3, Ps. 73: 17, Prov. 24: 32 (the reflection was subsequent to the sight), Eccles. 4: 15. Or it may denote an act which was in the course of accomplishment contemporaneously with something in the past, לֹא יְעַצֵּר

was not heard 1 Sam. 1: 13, *where* יִשְׁתַּחֲוֶה *he was worshipping* or *was on the point of worshipping* or indefinitely and in a habitual sense, § 267. 4, *where men used to worship* 2 Sam. 15: 32, וְנַחֲשׁוּ *they were watching for an omen* 1 Kin. 20: 33, וְחַוֶּה *was repairing* 1 Chron. 11: 8, Job 32: 11, 12 (אָזִין and אַתְבּוֹנָן denote his attitude of body and mind while waiting), Isa. 42: 14, *he fell into the pit which* יִפְעָל *he was making* Ps. 7: 16, אַרְאֶה *when I saw* 73: 3, וְכַסֶּה *he was covering* (as seen in vision) Isa. 6: 2, *the house* יִמָּלֵא *was filling with smoke* ver. 4, וְסַעֲרוּ whilst *they were rushing on as a tempest* Hab. 3: 14. The participle might have been used in these and similar passages with equal propriety and with only this slight shade of difference in conception that the participle is suggestive of continuity, a present existence with the implication of both past and future, whereas in the future tense all priority to the time specifically referred to is lost from sight and the attention is directed solely to that point of time and an indefinite extension onward. Hence the futures above cited from Isa. 6: 2, 4, where the prophet is describing a vision just as it had burst upon his sight, and which consequently had no past.

c. It has been already remarked § 266. 1. *d*, that the future tense is sometimes used of an event prior to another event in the future, where the preterite might have been employed instead in the sense of the future perfect; so יָזְמוּ Gen. 11: 6, יֵצֵא 15: 4, יֵאָסְפוּ 29: 8, יִרְצֶה Deut. 4: 42, יֶחֱטְאוּ 1 Kin. 8: 33, 35, יִהְיֶה־שָׁם Isa. 7: 23, יָשִׂים 42: 4, תָּשִׂים 53: 10. In such cases the preterite explicitly expresses the priority of the one event to the other, though a doubt might sometimes arise whether it was used absolutely of what was past at the time of speaking or relatively of what preceded the other verb. The future simply refers both events alike to the time to come, leaving the question of the relative priority of either out of the account.

d. The future may have a conditional sense where doubt or contingency is expressed or implied, לוּ יִשְׂטְמֵנוּ *if Joseph should hate us!* Gen. 50: 15, *if* אֶסַּק *I should ascend* Ps. 139: 8; so after מָה, לָמָּה יְקַלֵּל *why should he curse* 2 Sam. 16: 9, *what is man that* תִּזְכְּרֶנּוּ *thou shouldest remember him* Ps. 8: 5, Job 21: 15, or מַדּוּעַ, *why* יַסְתִּיר *should my father hide* 1 Sam. 20: 2, Judg. 9: 28; in the apodosis after conditional particles אוּלַל Num. 22: 18, 24: 13, Ruth 1: 13, Job 9: 16, 20, 16: 4, 5, Ps. 44: 22, 50: 12, 66: 18, Jer. 22: 24, Am. 9: 2-4, or where the condition is suppressed Job 3: 16, 6: 27, 14: 14, 15, 32: 22.

e. Simple futurity, as denoted by the future tense, is liable to various subjective modifications from the feelings of the speaker or actor. These are more distinctly expressed by the modal forms viz. the paragogic and apocopated futures and imperative, but they are likewise to a certain extent represented by the ordinary form of the future. When the action referred to is dependent on the will of the speaker, this naturally affects the sense of the words, and the future, while not so emphatic a declaration of purpose as its paragogic form would be, would nevertheless be rendered in English by *will*, rather than *shall*, אֹגֶלֶה *I will inform thee* Ruth 4: 4, אֵדַע *I will not know* Job 9: 21, Ps. 101: 4, אָקוּם *I will arise* Isa. 33: 10. Or the

future may express the wishes and hopes of the speaker rather than the objective certainty of the event, אֶמְצָא *I shall find* (I hope) i. e. *may I find* Gen. 34: 11, יַקְטִרוּן *let them burn* 1 Sam. 2: 16, יַעֲשֹׂה 20: 13, Jer. 28: 6, יִטַּב (joined with imperatives) 1 Kin. 21: 7, יָשׁוּב *shall it return*, equivalent to *do you wish it to return* 2 Kin. 20: 9, יִתֶּן־ 1 Chron. 22: 12, Isa. 5: 19 (joined with paragog. fut.), so after לוּ *O if* יִחְיֶה *he might live* Gen. 17: 18, Deut. 32: 29, Job 6: 2. When the action denoted by the verb is to be performed by the party addressed, a declaration of what he shall do or shall not do readily becomes a command Gen. 6: 14-16, 7: 2, 17: 9, 24: 4, Ex. 21: 15, Prov. 22: 17 (joined with imperatives), Isa. 8: 13, 38: 21 or a prohibition Gen. 2: 17, 3: 1, 3, 17, 9: 4, 17: 15, Ex. 20: 4, 5, 7, Deut. 22: 4, 5, Isa. 1: 13, 8: 12. Or if it be less urgently expressed and regard be had to the pleasure of the actor, it will be permissive, תֹּאכֵל *thou mayest eat* Gen. 2: 16, 14: 24, 42: 37, יִקְרַב Ex. 12: 48, Lev. 21: 22, 22: 23, Deut. 12: 20, 22, יֵלֵךְ 20: 5, or with reference to a past transaction לֹא יַעֲלוּ *might not go up* i. e. were not allowed to do so 2 Kin. 23: 9, Ps. 24: 3. Or regard may be had to duty or propriety, when *shall* becomes equivalent to *should* or *ought*, *therefore a man* יַעֲזָב־ *shall leave* Gen. 2: 24, 9: 6, לֹא יֵעָשֶׂה *it ought not to be done* 34: 7, Lev. 4: 2, Num. 23: 8, אַגִּיד Judg. 14: 16, 1 Sam. 20: 5, יָמוּת *should Abner die* 2 Sam. 3: 33, 13: 12, 1 Kin. 22: 6, יִדְרֹשׁ Isa. 8: 19, יִחְיֶה Ezek. 16: 16, Mic. 6: 6. Or to possibility, when *shall* or *shall not* means *can* or *cannot*, יִמָּנֶה *shall be numbered*, will be capable of being numbered Gen. 13: 16, נֵדַע *could we know* 43: 7, Num. 23: 13, תֵּאָסֵר *thou canst be bound* Judg. 16: 6, 13, 1 Sam. 13: 19, יֵאָסְפוּ 2 Sam. 14: 14, 1 Kin. 7: 15, 26, 8: 5, 27, 18: 10, Ps. 91: 7, 119: 9, 137: 4, Prov. 20: 9, Eccles. 11: 2, Isa. 49: 15, Jer. 24: 2, 8, 29: 17, Lam. 3: 7, Ezek. 47: 5. Or to inevitable necessity, when *shall* means *must*, תָּשׁוּב *thou shalt return* Gen. 3: 19, תִּתֵּן *thou must give* 1 Sam. 2: 16, אָשִׁיב *I had to restore* Ps. 69: 5, יָבִיא *had to bring* Cant. 8: 11.

f. The future may be used in the sense of the subjunctive present or imperfect (according as it is referred by its connection to the future or the past) after such conjunctions as לְמַעַן, subj. pres. *in order that* יִיטַב *it may be well* Gen. 12: 13, 18: 19, Ex. 4: 5, Num. 17: 5, Deut. 4: 1, Josh. 3: 4, 1 Kin. 2: 3, 4, Isa. 5: 19, Ezek. 14: 11, 36: 30, Zech. 12: 7; imperf. *in order that* תֵּרְעוּ *ye might know* Deut. 29: 5, Neh. 6: 13, Ps. 78: 6, Ezek. 20: 26. After כַּעֲבוּר, pres. *in order that* תִּחְיֶה *it may be* Gen. 21: 30, 27: 4, Ex. 9: 14; imperf. Ps. 105: 45. After פֶּן, pres. Gen. 3: 22, Ex. 5: 3, 34: 15, Lev. 10: 7, Ps. 2: 12, 38: 17; imperf. Gen. 31: 31. After עַד imperf. Josh. 10: 13, Jon. 4: 5. After כִּי pres. Gen. 38: 16, imperf. 1 Sam. 22: 22, Job 36: 10. After אֲשֶׁר as a conjunction pres. Gen. 11: 7, Deut. 4: 40, imperf. Esth. 2: 10; or as a relative used in an indefinite sense Judg. 17: 8; or after כַּאֲשֶׁר *as if it* יִחְיֶה *were* Ezek. 1: 16. So in clauses preceded by the simple copulative Vav, where the connection of thought suggests the idea of the design or result, pres. *what shall we do to thee* וְיִשְׁתֹּק *that the sea may be quiet* (lit. and the sea will be quiet) Jon. 1: 11, Ex. 28: 35, 43, Deut. 17: 17, Neh. 6: 9, Jer. 10: 4; imperf. *I took a bribe* וְאַעְלִים *that I might hide my eyes* (lit. and I shall hide) 1 Sam. 12: 3, 2 Chron. 23: 19, *I called him* וַאֲבָרְכֵהוּ *that*

I might bless him (or *and I* subsequently *blessed him*, see note *b* above) Isa. 51: 2, 53: 2, Lam. 1: 19, Dan. 1: 5; also where the imperf. subjunctive would be used in English to indicate not past time but contingency, *God is not man* וְיִכְזָב *that he should lie* (lit. *and he will* perhaps *lie*) Num. 23: 19, 1 Kin. 12: 9. Also in a like connection with no preceding conjunction, pres. *it shall have a margin* etc. וְלֹא יִקָּרַע *that it be not rent* Ex. 28: 32, Ps. 10: 18, Isa. 41: 7; imperf. Neh. 13: 19, Job 9: 32.

g. When employed in requests, the future is frequently accompanied by the particle נָא, thus, וְיַדַּבֶּר־נָא *let thy servant speak, I pray thee* Gen. 44: 18, וְתֵגַר־נָא *let the wickedness of the wicked cease, I pray* Ps. 7: 10.

h. The future is idiomatically used with בְּטֶרֶם and מִבְּטֶרֶם *not yet, before*, whether the period referred to is past, present or future the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all* מִבְּטֶרֶם תָּבוֹא *before thou camest* Gen. 27: 33, *the lamp of God* בְּטֶרֶם תִּכְבֶּה *had not yet gone out* 1 Sam. 3: 3; to the present מִבְּטֶרֶם *dost thou not yet know* Ex. 10: 7; to the future, *that my soul may bless thee* בְּטֶרֶם אָמוּת *before I die* Gen. 27: 4, בְּטֶרֶם יִקְרָאוּ *before they call, I will answer* Isa. 65: 24. There are four examples of the use of the preterite with these particles, the reference being to past time, Gen. 24: 15, 1 Sam. 3: 7, Ps. 90: 2, Prov. 8: 25; in the last two passages the verb is removed from the influence of the particle by the interposition of the subject. In every other instance the verb follows this particle immediately, except Isa. 28: 4 where there is an ellipsis of the verb, and Zeph. 2: 2 where טֶרֶם is added to strengthen the particle. The infinitive is once used with בְּטֶרֶם Zeph. 2: 2 and once with מִבְּטֶרֶם Hag. 2: 15.

2. The future (imperfect) may be used of the present, when it is conceived of as extending into the future, *comfort my people* יְנַחֵם *saith your God* Isa. 40: 1, the divine utterance though begun is not yet finished; הֲלֹא תֵדָעוּ *do ye not know?* ver. 21, are you ignorant, and is this ignorance to continue? *why* תִּבְכֶּה *weepest thou?* 1 Sam. 1: 8.

a. The future is chiefly used to represent the present when the action referred to has just begun, or has just come to the notice of the speaker and consequently has no past; or when for any reason his attention is particularly directed to it as then going forward and likely to continue, rather than to any previous occurrence of it, Gen. 44: 7, Num. 11, 13, 1 Sam. 17: 8, תֵּרְאוּ *you see* (now, if never before) ... *why* תַּרְאִי *do you persist in bringing* 1 Sam. 21: 15, 2 Sam. 3: 8, 1 Chron. 21: 3, Job 3: 20, 32: 19, Ps. 3: 5, 7, 7: 14, 15, 59: 5, 8, 88: 15, Isa. 3: 15.

3. The future (imperfect) is used in the statement of general truths or permanent facts, when the attention is directed to their validity for all time to come, *righteous-*

ness תְּרוֹמֵם *exalteth a nation* Prov. 14: 34, it does so now and always will; *a son* יְכַבֵּד *honoureth his father* Mal. 1: 6.

a. See Deut. 32: 11, 1 Sam. 2: 8, 16: 7, Job 4: 17-20, 6: 5, 32: 9, Ps. 1: 4, 42: 2, 104: 15, Prov. 10: 1 ff., 26: 14, 20, Eccles. 7: 7, 8: 1, 10: 8, Ezek. 18: 2 (comp. Jer. 31: 29), Hos. 4: 11, Mal. 1: 6.

4. The future (imperfect) is likewise used of that which is customary or often repeated. That which will occur may be regarded as liable to occur and hence as occurring frequently. A single event in the past is naturally described in the preterite; but if the speaker contemplates a series of events, stretching indefinitely forward from an initial point at which in imagination he places himself, he employs the future; *a mist* יַעֲלֶה *used to go up from the earth* Gen. 2: 6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job* יַעֲשֶׂה *did continually* Job 1: 5; *the daughters of Israel* תֵּלַכְנָה *were in the habit of going from time to to time* Judg. 11: 40; so Gen. 29: 2, Ex. 13: 22, Num. 11: 5, 9, 1 Sam. 2: 19.

a. In this remarkable use of the future as a frequentative past it corresponds to one of the senses of the Greek and Latin imperfect, a circumstance which first suggested the name "imperfect" for this tense, though the term is now used by grammarians in a much wider application. For additional examples, see Gen. 6: 4, Ex. 40: 36 ff., Num. 9: 15-23, 10: 36, Deut. 11: 10, Judg. 14: 10, 17: 6, 1 Sam. 1: 5, 7, 2: 22, 9: 9, 14: 47, 21: 12, 2 Sam. 4: 2, 12: 3, 31, 13: 18, 1 Kin. 3: 4, 4: 7, 5: 25, 28, 6: 8, 10: 5, 28, 29, 21: 6, 2 Kin. 3: 25, 4: 8, 12: 14, 13: 20, 1 Chron. 12: 22, 2 Chron. 24: 11, 25: 14, Esth. 2: 12, 13, Job 5: 14, 22: 6, 7, 29: 2, 3, Ps. 78: 40, 95: 10, Isa. 1: 21, Jer. 36: 8, Am. 4: 7.

b. The future is similarly used of customary action in the present, Gen. 6: 21, 10: 9, 29: 26, 44: 5, Ex. 33: 11, Num. 11: 12, Deut. 1: 31, 44, 3: 9, 28: 29, 32: 11, 1 Sam. 5: 5, 2 Kin. 21: 13, Job 33: 29, Ps. 3: 6, 6: 7, 104: 26, Eccles. 10: 16, Isa. 1: 23, 2: 6, 8, 3: 16, 5: 8, 7: 25, 31: 4, 55: 10, Jer. 9: 3, 13: 11, 12, Hos. 4: 12, 13. That it may be used of that which will be often repeated in the future was stated under 1. *a*.

5. The future (imperfect) may be used of the past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future.

Thus, a historian in animated description, as we might use the present, אָז יָשִׁיר מֹשֶׁה *then sings Moses* Ex. 15: 1: or a poet, who lives in the midst of that of which he sings. *Balak* מַנְחַנִי *brings me from Aram* Num. 23: 7, יֹאבַד יוֹם אִוָּלֶד בּוֹ *let the day perish on which I am to be born* Job 3: 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; לָמָּה לֹּא מֵרֶחֶם אָמוּת *why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; יוֹדִיעַ דְּרָכָיו לְמֹשֶׁה *he makes known his ways unto Moses* Ps. 103: 7.

a. This use of the future to represent the past vividly conceived as though it were passing now or were just on the point of occurring belongs chiefly to poetry and to the elevated style Deut. 32: 10, 12, Judg. 5: 8, Job 4: 12, 15, 16, 10: 10, 11, תִּוָּלֵד 15: 7, 38: 21, Ps. 18: 7, 78: 15, 29, 45, 80: 9, 106: 18, 19, 126: 2, Isa. 51: 2, 63: 3, Hos. 8: 12, 13; when occurring in continuous passages it is very commonly joined with or passes into preterites in the proper sense Ps. 44: 3, 10-16.

b. In ordinary prose it occurs repeatedly after אָז *then*, Num. 21: 17, Deut. 4: 41, Josh. 8: 30, 10: 12, 22: 1, 1 Kin. 3: 16, 9: 11, 11: 7, 16: 21, 2 Kin. 12: 18, 15: 16, 16: 5, 2 Chron. 5: 2; other instances are rare Ex. 33: 7, Judg. 2: 1.

The Preterite and Future in Combination.

§ 268. There is considerable variety in the employment of the tenses, when both are combined in the same passages according as they are used in a simple objective manner and their time estimated from the moment of speaking, or are used subjectively and estimated from some other point of time to which the speaker is in thought transported, and which is either suggested by the context or readily inferred from the nature of the case.

a. Judged by an occidental standard the employment of the Hebrew tenses seems bewildering and capricious in the extreme; but it is in fact governed by fixed and easily intelligible principles. There is less definiteness

and precision in the notation of time than in Indo-European tongues, which possess a much greater number of tenses, each having its own specific value. More is left to be supplied by the imagination or knowledge of the hearer or reader. But there is for the most part no indistinctness in the impression left on the native mind, and no failure to convey the shade of thought intended. A certain amount of ambiguity in some instances, mostly occurring in poetry, arises from our imperfect knowledge of the situation of the writer: but this can be reduced by the general usage of the language within clearly defined limits. The principal difficulty arises when the attempt is made to transfer the statement to another language, which proceeds upon a different conception and introduces into the relations of time distinctions which the Hebrew does not recognize. The Hebrew tenses are never employed at random nor treated as equivalents. Their proper sense is never capriciously disregarded. There is always a reason why one tense is used rather than the other, which the original hearers must have felt, and which in the vast majority of cases there is little difficulty in ascertaining now. The interpreter is not at liberty to confuse the distinction between the tenses or arbitrarily to substitute one for the other or to impose upon them whatever rendering may suit his fancy in place of their own genuine signification, thus attributing to the writer what the interpreter thinks that he should have said instead of what he actually did say. Thus כִּי־הֲרֶסְנָה Ps. 11: 3 means not *what can the righteous do*, but *what has he done*, he has thus far accomplished nothing, implying indeed but not directly saying that there is no prospect of his doing any better in the future. כִּי קִוִּיתִי 39: 8 not *what can I hope for*, but *what have I hoped* and do I hope *for*. כִּי נָחָנִי 60: 11 not *who shall lead me* but *who has led me* as an already accomplished fact or one which is so certain that it is spoken of as though it were accomplished. הֶחְדַּלְתִּי Judg. 9: 9, 11, 13 not *should I cease* but *have I been made* by this choice of me as king *to cease*. *All the days that* חָיָה 1 Sam. 1: 28 not *he shall live* but *he has been* i. e. from his birth he has been in the intention of his parents surrendered to Jehovah. חָפַן הַצֵּל 2 Kin. 20: 9 not *shall the shadow go* but *the shadow has gone ten degrees*; *shall it return ten degrees?* (comp. Isa. 38: 8). The king's answer ver. 10 does not justify an impossible rendering of the question; it is directed to the alternative involved though not expressed "or shall it go forward?"

§ 269. **1.** When the preterite and the future stand in contiguous or related clauses, both may be used absolutely to denote respectively past and future time, תַּעֲבֹרוּ *ye shall pass* ... עֲבַרְתֶּם *ye have passed* Gen. 18: 5, יְכַסֶּנְהוּ *shall cover them* in all time to come ... יָרְדוּ *they went down* Ex. 15: 5, חָדְלוּ *have ceased* (past) ... יָנוּחוּ *shall rest* (continuous future) Job 3: 17, Ps. 9: 8, יְסָדָהּ *he founded it* (original creation) ... יְכוֹנְנָהּ *he shall make it firm* (per-

manent preservation) Ps. 24: 2, 26: 4, 88: 14 (have prayed and will continue to do so), Isa. 6: 7, 26: 9, Eccles. 5: 14, 15, 6: 4.

a. Thus in the parallelisms of poetry greater emphasis and compass are often given to the statement made by asserting it successively of both the grand divisions of time, *the work of Jehovah* לֹא יַבִּיטוּ *they will not consider* and *the deed of his hands* לֹא רָאוּ *they have not regarded*, Isa. 5: 12, 26: 9, Ps. 1: 1, 2, 17: 9, 44: 9, 59: 4, Prov. 1: 22, 14: 18 (inheriting without effort as past, the result of prudent conduct as future), 28: 1, Ezek. 18: 6, 9, Joel 2: 3. Much of the force and beauty of such passages is lost if the distinction of tenses is disregarded or both are merged in the vague and colorless present. In this combination of tenses each may of course have the various shades of meaning properly belonging to it §§ 266, 267. Thus the preterite in the sense of the present with the future לֹא יָדְעוּ וְלֹא יָבִינוּ *they do not know and will not understand* Isa. 44: 18, Am. 5: 21; or the future as a frequentative or as a vivid past with the preterite Job 24: 2, 28: 24, 25. The participle in the sense of a continuous present is sometimes joined with the preterite and future Ps. 119: 2, 3, Jer. 5: 6.

2. Or one of these tenses may be used relatively to the time denoted by the other, at which the speaker mentally takes his stand, and looks forward or backward from this ideal position.

a. Following a future the preterite may denote (1) an act prior not to the time of speaking but to the event before spoken of, *if a thief shall be found .... if the sun* זָרְחָה *has risen* (before he is found) Ex. 22: 1, 2, Lev. 5: 1, Ps. 54: 9, Prov. 21: 7, Isa. 11: 9, Lam. 3: 8 (his ear is closed against my prayer before it is offered); so with a noun indicating time, *in the harvest* אָגְרָה *she has gathered her food* Prov. 6: 8. (2) Or one involved in the preceding statement *his spirit shall go forth ... his thoughts* אָבְדוּ *have consequently perished* Ps. 146: 4, so after a participle בֹּצֵעַ בֵּרֵךְ *making unjust gain he has* thereby *taken leave of Jehovah* Ps. 10: 3, Prov. 14: 31, 17: 5. (3) Or an act that is either identical or contemporaneous with that expressed by the future, the narrator now looking back upon that as accomplished which he before regarded as future *expectation* תֹּאבַד *shall perish*, yes, *hope* אָבָדָה *has perished* Prov. 11: 7; *is it good that* תַּעֲשֹׁק *thou shouldest oppress* etc. *and that* הוֹפַעְתָּ *thou hast* meanwhile *shined upon the counsel of the wicked* Job 10: 3, Ps. 37: 20, Isa. 43: 17 יִפְעַל ... עָשָׂהוּ 44: 15, הָלַךְ ... יִשְׁלֹם Ezek. 33: 15, Joel 2: 6, יִשָּׂא ... אָמַר Mic. 2: 4, Hab. 3: 3, 4, 12, 13. (4) Or a later stage in the same transaction, an interval being assumed, יִרְבּוּן *they are bending the bow*, and now בּוֹנְנוּ *they have fitted the arrow* Ps. 11: 2, 22: 22, Job 20: 25, Isa. 18: 5; so after a noun clause חָשַׁךְ Isa. 5: 30. (5) Or a sequence from it חֻבְּאוּ *they have hidden themselves* (in consequence of the deeds of violence before described) Job 24: 4; יֻחַן *favour*

may be shown to the wicked, בַּל־יָלַמֵּד *he has not learned righteousness* thereby Isa. 26: 10.

b. Following a preterite or any reference to past time the future may denote (1) an act which though past at the time of speaking was subsequent to or a consequence of the event before spoken of, *the Horites formerly* יָשְׁבוּ *dwelt in Seir, and the children of Esau* וְיִרָשׁוּם subsequently *dispossessed them* Deut. 2: 12; *they were both naked* וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים וְלֹא יִתְבּוֹשָׁשׁוּ *and were not ashamed* in consequence Gen. 2: 25; so Ex. 8: 20, 13: 22, וְלֹא יָסוּר 1 Sam. 2: 25, 3: 2 (*so that he could not see*), 13: 17, 18, 20: 2 K'thibh, 27: 4 K'thibh, 2 Sam. 2: 28, 23: 10, 1 Kin. 1: 1, 5: 7, 8: 8, 2 Kin. 12: 13-16, Ezr. 9: 4, Jer. 13: 7 (*so as to be good for nothing*), 52: 7 (*consequently fled*). This is very frequent in poetry Ex. 15: 12, Job 28: 11, Ps. 66: 6, 69: 33, 73: 22, 77: 17, 78: 44, 90: 5, 103: 16, 104: 5-9, 105: 44, 107: 6, 13, 14, Isa. 44: 13, 48: 3, Hab. 3: 10. So after participles and nouns Gen. 2: 10, Ex. 39: 23, Judg. 17: 6, 1 Sam. 1: 13, Esth. 4: 3, Ps. 107: 5. Or (2) an act contemporaneous with that expressed by the preceding preterite, the future being used in the sense of a progressive present. See examples under § 267. 1. *b.*

c. The tenses are often intermingled in the vivid descriptions of poetry. The poet places himself in the midst of that which he describes, shifting his position as successive scenes pass before his mind, part being conceived as having already taken place, and part as yet to come; thus in Ex. 15: 14, 15, *the nations* שָׁמְעוּ *have heard,* יִרְגָּזוּן *they will be afraid; pangs* אָחַז *have seized upon the inhabitants of Philistia; then the dukes of Edom* נִבְהֲלוּ *were troubled, the mighty men of Moab trembling* יֹאחֲזֵמוֹ *shall seize them, all the inhabitants of Canaan* נָמֹגוּ *have melted.* So Ezek. 13: 11, 12 (the fall is first viewed as impending; the storm which is to effect it has already come, with its promise of hail and of wind; then the wall is regarded as having fallen whereupon the reproaches of the spectators will follow), Job 19: 6-16, 30: 12 ff., Ps. 7: 13, 14, Isa. 10: 28-32, 44: 14, 16, 17, Hab. 3: 3, 7 ff.

d. The subjective use of the tenses is not infrequently associated with their objective use in the same passage. After viewing an event from an ideal standpoint a writer may indicate his actual position by employing the tenses either occasionally or continuously with strict reference to the moment of speaking. Thus the preterite may be used in its proper sense in connection with futures relating to the past, whether they are so employed in the way of vivid description Job 31: 7, 16-18, Ps. 18: 9, 12, 13, 32: 5, 80: 9-14, 106: 12, 13, or of customary action 2 Kin. 23: 9, Job 24: 9-16. In like manner the future may be used in its proper sense in connection with preterites referring to the future Job 5: 19, 20, 11: 20, 18: 5, 6, 27: 19, 20, Ps. 49: 15, 110: 5-7, Isa. 13: 10 Sometimes it is doubtful which tense is to be understood objectively, and consequently whether the passage relates to the past or the future e. g. Ps. 18: 37-46

The Modal Forms.

§ 270. 1. Of the two divisions of time recognized by Hebrew conception the past is unalterably determined; no volition can change what has already taken place. But the future is contingent and is the only domain within which the will of free agents can operate or over which it can exert any influence. Hence while the preterite has but one invariable form, there are certain modified forms of the future viz. the paragogic or intentional, § 97. 1, the apocopated or jussive, § 97. 2, and the imperative, § 84. 4, which are employed to express not simple futurity but the desire or will of the speaker. There is no special form for the expression of other relations than those which arise out of the feeling of the speaker, the simple future being used, as has been already stated, to denote contingency, possibility, obligation, dependence etc. as well as futurity; and in such cases the precise modification of the thought is either suggested by accompanying particles or left to be inferred by the hearer or reader from the circumstances and the nature of the case.

a. Accordingly the law, which is not the utterance of personal feeling but the declaration of what is required as a matter of general and abiding obligation, for the most part uses the future rather than the imperative or jussive, תִּשְׁמֹר *thou shalt keep the feast of unleavened bread* Ex. 23: 15; לֹא תְעַנֶּה *ye shall not afflict any widow* 22: 21; יָבִיא *he shall bring his offering* Lev. 7: 29. The commandment with promise is the only one in the decalogue, which departs from the strictly objective form and adopts the imperative, כַּבֵּד Ex. 20: 12, Deut. 5: 16. Compare the mandate of the law with the creative fiat תִּהְיֶה *there shall be a holy convocation* Lev. 23: 7, but יְהִי *let there be light* Gen. 1: 3; or with the exhortation of the prophet תִּהְיֶה Lev. 19: 36 but יְהִי Ezek. 45: 10; or with the counsel of the sage תַּשִּׂיג לֹא Deut. 19: 14, but אַל־תַּשֵּׂג Prov. 22: 28; or with the injunction addressed particularly to an individual לֹא יְשַׁתֶּה Num. 6: 3 but אַל־תִּשְׁתֶּה Lev. 10: 9. The imperatives of the book of Deuteronomy are chiefly due to its hortatory character, see Deut. 4: 1, 9, 23, 5: 1. The jussive is almost un-

exampled in strictly legal sections with the exception of יוּמָת in one standing phrase Lev. 5: 16, 24, 27: 31, Num. 5: 7; but see Ex. 23: 1.

2. While the fundamental meaning expressed alike by all these modal forms is desire on the part of the speaker, this is susceptible of indefinite variation in particular cases, arising out of the relation of the speaker to the party addressed or to the person or thing spoken of, out of the substance of the action denoted by the verb or out of attendant circumstances. Furthermore in the intentional, which is with few exceptions, § 97. 1. *a*, limited to the first person, this desire is directed to something in which the speaker is the actor. In the imperative, which is limited to the second person and an affirmative sense, the desire is directed to something to be done by the person or persons addressed. The use of the jussive is confined almost entirely to the third person, or to the second person in a negative sense; in the few instances in which it is employed affirmatively in the second person, it differs little from the imperative, except that the latter is briefer and was uttered in a more exclamatory tone.

§ 271. The intentional or paragogic future may express a determination, אֲזַמְּרָה *I will celebrate*, I am resolved to do so, Ps. 7: 18, נֵלְכָה *we will go with you* Zech. 8: 23; or (in the plural only) an exhortation to carry into effect a common purpose, נָתְנָה *let us appoint a head, and* נָשׁוּבָה *let us return to Egypt* Num. 14: 4; or a request or entreaty more or less earnest אֶקְחָה *let me fetch a morsel of bread* Gen. 18: 5, אֶעְבְּרָה *let me pass through thy land* Num. 21: 22; or an inward desire אֹכְלָה *I would like to eat* Deut. 12: 20; or simply consent *now* אָמוּתָה *let me die*, I am willing to die, *since I have seen thy face* Gen. 46: 30, Isa. 36: 8, and even in a few instances that reluctant consent, which is born of necessity, אֵלֵכָה *I must*

go into the gates of Sheol Isa. 38: 10, נְבֹאֲשָׁה *we have to grope like the blind* Isa. 59: 10.

a. Thus Isa. 1: 24 proceeds from a declaration of futurity אִנָּחֵם *I shall be eased of my adversaries* to one of purpose אֵינָקְמָה *I will be avenged of my enemies*; אֲנִי אֲדַבֵּר *I shall speak to my father myself* 1 Sam. 19: 3 as something that will certainly take place, but אֲדַבְּרָה־נָּא *come now, I will speak to the king* 2 Sam. 14: 15 as something resolved upon if, as the particle of entreaty politely suggests, she were permitted to do so; נִכְרְתָה־בְּרִית *we shall make a covenant* Ezr. 10: 3 simply declarative, but נִכְרְתָה בְרִית with urgency *come! let us make a covenant* Gen. 31: 44; עַד־אֶשְׁכְּחָה *until I can wink* as a voluntary act Prov. 12: 19. Examples of the paragogic future to express a determination Gen. 13: 9, 22: 5, 27: 4, 41, Ex. 14: 4, 20: 19, Deut. 17: 14, Job 7: 11, Isa. 18: 4, 55: 3 occasionally with נָא as a particle of self incitement Gen. 18: 21, Ex. 3: 3; exhortation to combined action, commonly with particles of incitement as לָכָה, לְכָה etc. Gen. 11: 3, 37: 17, Ex. 1: 10, Judg. 19: 11, 13, 1 Sam. 9: 9, 10, Ps. 2: 3, 95: 1, 2, 6; request, very frequently with נָא *I pray thee* Gen. 19: 20, Ex. 3: 18, 4: 18, Judg. 11: 19, Num. 21: 22, 1 Sam. 28: 22, 2 Sam. 16: 9; desire, *perhaps* אֲכַפְּרָה *I may atone* as I would like to do Ex. 32: 30; yielding to constraint Ps. 42: 5, 57: 5, 88: 16, Jer. 3: 25, 4: 19, 21, Mic. 1: 8.

b. Negatives rarely occur with the paragogic future; אַל is once found in an exhortation Jer. 18: 18, and a few times in petitions 2 Sam. 24: 14, Ps. 25: 2, 31: 2, 18, 69: 15, 71: 1, Jer. 17: 18, Jon. 1: 14; the use of לֹא necessitates a return to the simple form of the future Gen. 43: 4, 5, 8, Job 7: 11, Ps. 101: 2, 3, 119: 46.

c. The paragogic future does not occur in the books of Leviticus, Joshua, Esther or Ezra and but once in Ezekiel, Ezek. 25: 2.

§ 272. The jussive or apocopated future may according to circumstances express a command, *let the earth* תַּדְשֵׁא *bring forth grass* Gen. 1: 11, תּוֹחֵל *do thou wait* or *thou shalt wait* 1 Sam. 10: 8; or advice *let Pharaoh* יַרְאֶה *look out a man,* וְיַפְקֵד *and let him appoint* Gen. 41: 33, 34; or entreaty, *let thy loving-kindness* יְהִי *be upon us* Ps. 33: 22, תֵּרֶב *do thou increase* Ps. 71: 21; or a wish *may Jehovah* יָקֵם *establish his word* 1 Sam. 1: 23; or permission יַעַל *let him go up* or *he may go up,* וְיִבֶן *and build* Ezra 1: 3.

a. Examples of the jussive in the sense of a command, Gen. 1: 3, 6 etc., Deut. 15: 3, 2 Sam. 5: 24, 1 Chron. 14: 15, Isa. 55: 7, 61: 10, 2nd pers. Ezek. 3: 3; such jussives occurring in the course of a prediction, where God is the speaker, indicate the divine will that such results should follow, Lev. 26: 43, Ps. 81: 16, Isa. 27: 6, 50: 2, Jer. 13: 10, Hos. 14: 6. Advice or exhortation Judg. 15: 2, 1 Kin. 1: 2, 22: 13, 2 Chron. 18: 12, 19: 7.

Request or entreaty Gen. 26: 28, 44: 33, Judg. 6: 39, 2 Sam. 19: 38, 1 Kin 17: 21, 20: 32, 2 Kin. 2: 9, Neh. 1: 6, 11, Ps. 80: 18, 90: 17, 119: 76, Dan. 9: 16. Wish, Gen. 30: 24, 31: 49, Ex. 5: 21, Num. 23: 10, 1 Sam. 24: 16, 26: 19, 1 Kin. 8: 57, 1 Chron. 12: 17, 16: 31, 2 Chron. 24: 22, Job 6: 9, 9: 34, Ps. 13: 6, 14: 7, 27: 14, 31: 25, 96: 11, 97: 1, 104: 31, 119: 80. 172, Jer. 43: 5, 2nd pers. Dan. 9: 25; jussives introduced in predictions whether of good or evil indicate the concurrence of the speaker and his approval of the event foretold Gen. 9: 26, 27, 49: 17, Deut. 28: 8, 21, 36, 1 Sam. 2: 10, Job 15: 33, 18: 9, 12, 36: 14, 15, Ps. 9: 10, 11: 6, 25: 9, 69: 33, 72: 8, 15, 17, Prov. 1: 5, 15: 25, Isa. 35: 1, Mic. 3: 4, 5: 8, 7: 10, Zeph. 2: 13, Zech. 9: 5, 10: 7. Permission, Gen. 30: 34, 33: 9, Deut. 20: 5, 8, 32: 38, Judg. 6: 31, 7: 3, 16: 30, 2 Sam. 18: 22, 24: 17, 2 Kin. 2: 10, 1 Chron. 21: 17, 23, 2 Chron. 36: 23.

b. The poet blends his personal feeling with what he utters and also prefers briefer forms; for both these reasons the jussive is often employed in poetry, where prose would require the unabbreviated future. Thus *there is no umpire between us,* יָשֶׁת *who may lay his hand* as I wish he might Job 9: 33, *my eye* תָּכֵן *shall rest* or *must rest,* a volition determined by constraint 17: 2, *who is wise* וְיָבֵן *and can* consequently *understand* as I would have him do Hos. 14: 10, Jer. 9: 11, Lam. 3: 50; in some instances in which the desire of the speaker does not seem to enter, the jussive becomes a mere substitute for the simple future Job 13: 27, 24: 14, 25, 27: 8, 22, 33: 11, 34: 37, 39: 26. This use of the jussive is exceedingly rare in prose 1 Sam. 10: 5; though repeated instances of it are found in the book of Daniel 8: 12, 11: 4, 10, 16-19, 25, 28.

c. The negative אַל is prefixed to the jussive in deprecation or dissuasion; thus with the second person Gen. 45: 5, Ex. 10: 28, 23: 1, Deut. 2: 9, Josh. 7: 3, Judg. 19: 20, Ps. 22: 12, 27: 9, Prov. 7: 25, 24: 17, Isa. 41: 10, Jer. 40: 16 K'thibh; with the third person Gen. 31: 35, 37: 27, 45: 20, Ex. 8: 25, 16: 19, 32: 22, 1 Sam. 18: 17, 2 Sam. 13: 33, Job 15: 31, Isa. 36: 15, Hos. 4: 4. לֹא is rarely found with the jussive Gen. 24: 8, 1 Kin. 2: 6; and אַל but rarely with the simple future Gen. 19: 17, Josh. 1: 7, Job 3: 9, Ps. 141: 5, Jer. 46: 6, except in those species and forms in which the jussive is not distinguished from the simple future and accordingly may be considered as embraced in it or identical with it, § 97. 2. *b,* אַל־תִּשְׁלַח Gen. 22: 12, אַל־יֵאָל Ex 16: 29. The future with לֹא and the jussive with אַל are sometimes used in successive clauses, friendly dissuasion or remonstrance being added to legal prohibition, Ex. 23: 1, 34: 3, Lev. 10: 6, 11: 43, Judg. 13: 14; comp. Prov. 27: 2. In the vivid language of poetry prediction may assume the form of exhortation, and אַל with the jussive may stand, where the thought might have been prosaically expressed by לֹא with the simple future, אַל־יֵחְפְּרוּ *let not* their faces blush (i. e. they shall have no occasion to do so) Ps. 34: 6; אַל־תִּירָא *fear not* (thou needst not fear) Prov. 3: 25; אַל־תִּשָּׂא *forgive them not* (thou wilt not forgive them) Isa. 2: 9; Job 20: 17, 40: 32, Ps. 41: 3, 50: 3.

§ 273. The imperative may denote a command, דַּבֵּר

speak unto the children of Israel Lev. 1: 2, מַלֵּא *fill the men's sacks* Gen. 44: 1; exhortation or advice שִׁכְחִי *forget thy people* Ps. 45: 10, שְׁבוּ *dwell in the land,* וְעִבְדוּ *and serve the king of Babylon* 2 Kin. 25: 24; a wish or entreaty תְּנוּ *give me a possession of a burying-place* Gen. 23: 4, הַטֵּה *incline thine ear to me* הַצִּילֵנִי *deliver me* Ps. 31: 3; permission, *where it is good in thine eyes* שֵׁב *dwell* Gen. 20: 15, שְׁתֵה *drink, my lord* Gen. 24: 18; or assurance, where a person is directed to do what it is thereby intimated that he will certainly do, הַשְׁמֵן *make fat the heart of this people* i. e. this would be the inevitable result of the prophet's ministry among them Isa. 6: 10, רְדִי וּשְׁבִי *come down and sit in the dust, O virgin daughter of Babylon* i. e. she shall assuredly do so Isa. 47: 1, Mic. 1: 11-16. Increased urgency of desire is expressed by the paragogic form of the imperative, § 98. 1, in which the vowel ָה is appended to the 2 masc. sing. שְׁבָה וְאָכְלָה *pray, sit,* or *do sit and eat* Gen. 27: 19, שָׁמְרָה *O keep my soul* Ps. 25: 20, *O Lord* שְׁמָעָה *do hear, O Lord* סְלָחָה *do forgive, O Lord* הַקְשִׁיבָה *do hearken* Dan. 9: 19. The imperative is never used with negatives, as a command implies some positive action to be performed. A substitute for the negative imperative is found in the jussive with the negative particle אַל prefixed, הַסְתֵּר *hide*....מְחֵה *blot out*...בְּרָא *create*....חַדֵּשׁ *renew*....אַל־תַּשְׁלִיכֵנִי *cast me not away*...אַל־תִּקַּח *take not* Ps. 51: 11-13.

a. The imperative expressing a wish is once preceded by לוּ Gen. 23: 13 and once by אִם Job 34: 16, unless בִּינָה notwithstanding the accent is to be considered a noun. Examples of the permissive imperative 2 Sam. 18: 23, Jer. 26: 14, 49: 11; with an ironical sense 1 Kin. 2: 22, Judg. 9: 19, Job 40: 10, Isa. 47: 12, Joel 4: 11. The imperative conveying assurance 2 Kin. 18: 32, Ps. 110: 2, Isa. 10: 30, 13: 6, 23: 1, 4, 37: 30, 60: 1, 65: 18.

b. A few verbs, whose meaning naturally leads to urgent expression invariably adopt the paragogic form in the masc. sing. of the imperative e. g. הוּשָׁה *make haste,* עוּרָה, הָעִירָה *awake,* רוּמָה *lift thyself,* הִשָּׁבְעָה *swear,* הַגִּישָׁה *bring near,* הַקְשִׁיבָה *attend,* only once הַקְשֵׁב Job 33: 31 in a quieter

tone, asking not so much for instant as patient attention; some other verbs, which occur less frequently, adopt when they do occur the paragogic form הַאֲזִינָה *hearken*, חוּסָה *spare*, חַלְצָה, מַלְטָה, כַּלְטָה *deliver*, עוֹרְרָה *rouse*; הָבָה, לְכָה when used as particles of incitement *come!* invariably have the paragogic ָה; הַב, לֵךְ always have their proper verbal force, which may however be expressed by the prolonged form likewise.

c. The difference of tone and feeling between the paragogic and the simple imperative may be illustrated by the following examples: Isaac requesting his son Esau says הָבִ֫יאָה Gen. 27: 7, but Joseph giving direction to his steward הָבֵא Gen.: 43: 16; God said to Moses under the provocation of Israel's great offence הַנִּ֫יחָה *let me alone, that my anger may burn against them* Ex. 32: 10, but Moses to Aaron, הַנַּח *lay up the pot of manna before Jehovah* Ex. 16: 33; the trees said to the olive מָלְכָה *do thou reign over us* Judg. 9: 8, but with less urgency to the bramble מְלֹךְ *reign thou* ver. 14; Joel persuasively to Sisera סוּרָה *do turn aside* Judg. 4: 18, Abner to Asahel סוּר *turn thee aside from following me* 2 Sam. 2: 22; the people earnestly to Samuel שִׂימָה *set a king over us* 1 Sam. 8: 5, Samuel courteously to the cook תְּנָה *give, please, the portion which I bid you* שִׂים *set aside* (authoritative direction) 1 Sam. 9: 23; Samuel courteously to Jesse שִׁלְחָה *send, please, and fetch David* 1 Sam. 16: 11, Saul authoritatively to Jonathan שִׁלַּח 1 Sam. 20: 31; a messenger to Saul reporting an invasion מַהֲרָה וְלֵכָה *make haste and go* 1 Sam. 23: 27, direction to a stranger inquiring his way מַהֵר 1 Sam. 9: 12; the captain of fifty to Elijah peremptorily רֵדָה *come down!* 2 Kin. 1: 9, 11, the angel calmly רֵד *go down* ver. 15; Abner to David כָּרְתָה *make a covenant*, which he desired 2 Sam. 3: 12, but the men of Jabesh to Nahash כְּרָתֵר *make a covenant* distasteful to them 1 Sam. 11: 1; the people in distress appeal to God קוּמָה *arise* and save us Ps. 44: 26, Jehovah directs Jeremiah קוּם *arise* and take thy girdle to the Euphrates Jer. 13: 4; Elihu summons Job to immediate action הִתְיַצָּבָה *stand up, if thou canst answer me* Job 33: 5, Balaam directs Balak הִתְיַצֵּב *stand* patiently and quietly *by thy burnt-offering* Num. 23: 3, 15; Nehemiah in urgent petition הַצְלִיחָה *prosper thy servant* Neh. 1: 11, Micaiah ironically to Ahab, *go up* וְהַצְלַח *and prosper* 1 Kin. 22: 15.

d. As the simple future may express a command, לֹא with the future is used in like cases to denote prohibition; so generally in the law Ex 20: 3 ff, and elsewhere לֹא תִקְבֶּנּוּ *thou shalt not curse him* Num. 23: 25, לֹא תַעֲלֶה *thou shalt not go up* 2 Sam. 5: 23; but the proper negative imperative is formed as above stated by אַל with the jussive שִׁמְעוּ 2 Kin. 18: 28 but אַל־תִּשְׁמְעוּ *do not hear* ver. 31, Gen. 47: 29, Ps. 4: 5, Prov. 1: 15, 4: 5, 13, 27, Job 10: 2.

§ 274. To express a still greater urgency of desire the precative particle נָא is employed in connection with the various modal forms or with the simple future especially though not exclusively in those species or inflections which have no separate forms for the intentional

or the jussive § 97. 2. *b*; נָא follows the verb, except in negative clauses when it is prefixed with אַל, אָשִׁירָה נָּא *I would like to sing, please* Isa. 5: 1, so ver. 5; *let this child's soul* תָּשָׁב־נָא *return, I pray thee* 1 Kin. 17: 21, אַל־נָא יִחַר *pray let not my lord be angry* Gen. 18: 30, הַבֶּט־נָא *look, I pray thee* Isa. 64: 8. Or a still higher intensity of feeling may be denoted by the additional particle אָנָּא or אָנָּה prefixed to the verb or to the person addressed אָנָּא שָׂא נָא *ah! forgive, I pray thee* Gen. 50: 17, אָנָּה יְהוָה זְכָר־נָא *ah! Jehovah, remember, I pray thee* 2 Kin. 20: 3.

a. נָא is used both with the paragogic Gen. 27: 26, 1 Sam. 25: 8, 2 Kin. 8: 4 and with the simple imperative Josh. 7: 19, 1 Kin. 22: 5, Job 1: 11. In Num. 12: 13 נָא both precedes and follows the imperative. נָא with the simple future, יֻקַּח־נָא Gen. 18: 4. אַל־נָא נֵלֵךְ 2 Sam. 13: 25, יִהְיֶה־נָא 2 Sam. 14: 17, יוּמַת נָא Jer. 38: 4, יִהְיוּ־נָא Cant. 7: 9, Gen. 44: 18, Judg. 6: 39, 2 Kin. 5: 17, Ps. 7: 10.

b. Examples of the use of אָנָּא or אָנָּה Isa. 38: 3, Jon. 1: 14, 4: 2, Ps. 118: 25, Neh. 1: 5. In Ps. 116: 4 it occurs without נָא, but with the paragogic form of the imperative. In Ps. 116: 16, Dan. 9: 4 it stands before a vocative with no verb following; in Ex. 32: 31 there is an ellipsis both of the petition and of the person addressed.

The Primary Tenses with Vav Conjunctive.

§ 275. 1. When the same relation of time is expressed in successive clauses, this may be either in the way of coordination by repeating the same primary tense, whether preterite or future, and connecting the clauses somewhat loosely by Vav Conjunctive, the simple copulative *and*; or in the way of subordination by means of the secondary tenses, § 99. 1, which are attached to the preceding by the closer connection of Vav Consecutive, which is equivalent to *and so* or *and then*, and indicates a dependence upon or a sequence from the statement previously made. As Vav Consecutive must always be joined immediately to the following verb, the subordination resulting from the use of the secondary

tenses can only occur when the verb is the first word in its clause. When for any reason this is not the case, Vav Conjunctive only can be employed, and a coordination rendered necessary by the collocation of words may have no special significance. When, however, the verb immediately follows the conjunction, either construction is possible; and then the employment of Vav Conjunctive and the primary tense in preference to the other and closer combination allows each statement to stand as it were by itself, as a distinct and separate item, whereas the use of Vav Consecutive and the secondary tense indicates a more intimate relationship and links all that are thus joined together into one gradually developing series. Accordingly preterites may be coordinated, הֵסִיר *he removed*... וְשִׁבַּר *and he brake*...וְכָרַת *and he cut down*... וְכָתַת *and he crushed* 2 Kin. 18: 4; so futures and voluntatives, אֶנָּחֲמָה *I shall comfort myself*.... וְאֶתְנַקְּמָה *and will avenge myself*....וְאָשִׁיבָה *and will bring back*....וְאֶבְרֹם *and shall purge*....וְאָסִירָה *and will take away*....וְאָשִׁיבָה *and will restore*, Isa. 1: 24-26; (the individualizing effect of this construction is represented in the translation by repeating the pronoun before each preterite and the auxiliary before each future). So too imperatives, פְּרוּ *be fruitful*, וּרְבוּ *and multiply*, וּמִלְאוּ *and fill*....וְכִבְשֻׁהָ *and subdue it*, וּרְדוּ *and rule*, Gen. 1: 28.

a. This use of the preterite with Vav Conjunctive is comparatively rare, particularly in the earlier books of the Bible. It is employed to give distinctness to (1) separate particulars in the same transaction, Gen. 21: 25, 28: 6, Ex. 36: 38, 38: 28, Deut. 33: 2, 1 Sam. 17: 34, 35, 1 Kin. 6: 32, 35, 2 Kin. 14: 7, 2 Chron. 29: 19, Jer. 37: 15, Ezek. 9: 7; (2) an emphatic accumulation of identical or equivalent expressions, Judg. 6: 3, 1 Sam. 12: 2, Isa. 1: 2, 9: 7, 41: 4, 44: 8, Jer. 10: 25, Ezek. 37: 11, Dan. 9: 5, Esth. 9: 27, Eccles. 1: 16 or an enumeration of various acts of like character 2 Sam. 7: 9—11, 2 Kin. 21: 6, Ps. 37: 14, Isa. 43: 12, Jer. 19: 4, 5; (3) a clause or paragraph introduced by the formula וַיְהִי *and it came to pass*, 1 Sam. 25: 20, 2 Sam. 6: 16, Jer. 3: 9, 37: 11. (4) This loose coordination is especially found, where reference is had not to a definite and specific act but

more indefinitely to that which may take place at any time, וַיְהִי *and it came to pass, if* (i. e. whenever) *the serpents bit a man,* וְהִבִּיט *and he looked* ... וָחָי *then he lived,* Num. 21: 9, Gen. 30: 41, Ex. 17: 11, Judg. 12: 5, 19: 30, Ruth 4: 7, 1 Sam. 13: 22, 26: 9, Ps. 27: 2, 34: 11, 78: 34, Isa. 40: 12, Mic. 5: 7; or which has occurred repeatedly at various times, *they gathered it morning by morning* וַיִּזְרַח *and the sun grew hot* וְנָמַס *and it melted,* Ex. 16: 21, וַתִּזְרַח Ex. 40: 31 (see the frequentative future וַתַּזְרַחְנָה ver. 32), Num. 11: 8, וַתִּקְבֹּץ *continued to blow* Josh. 6: 8, Judg. 2: 18, וַיַּעֲלֶה *used to go up* ... וְנָתַן *used to give* 1 Sam. 1: 3, 4, 7: 16, 16: 23, 2 Sam. 12: 16, 15: 2, 1 Kin. 4: 7, 18: 10, 2 Kin. 6: 10, 12: 10, 12, Job 1: 4, 5, Isa. 5: 14, וַיִּקְרָא *kept calling* ... וַיֹּאמֶר 6: 3, 8: 11, Ezek. 37: 2, 7, 8, 10. Dr. Driver (Hebrew Tenses, 2d Ed. p. 172) explains in like manner the numerous preterites with Vav Conjunctive employed in tracing the limits of the tribes Josh. 15: 3-11 and elsewhere, as "descriptive of the course which the boundary *used to take*". In a few instances occurring especially in the later books of the Bible the loose construction appears to be used indiscriminately along with the more usual and stricter construction with Vav Consecutive, 2 Kin. 23: 4, 5, 8, 10, 12, 14, 15, Jer. 18: 4.

b. Futures united by Vav Conjunctive may give distinctness to the recital of separate particulars, וְאֶשְׁלְחֵם *and I will send them* וְיִלְּבְשׁוּ *and they shall arise* וְיִתְהַלְּכוּ *and shall go* ... וְיִכְתֹּב *and shall describe* ... וְיָבֹא *and shall come to me,* the issue which is the proper sequel to all these preliminaries being then expressed by Vav Consecutive with the preterite וְחִלַּקְתָּ *and divide it* Josh. 18: 4; יֶחֱתֹם וְיַסְגֵּר וְיַחֲלֹד *he shall intervene and shall imprison and shall bring to trial* Job 11: 10, 13: 26, 27, 38: 14, 15, Ps. 5: 12, 22: 28, 69: 36 (the issue added by Vav Consec. pret.), 107: 20-22, Eccles. 12: 6, Isa. 41: 20, 42: 6, 21, 44: 7, 17, 2 Chron. 7: 14; or to the emphatic combination of substantially equivalent expressions, *why wilt thou say* וְתֹאמַר *and wilt thou speak* Isa. 40: 27, 41: 11, Ps. 37: 29. A like effect may be produced by a series of futures without Vav Ps. 72: 2-7, Isa. 14: 13, 14, 16, 42: 14, 44: 11. The modified forms of the future may be similarly united by Vav Conjunctive; thus the intentional 2 Sam. 3: 21, 17: 1-3 (issue added by Vav Consec. pret.), 2 Kin. 7: 13, Job 16: 4, Ps. 2: 3, 50: 21, 77: 4, 145: 2; Cant. 1: 4; the jussive, 1 Sam. 2: 10, Ps. 81: 16, Prov. 15: 25.

c. Imperatives may be continued by imperatives with Vav Conjunctive in order to give greater distinctness to each separate particular, שׂוּרִי וְרִאִי .. וּדְעִי וּבַקְשִׁי *run .. and see .. and know and seek* Jer. 5: 1, Gen. 24: 51, 27: 13, 19, 26, Deut. 32: 49, 50, Josh. 18: 8, 1 Sam. 20: 31, 23: 22, 23, 2 Sam. 13: 7, 17: 16, Ps. 25: 5, 16, 18, 28: 9, 34: 15, Prov. 9: 5, Jer. 15: 15, Ezek. 9: 5, 7; or to add emphasis to equivalent expressions, Dent. 4: 9, 31: 6, Josh. 1: 7, 24: 14, 2 Kin. 5: 7, Ps. 37: 3, 8, 45: 11, Isa. 1: 2, Ezek. 17: 2, Am. 5: 15. For greater brevity and force Vav is sometimes omitted, Judg. 9: 15, 2 Sam. 13: 15, 2 Kin. 9: 25, Neh. 9: 5, Isa. 21: 12, Jer. 49: 8, 51: 27, 28.

2. When successive clauses are thus coordinated, a relation of subordination or dependence may neverthe-

less be established by the connection of the thought. Thus a second clause frequently states the result of the first, *Israel loved Joseph* וְיַעֲשֶׂה *and* consequently *he made for him a coat* Gen. 37: 3; or if its verb be a voluntative (either a paragogic or apocopated future), it will indicate the design, *let the counsel of the Holy one of Israel come* וְנֵדְעָה, *that we may know it* Isa. 5: 19, (lit. *and let us know*), וְ is here parallel to לְמַעַן *in order that* in the previous clause.

a. The preterite with Vav Conjunctive denotes the result of a preceding action in 1 Sam. 27: 12, 1 Kin. 9: 25, 2 Kin. 18: 7, 2 Chron. 7: 12, 25: 19, Ps. 22: 6, 28: 7, 34: 5, 6, 80: 13, Prov. 22: 3, Isa. 6: 7, 49: 6, Jer. 40: 3; and sometimes a result different from that which might have been expected, *thou didst these things* וַתֶּחֱרַשְׁתִּי *and* yet *I was silent* Ps. 50: 21. The same relation may be suggested by simple juxtaposition without a conjunction, Ps. 57: 7, Hab. 3: 2; or כֵּן *so* may be inserted to intimate that the effect is instantaneous רָאוּ כֵן תָּמָהוּ *as soon as they saw, they wondered* Ps. 48: 6, or invariably repeated קָרְאוּ לָהֶם כֵּן הָלְכוּ *as often as they called them, they went from them* Hos. 11: 2.

b. The future with Vav Conjunctive may likewise indicate the result of a preceding action, *they shall hear* וְיִרְאוּ *and shall fear* in consequence Deut. 17: 13, 19: 20, 2 Kin. 7: 12, Neh. 6: 13 (the further consequences involved being expressed by preterites with Vav Consecutive), Ps. 2: 12, 58: 12, 104: 32, Isa. 41: 15, 58: 9, Jer. 6: 10, 20: 10, Zech. 9: 5. So after an imperative, *delight thyself in Jehovah* וְיִתֶּן־לְךָ *and he will give thee* etc. Ps. 37: 4, Prov. 3: 9, 10, 4: 6, 8, 10, 16: 3, Isa. 8: 10. The result may be suspended on a condition not fulfilled, *God is not man* וְיְכַזֵּב *that he should lie* Num. 23: 19; *Thou desirest not sacrifice* וְאֶתְּנָה *else I would give it* Ps. 51: 18; *It is not an enemy that reproached me* וְאֶשָּׂא *else I would bear it* Ps. 55: 13.

c. The voluntative forms of the future with Vav Conjunctive commonly express the design; thus the intentional, *I shall go up* וַאֲגִידָה *to tell* or *that I may tell Pharaoh* (lit. *and I will tell*) Gen. 46: 31, 18: 30, Judg. 6: 39; and the jussive *let me escape thither* וּתְחִי *that my soul may live* (lit. *and let my soul live*) Gen. 19: 20, 24: 51, Ex. 7: 9 (without Vav), 9: 22, 1 Sam. 18: 21, 2 Chron. 18: 19, Ps. 85: 14, Isa. 63: 3, Ezek. 14: 7. So very frequently after an imperative: the intentional, *give me* etc. וְאֶקְבְּרָה *that I may bury* Gen. 23: 4, 27: 4, Judg. 11: 37, 1 Sam. 28: 7, 2 Kin. 4: 22, Ps. 41: 11, 90: 14, Isa. 41: 22; the jussive, *entreat Jehovah* וְיָסֵר *to remove* or *that he may remove* Ex. 8: 4, Num. 17: 2, 25, 21: 7, 25: 4, Judg. 14: 15, 1 Sam. 5: 11, 29: 4, 1 Kin. 13: 6, 21: 2, 10, 2 Chron. 30: 6, 8, Isa. 30: 8. Those forms of the future which are not liable to be apocopated, may yet be used in a jussive sense, § 97. 2. *b*, and hence may also upon occasion be employed

with Vav Conjunctive to indicate the design, *hearken to the voice of Jehovah* וְיִיטַב *that it may be well with thee* (that this is intended as a jussive in fact though not in form, appears from the jussive in the next clause) וּתְחִי *and that thy soul may live*, Jer. 38: 20, Ex. 5: 1, 8: 16, 14: 2, Num. 19: 2, 2 Kin. 2: 16, 5: 8, Job 32: 20. So even unabbreviated forms of the future, which might have been apocopated, inasmuch as the simple future may have an optative signification, § 267. 1, *shall I call thee a nurse* וְתֵנִק *that she may nurse* Ex. 2: 7; particularly in a negative clause, as לֹא is the only negative that can be used in this construction and it requires the simple future, § 272. *e*, *send away the ark* וְיָשֹׁב *that it may return*, וְלֹא־ יָמֻת *and that it may not slay* 1 Sam. 5: 11; so forms with suffixes, which are precluded from taking the paragogic termination *put thy hand* etc. וְאַשְׁבִּיעֶךָּ *that I may make thee swear* Gen. 24: 3, 1 Kin. 18: 44. If there be a reference to past time or contingency be implied, the English idiom requires the imperfect instead of the present subjunctive, *he used to consecrate whoever would* וַיְהִי *that they might be priests* 1 Kin. 13: 33, *O that my head were waters* וְאֶבְכֶּה *that I might weep* Jer. 8: 23, 9: 1, Job 6: 9, Ps. 49: 10. This subjunctive use of the future with Vav Conjunctive to indicate design may further occur after an infinitive 1 Sam. 7: 8, 2 Chron. 29: 10, or after a preterite, 2 Kin. 19: 25, Isa. 37: 26, Jer. 23: 18, Job 16: 21. When the event is certain or the obligation imperative the thought cannot be fully expressed in English by a dependent construction, and we are oblized to surrender the statement of the design which still lies in the Hebrew for the sake of making a positive and unconditioned affirmation. Thus, *bathe in the Jordan* וְיָשֹׁב not merely *that thy flesh may return*, which would leave the issue in doubt, but *and thy flesh shall return* 2 Kin. 5: 10; the full sense of the Hebrew is that the bathing is to be performed with this design and the design shall be accomplished. *Plead with your mother* רִיבוּ not merely *that she should put away*, as though the pleading might prove ineffectual, but *and let her put away* Hos. 2: 4. So Lev. 9: 6, Deut. 32: 1, 7, 1 Sam. 7: 3, 1 Kin. 18: 1, 2 Kin. 6: 19, Job 12: 7, Ps. 26: 6, 50: 7, 66: 16, 119: 146, Prov. 9: 9, Isa. 55: 3, Hos. 14: 3, Mal. 3: 7.

d. An imperative joined to a preceding imperative by Vav Conjunctive may denote the assured result of that action, *do this* וְחִי *and live* i. e. then you shall live Gen. 42: 18, Ex. 14: 13, 2 Kin. 5: 13, 2 Chron. 20: 20, Job 22: 21, Ps. 34: 9, Prov. 4: 4, 9: 6, 20: 13 (without Vav), Isa. 8: 9, 37: 30, 45: 22, Am. 5: 6. Less frequently after a future, *Jehovah grant you* וּמְצֶאנָה *that ye may find* (lit. *and find ye*) Ruth 1: 9, Gen. 12: 2, 20: 7, 2 Sam. 21: 3, 2 Kin. 5: 10.

The Secondary Tenses.

§ 276. When successive acts are not viewed separately but as closely linked each to its immediate predecessor from first to last, this relation is indicated by means of

Vav Consecutive and the secondary tenses. The entire series is regarded as unfolding from its initial act, which is accordingly expressed in its appropriate primary tense; the succeeding members of the series are then viewed not from the point of time occupied by the speaker but from that of this initial act, from which all the others proceed step by step in regular order. Thus in narrating that which has already taken place, the first verb is put in the preterite or perfect, thereby assigning the whole to the domain of the past. Then as viewed from this starting point all that follows lies in the future. The second verb, representing the direct sequence of the first is accordingly expressed in the future or imperfect with Vav Consecutive, § 99. 1, which thus forms a secondary or continuative preterite; this establishes a new standpoint, from which the next act is surveyed and so on to the end. It is essential to this construction that each verb should stand at the beginning of its clause and in immediate connexion with Vav Consecutive; if any word or particle is interposed between Vav and the verb, the latter must revert to the primary tense. Thus, Gen. 39: 1, *Joseph* הוּרַד *was brought down* ... וַיִּקְנֵהוּ *and Potiphar bought him* (lit. according to the original sense of this tense form *and then he buys* or *will buy him*) ... וַיְהִי *and Jehovah was* .. וַיְהִי *and he was* .... וַיַּרְא *and his master saw* ... וַיִּמְצָא *and Joseph found* ... וַיְשָׁרֵת *and served* .... וַיַּפְקִדֵהוּ *and he made him overseer* .... וְכָל־יֶשׁ־לוֹ נָתַן *and all that he had he gave* (pret.) *into his hand.*

a. The Vav Consecutive future or imperfect is the ordinary historical tense, and is used in narratives almost to the exclusion of the preterite or perfect, which is only occasionally introduced, when the collocation of words requires it. Being thus a substitute for the preterite it has the same range of signification that is inherent in the primary tense. Thus following a preterite, it will ordinarily conform to the sense of that preterite, whether as a definite act in the absolute past, *David returned* .. וַיֵּשֶׁב *and dwelt* 2 Sam. 1: 1; or repeated acts at various times, *whithersoever they went*

out .. וַיִּצְעֲקוּ *they were distressed* .. וַיָּקֶם *and Jehovah raised up judges* Judg. 2: 15, 16; a perfect, *I have hearkened* שָׁמַעְתִּי *and heard* Jer. 8: 6; pluperfect, *had gone down* וַיִּשְׁכַּב וַיִּרְדָּמוּ *and lain and slept soundly*, Jon. 1: 5; 1 Sam. 25: 34, Job 9: 16; future perfect, *he shall not have taken warning* ... וְלֹא־יִקָּח *and the sword shall have come and taken him away* Ezek. 33: 4; optative, *O that we had been content* וַיֵּשֶׁב *and dwelt* Josh. 7: 7; subjunctive, *lest the spirit may have taken him up* וְתִשָּׂאֵהוּ *and cast him* 2 Kin. 2: 16; a general statement that may be verified at any time, *thou chastisest man* וַתָּמֵס *and dissolvest* Ps. 39: 12, Prov. 21: 22, 22: 12; prophetic preterite, Isa. 5: 14-16 (alternating with the fut. in ver. 15 and changing to the fut. ver. 17), 9: 5 (see fut. ver. 6), Joel 2: 23, Mic. 2: 13, Ps. 22: 30 (fut. in second clause). It may even have this prophetic sense when attached to a preterite referring to the past; thus the prediction in Isa. 2: 9 is linked to the historical statements in vs. 6-8 as though it were already accomplished; in 9: 7-13 the series passes imperceptibly from the historical to the prophetic, the latter in its assured certainty being classed with the former. Or a Vav consec. fut. thus connected may reach from the past into the present, *Thou didst establish the earth* וַתִּכֹנֵן *and it* stood then and still *stands* Ps. 119: 90, or into the future, *Jehovah sat enthroned at the flood* וַיֵּשֶׁב *and he* has sat and *sits king for ever* Ps. 29: 10.

b. In like manner the Vav Consecutive future or imperfect may carry forward a narrative of the past, whatever be the verbal form with which it began, or in whatever way the initial reference to the past may have been made. Thus it may be attached to a future or imperfect, when it is used in the vivid description of what has already taken place אָז יָשִׁיר *then sang* (lit. *sings*) *Moses* .... וַיֹּאמְרוּ *and they said* Ex. 15: 1, Gen. 37: 7, 1 Kin. 20: 33 (§ 267. 1. *b*), 2 Kin. 16: 5, Job 31: 27, Ps. 18: 19, 24, 52: 9, 78: 15, 26, 45, 95: 10, 106: 17, 19, or as a frequentative past תַּכְעִסֶנָּה וַתִּבְכֶּה *she used to provoke her so that she wept* 1 Sam. 1: 7, Judg. 12: 5, אֲדַבֵּר *I have repeatedly spoken* .. וַיֹּאמֶר לוֹ *and said to him* 1 Kin. 21: 6, Ps. 78: 40, 41, which may continue into the present 1 Sam. 2: 29, Ps. 3: 5. Or it may be attached to an infinitive referring to the past, בְּשָׁלְחָם *when Jehovah sent* ... וַתַּמְרוּ *ye rebelled* Deut. 9: 23; or to a participle *the Philistines* נִלְחָמִים *were fighting* ... וַיָּנֻסוּ *and Israel fled* 1 Sam. 31: 1; or to a noun clause *Shem* (was) *one hundred years old* וַיּוֹלֶד *and he begat* Gen. 11: 10; or a statement of time *on the third day* וַיִּשָּׂא *then Abraham lifted* Gen. 22: 4.

c. As the Vav Consecutive future indicates a sequence, its time is regulated by that which precedes and upon which it is dependent. Accordingly if it be attached to what is present, it must itself be rendered as a present. Thus when linked to a future or imperfect with a present signification, *now* תָּבוֹא *it comes to thee* וַתִּלְאֶה *and thou faintest* Job 4: 5, Ps. 50: 6 (connecting with ver. 4), 64: 8, 77: 7, or denoting what is true at all times, for which we likewise use the present, יִתְפַּלֵּל *he prayeth to God* וַיֵּרָצֵהוּ *and he accepteth him* Job 33: 26, 34: 24, 39: 15, Ps. 49: 15, 107: 28-30; or to a participle בֹּכֶה וַיִּתְאַבֵּל *the king is weeping and mourning* 2 Sam. 19: 2, מוֹרִיד *He brings down* ... וַיָּגֶל *and brings up* 1 Sam. 2: 6, Job 12: 22-24, 14: 20, Ps. 18: 33, 34: 8, 104: 32, Prov. 20: 26; or to an infinitive בְּשׁוּב

when a wicked man returns ... וַיַּעַשׂ *and does* Ezek. 18: 27; or any phrase or expression that is suggestive of present time, *who* (art) *thou* וַתִּירְאִי *that thou art afraid* Isa. 51: 12, Gen. 49: 14, 15, *a land of gloom* ... וַתֹּפַע *and when it shines it is like darkness* Job 10: 22, 7: 18, Ps. 8: 5, 6, 144: 3. This departure from the ordinary historical use of this tense is chiefly to be found in poetry. So is also a still rarer construction in which it is linked to a future having a future signification, יִשְׁחָק *he shall deride every stronghold* וַיִּצְבֹּר *and shall heap up earth* וַיִּלְכְּדָהּ *and take it* Hab. 1: 10, Job 24: 20, Ps. 55: 18; Deut. 17: 2, 3 occurring in simple prose must be differently explained; *if* יִמָּצֵא *there shall be found a man who* וַעֲשֶׂה *shall do that which is evil*, the doing is not future to the finding but antedates it and might with equal propriety have been expressed by the pret. עָשָׂה in the sense of the future perfect, *shall have done*, § 267. 1. *c*. The act being thus conceived of as already performed at the time supposed is further described by the secondary preterites וַיֵּלֶךְ וַיַּעֲבֹד *and has gone and served other gods*; while the sequel to the finding is expressed in ver. 4 by the secondary future וְהֻגַּד *and it shall be told thee*. In Hab. 2: 1, 2 a pause intervenes, in which a preterite is to be supplied, *I will watch to see what he will speak* .... וַיַּעֲנֵנִי *and* (after I had thus watched) *Jehovah answered me*.

d. The sequence indicated by Vav Consecutive is not always that of time, but may simply represent the order of thought in the mind of the writer or speaker; thus the second verb may be explanatory of the preceding *God tempted Abraham* וַיֹּאמֶר *and said* i. e. tempted him by saying etc. Gen. 22: 1, *they did so* וַיַּשְׁלִיכוּ that is to say *they cast* (lit. and they cast) Ex. 7: 11, 12, Josh. 7: 20, 21; or synonymous with it *they were fruitful* וַיִּשְׁרְצוּ וַיִּרְבּוּ וַיַּעַצְמוּ *and increased and multiplied and grew strong* Ex. 1: 7, 1 Sam. 15: 17, 2 Sam. 14: 5, Job 14: 10, Ps. 16: 9. 18: 8; or an identical repetition whether for emphasis וַיְכַל Gen. 2: 2, וַיָּשָׁב Ezek. 18: 28, by way of resumption וַיֵּלְכוּ Josh. 18: 8, 9, וַיָּשֶׁב Judg. 17: 3, 4. וַיָּבוֹא 1 Sam. 4: 12, 13, וַיַּךְ 6: 19, וָאֶשְׁקְלָה Ezr. 8: 25, 26, וַיֵּלֶךְ 10: 6, or for the sake of adding further particulars וַיַּלְבִּשׁוּם 2 Chron. 28: 15; or a contrasted thought *there is a snare for the wicked* וַיֵּצֵא *but the righteous comes out* Prov. 12: 13, Job 3: 26; or the positive alternative answering to a preceding negative *they walked not in his ways* וַיִּטּוּ *but turned aside* 1 Sam. 8: 3, 13: 22, Ex. 33: 4, 6, Judg. 19: 10; or the summing up of an antecedent paragraph וַיְכֻלּוּ *thus were finished* Gen. 2: 1, וַיְהִי *so it was* 19: 29, וַיָּקָם *so was confirmed* 23: 17, 20; or a particular in a preceding more general statement *these are the kings who reigned* ... וַיִּמְלֹךְ viz. *there reigned* Gen. 36: 31, 32, 2 Kin. 1: 12, 13 (*answered and spake, besought him and spake*), 18: 28, Job 10: 8, Jer. 39: 4; or the order of time may be disregarded, the succession of ideas being determined by some other principle of association Gen. 2: 7-9, 15, 6: 10, 11, 8: 1-3, 11: 32-12: 1, Ex. 32: 29 (prior to ver. 28), Josh. 2: 3, 4, 2: 22, 18: 8, 1 Sam. 17: 16, 17, 23: 1 (prior to 22: 20 ff., see 23: 6), Jon. 2: 4, Zech. 7: 2; or the proper sequence may lie in a remoter term, that which is first stated being preliminary and subordinate *the people believed* וַיִּשְׁמְעוּ ... וַיִּקְּדוּ *and heard* ... *and bowed themselves* Ex. 4: 31, where of

course the hearing preceded the believing, and the meaning is inasmuch as they had heard they bowed; so Gen. 2: 19 *he formed ... and brought* is equivalent to *he brought ... which he had formed*; Deut. 31: 9.

e. Vav Consecutive future may indicate the result of a preceding action *Joshua commanded* וַיֹּרִידוּם *and they took them down* Josh. 10: 27, וַתִּשְׁמָח 1 Sam. 19: 5, וַיְקַטֵּר *and each one burned incense* not expressive of design as though it were וִיקַטֵּר, § 275. 2. *c*, *that he might burn incense* 2 Kin. 23: 5, 2 Chron. 24: 8, Neh. 13: 19 (where design is expressed by following futures), Job 11: 3, Ps. 33: 9, 69: 11, 12, 78: 20, 97: 4, 109: 17, Prov. 11: 2, Isa. 2: 9, 40: 14, 51: 15, וַיָּמָת *and he is dead* i. e. is as good as dead, certain to die Jer. 38: 9, Am. 9: 5, Nah. 1: 4, Hab. 3: 16: so also a result different from that which might have been expected וַתְּסִיתֵנִי *and yet thou incitedst me* Job 2: 3, 10: 8, 32: 3, Deut. 4: 33, Ps. 73: 14, or suspended upon a condition that was not fulfilled *thou didst not tell me* וָאֲשַׁלֵּחַךָ *or I would have sent thee away* Gen. 31: 27.

f. As the fundamental idea of the secondary tenses is that of sequence, and as the combination of Vav with the verbal form is an essential element of their formation, a return to the primary tense may be rendered necessary by either of two reasons, viz.: if the thought to be stated is not regarded by the writer or speaker as the sequel of that which precedes, or if the verb is not immediately attached to Vav. Thus at the beginning of a narrative Gen. 1: 1, Job 1: 1, or when a new subject is introduced Gen. 15: 1, 21: 1, 37: 2, 1 Sam. 2: 22, or a subject is resumed after a longer or shorter interruption Gen. 13: 14, 39: 1, 1 Sam. 5: 1, or an explanatory statement is made 1 Sam. 5: 7 (comp. without Vav Judg. 20: 5, 43, Ps. 78: 19), or a parenthesis inserted 1 Sam. 13: 21, 22, 2 Chron. 12: 10, or after a parenthesis 1 Sam. 1: 3, 4: 13, or when the action does not continue the preceding but belongs before it 1 Sam. 4: 18, 6: 15. So also when there is no Vav in the clause Hab. 3: 6, or when any word or particle comes between Vav and the verb Gen. 1: 2, 5, 10, 27, 26: 22, 27: 23. Vav Consecutive future occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories, וַיְהִי *And it came to pass* Josh. 1: 1, Judg. 1: 1, 1 Sam. 1: 1 etc. etc.

g. In a very few instances only occurring in elevated poetry the apocopated future is used in the recital of what is past. These are sometimes explained on the assumption that Vav Consecutive has been omitted by poetic license, thus יַצֵּב Deut. 32: 8, תֶּשִׁי ver. 18, יַרְעֵם 2 Sam. 22: 14 (where Ps. 18: 14 has וַיַּרְעֵם), יִכֶל Job 33: 21, יָשֶׁת Ps. 18: 12 (where 2 Sam. 22: 12 has וַיָּשֶׁת), Ps. 68: 15, 78: 26, 90: 3, 107: 29, 33, Hos. 6: 1, or that the Vav is still operative though separated by an intervening word Job 23: 11, 12. But it may quite as readily be supposed that the apocopated is poetically used for the simple future, § 272. *b*, which is here employed in the vivid description of the past, § 267. 5, particularly when this is conceived of as contemporaneous with or continuous from that which had previously been spoken of, comp. a like use of the simple future Ps. 69: 13, 22, 78: 15, 29, 72, 81: 7, 8, 13, and of the paragogic future Ps. 73: 16, 17, Prov. 7: 7. In

Ezek. 16: 15 : יֶהִי may have its proper jussive force, as the language of the person referred to, *let it be his.*

h. It is difficult to explain satisfactorily the singular fact that the first person of the future with Vav Consecutive in many instances adopts the paragogic form, § 99. 2. It has with some plausibility been suggested that it may express the voluntary nature of the act, וָאֶשְׁלְחָה *and I sent* of my own accord Gen. 32: 6, וָאֶשְׁתַּמְּרָה *and I kept myself* carefully and of set purpose 2 Sam. 22: 24, Judg. 6: 9, 10, וָאָבִינָה *and I* carefully *inspected* Ezr. 8: 15, וָאֶמְרְטָה *and I plucked out* violently, with hearty good will 9: 3, Neh. 1: 4, 5: 7, 8, 13, 13: 7-13, 21, Ps. 7: 5, 119: 55, and even a quasi sort of unconscious spontaneity and self abandon may be suspected in such cases as וָאִישָׁנָה Ps. 3: 6, וַנַּחַלְמָה Gen. 41: 11, which Dr. Driver not inaptly proposes to render *I slept away, we dreamed away,* וָאָנוּשָׁה *I was heartily sick* Ps. 69: 21.

§ 277. In like manner when a succession of acts, either announced or enjoined in the future, is conceived of as closely related throughout, the first verb is put in the future (imperfect) or in the imperative, as the case may be, to fix the starting point as well as the modal aspect of the series; the verbs that follow, provided they stand each at the beginning of its own clause, are put in the preterite (perfect) with Vav Consecutive, the writer or speaker passing successively forward in thought to the time when they shall have been performed and viewing each as accomplished in its turn. But if any word or particle comes between Vav and the verb, the secondary tense must give place to the appropriate primary. Thus Lev. 4: 13-21 *If Israel* יִשְׁגּוּ *shall err,* וְנֶעְלַם *and it be hid* (strictly 'shall have been hid' at the time)... וְעָשׂוּ *and they do* .... וְאָשֵׁמוּ *and shall be guilty* ... וְנוֹדְעָה *and it shall become known* .... וְהִקְרִיבוּ *then they shall offer* .... וְהֵבִיאוּ *and shall bring* .... וְסָמְכוּ *and shall lay* .... וְשָׁחַט *and one shall slay* .... וְהֵבִיא *and the priest shall bring* .... וְטָבַל *and shall dip* .... וְהִזָּה *and shall sprinkle* .... וּמִן־הַדָּם יִתֵּן fut. *and shall put of the blood*; 1 Sam. 15: 3 לֵךְ *go thou* וְהִכִּיתָה *and smite* (strictly 'thou shalt have smitten' i. e. I require and expect this to be done) ...

וְהַחֲרַמְתֶּם *and devote ye* .... וְלֹא תַחְמֹל fut. *and thou shalt not spare* ... וְהִכִּיתָה pret. *but shalt slay* etc.

a. The secondary tenses have precisely the same variety of usage as their respective primaries and are substitutes for them in any sense in which they can be employed. Thus the preterite with Vav Consecutive may be conformed in its meaning to a preceding future used in a future sense *God* יִהְיֶה *will be with me* וְשָׁמַרְנִי *and keep me* etc. etc. Gen. 28: 20, 21, Lev. 7: 20, 21, 1 Sam. 1: 22, 9: 16, 2 Kin. 5: 11, Ps. 37: 5, 6, Isa. 2: 4, Jer. 18: 7-10, Ezek. 11: 8-10, 14: 13-15, 33: 2, 3, 36: 27-31 (with occasional futures in the series), Zech. 13: 1-6, Dan. 11: 29, 30; in a conditional sense, *every man* יָבֹא *should come to me* ... וְהִשְׁתַּחֲוֵיתִי *and I would do him justice* 2 Sam. 15: 4, Jer. 37: 10, Am. 9: 3; in a subjunctive sense after פֶּן *lest* Gen. 3: 22, 32: 12, Ex. 1: 10, or לְמַעַן *in order that* Gen. 12: 13, 18: 19, Deut. 4: 1, Neh. 6: 13; or in the sense of a command אַל־תִּרְחָקוּ *go not far away* ... וְהִתְיַצְּבוּ *and be ye all ready* Josh. 8: 4, Ex. 12: 5-8, Num. 19: 2-7, 16-19, Deut. 5: 13, 15, so when the future has the jussive form Gen. 1: 14, Deut. 28: 8, 1 Kin. 1: 2, the following preterite if in the 2d person becoming equivalent to an imperative 1 Chron. 22: 11, 2 Chron. 18: 12, or when the future has the cohortative form Judg. 19: 13, comp. ver. 11; or expressing desire יְהִי נָא *may thy word be* verified ... וּפָנִיתָ *and do thou turn* ... וְשָׁמַעְתָּ *and hearken* 1 Kin. 8: 26, 28, 30, permission תֹּאכְלֶנָּה וְאָכָלָה *thou mayest give it and he may eat it* Deut. 14: 20, or necessity יֵלְכוּ וְהָבְאוּ לָהֶם *they must go and get straw* Ex. 5: 7; or denoting a general fact irrespective of time יִשְׂבְּעוּ *they have enough* ... וְהִנִּיחוּ *and leave their abundance* Ps. 17: 14, Eccles. 3: 13, Jer. 3: 1, 18: 7-10, Am. 5: 19, Nah. 3: 12; or customary action in the past וַיַּעַל *vapour* יַעֲלֶה *used to ascend* ... וַיַּשְׁקְ *and watered* Gen. 2: 6, 6: 4, 29: 2, 3, Ex. 33: 8-11, Num. 9: 21, Deut. 11: 10, Judg. 2: 19, 1 Sam. 1: 6, 2: 15, 19, 20, 2 Sam. 17: 17, 2 Kin. 3: 25, or in the present Jer. 20: 9. In 1 Kin. 18: 23 the future is continued in one clause by futures and in the other by Vav Consec. pret. in precisely the same sense, except that in the former case greater stress is laid upon each separate item, § 275. 1.

b. Vav Consecutive Preterite may also be used after the preterite when this suggests what is future; thus when it has the sense of the future perfect אִם־זְכַרְתַּנִי *if thou remember me* (lit. shalt have remembered) ... וְעָשִׂיתָ נָּא *then pray shew kindness* Gen. 40: 14, 43: 9, Lev. 13: 56, 2 Sam. 15: 33, 20: 6, 2 Kin. 5: 20, 1 Chron. 17: 11, Job 11: 13, Isa. 16: 12, Ezek. 14: 9; or denotes the certainty of that which has not yet taken place, the so called prophetic preterite, נָפְלוּ *their judges have been thrown down* (i. e. shall surely be thrown down) ... וְשָׁמְעוּ *and they shall hear* Ps. 141: 6, Isa. 2: 11, 5: 17, Joel 2: 23-27; or expresses a purpose already formed to be carried into effect hereafter, so frequently נָתַתִּי, *I have set my bow in the cloud* (i. e. I intend to do so) וְהָיְתָה *and it shall be* Gen. 9: 13, 17: 5, 6, 16, Ex. 31: 6, Josh. 8: 1, 2, Ezek. 15: 6, 7, and other verbs which are similarly prospective Gen. 17: 20, Deut. 15: 6, 7, Isa. 43: 14, Zech. 8: 3; or belongs to the present, and its sequences in the future are added by Vav

Consecutive with the preterite עַתָּה הִרְחִיב *Jehovah has now made room for us* וּפָרִינוּ *and we shall be fruitful* Gen. 26: 22, Deut. 4: 5, 6, 39, 30: 19, Judg. 11: 8, *who is David* ... וְנִלְחַמְתִּי *that I should take*, or interrogatively *and shall I take* 1 Sam. 25: 11, 1 Kin. 2: 6 (וְעָשִׂיתָ connects with וְנִלְחַמְתִּי ver. 5), שָׁלַחְתִּי *I herewith send* ... וְאַסַּפְתּוֹ *and thou wilt recover him* or *that thou mayest recover him* 2 Kin. 5: 6, Ezek. 3: 17, Amos 6: 8, 9; or involves the idea of contingency which is closely allied to that of futurity כְּבָלַע שָׁלַב *might easily have lain* (lit. almost lay) ... וְהֵבֵאתָ *and thus thou mightest have brought* Gen. 26: 10. Sometimes futurity is only suggested by the circumstances or by the general context וְנִשְׁמַרְתֶּם *and ye shall take heed* (as determined by the hortatory aim of the whole passage, comp. הִשָּׁמֶר ver. 9) Deut. 4: 15, 29: 8, וְאֲמַרְתָּ Jer. 13: 12, 13, Ezek. 13: 13-15, 17: 19, 20, Zech. 1: 3, Mal. 2: 15, 16; so וְהָיָה Isa. 2: 2 links itself in a general way with antecedent prophecies; and it must often be determined by the drift of the connection rather than by the immediate consecution whether וְהָיָה means *and it will come to pass* Gen. 12: 12, Deut. 26: 1, or *and it came to pass* § 275. 1. *a.* (3).

c. Vav Consecutive of the preterite has the same pointing with Vav Conjunctive, but a distinction is made in certain forms, chiefly in the first and second persons singular by the shifting of the accent from the penult to the ultimate, § 100. When this is not the case it is only the connection that can decide. If it is linked to a future or to any expression referring to the future, it is Vav Consecutive; otherwise it is almost invariably Vav Conjunctive.

Participles.

§ 278. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נֹפֵל means *falling* Num. 24: 4, *fallen* Judg. 4: 22, or *about to fall* Jer. 37: 14. Their principal uses are the following, viz.:

1. They may express what is permanent or habitual, as general truths valid for all time, (Jehovah) אֹהֵב *loveth righteousness* Ps. 33: 5; *a generation* הֹלֵךְ *goeth*, and a generation בָּא *cometh* and the earth עֹמֶדֶת *abideth for ever* Eccles. 1: 4, 1 Sam. 2: 6-8, Job 5: 9-13, 20: 27, Ps. 22: 29, Prov. 8: 9, 21: 23; also a condition which is continuous or a course of action which is customary for a longer or shorter period, *he* מְזַבֵּחַ וּמַקְטִיר *sacrificed and*

burned incense habitually 1 Kin. 3: 3, 4: 20, Gen. 39: 23, Ex. 18: 14. 2 Chron. 17: 11, Ps. 19: 2, Jer. 37: 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, like the Latin fut. pass. part. in *dus*. נוֹרָא not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, חֲמוּדוֹת *desirable*, אָכֹל *fit to be eaten* Lev. 11: 47, Prov. 16: 16, Isa. 2: 22.

2. Where a particular time is intended the active participles most commonly relate to the present מָה־אַתָּה רֹאֶה *what seest thou* Jer. 1: 11, Gen. 4: 10, 27: 42, Ex. 18: 14, Judg. 9: 37 (with הִנֵּה), 2 Sam. 3: 13, 1 Kin. 6: 12, or to the proximate future, in which sense it is frequently preceded by הִנֵּה, הִנְנִי מֵבִיא *behold, I am about to bring the flood* Gen. 6: 17, 7: 4, 19: 13, 48: 21, Ex. 10: 8, Isa. 3: 1, 5: 5, Jer. 28: 16; and passive participles to the past, נָתוּן *given*, מוּשָׁב *restored*, מוּכָּת *slain*, שָׁמוּר *kept*, עָשׂוּי *done*.

a. The active participles of neuter verbs, which have no passive forms, are used in a past as well as in a present or future sense, מֵת *dead* more frequently than *dying* or *about to die*, הַיֹּצְאִים *th t went forth* Gen. 9: 18, הַבָּאִים *that came* Josh. 2: 3. This is occasionally the case with active verbs, when it is demanded by the connection *who then is he* הָעֹרֵד *that hath hunted venison* Gen. 27: 33; *these are the gods* הַמַּכִּים *that smote Egypt* 1 Sam. 4: 8, Gen. 48: 16, 2 Kin. 22: 18. Interpreters are not agreed whether לֹקְחֵי Gen. 19: 14 means *who were to marry* or *who had married* Lot's daughters. Participles of passive form but active sense may be used of the present or proximate future, בָּטֻחַ *trusting*, § 90, נִלָּחִים *fighting* or *about to fight*, but rarely those which are strictly passives, Gen. 19: 15, Ex. 5: 16, 1 Chron. 22: 19.

3. In narrations and predictions the time of the participle is reckoned not from the moment of speaking but from the period spoken of. They very commonly denote that which is contemporaneous with the event described, particularly in circumstantial clauses, *the two angels came* ... וְלוֹט יֹשֵׁב *and Lot* (was) *sitting in the gate of Sodom* Gen. 19: 1; *he came to Shiloh* ... וּבְגָדָיו קְרֻעִים *with his clothes rent* 1 Sam. 4: 12; *thou shalt meet a company of*

prophets יֹרְדִים *coming down* 1 Sam. 10: 5; *they shall declare his righteousness unto a people* נוֹלָד (who shall then be) *born* Ps. 22: 32, Gen. 29: 9, 41: 17, 42: 23, Deut. 4: 11, Josh. 6: 1, Judg. 13: 9, Ps. 102: 19; though they may upon occasion denote the relatively past, *David said to the young man* הַמַּגִּיד *who had told him* 2 Sam. 1: 13 or the relatively future *he did not tell him that he* בֹּרַחַ *was about to flee* Gen. 31: 20.

4. The verb הָיָה *to be* is connected with active participles to form progressive tenses, which are more frequently employed in the later than in the earlier books of the Old Testament, *Moses* הָיָה רֹעֶה *was keeping the flock* Ex. 3: 1; it is also occasionally connected with passive participles to indicate the time to which they are to be referred or the aspect under which they are to be conceived, *his throne* יִהְיֶה נָכוֹן *shall be established for ever*, 1 Chron. 17: 4, תִּהְיֶה *let their habitation be* נְשַׁמָּה *desolated* Ps. 69: 26.

a. Other examples with active participles, Gen. 37: 2, 42: 11, Ex. 37: 9, Judg. 1: 7, 1 Sam. 2: 11, 2 Sam. 3: 6, 1 Kin. 5: 15, 20: 40, 2 Kin. 17: 28, 2 Chron. 24: 12, Esth. 9: 21, Job 1: 14, Ps. 122: 2, Isa. 3: 7. The passive participle with הָיָה indicates a condition as existing rather than an act as performed at the time referred to, differing thus from the meaning of the primary tenses in the passive species, *all the people that came out* כָּל־הָעָם הַיּוֹצֵא *were* already *circumcised* Josh. 5: 5; this distinction which cannot be represented in English on account of the peculiar formation of the passive voice, is familiar in German, *sie waren beschnitten*, not *sie wurden beschnitten*, comp. Ex. 19: 11, 15, Deut. 28: 29, Josh. 8: 4, Ps. 73: 14, Isa. 2: 2. In Esth. 6: 1 this combination has lost its proper force and has become simply a compound tense וַיִּהְיוּ נִקְרָאִים *and they were read before the king.* The jussive יְהִי, which is sometimes connected with participles Deut. 33: 24, Job 1: 21, is to be understood with בָּרוּךְ, אָרוּר and in a few other cases. Jer. 2: 17 בְּעֵת מוֹלִכֵךְ seems best explained by the ellipsis of the relative *in the time that he was leading thee*, so Ezek. 27: 34, Gen. 38: 29, 40: 10.

b. The negative אֵין, which includes in its signification the substantive verb, is constantly used with participles, אֵין פּוֹתֵר *there was no one interpreting* Gen. 41: 8, אֵינֶנִּי נוֹתֵן *I am not giving* Ex. 5: 10, תֶּבֶן אֵין נִתָּן *straw is not given* ver. 16. The simple negative לֹא *not* is very rarely found with them לֹא־כֹלֶה Job 29: 12; where it would be required, the preterite or fu-

ture tense, as the case may be, must ordinarily be employed, *all going down to the dust and* לֹא חִיָּה *not saving alive* Ps. 22: 30.

Infinitive.

§ 279. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject or the predicate of a proposition, or it may be governed by a verb, and in its construct form by a noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The absolute infinitive is in a very few instances used as a subject, מה־יוֹכִיחַ הוֹכֵחַ מִכֶּם *what doth your reproof reprove?* Job 6: 25, אָכֹל *to eat much honey is not good* Prov. 25: 27, Eccles. 4: 17, or a predicate *the effect of righteousness* shall be הַשְׁקֵט וָבֶטַח *quietness and confidence* Isa. 32: 17; the construct more frequently, either without לְ, עֲשׂוֹת מִשְׁפָּט *to do justice* is *a joy to the righteous* Prov. 21: 15, 13: 19, Gen. 2: 18, or with it, Esth. 5: 8, Ps. 92: 2, Prov. 21: 9 comp. 25: 24; Esth. 1: 7, *the words of the wicked* are אֱרָב־דָּם *to lie in wait for blood* Prov. 12: 6. In apposition with the subject 2 Sam. 13: 16. Pronouns and predicates referring to an infinitive may be in the masc. as the more primary form, § 198, Jer. 2: 19, or in the fem. as a substitute for the neuter, § 198. *a*, 1 Sam. 18: 23, 25: 31, 2 Sam. 3: 37, Isa. 1: 12, Jer. 2: 17, 9: 23, 23: 14.

b. The infinitive retains its absolute form, when separate and unconnected, but the construct form is assumed, when it is in close relation with other words. The latter is accordingly used not only as in nouns, which may be in the construct relation with following nouns, but commonly also when governed by a verb, noun or preposition. The absolute infinitive is rarely governed by a verb, לִמְדוּ הֵיטֵב *learn to do well*, אַשְּׁרוּ חָמוֹץ *redress wrong* Isa. 1: 17, *until he knows* מָאוֹס *to refuse the evil*, וּבְחוֹר *and to choose the good*, 7: 15, וְלֹא־אָבוּ בִדְרָכָיו הָלוֹךְ *and they would not walk in his ways*, 42: 24, *thou wilt make us offscouring* וּמָאוֹס *and refuse* Lam. 3: 45, Job 13: 3, Isa. 57: 20, Jer. 9: 4; still more rarely by a noun דֶּרֶךְ הַשְׂכֵּל *the way of understanding* Prov. 21: 16, 1: 3, and almost never by a preposition 1 Sam. 1: 9. The construct infinitive when governed by a verb or noun is usually though not invariably preceded as in English by the preposition לְ *to*, אוּכַל לְהִלָּחֵם בּוֹ *I shall be able to fight with him* Num. 22: 11, but see Gen. 37: 4, Ex. 2: 3, etc.; עֵת לָלֶדֶת וְעֵת לָמוּת *a time to be born and a time to die* Eccl. 3: 2 ff.; לְ is less frequently omitted in prose than in poetry, *I know not* (how) צֵאת וָבֹא *to go out and to come in* 1 Kin. 3: 7, מֵאַנְתָּ הִכָּלֵם *thou hast refused to be ashamed* Jer. 3: 3, Mal. 2: 16, Job 33: 32, עֲתִידִים עֹרֵר *ready to rouse leviathan* Job 3: 8. לְ is not prefixed to an infinitive, which is preceded by a noun in the construct state בִּשְׁנַת בֹּא *in the year of Tartan's*

coming Isa. 20: 1, עֵת סְפוֹד וְעֵת רְקוֹד *a time of mourning and a time of dancing* Eccl. 3: 4. Such verbs as כִּלָּה *to finish*, יָרֵא *to fear*, עָצַר *to hinder*, and צִוָּה used negatively *to command* not to do anything, may be followed by מִן *from* with the infinitive. Thus *Moses finished* מִדַּבֵּר *speaking* lit. *from speaking* Ex. 34: 33, so Lev. 16: 20, Josh. 19: 51 (but לְ ver. 49), 1 Sam. 10: 13, 2 Sam. 6: 18, 1 Chron. 16: 2, Ezek. 43: 23, but כִּלָּה לְדַבֵּר *he finished speaking* lit. *to speak* Gen. 18: 33, which is the more usual construction. יָרֵא לָשֶׁבֶת *he feared to dwell*, Gen. 19: 30, but אַל־תִּירָא מֵרְדָה *fear not to go down* Gen. 46: 3, Ex. 3: 6, 34: 30; *he hath restrained me* מִלֶּדֶת *from bearing* Gen. 16: 2; *I shall command* מֵהַמְטִיר *not to rain* lit. *from raining* Isa. 5: 6, though the more usual construction would be לְבִלְתִּי הַמְטִיר *not to rain* Gen. 3: 11, Ruth 2: 9, 1 Kin. 11: 10, 2 Kin. 17: 15, Jer. 35: 14. מִן is also used with the infinitive in other connections in a negative sense *his eyes were dim* מֵרְאֹת so as *not to see* lit. *from seeing* Gen. 27: 1, מֵעֲשׂוֹת *not doing thy ways* מִמְּצוֹא *not finding thy pleasure* Isa. 58: 13, 56: 6, Job 34: 30, 2 Kin. 23: 33 K'ri (once even before a future מִן־יְקוּמוּן Deut. 33: 11); or to indicate comparison, § 264, *to trust in Jehovah is better* מִבְּטֹחַ *than to confide in man* Ps. 118: 8, 9, Eccles. 4: 17, though לְ may likewise be retained before the infinitive and comparison be suggested by the connection rather than expressed, צָעִיר לִהְיוֹת *too little to be* Mic. 5: 1.

c. The preposition לְ is used with the infinitive to express (1) design or purpose, *he went up* לְהִשְׁתַּחֲוֹת וְלִזְבֹּחַ *to worship and to sacrifice* 1 Sam. 1: 3, Ex. 21: 14, 32: 29, Lev. 10: 10, 11, Deut. 4: 38, Job 5: 11, 33: 30, Ezek. 17: 14. (2) the result, *thou shalt keep the charge of Jehovah* לָלֶכֶת so as *to walk in his ways* לִשְׁמֹר *to keep his statutes* 1 Kin. 2: 3, 4, 14: 8, 1 Sam. 19: 5, Ezek. 17: 15, 18; this may be practically equivalent to a limit of time *he shall eat butter and honey* לְדַעְתּוֹ *until he knows* Isa. 7: 15; or to the Latin gerund in *do* דִּבֶּר לֵאמֹר *spoke saying* lit. so as *to say*, Lev. 10: 3 (but Num. 6: 23 אָמוֹר by § 280. 2), בָּרָא לַעֲשׂוֹת *created* so as *to make*, made by a creative act Gen. 2: 3, 34: 7, Lev. 21: 9, Deut. 11: 19, 1 Chron. 10: 13, Ps. 103: 20, Jer. 11: 17, 44: 17, Ezek. 14: 13. (3) the time of an action לִשְׁלֹחַ *at Joab's sending* i. e. *when Joab sent* 2 Sam. 18: 29, Gen. 24: 63, Ex. 14: 27, Deut. 23: 12. (4) a periphrastic future, אֲשֶׁר לִהְיוֹת *that which is to be* Eccles. 3: 15, מַה־לַּעֲשׂוֹת *what is there to do* i. e. *what shall I do* Isa. 5: 4, 5, 37: 26, 38: 20, 2 Chron. 12: 12, 36: 19, Prov. 18: 24, וַיְהִי הַשֶּׁמֶשׁ לָבוֹא *the sun was* about *to set* Gen. 15: 12, Josh. 2: 5, הֵמָּה לִהְיוֹת *they* came *to be* 1 Sam. 14: 21. This form of expression may be suggestive of an intended action, לִכְרָת־ *one is to cut*, intends to cut Isa. 44: 14, 2 Sam. 14: 16, 2 Chron. 11: 22, Esth. 7: 8, Prov. 20: 25, Hos. 12: 3; or of possibility, אֵין לְהוֹסִיף *it is not* possible *to add to it and* אֵין לִגְרוֹעַ *there cannot be taken from it* Eccles. 3: 14, 2 Chron. 20: 6; necessity, *Ephraim* לְהוֹצִיא *is to bring out* i. e. must bring out Hos. 9: 13, לֹא לְהַזְכִּיר *one must not make mention* Am. 6: 10, Job 30: 6; propriety or duty לֹא לְהִתְיַחֵשׂ *is not to be registered* 1 Chron. 5: 1, 9: 25, לַעְזֹר *should one help the wicked* 2 Chron. 19: 2, לְהַכּוֹת *you ought to smite* 2 Kin. 13: 19. In some instances it is doubtful whether לְ with the inf. is a periphrastic future or is to be otherwise explained Eccles. 9: 1, Jer. 17: 10, Hab. 1: 17, Job 36: 20. Various other prepositions

may precede the infinitive, as בְּ *in*, כְּ *like, at*, עַד *until*, עַל *upon*, לְמַעַן *in order to*, יַעַן *because of*, לִפְנֵי *before*, etc. Their occurrence before finite forms of the verb in lieu of conjunctions is rare and exceptional, Gen. 31: 20. There is an occasional ellipsis of the infin. הָיוֹת *to be* after a preposition, *he removed her* מֵעַבְרָהּ *from* being *queen* 1 Kin. 15: 13, Isa. 7: 8, 17: 1, 25: 2, Jer. 48: 2, Job 34: 30.

d. The infinitive in the construct before its subject. בְּהִבָּרְאָם *in their being created* i. e. *when they were created*; *in the day* עֲשׂוֹת יְהוָה אֱלֹהִים *of Jehovah God's making earth and heaven* Gen. 2: 4; *there was no water* לִשְׁתּוֹת הָעָם *for the drinking of the people* Ex. 17: 1, 2 Kin. 14: 22; compound subject Jer. 29: 2; pronominal suffix as subject, Lev. 16: 1, Num. 30: 16, Deut. 12: 30, 2 Sam. 5: 13; the infin. and suffix instead of a finite tense, וְשִׁבְתִּי *and my dwelling* (shall be) i. e. *I shall dwell* Ps. 23: 6, so Job 9: 27, Zeph. 3: 20, Dan. 11: 1. Before its object, שְׂאֵת פְּנֵי רָשָׁע *the accepting of the person of the wicked* Prov. 18: 5, תֵּת כֹּחָהּ *to yield its strength* Gen. 4: 12, 1 Kin. 16: 21. Construct before its subject and governing an object, Gen. 5: 4, 13: 10, 41: 39, 46: 30, 50: 14, Ex. 7: 25, Deut. 1: 4, 4: 14, 2 Sam. 14: 13, 1 Kin. 13: 31, 2 Kin. 5: 7, 2 Chron. 34: 19, Isa. 29: 13, Jer. 24: 1, 28: 12, 32: 16, 34: 8, 36: 27, 40: 1. The object interposed before the subject, 2 Sam. 18: 29; a particle so interposed Job 34: 22. The infinitive preceded by a noun in the construct state receives the article properly belonging to the noun in Gen. 2: 9, Num. 4: 12, §§ 248. 6. *c*, 259.

e. The negative adverb ordinarily used with the infinitive is בִּלְתִּי, *I commanded thee* לְבִלְתִּי אֲכָל *not to eat* Gen. 3: 11, Deut. 4: 21, 12: 23, 17: 20, 1 Kin. 11: 10, Jer. 35: 8, 38: 26, Ezek. 13: 22, 17: 14, Dan. 9: 11; once לְבַלְתִּי 2 Kin. 23: 10; with the prep. מִבְּלְתִּי, מִן Num. 14: 16, Ezek. 16: 28, לְבִלְתִּי occurs before the pret. or fut. Ex. 20: 20, 2 Sam. 14: 14, Jer. 23: 14, 27: 18, Ezek. 13: 3; עַד־בִּלְתִּי four times before a pret. in the same phrase, Num. 21: 35, Deut. 3: 3, Josh. 8: 22, 11: 8.

§ 280. 1. The absolute infinitive, expressing simply the essential idea of the verb apart from all modifications of tense, number and person, may be introduced without logical connection as an exclamation, הָרוֹג הָרֹג וְשָׁחֹט צֹאן אָכֹל בָּשָׂר וְשָׁתֹת יָיִן *lo! slaying oxen! and killing sheep! eating flesh! and drinking wine!* Isa. 22: 13, 21: 5, 59: 4, 13, Jer. 7: 9, Hos. 4: 2, 2 Chron. 31: 10, Job 15: 35, or in apposition to some preceding word by which attention is directed to it, *I will tell you what I will do* הָסֵר *take away the hedge*, פָּרֹץ *break down the fence* Isa. 5: 5, 58: 6, 7, Jer. 9: 23, 23: 14.

a. In a very few instances the construct infinitive is similarly used, Ezek. 21: 31, Mal. 2: 13.

2. Or it may be used in an explanatory clause, defining the mode of a preceding action or the circumstances attending it, as the Latin gerund in *do* or the English participle, *they tare me* חָרֹק *gnashing their teeth at me* Ps. 35: 15, 16, *I will perform all* הָחֵל וְכַלֵּה *beginning and ending* 1 Sam. 3: 12, Gen. 30: 32, Ex. 30: 36, Deut. 9: 21, 13: 16, 27: 8, 2 Sam. 8: 2, Job 15: 3, Isa. 30: 14, 57: 17, Hab. 3: 13, Zech. 7: 3. The principal verb may be thus repeated for the sake of a fuller statement, *we devoted them ...* הַחֲרֵם *devoting every city, men, women and children* Deut. 3: 6, which is commonly made by adding another verb in the absolute infinitive, *Jehovah will smite Egypt* נָגֹף וְרָפֹא *smiting and healing* Isa. 19: 22, 1 Kin. 20: 37, 2 Kin. 4: 43, 2 Chron. 36: 15, Jer. 11: 7, 12: 17, Joel 2: 26.

a. Infinitives are thus used as explanatory of a preceding absolute infinitive, Jer. 32: 33, or imperative Isa. 7: 11. A finite verb is added to each infinitive, Isa. 31: 5. The subject of the infinitive differs from that of the principal verb, Jer. 22: 19, 31: 2. Some absolute infinitives are so frequently employed in this subsidiary manner, that they are practically reduced to adverbs, e. g. הַרְחֵק Josh. 3: 16, הַרְבֵּה, הַרְבִּים, § 236. 3 (2).

3. Continuing a principal clause it may be used instead of the finite form represented in the preceding verb, and borrow its complexion as to tense and other relations from it, וַיִּתְקְעוּ *and they blew with trumpets* וַיְנַפֵּצוּן *and brake the pitchers* prop. there was *breaking pitchers* Judg. 7: 19; *all this* רָאֹיתִי וְנָתוֹן אֶת־לִבִּי *I have seen and applied my heart* Eccl. 8: 9; יִקְנוּ *they shall buy fields for money* וְכָתוֹב וְהָתוֹם *and write the papers and seal* (them) וְהָעֵד *and take witnesses* Jer. 32: 44.

a. It may thus continue a past tense, Gen. 41: 43, Ex. 8: 11, 1 Sam. 2: 28, 1 Kin. 9: 25, 1 Chron. 5: 20 (change of subject), 2 Chron. 28: 19, Neh. 8: 8, 9: 8, 13, Esth. 3: 13, 9: 6, 12, 16-18, Eccl. 9: 11 (but see 4: 1, 7), Jer. 14: 5, 19: 13, 37: 21, Zech. 3: 4, 7: 5, Dan. 9: 5, 11; or a future, Lev. 25: 14, Num. 30: 3, Deut. 14: 21, Josh. 9: 20, Zech. 12: 10; a jussive future, Esth. 2: 3, 6: 9; imperative Am. 4: 5; present Ezek. 11: 7; participle, Hab. 2: 15; construct infinitive Ex. 32: 6, 1 Sam. 22: 13, 25: 26, 33. A

verbal noun is similarly used, Isa. 8: 6; and occasionally a construct infinitive e. g. for the pret. 2 Chron. 7: 3, fut. 1 Chron. 21: 24, 2 Chron. 7: 17, Obad. ver. 4, part. Jer. 44: 19.

b. The absolute infinitive is sometimes used for a finite form, when no verb precedes in the same sentence, הֲכֵב עִם־שַׁדַּי יִסּוֹר (shall) *the fault-finder contend with the Almighty* Job 40: 2. The subject of the infinitive is expressed in this instance, as in others when perspicuity requires it, so הַחַיּוֹת רָצוֹא וָשׁוֹב *the living creatures ran and returned* Ezek. 1: 14. שִׁבַּחְתִּי אֲנִי *I praised* Eccl. 4: 2, Gen. 17: 10, Lev. 6: 7, Num. 15: 35, Esth. 9: 1, Ps. 17: 5, Prov. 17: 12.

4. At the beginning of a clause it may be a substitute for the imperative, זָכוֹר *remember the sabbath-day* Ex. 20: 8, הָלוֹךְ *go and say* 2 Sam. 24: 12, Ex. 13: 3, Deut. 1: 16, 5: 12, 16: 1, 31: 26, 2 Kin. 3: 16, 5: 10, Neh. 7: 3, Isa. 37: 30, Jer. 2: 2, 19: 1.

§ 281. 1. The absolute infinitive is often joined with the finite forms to add emphasis or intensity to the idea, which may be variously expressed in English, מוֹת תָּמוּת *thou shalt surely die*, Gen. 2: 17, רָאֹה רָאִינוּ *we plainly saw* Gen. 26: 28, *the man* שָׁאוֹל שָׁאַל *asked very strictly* Gen. 43: 7, הָרֵעֹתִי הֵרַעְתָּ *I have done very wickedly* 1 Chron. 21: 17, לֹא הַשְׁמֵד אַשְׁמִיד *I will not utterly destroy* Am. 9: 8.

a. Ewald distinguishes the following cases; when there is (1) a contrast with what precedes, *thou shalt not conceal him but* הָרֹג תַּהַרְגֶנּוּ *shalt surely kill him* Deut. 13: 10, Judg. 1: 28, 2 Sam. 24: 24, Lam. 5: 22, Ezek. 16: 4, or follows Gen. 2: 16, Deut. 30: 18, Ps. 118: 13, 18, or both the contrasted acts are emphasized, Num. 30: 15, 16, Ps. 126: 6. (2) Implied contrast, as when something is not what might have been expected, Am. 3: 5, or a conditional suggestion is tacitly opposed to its opposite, Ex. 19: 5, Num. 12: 14, Judg. 14: 12, 1 Sam. 12: 25, or a particle of limitation as רַק or אַךְ *only* sets an act over against every thing beside, Gen. 27: 30, 44: 28, Judg. 7: 19. (3) A question, which involves its own answer, and is rhetorically stronger than a direct statement Gen. 37: 8, Judg. 11: 25, 1 Sam. 2: 27, Isa. 50: 2, Ezek. 14: 3, Zech. 7: 5. (4) An act regarded as absolutely certain or as possessing a high degree of intensity or completeness, Deut. 31: 29, Judg. 15: 2, 1 Sam. 14: 28, 22: 22, 24: 21, 25: 28, 2 Kin. 5: 11, 18: 30, Job 27: 22, Jer. 20: 15, 37: 9, Hos. 4: 17, Joel 1: 7, Am. 5: 5. (5) An earnest asseveration, remonstrance, command or threatening. Gen. 15: 13, Ex. 19: 12, 13, Ruth 2: 16, Job 13: 5, Am. 7: 17, Zech. 11: 17.

b. The infinitive is mostly of the same species with the finite verb to which it is added, Num. 16: 13, 22: 17, Josh. 24: 10, 2 Sam. 17: 10, 11,

2 Kin. 18: 33, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal הִסָּקֵל וְסָקוֹל Ex. 19: 13, 21: 22, 22: 11, 12, 2 Sam. 23: 7, Job 6: 2, Piel Josh. 24: 10(?), Pual נֻלַּח טָלֹחַ Gen. 37: 33, Hiphil הַעֲלֵם נַעֲלֹם 1 Sam. 23: 22, Hophal הוּסַת יוּסַת Ex. 19: 12, Hithpael הִתְבּוֹנֵנְתָּה בוֹנֹה Isa. 24: 19; or one derivative species with another of like signification, הָפְּדָה נִפְדָּתָה Lev. 19: 20, הָהְתֵּל לֹא תִתְהַלָּה Ezek. 16: 4, 1 Sam. 2: 16, 2 Kin. 3: 23. Occasionally the infinitive is borrowed from a cognate verb, אָסֹף אֹסֵף Zeph. 1: 2, Jer. 8: 13 (אָסֹף and כוּס), אָרוֹשׁ וְרוּשָׁנוּ Isa. 28: 28 (אָרֹשׁ and הוּשׁ), Jer. 48: 9. For the sake of greater emphasis the prolonged form of the plural ending in the future וּן is sometimes adopted in verbs joined with the abs. inf. שָׁמוֹר תִּשְׁמְרוּן Deut. 6: 17, 11: 22, 1 Sam. 2: 16. The negative adverb commonly stands before the finite form of the verb בָּלָק לֹא תְבָרֲכֵנוּ Num. 23: 25, Jer. 13: 12, rarely before the infinitive and only when special emphasis is laid upon the negative, לְאַרְמוֹת תְּכַלּוֹן Gen. 3: 4, 2 Kin. 8: 10 K'thibh, Ps. 49: 8, Jer. 3: 1, Am. 9: 8.

c. The construct infinitive is very rarely used in such combinations instead of the absolute, חֲבֹל חֲבָלוּנִי Neh. 1: 7, חֲרוֹת־אַחֲתָה Ps. 50: 21; once it is added in a varied form to a preceding construct infin tive, הַהָלֵךְ נָהֹלְכוּ 2 Sam. 6: 20. The finite verb is repeated, שָׁבוֹ וְשָׁבוּ 2 Sam. 15: 8 K'thibh, Gen. 48: 19, Judg. 5: 7, 1 Sam. 17: 13, to which another verb is added Jer. 10: 25, Obad. ver. 16. Imperatives of the same species Judg. 4: 18, 1 Sam. 24: 12, 2 Sam. 20: 16 or of different species are combined, Isa. 29: 9, Hab. 1: 5, Zeph. 2: 1. A verbal noun takes the place of the infinitive, עֵרָה הֵעוֹר Hab. 3: 9, or is added to it Isa. 22: 18.

2. When the absolute infinitive follows the verb it sometimes expresses continuance or repetition particularly with verbs of motion and when two infinitives are connected together, וַיֵּצֵא יָצוֹא וָשׁוֹב *and it went out going and returning* i. e. it kept going to and fro Gen. 8: 7, so ver. 3, 12: 9, הָלְכוּ הָלוֹךְ וְגָעוֹ *they went on lowing as they went* 1 Sam. 6: 12, וָאֲדַבֵּר אֲלֵיכֶם הַשְׁכֵּם וְדַבֵּר *and I spake to you acting early and speaking* i. e. continuously and earnestly Jer. 7: 13.

a. Thus, וַיִּשְׁפֹּט שָׁפוֹט *he judges, judges* i. e. *is always judging* Gen. 19: 9, וַיֹּאכַל גַּם־אָכוֹל *he is also forever devouring* Gen. 31: 15, צָלַח צָלוֹחַ *he has gone on refining* Jer. 6: 29, וּבָא בוֹא *and he shall come repeatedly* Dan. 11: 10, Num. 11: 32, 16: 13, Judg. 14: 9, 2 Kin. 2: 11, Jer. 23: 17, 29: 19. This order of the words, however, quite frequently has the same signification as when the infinitive precedes the verb, and simply expresses certainty or intensity. Thus *I will go down with thee to Egypt and I* אֲנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה *will also surely bring thee up* Gen. 46: 4, so Josh. 7: 7, 2 Kin. 5: 11. In Num. 24: 10, Josh. 24: 10 וַיְבָרֵךְ בָּרוֹךְ might mean *kept on blessing* these three

times, but not Num. 23: 11 when it had been done but once. When used with the imperative, the abs. infin. always follows: שָׁמְעוּ שָׁמוֹעַ may mean *hear attentively* Job 13: 17, 37: 2, or *hear on*, continue to hear, Isa. 6: 9, Num. 11: 15, Judg. 5: 23, Jer. 22: 10. The absolute infinitives denoting continuous action in a few instances precede the finite verb הָלֹךְ וְטָפוֹף תֵּלַכְנָה *they walk, mincing as they walk* Isa. 3: 16, Jer. 50: 4.

b. When two verbs are connected together to express continuous action, a participle, § 278. 1, is sometimes substituted for the absolute infinitive in the case of one or both, דָּוִד עֹלֶה ... עֹלֶה וּבוֹכֶה 2 Sam. 15: 30, הֹלֵךְ הָלֹךְ וּבֹכֶה Jer. 41: 6, 2 Sam. 16: 5; an adjective may even take the place of the second, וַיֵּלֶךְ הָלֹךְ וְגָדֵל Gen. 26: 13, 2 Sam. 5: 10, 1 Chron. 11: 9, הָלֹךְ ... וְקָשָׁה וַתֵּלֶךְ Judg. 4: 24; the finite verb is omitted in מָרְדֳּכַי הֹלֵךְ וְגָדוֹל Esth. 9: 4, 1 Sam. 2: 26, Jon. 1: 11; the substantive verb takes its place, הָיוּ הָלֹךְ וְהָסֹר Gen. 8: 5, וַיְהִי יְהוֹשָׁפָט הֹלֵךְ וְגָדֵל 2 Chron. 17: 12. The second verb may also be put in one of the finite tenses, הֹלְכִים הָלֹךְ וְתָקְעוּ Josh. 6: 13, הֹלֵךְ ... הָלֹךְ וַיְקַלֵּל 2 Sam. 16: 13, 13: 19, or even both verbs 2 Kin. 21: 13.

§ 282. Constructions begun with a participle or infinitive are not infrequently continued in the preterite or future, since these tenses are the fundamental forms of the verb and include within their scope all the relations of time and mode, לִהְיוֹת *in order to widows' being their prey and* יָבֹזּוּ *that they may plunder orphans* Isa. 10: 2, מוֹלִיךְ *leading counsellors away spoiled and* יְהוֹלֵל *he maketh judges fools* Job 12: 17.

a. The absolute infinitive may thus be continued by the preterite, Josh. 6: 13, Jer. 23: 14, or the future Job 15: 35, Isa. 58: 5-7. The construct infinitive by the preterite 1 Sam. 4: 19, 2 Chron. 16: 7, Ezek. 13: 8, 16: 31; Vav consec. pret. Gen. 9: 14, Josh. 23: 16, 1 Kin. 2: 37, 2 Kin. 18: 32; future, 1 Kin. 8: 35, Job 11: 5, 33: 17, Isa. 1: 15; Vav consec. fut. Ps. 50: 16, 92: 8, Isa. 30: 12, Ezek. 25: 15. Participles by the preterite, 2 Sam. 3: 34, Ps. 15: 2, 3, 22: 30, Am. 5: 7, 8; future Ps. 49: 7, 104: 32, Isa. 5: 8, 31: 1; Vav consec. fut. Gen. 27: 33, 1 Sam. 2: 6, Job 3: 21, Jer. 13: 10.

§ 283. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred

from their obvious signification, הוֹאִיל הָלַךְ *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5: 11, לֹא אוֹסִיף עוֹד אֲרַחֵם *I will no more add to pity* i. e. *will not again pity* Hos. 1: 6, מַשְׁכִּים הֹלֵךְ *being early to go* or *going early* Hos. 6: 4, *how* אוּכַל וְרָאִיתִי *shall I endure and see* i. e. *endure to see* Esth. 8: 6, *if ye have dealt truly* וַתַּמְלִיכוּ *and made Abimelech king* i. e. in making him king Judg. 9: 16, Deut. 1: 5, 31: 12, Job 6: 9, 19: 3, Prov. 23: 35, Cant. 2: 3, Isa. 42: 21, 52: 1, Lam. 4: 14, Zeph. 3: 7, Zech. 4: 10.

a. This coordination most frequently occurs, when the second verb expresses the principal idea and the first simply qualifies it, and might consequently be rendered by an adverb, אַל תַּרְבּוּ תְדַבְּרוּ *do not multiply speak* i. e. speak much 1 Sam. 2: 3, Ps. 51: 4, הֶעֱמִיקוּ שִׁחֵתוּ *they have deepened corrupted* i. e. deeply corrupted Hos. 9: 9, וַיְמַהֵר וַיָּרָץ *and he hastened and ran*, ran hastily 1 Sam. 17: 48, 16: 16, Ps. 37: 7, Isa. 3: 26. In other instances of this sort the second verb is put in the infinitive וַיֹּסֶף שַׁלַּח Gen. 8: 10 *and he added to send* or וַיֹּסֶף וַיִּשְׁלַח 1 Sam. 19: 21 *and he added and sent*, for *he sent once more*; תָּשׁוּב לִרְאוֹת Job 7: 7 *return to see* or שַׁבְתִּי וָאֶרְאֶה Eccl. 4: 7 *return and see* for *see again*; הִקְרִיב לָבוֹא *brought near to come*, came near Gen. 12: 11, נַחְבֵּאתָ לִבְרֹחַ *didst hide thyself to flee*, flee secretly 31: 27, הִקְשִׁיתָ לִשְׁאוֹל *thou hast been hard in asking*, asked what is hard 2 Kin. 2: 10, 1 Kin. 14: 9, Ps. 33: 3, 126: 2, 127: 2, Joel 2: 20, Am. 4: 4, Jon. 4: 2, Mic. 6: 8, 13. This order is sometimes reversed and the qualifying verb put in the infinitive, thus we find both הִפְלִיא לְהֵעָזֵר *he was wonderfully helped* 2 Chron. 26: 15 and עָשָׂה לְהַפְלִיא *he did wonderfully* Joel 2: 26.

b. In the following instances the verbs thus co-ordinated have different subjects, אוּכַל נַכֶּה־בּוֹ *I shall be able, we shall smite him* i. e. I shall with your aid be able to smite him, Num. 22: 6, לֹא תוֹסִיפִי יִקְרְאוּ־לָךְ *thou shalt not add they shall call thee* i. e. thou shalt no more be called by them, Isa. 47: 1, 5; or are in different tenses, לֹא יָדַעְתִּי אֲכַנֶּה *I know not* (how) *I shall flatter* i. e. how to flatter, Job 32: 22; *O that* יָדַעְתִּי וְאֶמְצָאֵהוּ *I knew and might find him* i. e. how to find him, Job 23: 3.

Object of Verbs.

§ 284. When the predicate is a verb it may be extended by the addition of a direct or indirect object, an adverb or some other qualifying expression. The object of a transitive verb ordinarily stands after both the verb

and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it אֵת the sign of the definite object; if a personal pronoun, it is suffixed either to אֵת or to the governing verb.

a. The usual order of words in Hebrew is verb, subject, object, Gen. 1: 1, 21; but in a circumstantial clause, § 309, the subject, to which attention is specially drawn, precedes the verb 1: 2, 2: 5, 6. Of two objects the near will precede the remote 3: 20, 5: 2, and the direct the indirect 2: 20, 21; and subsidiary expressions follow 1: 24, 26, 2: 8, 3: 8. If the object, whether direct or indirect, be a pronoun, it will immediately follow the verb 1: 17, 22, 29, 2: 19, 4: 15, 25. The order is, however, liable to such modifications as emphasis may require. Thus, if stress be laid upon the subject, it may precede the verb 3: 13, 4: 15, Ps. 3: 6, from emphasis of contrast Ps. 1: 6 or of parallelism Ps. 2: 1, 2, 10. So the object may precede the verb, whether direct, Gen. 3: 10, 15, 18, (emphasis of parallelism) Ps. 3: 8, or indirect (emphasis of contrast) Gen. 1: 5, 3: 16, 17 comp. ver. 14 4: 5 comp. ver. 4; the remote object may precede the near (emphasis of parallelism) Ps. 2: 8, or the indirect may precede the direct Gen. 1: 5, 8, 10, 3: 21. The time, place and manner of an action belong properly at the end of a clause Gen. 1: 9, 20, 3: 8, 14; though they may be placed at the beginning 1: 1, 3: 19, or wherever perspicuity or emphasis may seem to demand 3: 24, 4: 24. The removal of a word from its natural position to the end of a clause is also sometimes emphatic, thus the subject Ps. 34: 22, the indirect pronominal object Ps. 4: 4, and the vocative יהוה ver. 7.

b. A noun, which is the direct object of a verb, may receive אֵת, whether it is definite, § 249, by signification, as a proper noun, *God tempted* אֶת־אַבְרָהָם *Abraham* Gen. 22: 1, or is made so by the article, *God saw* אֶת־הָאוֹר *the light* Gen. 1: 4, a pronominal suffix, *take, now,* אֶת־בִּרְכָתִי *my blessing* Gen. 33: 11, or construction with a definite noun, *Jacob called* אֶת־שֵׁם הַמָּקוֹם *the name of the place* Gen. 35: 15. The particle אֵת is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb or if a verb has more than one definite object, אֵת may be repeated before each of them, *I have given* אֶת־הָאָרֶץ הַזֹּאת *this land* ... אֶת־הַקֵּינִי *the Kenite* וְאֶת־הַקְּנִזִּי *and the Kenizzite,* etc., etc., Gen. 15: 18-21; *they stripped* אֶת־יוֹסֵף *Joseph* אֶת־כָּתָּנְתּוֹ *of his coat* אֶת־כְּתֹנֶת הַפַּסִּים *the full-length coat* Gen. 37: 23, Ex. 35: 11-19, Lev. 7: 3, 4, 2 Chron. 29: 18, 19; or it may stand before a part of them only, Ex. 33: 2, Deut. 12: 6, 1 Kin. 1: 44, or it may be omitted altogether, Deut. 11: 14. In a very few instances the article is

dropped after אֵת, which of itself indicates the definiteness of the noun, *he reared up for himself* אֶת־מַצֵּבָה *the pillar* 2 Sam. 18: 18; *and carver strengthened* אֶת־צֹרֵף *gilder* Isa. 41: 7, where the omission of the article is poetic, § 250; אֶת־פַּרְעֹשׁ אֶחָד 1 Sam. 26: 20 is definite in thought, if not in form, as David meant himself; Lev. 20: 14, Judg. 7: 8, 2 Sam. 4: 11, Job 13: 25, Eccl. 7: 7, Ezek. 16: 32.

c. Pronouns with אֵת: אֶת־זֹה *this ye shall eat* Lev. 11: 9; *put* אֶת־זֹה *this* (fellow) *in the prison* 1 Kin. 22: 27, Gen. 44: 29, Ps. 92: 7; אֶת אֲשֶׁר *whom they have cast into the prison* Jer. 38: 9; *he knew* אֶת אֲשֶׁר־עָשָׂה *what his youngest son had done to him* Gen. 9: 24; אֶת־מִי חָרַפְתָּ *whom hast thou reproached?* Isa. 37: 23. It does not occur before the neuter מָה; Jer. 23: 33 is only an apparent exception, since it stands before the entire expression quoted from the words of the people. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, כֹּל *all, every*, Gen. 1: 29, 8: 21, 9: 3, 41: 48, 56, אִישׁ *any one, each* Ex. 21: 28, Num. 21: 9, אֶחָד *one* 1 Sam. 9: 3. With personal pronouns, וַיְבָרְכֵהוּ אֹתָם Gen. 32: 1, or וַיְבָרְכֵם Gen. 48: 20 *and he blessed them.*

d. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, אֶת־הַבַּרְזֶל נָפַל *as for the iron, it fell* 2 Kin. 6: 5; אֶת־כָּל־אֵלֶּה צְוָיָה חָיִל *as for all these* (they were) *men of valour* Judg. 20: 44; אֶת־חֻקּוֹתַי *as for my statutes they did not walk in them* Ezek. 20: 16, 17: 21, 35: 10, 43: 7, 44: 3, Dan. 9: 13, Hag. 2: 5, Zech. 8: 17; so also in a sort of loose apposition to preceding statements Ex. 1: 14, 1 Kin. 6: 5, Ezek. 14: 22. לְ occasionally stands in a similar manner before a noun placed absolutely, לְעֵרֹם Isa. 32: 1, Ex. 27: 3, 19, 2 Chron. 7: 21, Eccl. 9: 4. Some regard אֵת as the sign of the object in such passages as בָּא הָאַרְיֵה וְאֶת־הַדֹּב 1 Sam. 17: 34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, אֵת is the preposition *with*, § 240, and the passage is to be rendered *the lion came and* (that too) *with the bear*, so Gen. 49: 25, Num. 3: 26, Josh. 17: 11, 1 Sam. 26: 16, 1 Kin. 11: 25, etc.

e. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, נִתַּן אֶת־הָאָרֶץ *dandum est terram, let the land be given* Num. 32: 5, וַיֻּגַּד לְרִבְקָה אֶת־הַדְּבָרִים *and there was told to Rebekah* (i. e. some one told her) *the words of Esau* עֵשָׂו Gen. 27: 42, so Gen. 4: 18, 17: 5, Ex. 10: 8, 21: 28, 25: 28, 27: 7, Lev. 10: 18, 13: 56, 14: 48, 16: 27, Num. 14: 21, 26: 55 (but see ver. 53), Deut. 12: 22, 20: 8, Josh. 7: 15, 2 Sam. 21: 11, 22, 1 Kin. 2: 21, Esth. 2: 13, Ps. 72: 19, Prov. 16: 33, Jer. 35: 14 (but active construction ver. 16), 38: 4, 50: 20, Ezek. 16: 4, Hos. 10: 6, Am. 4: 2. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, אַל יֵרַע בְּעֵינֶיךָ אֶת־הַדָּבָר *let not be evil in thine eyes* (i. e. do not regard as evil) *the thing* 2 Sam. 11: 25, וַיְהִי לְ *and there was to him* (he had) אֶת־שֶׁבַע Josh. 17: 11, 1 Sam. 20, 13, Josh. 22: 17, Neh. 9: 32, so with אֵין Hag. 2: 17. In 2 Kin. 18: 30 תִּנָּתֵן אֶת־הָעִיר *the city shall be given*, the verb agrees with עִיר notwithstanding its reception of the sign of the object (אֵת

is omitted in the parallel passage, Isa. 36: 15), so Num. 5: 10. This impersonal construction is often indicated without אֵת by the lack of agreement between the verb and the noun, which shows that the latter is regarded not as the subject but as the object. So with passives Gen. 2: 23, 10: 25, 35: 26, Ex. 12: 16, 13: 7, 31: 15, Lev. 2: 8, Num. 26: 62, 28: 17, Job 22: 9, Ps. 87: 3, Isa. 21: 2, Dan. 9: 24. With הָיָה *there was*, וַיְהִי כָּל־יְמֵי Gen. 5: 23, 31 (but וַיִּהְיוּ vs. 14, 17, 27), 15: 17, Ex. 12: 49, 28: 32, Num. 9: 6, Deut. 21: 3, Josh. 18: 12 K'thibh, 19: 33 (but see ver. 29), Eccl. 2: 7, Isa. 8: 8.

f. The object of a verb is often omitted when it can be easily supplied from the context, וַיָּבֵא *and he brought* (them) Gen. 2: 19. Sometimes the object is a pronoun referring to something not yet mentioned, אֶרְאֶנּוּ *I shall see him*, viz. the star spoken of afterwards Num. 24: 17, or which is emphatically suppressed altogether לֹא אֲשִׁיבֶנּוּ *I will not turn it back* Am. 1: 4, leaving the imagination to supply what it is. In the language of the Hebrew grammarians an intransitive verb is פֹּעַל עוֹמֵד *a verb that stands still*; a transitive is פֹּעַל יוֹצֵא *a verb that goes out*; if it has one object, it is יוֹצֵא לְשֵׁנִי *going out to a second*, another than its subject; if it has two objects, it is יוֹצֵא לִשְׁלִישִׁי *going out to a third.*

g. Derivatives from verbs that govern a direct object, may do the same, כְּמַהְפֵּכַת אֱלֹהִים אֶת־סְדֹם *like God's overthrow of Sodom* Isa. 13: 19, לְיֵשַׁע אֶת־מְשִׁיחֶךָ *for the salvation of thine anointed* Hab. 3: 13, Gen. 2: 9, Ex. 9: 20, 1 Kin. 1: 40, Isa. 22: 2, Ezek. 34: 12.

§ 285. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: הַבַּיִת מָלֵא הָאֲנָשִׁים *the house was full* (of) *men* Judg. 16: 27, שָׂבַעְתִּי עֹלוֹת אֵילִים *I am sated* (with) *burnt-offerings of rams* Isa. 1: 11, חָסַרְנוּ כֹּל *we lacked every thing* Jer. 44: 18, Gen. 27: 45, Prov. 3: 10. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills* תֵּלַכְנָה חָלָב *shall run* (with) *milk* Joel 4: 18, Ezek. 7: 17, Ex. 3: 8, *mine eye* יֹרְדָה מַיִם *runneth down* (with) *water* Lam. 1: 16; עָלָה כֻּלּוֹ קִמְשׁוֹנִים *it had all come up* (with) *thorns* i. e. was overgrown with them, Prov. 24: 31, Gen. 40: 10, Isa. 5: 6.

a. In these and similar phrases the result of an action is regarded as its object; so, *a forest* צוֹמֵחַ עֵצִים *growing up* with *trees* i. e. producing trees Eccles. 2: 6; *a righteous man's mouth* יָנוּב חָכְמָה *buddeth forth wis-*

dom Prov. 10: 31; עָבְרוּ דִבְרֵי רָע *they overflow* with *deeds of wickedness* Jer. 5: 28; וְשָׁרַץ צְפַרְדְּעִים *and it shall creep* i. e. swarm with *frogs* Ex. 7: 28.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, וַנֵּלֶךְ אֵת כָּל־הַמִּדְבָּר *and we went* (through) *all the wilderness* Deut. 1: 19, and figuratively, הֹלֵךְ צְדָקוֹת *walking* (in) *righteousness* Isa. 33: 15, וַיָּבֹאוּ הָעִיר *and they came into the city* Josh. 8: 19, יָצְאוּ אֶת־הָעִיר *they went out* (of) *the city* Gen. 44: 4, עָלוּ רֹאשׁ *they went up* (to) *the top of the mountain* Ex. 17: 10, יֵרְדוּ שְׁאוֹל *they shall go down* (to) *Sheol*, Ps. 55: 16, יְמַהֲרוּ הוֹמָתָהּ *they hasten* (to) *her wall* Nah. 2: 6, Gen. 13: 10, Deut. 2: 27, Judg. 19: 18, Job 29: 3, Isa. 57: 2, Jer. 16: 8, 18: 2, 3, 44: 14, Ezek. 17: 12.

3. Intransitive verbs may, as in other languages, govern their cognate noun, חָלַמְתִּי חֲלוֹם *I have dreamed a dream* Gen. 37: 9; וַיִּסְפְּדוּ שָׁם מִסְפֵּד *and they lamented there a lamentation* Gen. 50: 10; הֶבֶל תֶּהְבָּלוּ *ye will be vain a vanity* i. e. *utterly vain* Job 27: 12; or even one from a different root if it be related or analogous in signification, חָמָה גְדוֹלָה קָצַפְתִּי *I have been zealous a great fury* Zech. 8: 2, אִישַׁן הַמָּוֶת *I shall sleep death* i. e. the sleep of death, Ps. 13: 4, Isa. 6: 11.

a. For additional examples see Gen. 1: 11, 27: 34, 43: 16, Lev. 26: 36, Josh. 22: 20, Judg. 8: 24, 2 Sam. 12: 16, 1 Kin. 1: 12, 40, Ps. 14: 5, 144: 6, Prov. 1: 19, 17: 27, Isa. 1: 13, 5: 1, 6, 8: 10, 42: 17, Jer. 17: 18, 23: 20, Ezek. 18: 3, 21: 5, 22: 29, 27: 35, Hos. 10: 4, Jon. 1: 10, 16, 4: 1, 6, Zech. 1: 2. Sometimes the expression is made more emphatic by placing the noun before the verb, 1 Kin. 2: 16, 20, Ps. 139: 22, Jer. 30: 14. In several instances the verb governs a relative which has a cognate noun as its antecedent, Gen. 27: 41, Deut. 28: 53, 1 Kin. 3: 28, Ps. 89: 51, 52, Zech. 13: 6.

4. Any verb may take as its object a noun which defines the extent of its application, חָלָה אֶת־רַגְלָיו *he was diseased in his feet* 1 Kin. 15: 23; *only* הַכִּסֵּא אֶגְדַּל *in the throne will I be greater than thou* Gen. 41: 40; *let us look one another* פָּנִים *in the face* 2 Kin. 14: 8, 11.

a. This like the Greek accusative of specification applies to any part or possession of the subject, which is particularly concerned in the action of the verb, קוֹלִי אִקְרָא *I cry as to my voice*, with my voice Ps. 3: 5. *Thou* יָדְךָ *as to thy hand*, by thy hand, *didst cast out nations* Ps. 44: 3, which is better than to regard these as cases of explanatory apposition, *I* viz. *my voice, thou* viz. *thy hand*; *thou didst tread in the sea* סוּסֶיךָ *as to thy horses*, with thy horses, Hab. 3: 15, Ex. 6: 3, 1 Sam. 25: 26, 33, Ps. 17: 10, 13, עֵינֶי 32: 8, 60: 7, Isa. 10: 30, 26: 9; or to any circumstance which stands in general relation to it, *ye perish* דֶּרֶךְ *as to the way* Ps. 2: 12, *impoverished* תְּרוּמָה *in respect to oblation* Isa. 40: 20. Comp. after adjectives Job 11: 9, 15: 10. Sometimes this limitation or specification is made by the preposition לְ 1 Kin. 10: 23, Jer. 30: 12, or בְּ 2 Chron. 16: 12.

§ 286. **1.** When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

a. The various prepositions with which different verbs may be construed and the consequent effect upon the meaning of the latter can be learned in detail from the lexicon. A few peculiar usages may here be noted: e. g. the use of בְּ *in* (1) after such verbs as אָחַז (also direct object) *to seize* or *hold*, הֶחֱזִיק (also direct object) *to lay hold of* or *hold fast*, דָּבַק (also with לְ or אֶל) *to cleave to*, בָּחַר (also direct object) *to choose*, הֶאֱמִין (with לְ *to believe*) *to believe in*, בָּטַח (with אֶל *to trust to*) *to trust in*; the preposition in all these cases suggesting penetration of the object and adhering to it. (2) After certain verbs of sense נָגַע (also with direct object, אֶל, עַל or עַד) *to touch*, שָׁמַע (also with direct object, לְ, אֶל or עַל) *to hear, hearken to*; with הֵרִיחַ *to smell*, רָאָה or חָזָה *to see* it suggests that the sense is delightedly fixed upon its object, *to smell with pleasure, to gaze upon with delight.* (3) After verbs of motion it may have the sense of association *with*, בּוֹא בְּ *to come with* i. e. *to bring*, Ps. 66: 13, הָלַךְ בְּ *to go with* i. e. *to take*, Ex. 10: 9, so עָבַד בְּ *to perform service with* or by means of any one i. e. *to impose service upon him* Ex. 1: 14. (4) In a partitive sense (the part being contained *in* the whole) after אָכַל *to eat*, Ex. 12: 43-45, Lev. 22: 11, Judg. 13: 16, לָחַם *to eat* Ps. 141: 4, שָׁתָה *to drink* Prov. 9: 5, הִשְׁקָה *to give to drink* Ps. 80: 6 and the like; מִן may be similarly used (the part taken *from* the whole) Lev. 7: 21, Deut. 26: 14, Ezr. 2: 63. (5) After verbs denoting hostility (violent collision and penetration), בָּגַד בְּ *to deal treacherously with*, נִלְחַם בְּ *to fight with*, מָעַל בְּ *to trespass against*, מָרָה בְּ (also with direct object) *to rebel against*, חָרָה בְּ (also with אֶל or עַל) anger *burned against.*

b. Verbs denoting fear or shame are followed by מִן *from*, since one instinctively turns away from that which excites these emotions, so גּוּר, יָגֹר, דָּאַג, יָרֵא, עָרַץ, which also take a direct object, and בּוֹשׁ, חָפֵר, נִכְלַם etc.

c. Any verb may be followed by לְ to indicate the indirect object *to* which something is done, *he said* לָהֶם *to them* Gen. 1: 28, *I have given* לָבֶם

to you, ver. 29, or *for* which something is done (dative of advantage) e. g. גּוֹר *to fear for* or *on behalf of* Hos. 10: 5, קָנָא *to be zealous for*, נִלְחַם *to fight for*, הִתְפַּלֵּל *to pray for*, רִיב *plead for* etc. It is thus used pleonastically with suffixes referring to the subject of the verb לְךָ לְךָ *go for thee* i. e. *go thou*, בְּרַח לְךָ *flee thou*, נִגְזַרְנוּ לָנוּ *we are cut off for us* i. e. so far as we are concerned Ezek. 37: 11. The verb הָיָה *to be* with לְ may mean (1) *to be* or *belong to* any person יִהְיֶה לְךָ *it shall be* or *belong to thee* i. e. thou shalt have it Josh. 17: 18. (2) *to be for* or serve as any thing וְהָיָה לְאוֹת *and it shall be for a sign* Ex. 13: 16, or with לְ both of the person and the thing, *it shall be* לְךָ לְאוֹת *to thee for a sign* ver. 9, Gen. 1: 29, 47: 24, Ex. 4: 16, 10: 7. (3) *to be unto* or *to become* יִהְיֶה לְגוֹי *he shall become a nation*, Gen. 18: 18, 2: 7, 10, 24, Ex. 4: 3, 4, Isa. 21.

d. Pronominal suffixes attached to verbs ordinary represent the direct object, but are occasionally used when the objective relation is indirect, נָתַתָּה לִּי *thou hast given me the land of the south* Judg. 1: 15 for נָתַתָּה *thou hast given to me*, which occurs in the same verse; חָנֵנוּ אוֹתָם *grant them to us* Judg. 21: 22; אַגִּידָה *I would declare to him* Job 31: 37. So in a few instances after intransitive verbs, גָּדַלְנִי *he grew up to me as to a father* Job 31: 18, יִשְׁכְּנָה *shall dwell* with *thee* Ps. 5: 5, 13: 5, חֹנֶה *encamping* against *thee* 53: 6, perhaps Isa. 35: 1, see § 55. 1, Isa. 65: 5, Jer. 20: 7, comp. § 102. 2.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, יָצְאוּ אֶת־הָעִיר Gen. 44: 4, or by the indirect, יָצְאוּ מִן־הָעִיר Josh. 8: 22; נִלְחַם *to fight* is followed by עִם *with* Josh. 10: 29, by בְּ *in* (בָּהּ *in eam*) ver. 31, by עַל *against* ver. 38, by אֶת Judg. 12: 4.

a. A number of verbs may be construed either with a direct object or with לְ *to, in reference to*, thus, אָהַב *to love* any one and *to have love* to any one, רָפָא *to cure* and *to perform a cure* for any one, הוֹשִׁיעַ *to save* and *to grant salvation* to any one, שִׁחֵת *to destroy* and *to bring destruction* to any one, הֶאֱזִין *to hear* and *to give ear to*; הִגִּיד *to tell* with or without לְ; הִצְדִּיק *to justify* takes a direct object except Isa. 53: 11 where it has לְ; הִצִּיל *to deliver* has לְ once Jon. 4: 6; so כִּבֵּד *to honour* Ps. 86: 9, Dan. 11: 38. Both constructions occur with the same verb in the same sentence 1 Kin. 1: 9, Ps. 21: 9, 47: 7; see also 2 Chron. 16: 12. By a usage which belongs for the most part to the later books לְ is sometimes prefixed to nouns explanatory of a direct object 1 Chron. 5: 26, 29: 20, 2 Chron. 25: 10, Ezr. 8: 24,

Neh. 9: 32, and sometimes to the direct object itself, Ps. 69: 6, 116: 16, Isa. 11: 9, Jer. 40: 2, Lam. 4: 5, Ezek. 26: 3, 1 Chron. 16: 37, 29: 12, 22.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with בְּ *with*, thus תָּקְעוּ בַשּׁוֹפָר *blow the trumpet* Hos. 5: 8, וַיִּתְקַע בַּשּׁוֹפָר *and he blew with the trumpet* Judg. 3: 27; פָּרַשׂ יָדָיו *to spread forth the hands* Ps. 143: 6, but followed by בְּ *to spread forth with the hands* Lam. 1: 17; see also 2 Chron. 26: 15, Prov. 25: 20.

3. By a condensed style of expression (*constructio praegnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, חִלַּלְתָּ לָאָרֶץ *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89: 40, 74: 7, Ezr. 2: 62, פָּחֲדוּ אִישׁ אֶל־ רֵעֵהוּ *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36: 16 נִיקְרַנֵי רֵמִים עָנִיתָנִי *thou hast answered* (by saving) *me from the horns of the wild-oxen* Ps. 22: 22. Different objects may also be attached to a verb, whose meaning is in strictness adapted only to one (*zeugma*) *thou hast shown me* (*life and*) *favour* Job 10: 12.

a. Zeugma may also occur in the case of subjects of a verb, *the roaring of the lion, the voice of the fierce lion and the teeth of the young lions are broken* Job 4: 10.

§ 287. Some verbs have more than one object, viz.:

1. The causatives of transitive verbs: וְהַאֲכַלְתִּי אֶת־ מוֹנַיִךְ אֶת־בְּשָׂרָם *and I will make thy oppressors eat their own flesh* Isa. 49: 26; לֹא הֶרְאָנוּ אֶת־כָּל־אֵלֶּה *he would not have caused us to see all these things* Judg. 13: 23; יַנְחִלֶנָּה אֶת־יִשְׂרָאֵל *he shall cause Israel to inherit it* Deut. 1: 38, 3: 24, Num. 20: 26, Judg. 1: 24, Ps. 25: 4, 45: 5, Jer. 23: 22.

a. This applies to the causatives of verbs of plenty or want, Gen. 42: 25, Ps. 8: 6, Jer. 13: 13, Ezek. 9: 7, or of motion, § 285, Deut. 1: 22, 2 Sam. 15: 25, Job 28: 11, Cant. 1: 4.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *all* אֲשֶׁר צִוָּה אֹתוֹ *which God commanded him* Gen. 6: 22; לְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־הַחֻקִּים *to teach the children of Israel all the statutes* Lev. 10: 11; הִכִּיתָ אֶת־כָּל־אֹיְבַי לֶחִי *thou hast smitten all my enemies on the cheek* Ps. 3: 8; שְׂאוּ־יְדֵכֶם קֹדֶשׁ *lift up your hands to the sanctuary* Ps. 134: 2; וְהָמָם מְהוּמָה *and he shall discomfit them a discomfiture* Deut. 7: 23.

a. Some verbs take a direct object of both person and thing as שָׁאַל *to ask* Deut. 14: 26, Isa. 45: 11, Hag. 2: 11, יִסַּר *to instruct* Prov. 31: 1, צִוָּה *to command* Ex. 4: 28, Deut. 1: 18, עָנָה *to answer* 1 Sam. 20: 10, Job 9: 3, גָּמַל *to treat* well or ill, Gen. 50: 15, 1 Sam. 24: 18 (comp. קִדֵּם Ps. 21: 4, שִׁחַר Prov. 13: 24), and the like. Or the second object may be that of place after verbs implying motion 2 Chron. 6: 38, Nah. 1: 8; or of a noun cognate to the verb, Gen. 49: 25, Ex. 3: 9, 1 Sam. 1: 6, 1 Kin. 12: 8, Isa. 14: 6, 22: 17; or of specification, Gen. 3: 15, 37: 21, Deut. 22: 26, 33: 11, 1 Kin. 19: 21, Ps. 17: 11, perhaps 68: 22, § 256. 3. *b*, Jer. 2: 16, 40: 14. A verb may even have three objects of different kinds Judg. 15: 8.

3. The instrument of an action, the material used in its performance, its product, or its result, is often regarded as its secondary or remote object, וַיִּרְגְּמוּ אֹתוֹ אָבֶן *and they overwhelmed him with stones* Lev. 24: 23; וְהָגַרְתָּ אֹתָם אַבְנֵט *and thou shalt gird them with a belt* Ex. 29: 9; *thy seed* אֲשֶׁר־תִּזְרַע אֶת־הָאֲדָמָה *with which thou shalt sow the ground* Isa. 30: 23; וַיִּיצֶר אֶת־הָאָדָם עָפָר *and he formed the man of dust* Gen. 2: 7; אֲשֶׁר שְׁלַחְתִּיו *for which I have sent it* Isa. 55: 11; וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ *and he built the stones into an altar* 1 Kin. 18: 32.

a. The instrument of an action regarded as its remote object: Num. 24: 8, 2 Chron. 14: 6, Ps. 5: 13, 18: 33, 32: 7, 104: 6, Isa. 37: 6, 41: 2, Ezek. 13: 22, 18: 7, Mal. 2: 13. The material: Ex. 24: 5, 25: 39, 26: 31, 37: 10, 38: 3, 39: 30, 1 Kin. 6: 21, 22, 7: 48-50, Ezek. 13: 10. The product: Gen. 27: 37, מִקְשָׁה Num. 10: 2, רִקֻּעֵי 17: 3, אֵשֶׁר Deut. 15: 14, אָבֹק 28: 24, רָאשִׁים Judg. 7: 16, בְּרָכוֹת Ps. 21: 7, שֵׁבֶט 74: 2, Isa. 37: 26, קִיר Ezek. 4: 3. The result: *I will make all thine enemies* עֹרֶף *back*, oblige them to turn their backs in flight Ex. 23: 27, Ps. 18: 41, 21: 13; *I will not make you* כָּלָה

destruction, destroy you Jer. 5: 18, 46: 28, Ezek. 11: 13, 20: 17. The instrument may likewise be indicated by the preposition בְּ *by* or *with* Lev. 8: 32, Josh. 10: 11; the material by מִן *from* or *out of* Gen. 2: 19, Ex. 39: 1; the product by לְ *to, into* Isa. 41: 15, Jer. 1: 18.

4. Some verbs may govern the subject and predicate of a subordinate clause, לָדַעַת כֶּסֶל *to know wickedness* (to be) *folly* Eccl. 7: 25, the latter, if it be an adjective or participle, will remain without the article, § 263, שָׁמַעְתִּי אֶפְרַיִם מִתְנוֹדֵד *I have heard Ephraim bemoaning himself* Jer. 31: 18, אֹתְךָ רָאִיתִי צַדִּיק *thee have I seen righteous* Gen. 7: 1. Or they may govern two nouns in apposition, the second of which suggests a comparison or is explanatory of the aspect under which the first is viewed, *they bend* אֶת־לְשׁוֹנָם קַשְׁתָּם *their tongue* as *their bow* Jer. 9: 2, 1 Kin. 11: 19, Isa. 42: 25, Hos. 14: 3, Am. 5: 1.

a. The predicate object frequently indicates a state or condition, *eat it* נִבְשָׁל *unlearned* Lev. 10: 12, *take the king* חַי *alive* Josh. 8: 23, 9: 12, 1 Sam. 8: 1, 2 Kin. 8: 13, Prov. 1: 12. The presence of the article in such cases would show that the word was not a predicate, *when he saw* אֶת־ הַמַּלְאָךְ הַמַּכֶּה *the angel that smote* 2 Sam. 24: 17; מַכֶּה would mean that *he saw the angel smiting*, in the act of so doing, Gen. 21: 9, 27: 6, 37: 17, Ex. 14: 30, Num. 7: 89, 11: 10, 22: 6, 23, 31, 2 Kin. 2: 10, 8: 12, 19: 8, 1 Chron. 15: 29, Esth. 5: 13. In 2 Kin. 9: 25 זְכֹר אֵלַי וְאַתָּה אֵת רְכֻבִים *remember me and thee riding* the pronouns are in their separate form and אֵת is attached to the predicate participle. Such a clause may be subordinated to קוֹל uttered as an exclamation or to שָׁמַע as well as to שָׁמַע itself, קוֹל דּוֹדִי דוֹפֵק *the sound of my beloved knocking!* equivalent to *hark!* or *I hear my beloved knocking* Cant. 5: 2, Gen. 4: 10, 1 Kin. 1: 41; וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ *and they heard the sound of Jehovah God walking* Gen. 3: 8, Deut. 4: 33, 5: 23, Isa. 6: 8. רָאָה *to see*, when the predicate is an adjective, admits a twofold construction, either *he saw* אֶת־ הָאוֹר כִּי־טוֹב *the light that* it was *good* Gen. 1: 4, 12: 14, 13: 10, or *saw* כִּי טוֹב הָעֵץ *that the tree* was *good* 3: 6.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, וּנְמַלְתֶּם אֵת בְּשַׂר עָרְלַתְכֶם *and ye shall be circumcised in the flesh of your foreskin* Gen. 17: 11, וַתִּמָּלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. 1: 7, שָׁלוּחַ קָשָׁה *sent* (or charged) *with a painful* message 1 Kin. 14: 6.

a. Thus the passive of a causative, Job 7: 3; of a verb implying motion, Gen. 12: 15; of a verb of plenty or want, Isa. 2: 7, 8; a passive having as its object a thing, Ex. 34: 34; a cognate noun, Jer. 14: 17; object of specification, 2 Sam. 15: 32, Dan. 9: 25; instrument, 1 Sam. 17: 5, 1 Kin. 22: 10, Isa. 1: 20; material, 1 Kin. 6: 7, Hab. 2: 19; product, Ex. 25: 31, חָקְךָ Lev. 10: 14, Isa. 24: 12, Mic. 3: 12; a predicate, *it shall be eaten* מַצּוֹת *unleavened* Lev. 6: 9. Sometimes the more remote object is made the subject of the passive verb which then governs the nearer object, וְהָרְאָה אֶת־הַכֹּהֵן *and it shall be shown the priest* Lev. 13: 49, but on the other hand אֲשֶׁר הָרְאֵיתָ *which thou wast shown* Ex. 26: 30.

b. The agent of a passive verb may be indicated by לְ as the one *to* whom the action belongs, נֶחְשַׁבְנוּ לוֹ *we are accounted by him strangers* Gen. 31: 15, 14: 19, Ex. 12: 16, 1 Sam. 2: 3 K'ri, 15: 13, 23: 21, Neh. 13: 26, יֵחָבֶל לוֹ probably *shall be held under pledge by it* as its debtor Prov. 13: 13, 14: 20, שָׁמוּר לִבְעָלָיו *kept by its owner*, Eccl. 5: 12 (but שָׁמוּר־לְךָ *kept for thee* 1 Sam. 9: 24), Jer. 8: 3; or less frequently by מִן as the one *from* whom the action proceeds, *why are times* מִשַּׁדַּי לֹא־נִצְפְּנוּ *not reserved by the Almighty?* Job 24: 1, 28: 4, Ps. 37: 23, Eccles. 12: 11, Dan. 8: 11 K'ri. It is only in the later books of the Bible that the passive construction is adopted to any extent as a substitute for the active, Neh. 6: 1, 7, Esth. 4: 3.

Adverbial Expressions.

§ 288. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, וְהִנֵּה־טוֹב מְאֹד *and behold* (it was) *very good* Gen. 1: 31; וַיִּכְעַס הַרְבֵּה *and he was greatly provoked* Neh. 3: 33; *I am* שְׂכָרְךָ הַרְבֵּה מְאֹד *thy exceeding great reward* prop. *thy reward very much* Gen. 15: 1.

a. Adverbs may for emphasis precede the words, to which they belong, Ps. 47: 10. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus time when: עֶרֶב וָבֹקֶר וְצָהֳרַיִם *evening and morning and noon will I pray* Ps. 55: 18; *tarry here* הַלַּיְלָה *to-night* Num. 22: 8; *Gideon came* רֹאשׁ הָאַשְׁמֹרֶת *at the beginning of the watch* Judg. 7: 19, Ex. 34: 22, Deut. 4: 10, 1 Kin. 19: 8, Ps. 74: 2, Jer. 18: 7, 9, 28: 16, Hos. 7: 5, Zech. 1: 8; once in the phrase *from generation* דֹּר *to generation* Ex. 17: 16. Time how long: *and he shall shut up the house* שִׁבְעַת יָמִים *seven days* Lev. 14: 38: *the land rested* שְׁמוֹנִים שָׁנָה *eighty years* Judg. 3: 30, Gen. 5: 3, 14: 4, Lev

26: 34, 35, Deut. 4: 9, 2 Sam. 20: 4, Ps. 45: 7, sometimes with אֵת when definite Ex. 13: 7 comp. ver. 6, Deut. 9: 25.

b. The place where: the absolute use of nouns in this sense is most frequent in the familiar words, פֹּתַח *at the door of* Gen. 18: 1, Judg. 9: 35, בֵּית *at the house of* Gen. 38: 11, Num. 30: 11, 1 Kin. 16: 32, and a few proper names compounded with the latter, בֵּית־לֶחֶם *at Bethlehem* 2 Sam. 2: 32, בֵּית־אֵל *at Bethel* Hos. 12: 4; other examples are more sporadic Josh. 1: 4. 1 Sam. 2: 29, 1 Kin. 8: 43, Job 22: 12, מִצְלַיִם Lam. 5: 6, *appear* אֶת־פְּנֵי *at the face of the Lord* Ex. 34: 23 (comp. 23: 17 אֶל־פְּנֵי). The place whither: Gen. 31: 21, mostly after verbs of motion, § 285. 2, Gen. 43: 18, 1 Sam. 5: 12, Ps. 139: 8.

c. Measures of space: שָׁלֹשׁ אַמּוֹת גָּבֹהַּ *three cubits high* Ezek. 41: 22; חָמֵשׁ אַמּוֹת אֹרֶךְ *five cubits as to* (in) *length* Ex. 27: 1; *he went* דֶּרֶךְ יוֹם *a day's journey* 1 Kin. 19: 4. Weight: 2 Sam. 14: 26.

d. Number: שֶׁב שֶׁבַע פְּעָמִים *return seven times* 1 Kin. 18: 43; *he offered sacrifices* מִסְפַּר כֻּלָּם *according to the number of them all* Job 1: 5.

e. Manner, answering to the Greek adverbial accusative: *ye shall dwell* בֶּטַח *in security* Deut. 12: 10; *ye shall not go* רוֹמָה *loftily* Mic. 2: 3; *the tribes went up* עֵדוּת לְיִשְׂרָאֵל *according to a law of Israel*, or this may be in apposition with what precedes, it is *a law of Israel* Ps. 122: 4; *thou shalt not go there* יִרְאַת שָׁמִיר *for fear of briers* Isa. 7: 25; *to serve him* שְׁכֶם אֶחָד *with one consent* prop. *shoulder* Zeph. 3: 9, 2 Sam. 23: 3, 2 Kin. 5: 2, Ps. 144: 12, Prov. 10: 4, Jer. 31: 7, 32: 11, Lam. 1: 9, Hos. 12: 15, 14: 5, Zech. 2: 8.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. When successive nouns are governed by the same preposition, the preposition will be repeated before each, if the particulars are regarded separately. Ex. 7: 28, 29, 9: 3, 33: 1 (hence the sing. suff.), Num. 19: 16, 18, 19, 1 Sam. 14: 15, 2 Sam. 6: 5, 2 Kin. 23: 4, 5, 2 Chron. 8: 13, Jer. 9: 24, 25, 29: 18, but not if they are viewed together in the mass, 1 Sam. 27: 8, 2 Chron. 8: 7, Ezr. 3: 12, Job 19: 24, Dan. 9: 6. The preposition may be repeated before nouns in apposition לַנַּעַר לְאַבְשָׁלוֹם 2 Sam. 18: 5, or not הֹמֶר . . בַּיָּם Hab. 3: 15; and in poetry is sometimes to be supplied from a parallel clause, Job 34: 10, Isa. 15: 8, 61: 7, Mic. 7: 12.

Neglect of Agreement.

§ 289. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions. These are for the most part due to two principal reasons. First, regard is had to the

sense rather than to the form. And secondly, when the predicate precedes its noun or is separated from it by intervening words, the accidents of gender and number in the subject may not have engaged the thoughts before it is uttered, or attention may have been diverted from them by words spoken since; in this case there is a natural tendency to adopt a primary in preference to a secondary form, that is to say, the singular may be used where strict conformity to the subject would require the plural, and the masculine may in like manner take the place of the feminine.

1. When a plural subject is viewed in its totality, rather than in its several parts, related words may be put in the singular.

a. Thus, בָּאָ דְבָרֶיךָ *let thy words come to pass* Judg. 13: 12, יָשָׁר מִשְׁפָּטֶיךָ *upright are thy judgments* Ps. 119: 137, אֱנוּשָׁה מַכּוֹתֶיהָ *her wounds are incurable* Mic. 1: 9, 1 Kin. 10: 12, Isa. 32: 11, 59: 12, Jer. 4: 14, 12: 4, 51: 48, Zech. 6: 14. When a predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter commonly agree with it in number, while the first may be put in the singular, וַיִּקְרָא הַשֹּׁעֲרִים וַיַּגִּדוּ *and the porters called and told* 2 Kin. 7: 11, Esth. 9: 23, Ezek. 14: 1.

2. Or if a plural subject is viewed distributively and regard is had to each particular included in it, related words may be put in the singular.

a. Thus, מְבָרֶכֶיךָ בָרוּךְ *they that bless thee shall each be blessed* Num. 24: 9, מְחַלְלֶיהָ מוֹת יוּמָת *they who profane it shall* every one *be put to death* Ex. 31: 14, צְדָקַת צַדִּיקִים יָסִירוּ מֶנּוּ *they take away the righteousness of the righteous from each of them* Isa. 5: 23. Examples in verbs, יָבֹן Deut. 18: 3, Job 6: 20, Prov. 14: 1, Isa. 34: 13, Jer. 48: 41, Ezek. 39: 15, Nah. 3: 7, Hab. 2: 6, Zech. 11: 5. Pronouns, Josh. 2: 4, 1 Chron. 29: 8, Ps. 62: 5, Jer. 44: 9, Zech. 14: 12.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives and pronouns agreeing with them in the singular.

a. Thus, בָּרָא אֱלֹהִים *God created* Gen. 1: 1, בְּעָלָיו יוּמָת *its owner shall be put to death* Ex. 21: 29, אֲדֹנִים קָשֶׁה *a hard master* Isa. 19: 4, תִּתְחַדֵּשׁ נְעוּרֶיךָ *thy youth is renewed* Ps. 103: 5. When the word אֱלֹהִים refers to

false deities, the sense is plural and it is construed accordingly, כֹּה־יַעֲשׂוּן אֱלֹהִים *so may the gods do* 1 Kin. 19: 2. This polytheistic plural is used even where a single idol is referred to Ex. 32: 4, 8; but see Neh. 9: 18. But where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20: 13, 35: 7, Ex. 22: 8, Deut. 5: 23, Josh. 24: 19, 1 Sam. 17: 26, 36, 2 Sam. 7: 23, Jer. 10: 10, 23: 36; here and in some similar passages there is a formal agreement in the plural, perhaps because attention is directed to the supreme Being in general and to the fulness and variety of the divine perfections without specific reference to the divine unity. Comp. Gen. 1: 26, 11: 7, Ps. 11: 7, 58: 12, Isa. 6: 8.

4. Plural names of irrational objects of either gender may be joined with the feminine singular.

a. Thus, בַּהֲמֹת שָׂדֶה תַּעֲרוֹג *the beasts of the field pant* Joel 1: 20, תִּשְׁטֹף סְפִיחֶיהָ *its floods wash away* Job 14: 19, חֲבָלִים אֲחָזַתָּה *pangs have seized her* Jer. 49: 24, תַּנִּים רִבְצָה *jackals, their lair* Isa. 35: 7, Gen. 49: 22, 1 Sam. 4: 15, Job 12: 7, 27: 20, Ps. 18: 35, 37: 31, 44: 19, 73: 2 K'thibh. In objects devoid of personality the individual is of small account and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective and construed with the singular, the feminine being adopted as a substitute for the neuter, § 198. *a.* The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῶα τρέχει.

5. Collective nouns may have verbs, adjectives and pronouns agreeing with them in the plural.

a. Thus, וַיְמַהֲרוּ הָעָם וַיַּעֲבֹרוּ *and the people hasted and passed over* Josh. 4: 10, צֹאן אֹבְדוֹת *lost sheep* Jer. 50: 6, כָּל־הָעֵדָה כֻּלָּם קְדֹשִׁים *all the congregation, all of them are holy* Num. 16: 3, 27: 3, 35: 25, 1 Sam. 17: 28, 2 Sam. 24: 17, Jer. 8: 3, 13: 10, 48: 36. Where a collective is regarded as one body, it is construed as a singular; when it is contemplated with reference to the individuals embraced within it, all related words are put in the plural, נִגַּשׂ הָעָם וַיִּתְחַבְּאוּ הָעָם *the people was oppressed and the people hid themselves* 1 Sam. 13: 6, Ezek. 14: 22. Nouns not properly collectives, used in a collective sense, are similarly construed, Ex. 1: 10, Judg. 7: 7, 1 Sam. 12: 21, 1 Kin. 5: 17, 2 Kin. 7: 10, Job 39: 19, 21, Ps. 119: 103, Prov. 28: 1, Isa. 14: 11, 28: 3, Ezek. 17: 23.

b. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, וַתִּשָּׂא כָּל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם *and all the congregation lifted up and uttered their voice* Num. 14: 1; וַיַּאֲמֵן הָעָם וַיִּשְׁמְעוּ *and the people believed and they heard* Ex. 4: 31, Gen. 46: 26, Judg. 1: 4, 1 Kin. 16: 16.

c. The noun אֶרֶץ *land, earth,* which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, Gen. 41: 57, 1 Sam. 14: 25, 2 Sam. 15: 23, Ps. 66: 4. Names of na-

tions borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17: 11, Am. 1: 11, or as a collective in the masculine plural, Hos. 8: 2, Ob. ver. 6, 2 Sam. 10: 17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10: 11, Jer. 13: 19, 49: 17, Nah. 2: 1, comp. 1 Sam. 27: 8; so עַם *people* in the following examples, חָטָ֫את עַמֶּ֫ךָ *thy people has done wrong* Ex. 5: 16, הָעָ֫ם יוֹשֶׁ֫בֶת *the people dwelling* Judg. 18: 7, Jer. 8: 5. Different constructions may be united in the same passage, Jer. 48: 15, Hos. 14: 1. In 1 Sam. 17: 21 the verb agrees not with יִשְׂרָאֵ֫ל but with מַעֲרָכָ֫ה, which is in apposition with it.

6. Masculine verbs, adjectives and pronouns are sometimes used when females are spoken of, or when the nouns to which they refer are feminine, from a neglect to note the gender where no stress is laid upon it.

a. Thus, וַיְהַלְלֻ֫הָ *and they* (queens and concubines) *praised her* Cant. 6: 9; *Jehovah deal kindly* עִמָּכֶ֫ם *with you* (Ruth and Orpah) *as* עֲשִׂיתֶ֫ם *ye have dealt* Ruth 1: 8; מֵתִ֫י *my dead* (Sarah) Gen. 23: 4. This neglect of gender is most frequent in pronouns both as referring to females, Ex. 1: 21, 2: 17, Num. 36: 6, Judg. 11: 34, 19: 24, 21: 12, 22, 1 Sam. 6: 7, 2 Sam. 6: 22, and to feminine nouns, Ex. 11: 6, 22: 25, Lev. 6: 8, 27: 9, Num. 3: 27, 33, Deut. 27: 2, 5, 1 Sam. 10: 18, Isa. 34: 17. It is comparatively rare in verbs, (many apparent instances are impersonal constructions, § 284. *e*), שָׁאַל 1 Sam. 2: 20, 25: 27, 1 Chron. 2: 48, וַתִּכְרָת־ Isa. 57: 8, וַתּוּכָ֫ל Jer. 3: 5, וַתָּבֹ֫וא Ezek. 22: 4, Job 3: 24, 16: 22, unless they precede the subject, לֹא־נָשָׂ֫א אֹתָ֫ם הָאָ֫רֶץ *the land could not bear them* Gen. 13: 6, חִרְדוּ שַׁאֲנַנּ֫וֹת *tremble ye careless women* Isa. 32: 11, 1 Kin. 8: 31, 22: 36, 2 Kin. 3: 26, 13: 20, Eccl. 7: 7, Isa. 14: 11, 47: 11, Jer. 51: 46. In Isa. 14: 9, 33: 9 the nearer verb agrees with its noun, while the more remote does not; so in adjectives 1 Kin. 19: 11, but the reverse Dan. 1: 15. Both gender and number neglected, 2 Kin. 12: 14, Job 42: 15, Ps. 57: 2, Mic. 2: 6. Lack of agreement in adjectives and participles, 1 Kin. 22: 13, Ps. 119: 137, 2 Chron. 3: 11. A feminine predicate attached to a masculine noun Eccl. 8: 11, 10: 15 is anomalous.

§ 290. **1.** When a compound subject, § 247. 1, is regarded as forming one whole the predicate is put in the singular; otherwise it may be put in the plural referring to them all, or it may agree with the nearest noun or with the principal word to which the rest are subordinate.

a. Singular predicate: כֶּ֫סֶף וְזָהָ֫ב יִרְבֶּ֫ה *silver and gold is multiplied* Deut. 8: 13, Gen. 9: 2, 1 Sam. 20: 31, יִהְיֶ֫ה 1 Kin. 5: 8, 6: 7, Neh. 6: 12, Esth. 4: 3, Jer. 14: 15, 49: 24, Hos. 4: 11, so attributive Josh. 11: 4 and

pronoun Gen. 10: 12. Plural predicate: Ex. 5: 1, 7: 20, 17: 10, Judg. 8: 12, מֵתוּ 1 Sam. 31: 7, even after nouns connected by אוֹ *or* Deut. 22: 1, 4, so pronouns Lev. 13: 38. Agreement with nearest noun: *ye and your wives* וַתְּדַבֵּרְנָה *have spoken* Jer. 44: 25, Num. 12: 1, Deut. 13: 7, Job 19: 15, 28: 18. With principal word: אֲנִי וְנַעֲרֹתַי אָצוּם *I and my maidens will fast* Esth. 4: 16, עַבְדֵי דָוִד וְיוֹאָב בָּא *the servants of David and Joab came* 2 Sam. 3: 22, 16: 18, 20: 10, Gen. 3: 8, 7: 7, 14: 15, Ex. 1: 6, 21: 4, 1 Sam. 25: 42, 1 Kin. 1: 41, 2 Kin. 4: 7, 2 Chron. 11: 14, Jer. 41: 16. Singular predicate before a compound subject and plural after: Gen. 9: 23, 14: 8, 33: 7, Ex. 4: 29, 7: 10, 10: 3, 1 Sam. 27: 8, Jer. 39: 1, 4, 43: 2, comp. Gen. 11: 29, Num. 3: 4.

2. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah were old* Gen. 18: 11, 24: 55, Ex. 9: 19, Lev. 3: 1, Esth. 4: 14, Ps. 55: 6, Prov. 27: 9, Jer. 22: 26, 30: 19, Joel 1: 9, 13; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אֲנִי וְיוֹנָתָן בְּנִי נִהְיֶה *I and Jonathan my son will be* 1 Sam. 14: 40, 20: 23, אַתָּה וְאַהֲרֹן אָחִיךָ וְדִבַּרְתֶּם *thou and Aaron thy brother and ye shall speak* Num. 20: 8.

§ 291. The plural is sometimes used indefinitely, where only one is intended.

a. Thus, *they hated him for* חֲלֹמֹתָיו *his dreams*, though he had told them but one Gen. 37: 8, בַּמַּקְלוֹת *with staves*, a staff 1 Sam. 17: 43, Gen. 8: 4, 13: 12, 19: 29, 21: 7, בְּנֹתָיו 46: 15, יְלָדֶיהָ Ex. 21: 22, Num. 26: 8, Judg. 12: 7, אֲרָיוֹת 14: 5, 2 Chron. 16: 14, Job 19: 1, 21: 32, Zech. 9: 9. The singular may also be used distributively, where the plural is intended, *they two dreamed* חֲלוֹם *a dream*, Gen. 40: 5.

§ 292. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֵי לֵאָה רַכּוֹת *the eyes of Leah were tender* Gen. 29: 17.

§ 293. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations: it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred

directly to it, שַׂדְמֹת חֶשְׁבּוֹן אֻמְלָל *the fields of Heshbon languish* Isa. 16: 8, נִמְצְאוּ דַּם נַפְשׁוֹת אֶבְיוֹנִים *is found the blood of the souls of the poor* Jer. 2: 34, 1 Kin. 17: 16, Job 21: 21, 29: 10, 38: 21.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וַיִּהְיוּ כָּל־יְמֵי־שֵׁת *and all the days of Seth were* Gen. 5: 8, וַתֵּצֶאן כָּל־הַנָּשִׁים *and all the women went out* Ex. 15: 20, מִבְחַר שָׁלִשָׁיו טֻבְּעוּ *the choice of his captains were drowned* ver. 4, Job 32: 7, 33: 21 K'thibh, Isa. 22: 7, Hab. 2: 8.

§ 294. The abrupt changes of the person from the third to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1: 29, Ps. 81: 15-17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. Examples of change of person referring to God, Ps. 18: 48, 49, Isa. 44: 24, 25; to men, Ruth 4: 4, 1 Sam. 6: 4, Ps. 49: 19, 20, 91: 13, 14, Isa. 5: 8, 31: 7, 33: 2, Jer. 12: 13, Ezek. 13: 4-7, Hab. 2: 15; the same person used successively of God and man, Ex. 7: 17, Zech. 2: 13-15. The language of address may be continued in the third person, when a noun or participle is introduced as a vocative, *take you censers*, קֹרַח וְכָל־עֲדָתוֹ *Korah and all his company* Num. 16: 6, 1 Kin. 22: 28, Job 17: 10, 18: 4, Ps. 18: 51, 65: 7, Isa. 10: 5, 22: 16, 48: 1, 54: 1, Dan. 9: 4, Obad. ver. 3, Mic. 1: 2; a superior may be respectfully addressed in the third person 2 Sam. 14: 17. So a person may speak of himself in the third person Job 12: 4, 13: 28, especially in polite phrase as 'thy servant', 'thy handmaid' 2 Sam. 17: 38, 1 Kin. 1: 17, 27. Change of person may also be occasioned by introducing the language of others with no formula of citation Job 21: 19, or by passing from direct to indirect quotation Job 19: 28, 22: 17, 35: 3. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנְנִי יִסַּד *behold I* (am he who) *has laid* Isa. 28: 16, הִנְנִי יוֹסִף *behold I* (am he who) *will add* 29: 14, 38: 5, Ps. 6: 3.

b. A different turn is sometimes given to a sentence from that which was apparently intended at first, so that there is a lack formal correspondence between one part and another (anacoluthon), Gen. 3: 22, 23, 23: 13, Num. 15: 29, 35: 23, Job 11: 13.

§ 295. In Hebrew as in other languages there is the

occasional ellipsis of a word which can be readily supplied from the context, לַמּוֹעֵד אֲשֶׁר שִׁבְּחַאֵל *for the appointed time which Samuel* appointed 1 Sam. 13: 8, Deut. 11: 2, 1 Kin. 11: 25, 2 Kin. 25: 10 comp. Jer. 52: 14, 2 Chron. 34: 22, Zech. 7: 7.

a. In poetry one parallel clause is frequently to be supplied from another, Job 20: 2, 22: 23, 27: 14, 39: 27, 42: 3, Ps. 18: 42, 20: 8, 113: 5. 6, 127: 3, Prov. 23: 17, Isa. 48: 11 (or supply שֵׁם from ver. 9), 63: 18 (or הָאָרֶץ), Dan. 12: 3, Zech. 9: 17.

Repetition of Words.

§ 296. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14: 22, בַּבֹּקֶר בַּבֹּקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13: 4, 2 Chron. 13: 11, Isa. 28: 19, אִישׁ־אֶחָד *one man for each tribe* Josh. 3: 12, 4: 2; so with numeral adjectives, § 255. 4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7: 2, Num. 3: 47, Zech. 4: 2, and adverbs, מְעַט מְעַט *little by little* Ex. 23: 30.

a. So also שָׁנָה בְּשָׁנָה *year by year* 1 Sam. 1: 7, שָׁנָה אַחֲרֵי שָׁנָה *year after year* 2 Sam. 21: 1; יוֹם יוֹם Gen. 39: 10, יוֹם בְּיוֹם 1 Chron. 12: 22, יוֹם יְיוֹם Esth. 2: 11, and once without repetition יוֹם Jer. 7: 25 *daily, day by day; the breadth* (of the court) חֲמִשִּׁים בַּחֲמִשִּׁים *fifty* (cubits) at each end and so on throughout Ex. 27: 18; אִישׁ אִישׁ *any one* or *every one* Ex. 36: 4, Lev. 18: 6, 20: 2, 22: 4, 18, 24: 15, Num. 1: 4, 4: 19, 49, Ezek. 14: 4. Additional examples, Num. 13: 2, 17: 17, Josh. 21: 40, 22: 14, 1 Chron. 9: 27.

2. Plurality, דּוֹר־דּוֹר *generation and generation* i. e. *many generations* Deut. 32: 7, צַו לָצָו צַו לָצָו קַו לָקָו קַו לָקָו *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28: 10, 13, בְּאֵרֹת בְּאֵרֹת *pits on pits* Gen. 14: 10; or with the implication of diversity, אֶבֶן וָאָבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25: 13, לֵב וָלֵב *a double heart* Ps. 12: 3.

a. So also דּוֹר דּוֹר *generation, generation* Ex. 3: 15, Prov. 27: 24 K'thibh, דּוֹר דּוֹרִים *generation, generations* i. e. *many generations* Ps. 72: 5, 102: 25, Isa. 51: 8. Additional examples, Gen. 25: 23, Judg. 5: 22, 1 Kin. 6: 27, 2 Kin. 3: 16, 21: 16, 1 Chron. 28: 14-17, 2 Chron. 11: 12, Ezr. 10: 14, Esth.

1: 7, 3: 12, 4: 13, 8: 17, Eccl. 1: 4, Ezek. 40: 41, Joel 4: 14; מִי וָמִי *who and who* i. e. what different persons Ex. 10: 8. Phrase repeated to indicate repetition, Ex. 26: 21, 25, 28: 34, Num. 7: 11, 17: 21, Jer. 51: 46.

3. Emphasis or intensity, צֶדֶק צֶדֶק *justice, justice* i. e. *nothing but justice* Deut. 16: 20, עָמֹק עָמֹק *exceeding deep* Eccl. 7: 24; so with adverbs, בִּיאֹד בִּיאֹד *mightily, mightily* Gen. 7: 19, and even a conjunction, לָכֵן וְכִי־כֵן *because even because* Lev. 26: 43.

a. The name repeated in urgent calling, Gen. 22: 11, 46: 2, Ex. 3: 4. Emphatic repetitions, Deut. 2: 27, 28: 43, Judg. 11: 25, 2 Sam. 13: 25 (אַל), 20: 20, 2 Chron. 4: 3, Jer. 44: 9, Lam. 1: 16, Ezek. 40: 5, with the suggestion of inevitable certainty, Gen. 43: 14, Esth. 4: 16, Isa. 8: 9. Phrase repeated, 2 Sam. 16: 16, 1 Kin. 18: 39, Ps. 92: 10, 93: 3, 130: 6, Eccl. 4: 1, Isa. 27: 1, 5, 28: 1, 3, 4, 53: 7, Ezek. 14: 22, 16: 6, Zech. 12: 12-14, by way of resumption after a parenthesis or interruption, Judg. 9: 16, 19, Ps. 56: 5, 11, 12. Refrain in poetry, Ps. 42: 6, 12, 43: 5; Cant. 2: 7, 3: 5 etc.; Isa. 2: 11, 17; 9: 11, 16, 20, 10: 4; 48: 22, 57: 21. Sometimes a word is repeated without special emphasis for the sake of adding a further description חַבַּיִת בֵּית יְהוָה *the house* viz. *the house of Jehovah* 2 Chron. 5: 13, Gen. 35: 14, 2 Sam. 6: 2, Ezek. 44: 19.

b. Sometimes the second word is put in a different gender from the first, מַשָּׂאן וּמַשָּׂאָה *all kinds of support* Isa. 3: 1, comp. Jer. 48: 19, or a different number, חֲמִישִׁר חֲמָרָתַיִם *a heap, two heaps* Judg. 15: 16, שְׁנָה וְשִׁנּוֹת Eccl. 2: 8, Judg. 5: 30, Ps. 19: 7. Or a cognate word may be employed, שְׁמָמָה וְשַׁמָּה *waste and desolate* Ezek. 6: 14, 33: 29, שַׁבַּת שַׁבָּתוֹן Lev. 23: 3, Job 30: 3, Nah. 3: 17. Words of like sound may be thus emphatically joined together (paronomasia) תֹּהוּ וָבֹהוּ Gen. 1: 2, 18: 27, Isa. 24: 1, 3, 4, 29: 2, 6, Zeph. 1: 15; three words Nah. 2: 11; in successive clauses and opposed in sense Isa. 5: 7.

c. Instances occur of triple repetition, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ *holy, holy, holy,* Isa. 6: 3, אֶרֶץ אֶרֶץ אֶרֶץ *O earth, earth, earth,* Jer. 22: 29, Jer. 7: 4, Ezek. 21: 32, Ex. 25: 35.

§ 297. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, בִּזְתִּי אָנִי *my dying, mine* 2 Sam. 19: 1, אַתָּה יְהוּדָךְ *thee, thee shall they praise* Gen. 49: 8, or to a noun to which it refers, לְשֵׁת גַּם־הוּא *to Seth, to him also* Gen. 4: 26, 10: 21; and in various other ways beside, which are more or less significant, pronouns may be repeated, or may stand in the same clause with the nouns which they represent.

a. Pronoun added to a suffix, Num. 14: 32, Deut. 5: 3, 1 Sam. 25: 24,

1 Kin. 1: 26, 2 Chron. 35: 21, Ps. 9: 7, Dan. 8: 1, Hag. 1: 4, Zech. 7: 5; with גַּם before the pronoun, Gen. 27: 34, 1 Sam. 19: 23, 2 Sam. 17: 5, 1 Kin. 21: 19, Prov. 23: 15, Eccl. 2: 15, Jer. 25: 14, 27: 7, with אַף Prov. 22: 19. Separate pronoun as a subject repeated, Gen. 20: 5, Ps. 76: 8, Isa. 43: 11, or followed by הִנֵּה with a suffix, Gen. 9: 9, Ex. 14: 17. Pronoun emphatically prefixed and resumed by a suffix, Gen. 17: 4, Deut. 4: 4, 1 Chron. 9: 22, 22: 7, 28: 2, 2 Chron. 28: 10, Ps. 35: 13, 41: 13, 69: 14, Zech. 9: 11. Pronoun as an object emphatically prefixed to the verb and repeated after it, 1 Sam. 9: 13, 2 Kin. 9: 27.

b. Noun as a subject emphatically prefixed resumed by a pronoun, Gen. 3: 12, 42: 11, Num. 15: 30, Prov. 10: 22, 24, 28: 10, Jer. 12: 6, Mic. 7: 3. Noun as an object emphatically prefixed resumed by a suffix, 1 Sam. 25: 29, Isa. 8: 13, or by the noun repeated, Lev. 7: 8, 19, 27, or by a noun in apposition Lev. 7: 25, Num. 35: 30. Noun governed by a preposition resumed by a suffix, Gen. 2: 17, 2 Sam. 6: 22, Neh. 9: 29, Eccl. 1: 11. Noun emphatically prefixed standing absolutely and resumed by a suffix, Num. 14: 24, Deut. 4: 3, 28: 54, 1 Sam. 2: 10, 2 Sam. 4: 10, 2 Kin. 10: 24, 29, 2 Chron. 16: 9, Ps. 11: 4, 46: 5, Eccl. 2: 14, Jer. 10: 3, Nah. 1: 3. Or a pronoun may be followed by a noun in apposition with it by way of explanation, Ex. 7: 11, 1 Sam. 20: 29, 2 Sam. 17: 10, 2 Chron. 32, 30, § 256. 1. *a.*

c. The pleonastic use of the suffix followed by the noun to which it refers is very common in Syriac and in Palestinian Aramaeic, but occurs with less frequency in Hebrew, וַתִּרְאֵהוּ אֶת־הַיֶּלֶד *and she saw it, the child* Ex. 2: 6, 35: 5, Lev. 13: 57, Josh. 1: 2, 18: 19 K'thibh, 1 Sam. 21: 14, 2 Sam. 14: 6, 1 Chron. 16: 42 (?), 2 Chron. 26: 14, Ezr. 3: 12 (?), 9: 1, Esth. 3: 8, Job 29: 3, Ps. 83: 12, Prov. 5: 22, 13: 4, 14: 13, Cant. 1: 6, 3: 7, Isa. 17: 6, Jer. 9: 14, 31: 2, 41: 3, 48: 44, 52: 20, Ezek. 3: 21.

d. A pronoun may be added in apposition to a personal subject or object in order to attach other associated persons; thus to a subject, *the handmaids came near* הֵנָּה יַלְדֵיהֶן *they and their children,* Gen. 33: 6, 43: 8, 50: 14, Ex. 12: 4, 24: 1, Deut. 2: 32, 3: 1, 5: 14, 6: 2, 12: 7, 12, 18, Judg. 19: 9, Jer. 19: 4, 35: 8; to a direct object, Gen. 41: 10; to an indirect object, 1 Kin. 2: 22, Ps. 115: 14; though the addition of a pronoun is not necessary in such cases Ex. 18: 5, 6, Num. 16: 18, 27, Judg. 7: 19, Jer. 19: 1.

Interrogative and Negative Sentences.

§ 298. 1. A direct question is indicated by the interrogative particle הַ, הֲתֵלְכִי *wilt thou go?* Gen. 24: 58, הֲתַחַת אֱלֹהִים אָנִי *am I in the place of God?* Gen. 50: 19; an indirect question by הַ or אִם *if, to know* הֲיִשְׁכֶם אֹהֲבִים *whether you love* Deut. 13: 4, *inquire* אִם־אֶחְיֶה *whether I shall recover* prop. *if I shall* 2 Kin. 1: 2.

a. The interrogative particle properly stands at the beginning of its clause, and may precede a hypothetical clause on which the question de-

pends Gen. 4: 7, Job 4: 2; in Ps. 94: 9, 10 it is for greater effect repeated before the principal word. It is added to strengthen another interrogative Jer. 23: 26. It is disputed, whether הַאִם in Num. 17: 28, Job 6: 13 is equivalent to an emphatic הַ or to הֲלֹא (אִם as in oaths § 305. *a*). The force of the particle הַ may extend to subsequent clauses Ezek. 17: 15; so other words of interrogation 1 Sam. 15: 19, Ps. 73: 11, 74: 1, Hos. 11: 8. הַ asks a question, whose answer is uncertain, הֲשָׁלוֹם אֲבִיכֶם *is your father well?* Gen. 43: 27; also when a negative answer is obviously expected: הֲשֹׁמֵר אָחִי אָנֹכִי *am I my brother's keeper?* Gen. 4: 9, 2 Sam. 7: 5, as on the other hand הֲלֹא expects an affirmative answer, הֲלֹא הוּא אָמַר־לִי *did he not himself say to me* Gen. 20: 5, 2 Kin. 20: 19; sometimes הַ demands an affirmative answer, where any other is obviously inadmissible הֲרָצַחְתָּ *hast thou murdered?* as thou certainly hast 1 Kin. 21: 19, הֲנָבָל *was it a light thing* i. e. since it was in his estimation a light thing 1 Kin. 16: 31, 1 Sam. 2: 27, Job 20: 4. In a few instances הַ introduces an indirect question, Gen. 8: 8, Ex. 4: 18, Esth. 3: 4.

2. In a disjunctive question whether direct or indirect the first member is commonly introduced by הַ and the second by אִם or וְאִם; thus direct הַאֵלֵךְ *shall I go* אִם אֶחְדַּל *or shall I forbear?* 1 Kin. 22: 6, הַחֶפְצִי *is it any pleasure* וְאִם־בֹּצַע *or is it gain?* Job 22: 3, Num. 11: 12, Judg. 20: 28, Job 7: 12, 40: 8, 9, Isa. 10: 9, Jer. 18: 14, Am. 3: 5, 6, 6: 2, Hab. 3: 8; indirect, *to know* הֲהִצְלִיחַ *whether Jehovah had prospered his way* אִם־לֹא *or not* Gen. 24: 21, 27: 21, 37: 32, Num. 11: 23, Judg. 2: 22.

a. The second member is more rarely introduced by אִי *or, who knoweth* הֲחָכָם יִהְיֶה אִי סָכָל *whether he shall be a wise man or a fool* Eccl. 2: 19, or by הַ repeated הֲחָזָק הוּא הֲרָפֶה *whether they be strong or weak* Num. 13: 18, הֲלְדַלְּתֵנוּ קְרָאתֶם לָנוּ הֲלֹא *have ye called us to impoverish us or not?* Judg. 14: 15 or by הַ, אוֹ הֲנִהְיָתָה *hath there been the like* אוֹ הֲנִשְׁמַע *or hath the like been heard?* Deut. 4: 32. The construction of the second clause is interrupted and resumed again in Gen. 17: 17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אִם, הֲכַפְּכֶם אִם־כְּחֹמֶר הַיֹּצֵר *your perversity! or is the potter to be reckoned as the clay?* Isa. 29: 16, אִם בְּאֵת אֲדֹנָי *or is this thing from my lord?* 1 Kin. 1: 27, 2 Kin. 20: 9, Prov. 27: 24, Jer. 48: 27. Occasionally in poetry אִם is used in questions which are neither disjunctive nor indirect Hos. 12: 12.

3. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated

simply by the tone of voice in which it is uttered, שָׁלֹם *thy coming is peaceful?* 1 Sam. 16: 4, שָׁלוֹם לַנַּעַר בּוֹאֶךָ *the young man is safe?* 2 Sam. 18: 29, comp. ver. 32.

a. מִי *who* is sometimes strengthened by the addition of a demonstrative, thus מִי זֶה *who then?* Job 38: 2, Ps. 24: 8, 25: 12, Jer. 46: 7; מִי הוּא Job 13: 19; מִי הוּא זֶה Esth. 7: 5, Ps. 24: 10, Jer. 30: 21. מִי is so invariably used substantively that it is probably to be so construed even in such combinations as מִי גֶבֶר יֶחְיֶה *who* is a *man* that *shall live* Ps. 89: 49, so Deut. 3: 24, Judg. 21: 8, 2 Sam. 7: 23; מָה *what* on the other hand is often used attributively, מַה־בֶּצַע *what gain?* Gen. 37: 26, Job 26: 14, Ps. 89: 48, Prov. 16: 16, Mal. 1: 13. מִי always stands at the beginning of its clause unless preceded by a noun in the construct state, בֶּן מִי *whose son?* 1 Sam. 17: 56, 58 or by a preposition אַחֲרֵי מִי *after whom?* 1 Sam. 24: 15; the subject may emphatically precede לָמָּה *for what? why?* 2 Sam. 24: 3. הַ is in a few instances dropped before a guttural letter, 1 Sam. 22: 15, 2 Sam. 15: 20, 19: 23, 1 Kin. 1: 24; or omitted from a question when another precedes introduced by הַ Job 37: 18, 38: 18, 39: 2, 40: 30. Question with no sign of interrogation. Ex. 8: 22, Judg. 14: 16, 1 Sam. 22: 7, 27: 10, Job 40: 25, Jer. 25: 29, Zech. 8: 6, Mal. 2: 15.

§ 299. A negative prefixed to a clause negatives likewise those that follow, if they are regarded as continuous לֹא הֲבִיאֹתָנוּ וַתִּתֶּן־לָנוּ *thou hast not brought us nor given us* Num. 16: 14, אַל־תּוֹכִיחֵנִי וְאַל־תְּיַסְּרֵנִי *rebuke me not nor in thy wrath chastise me* Ps. 38: 2, 1 Sam. 2: 3, Job 4: 6, 23: 17, 30: 25, 32: 9, Ps. 44: 19, 75: 6, Prov. 30: 3, Isa. 14: 21: but if the latter are considered as separate and distinct, they are unaffected by an antecedent negative, לֹא תִשְׁמְעוּ וּמְרִיתֶם *if ye will not hearken but rebel* 1 Sam. 12: 15, אַל־תָּסוּרוּ וַעֲבַדְתֶּם *turn not aside but serve Jehovah* ver. 20, 15: 9, 18: 17, 2 Sam. 14: 14. which must be repeated, if its force is to be extended, לֹא־בָזָה *he hath not despised* וְלֹא שִׁקַּץ *and hath not abhorred* וְלֹא־הִסְתִּיר *and hath not hidden* וּבְשַׁוְּעוֹ שָׁמֵעַ *and hath heard him when he cried* Ps. 22: 25, Josh. 1: 5, 9, 1 Sam. 12: 21, Isa. 23: 4, 38: 18, 40: 24.

a. When a condition is negatived, whatever was suspended upon it is negatived as to actual performance, though its conditional relation remains, לֹא־תַחְפֹּץ זֶבַח וְאֶתֵּנָה *thou desirest not sacrifice, but* if thou didst desire it, *I would give it* Ps. 51: 18, 55: 13, 140: 9, Jer. 5: 28, Ezek. 11: 11, § 275. 2. *b.*

In a few instances interpreters are not agreed whether the force of the negative extends to the second clause or not, e. g. Deut. 33: 6, Job 32: 3.

b. Negative adverbs precede the verbs and adjectives which they qualify Gen. 2: 5, 18 and commonly stand at the beginning of their clause. לֹא is in poetry sometimes prefixed to nouns forming a sort of negative compound, לֹא־אֵל *a not-God*, incapable of being regarded as God, of a nature opposite to his, לֹא־עָם *a not-people* Deut. 32: 21, Job 10: 22, 26: 2, Isa. 10: 15, 31: 8, 55: 2, Jer. 5: 7; לֹא and אַל are exceptionally used as nouns in Job 6: 21, 24: 25.

c. There is an ambiguity in certain cases in the use of negatives, according as they qualify the verb or some other word in the sentence. Thus לֹא־תֹאכְלוּ מִכֹּל עֵץ הַגָּן Gen. 3: 1 may negative the act of eating with respect to all the trees of the garden, as though they were to eat of none, comp. Gen. 11: 6, 1 Sam. 14: 24, Isa. 54: 17, Ezek. 18: 22, § 248. 6. *e*; or the negative may terminate upon "all" and indicate that the eating may be of some but not of all the trees, comp. Lev. 16: 2, Num. 23: 13, Josh. 7: 3, 1 Kin. 11: 13. So in לֹא יִמּוֹט לְעוֹלָם Ps. 15: 5 the verb is negatived, *he shall not be moved for ever*, he shall never be moved, comp. Ps. 10: 11, 30: 7, 49: 20, 55: 23, Jer. 50: 39, Joel 2: 26; but in לֹא אָבִיא לְעוֹלָם Jer. 3: 12 the negative qualifies לְעוֹלָם it is not for ever but only for a season that God retains his anger. Comp. Job 7: 16, Ps. 9: 19, 44: 24, 103: 9, Prov. 27: 24, Isa. 28: 28, Lam. 3: 31. For the use of אַל and לֹא with the different forms of the future, see §§ 271. *b*, 272. *c*, 273, 273. *d*, 275. 2. *c*, for אֵין with the participle see § 278. 4. *b*, for בִּלְתִּי with the infinitive see § 279. *e*, for לֹא with the emphatic infinitive absolute, see § 281. 1. *b*.

Relative Clauses.

§ 300. From simple sentences, or those which contain a single proposition, we now pass to compound sentences in which two or more propositions are linked together. These several propositions constitute as many distinct clauses, which are for the most part united by the relative pronoun or by conjunctions. As the relative regularly occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, § 74; *houses of clay* אֲשֶׁר בְּעָפָר

יְסוֹדָם *whose foundation is in the dust* Job 4: 19; *the place* אֲשֶׁר ... עָלָיו *upon which* Ex. 3: 5; *thou* אֲשֶׁר בְּחַרְתִּיךָ *whom I have chosen* Isa. 41: 8; *thou* שֶׁמַּלְכֵּךְ *whose king* Eccl. 10: 17. The personal pronoun is also sometimes added, when the relative is the subject of its clause, § 246. 2, אֲשֶׁר־הוּא מוֹשִׁיעַ *who is saving you* 1 Sam. 10: 19, אֲשֶׁר לֹא יִוָּרַעְךָ הוּא *who is not of thy seed* Gen. 17: 12, 7: 2, 9: 3, Num. 17: 5, 35: 31, Deut. 20: 15, 2 Chron. 8: 7, Ps. 16: 3, but never if the clause contain a verb, since its inflections sufficiently indicate the antecedent.

a. The relative naturally refers to the nearest noun, whose sense will admit of such a reference, or to one in the nearest group of nouns. In Isa. 29: 22 the remoter noun is manifestly the antecedent, but such instances are rare. In a few cases the antecedent is a pronominal suffix אֲשֶׁר *by it* (the altar) *which was* 1 Kin. 9: 25; Ps. 31: 8 (where some regard אֲשֶׁר as a conjunction), Eccles. 10: 15, Zech. 12: 10. The antecedent is transferred to the relative clause in Jer. 14: 1 אֲשֶׁר הָיָה דְבַר יְהוָה lit. *that which was the word* etc. for *the word of Jehovah which was* etc.; so 46: 1, 47: 1, 49: 34, Ezek. 12: 25; but not Lev. 4: 22, Num. 5: 29 where אֲשֶׁר is a conjunction, comp. 1 Kin. 8: 31. In Ps. 69: 27 the relative yields the first place in its clause to a word emphatically prefixed; so in all probability 2 Chron. 8: 9, where בְּנֵי בָלִי יִשְׂרָאֵל אֲשֶׁר must mean *those who were of the children of Israel* (in the parallel passage 1 Kin. 9: 22 אֲשֶׁר does not occur). In Eccles. 7: 24 רָחוֹק does not belong to the relative but to the principal clause.

b. The suffix employed to indicate the government of the relative may be in the first or second person corresponding with the subject of the principal clause, even though the relative refers more directly to an antecedent in the third person, *I am Joseph* אֲנִי ... אֲשֶׁר *whom ye sold* Gen. 45: 4, Num. 22: 30, Isa. 49: 3, 23, Jer. 32: 19, Ezek. 11: 12. The verb attached to the relative follows the person of its antecedent 2 Sam. 3: 8, or it may in like manner be attracted to the first or second person occurring in the principal clause *I am Jehovah who* הוֹצֵאתִיךָ *have brought thee out* Ex. 20: 2, 1 Chron. 21: 17. In Deut. 30: 16 אֲשֶׁר אֲנֹכִי is not the relative with the first person pronoun added after the analogy of הוּא in other places, § 300, *I who*, but is a conjunctive *for, inasmuch as*, but not Ex. 3: 14. The article, when used for the relative § 248. 6. *c* is in like manner followed by a suffix to represent the oblique cases 1 Chron. 29: 8. Occasionally for greater perspicuity or emphasis the noun itself may be repeated after the relative instead of a suffix Gen. 13: 16 (or אֲשֶׁר a conjunction *so that*) 49: 30, 50: 13, Jer. 31: 32. In Ps. 8: 2 a noun explanatory of the antecedent is in apposition with the relative, if תְּנָה is imper. *which put* viz. *thy glory*, but not if it is infin. *thou, the putting of whose glory* i. e. who hast put thy glory, § 132. 1. אִישׁ when used as an indefinite pronoun, § 246. 2. *b*, and

standing in a possessive relation to nouns often follows the analogy of the relative, in being prefixed absolutely and then represented in the course of the sentence by a pronominal suffix, comp. § 297. *b*, אִישׁ כְּחַלֹּמֹתָו *according to the dream of each*, Gen. 41: 12, מִיַּד אִישׁ אָחִיו *from the hand of each one's brother* Gen. 9: 5, 15: 10, 42: 25, 35, Ex. 12: 4, 28: 21, Num. 5: 10, 12, 17: 17, 26: 54, Judg. 21: 22, 2 Chron. 23: 10, Cant. 3: 8; though it may also follow the usual construction of nouns, *the silver of each* may be כֶּסֶף אִישׁ Gen. 43: 21, 44: 1 as well as אִישׁ כַּסְפּוֹ 42: 35, Prov. 12: 14, 13: 2, comp. Zech. 7: 10 with 8: 17.

c. The suffix is never omitted when the relative is governed by a preposition, and only once when governed by a noun Nah. 3: 8: but though often added after transitive verbs Isa. 29: 11, Jer. 19: 4, it is quite as frequently omitted when not required by perspicuity or emphasis Gen. 6: 7; so also when it is a secondary object § 287. 3 *ashes* אֲשֶׁר *to which the fire shall consume the burnt-offering* Lev. 6: 3; and sometimes after verbs which usually take an indirect object, thus after בָּנָה, § 286. 1. *a*, Num. 16: 7 (but see ver. 5), Gen. 6: 2, Deut. 12: 5, after עָבַר Deut. 29: 15. It may also stand absolutely § 288. 2 to denote general relation, where precision would have required a preposition Gen. 22: 14 (*in respect to which it is said*, or אֲשֶׁר may be a conjunction *so that*), Ex. 4: 28, 2 Sam. 11: 22, Isa. 8: 12, 31: 6, Jer. 42: 5; or the relations of time (*in which, when*) Gen. 6: 4, Lev. 4: 22, 2 Sam. 19: 25, 1 Kin. 8: 9, Ps. 139: 15; place (*where* which might be more fully expressed by שָׁם ... אֲשֶׁר, § 74) Gen. 35: 13, 14, 39: 20, Deut. 1: 31, or (*to which, whither* after verbs of motion, equivalent to אֲשֶׁר .... שָׁמָּה) Gen. 28: 15, Num. 13: 27, Josh. 1: 7, 1 Kin. 12: 2, Jer. 22: 12; manner (*in which, according to which, as, how*) Gen. 30: 29, Ex. 14: 13, 1 Kin. 14: 19, 1 Chron. 13: 6 *as he is called by name*; or cause (*for which, why*) 1 Kin. 11: 27 or means (*by which, with which*) Deut. 7: 19, 2 Kin. 19: 6.

§ 301. When the antecedent is expressed, the relative clause has the force of an attributive, *the man whom the Lord loveth* being equivalent to *the man beloved of the Lord.* When the antecedent is not expressed, it is included in אֲשֶׁר, which then resembles the English compound relative *what*, and must be rendered *he who* or *that which* וַיְצַו אֶת־אֲשֶׁר עַל־בֵּיתוֹ *and he commanded him who was over his house* Gen. 44: 1, Jer. 15: 2, *to make thee understand* אֵת אֲשֶׁר *that which shall befall thy people* Dan. 10: 14, לָאֲשֶׁר *to those who* Gen. 47: 24, Ruth 2: 2, בְּיַד אֲשֶׁר שָׂנֵאתָ *into the hand of them whom thou hatest* Ezek. 23: 28.

a. Relative clauses may accordingly interchange with attributive parti-

ciples, Isa. 48: 1, or with participles used substantively Ps. 15: 3-5. So the indefinite pronoun מִי Eccles. 5: 9.

b. For the compound relative as a subject, the personal pronoun may be expressed, and the relative omitted, (instead of the reverse) וְהִיא נִזְנָה Ezek. 33: 5 (better explained § 309. 2. *a*), or both may be expressed הִוא אֲשֶׁר 1 Chron. 21: 17. The personal pronoun may be introduced before the verb to give emphasis to a relative clause, which is its subject אֲשֶׁר *he that shall come forth* etc. הִוא *he shall be thine heir* Gen. 15: 4, Deut. 18: 22, Eccl. 3: 14, Job 6: 7 where אֲשֶׁר is understood in the first clause. The sign of the definite object אֵת or a preposition preceding a relative clause, belongs not to the relative but to the antecedent understood or to the entire clause עַל אֲשֶׁר not *unto whom*, but *unto him who* etc. Isa. 29: 12, *I make thee to know* אֵת אֲשֶׁר *that which shall be* Dan. 8: 19, *we have heard* אֵת אֲשֶׁר *how* etc. Josh. 2: 10. Exceptions are extremely rare עִם אֲשֶׁר *with whom* Gen. 31: 32, אֵת אֲשֶׁר *whom* Jer. 38: 9, Zech. 12: 10; Gesenius finds another in בַּאֲשֶׁר Isa. 47: 12, but this can be otherwise explained.

§ 302. The relative is frequently omitted, not only as in English, when it is the object of an attributive clause, בְּשַׁחַת עָשׂוּ *into the pit* (which) *they have made* Ps. 9: 16; but also when it is the subject, *he forsook* אֱלוֹהַּ עָשָׂהוּ *God* (who) *made him* Deut. 32: 15; and even where it would stand for the compound relative and include its antecedent בְּיַד־תִּשְׁלַח *by the hand of* (him whom) *thou wilt send* Ex. 4: 13; (so doth) שְׁאוֹל חָטָאוּ *Sheol* (those who) *have sinned* Job 24: 19.

a. Additional examples of the ellipsis of the relative in an attributive clause, when it is the direct object Ex. 13: 8, 1 Chron. 29: 3, Ps. 7: 16, 25: 12, 51: 10, 80: 18, Isa. 10: 1, 42: 16, rarely when the antecedent has the article Job 28: 1; occasionally the pronominal suffix is added to the governing word Deut. 32: 17, Job 4: 19, 13: 28, 28: 7, Ps. 109: 19. When the relative is an indirect object Ex. 18: 20, Deut. 32: 37, Isa. 48: 21. When it is the subject, with no verb expressed Gen. 15: 13, Deut. 7: 25, Prov. 26: 17, Hab. 1: 6, with יֵשׁ Gen. 39: 4 (but see ver. 5); with a verb Job 13: 19, 20: 26, Ps. 17: 12, 78: 6, 91: 5, 6, Isa. 30: 6, in a very few instances when the antecedent is definite Ps. 49: 13, 21. When the relative is governed by a noun Ezr. 1: 5, Isa. 43: 14. When the relative would stand absolutely, as expressing the manner or means Job 21: 27, place Job 38: 19, 24, or time Ps. 49: 6. In designations of time the antecedent is usually in the construct, § 258. 2, 1 Sam. 25: 15, 2 Chron. 24: 11, Job 6: 17, 29: 2, Ps. 4: 8, 56: 4, 88: 2, 90: 15, Lam. 3: 57, less frequently when it denotes place Isa. 29: 1. Still more rarely other antecedents may by poetic license be put in the construct before an attributive clause with the relative omitted, Ps. 16: 3, 58: 5, 81: 6, Jer. 48: 36 יִתְרַת עָשָׂה (but in the

parallel Isa. 15: 7 יִתְרַת עָשָׂה), Hos. 1: 2 תְּחִלַּת דִּבֶּר־ *at first when Jehovah spake*; a like construction has been needlessly assumed Gen. 1: 1, § 250. *b*. Some have fancied an anomalous ellipsis of the relative before the infinitive Jer. 10: 13 לְקוֹל תִּתּוֹ *at the voice of his uttering* i. e. which he utters; it may, however, be read *at the sound of his giving abundance of water*. The nouns מָקוֹם *place* and יוֹם *day* are in ordinary prose repeatedly put in the construct before the relative clause even when אֲשֶׁר is expressed Gen. 39: 20, 40: 3, Num. 9: 17, 1 Kin. 21: 19, Eccles. 1: 7, Ps. 104: 8 (where זֶה is used as a relative); Deut. 4: 10, Jer. 20: 14, 38: 28; so in the phrase עַל־דְּבַר אֲשֶׁר *for the reason that, because* Deut. 22: 24, 23: 5, 2 Sam. 13: 22. There are occasional examples of the ellipsis of the relative after the adverbs of place and time, מִשָּׁם *from the place* where Gen. 49: 24, מֵאָז *from the time* when Ex. 4: 10, 5: 23, Ruth 2: 7, Ps. 76: 8, Jer. 44: 18.

b. When the antecedent is not expressed, there may be an ellipsis of the relative in a clause which is governed by a noun in the construct state, Job 18: 21, Ps. 65: 5, Lam. 1: 14 where there is great brevity of expression, Prov. 8: 32 where the verb is at the end of the clause, Ezek. 11: 21 where the relative clause is prefixed absolutely and a suffix attached to the governing noun, Isa. 57: 3 where it is connected with a preceding participle by Vav Consec. וְזֶרַע מְנָאָף וְתִזְנֶה *seed of an adulterer and of one who played the harlot*; or governed by a preposition Job 34: 32, Isa. 65: 1, Jer. 2: 8, 11, 51: 3, Ezek. 13: 3, Obad. ver. 16, Prov. 14: 14 where מֵעָלָיו means *from* that which is incumbent *on him* i. e. the result of his faithful discharge of duty; this construction is in prose almost entirely confined to Chronicles 1 Chron. 15: 12, 2 Chron. 1: 4, 16: 9, 30: 18, 19, Neh. 8: 10. Or when the relative clause is the object of a verb, *I give to them* וַעֲבָרִים those who *shall pass through them* Jer. 8: 13, Hab. 2: 6, possibly Job 24: 9 where some render עָלָיו that which is *upon the poor* i. e. his clothing; or the subject Judg. 5: 14, Job 18: 15, Ps. 22: 30, Isa. 41: 24, and perhaps 48: 14 and 63: 19; in Hab. 3: 16 it is the subject of a preceding construct infinitive.

c. Where there is a conscious ellipsis of the relative, it must of course be supplied in thought. But there is a strong disposition in the Hebrew to coordinate simple sentences, rather than to build up compound sentences by means of dependent clauses. Relative clauses are accordingly in many instances resolved into or exchanged for separate sentences whose connection with the preceding is merely suggested by juxtaposition 1 Kin. 11: 14, Isa. 42: 1, Jer. 5: 15, 49: 31, or by the loose connection of the copulative *and*, וּשְׁמָהּ *and her name* for *whose name was* Gen. 16: 1, 2 Sam. 12: 30, Job 42: 3, Isa. 41: 9, Jer. 17: 5, Ezek. 13: 22. It mars this venerable simplicity of the language to assume relative constructions or complicated sentences, where this is unnecessary: Ps. 45: 6, for example, is not to be relieved of its apparently disjointed character by giving a relative force to the parenthesis *O thou, under whom nations fall.*

§ 303. The demonstrative זֶה or זוּ is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number,

מָקוֹם זֶה יָסַדְתָּ *the place that thou hast founded* Ps. 104: 8, מְזִמּוֹת זוּ חָשָׁבוּ *devices, that they have contrived* Ps. 10: 2.

a. זֶה as a relative Ps. 78: 54, 104: 26, Prov. 23: 22; plur. Job 19: 19; governed by prep. as shown by a following suf. Ps. 74: 2; זוּ Ex. 15: 13, 16, Ps. 32: 8, 68: 29, 142: 4, 143: 8; fem. Ps. 9: 16, 31: 5; plur. Ps. 17: 9; gov. by prep. Isa. 42: 24; זוֹ fem. plur. Ps. 132: 12.

§ 304. The indefinite pronoun *whoever, whatever* may be expressed by אֲשֶׁר with no antecedent אֲשֶׁר תְּאֹר *he whom* i. e. *whomsoever thou cursest* Num. 22: 6 or preceded by כֹּל Gen. 6: 2, 7: 22, 19: 12, Isa. 19: 17 (when used of place *wherever* 2 Sam. 7: 7, or absolutely to denote manner *however*, Zeph. 3: 7) or by some other indefinite antecedent as נֶפֶשׁ Lev. 5: 2 or אִישׁ Ex. 35: 21, 23, 24; מִי Gen. 19: 12, Ex. 24: 14 and מָה 2 Sam. 18: 22, Job 13: 13 are used both as indefinite and interrogative pronouns § 75. 1. יֵשׁ אֲשֶׁר lit. *there were* those *who* is repeated Neh. 5: 2-4 in the sense of *some .... others*, and Num. 9: 20, 21 in application to various times and circumstances *sometimes .... at other times.*

a. As the indefinite pronoun often introduces what is equivalent to a conditional clause; it may in like manner be followed by an apodosis with וְ, § 306; thus אֲשֶׁר *with whomsoever of thy servants it shall be found* (i. e. if it be found with any one) וָמֵת *he shall die* Gen. 44: 9, Ex. 30: 33, 38, Lev. 22: 6, Num. 5: 30, 31 (where in a series of Vav consec. preterites the beginning of the apodosis is determined by the sense alone), Josh. 15: 16, Ex. 9: 21 (with Vav consec. future); מִי Hos. 14: 10, מָה 1 Sam. 20: 4, and the combination מַה דִּבֶּר מָה which only occurs in this one instance, Num. 23: 3.

b. How the interrogative comes to be used as an indefinite pronoun may be seen in such passages as Ex. 32: 26, Prov. 9: 4, Isa. 50: 8 where either rendering is admissible, and from a comparison of Judg. 7: 3 (indef.) with Deut. 20: 8 (interrog.). The indefinite pronoun is rendered somewhat more emphatic by the addition of the relative, מִי אֲשֶׁר *whoever there is that* Ex. 32: 33, 2 Sam. 20: 11, Eccles. 9: 4; the corresponding מָה שֶׁ is only found in Ecclesiastes, see 1: 9, 3: 15 etc. מִי is once found in apposition to a vocative שִׁמְרוּ־לִי *whoever ye be, care for the young man Absalom* 2 Sam. 18: 12.

§ 305. When the relative does not refer to a preceding noun or pronoun expressed or understood, but simply marks the relation between clauses, it ceases to

be a pronoun and becomes a relative conjunction as the Lat. *quod* and Gr. ὅτι. This is the case to a limited extent with אֲשֶׁר, while כִּי has entirely lost its original pronominal character and is only used as a conjunction.

a. After כִּי or אֲשֶׁר *that* with verbs of speaking the language of direct quotation is sometimes used instead of the indirect, *she said* בְּרֵרָאֲתִי *that Jehovah hath seen my affliction* Gen. 29: 32, 20: 11, 26: 22, Ex. 4: 25, Josh. 2: 24, Ruth 1: 10, 1 Sam. 10: 19, 15: 20. After the formula of an oath its language may be introduced by כִּי, *as Jehovah liveth* כִּי (I swear) *that* 1 Sam. 20: 3, 25: 34 (repeated after a parenthetical clause), 26: 16, 29: 6. 2 Sam. 4: 9, 10; so after חַי אָנִי *as I live*, Isa. 49: 18, comp. Gen. 42: 16, and after *God do so to me and more also* Ruth 1: 17, 1 Sam. 14: 44, 1 Kin. 2: 23. In other connexions also כִּי may have the sense of a strong affirmation equivalent to 'it is so *that*', 'I affirm *that*', *surely, verily* Job 12: 2. In oaths and protestations אִם *if* has the force of a negative, and אִם לֹא *if not* that of an affirmative, *God do so to me if I do* is the same as saying 'I swear that I will not do' 2 Sam. 3: 35. So when the penalty invoked is not expressed, אִם 1 Sam. 14: 45, 24: 7, 2 Sam. 11: 11, 20: 20, 2 Kin. 3: 14, Ps. 95: 11, Cant. 2: 7, Isa. 22: 14; אִם לֹא Num. 14: 28, Job 1: 11, 17: 2, 22: 20, 31: 36, Isa. 5: 9, 14: 24, Ezek. 17: 16; probably it is to be similarly explained Gen. 24: 38, Ps. 131: 2, Ezek. 3: 6, where the affirmation following a negative can best be expressed by *but*. לֹא is substituted for אִם in an oath Ezek. 14: 18, comp. vs. 16, 20.

b. After a negative clause כִּי *for* has the sense of *but*, whether the contrast suggested affects a particular word, a noun or adjective, *ye did not send me hi'her* כִּי הָאֱלֹהִים *but God* lit. for God did Gen 45: 8, 17: 15, 19: 2, Ex. 16: 8, Deut. 8: 3, 1 Kin. 21: 15, 2 Chron. 20: 15, 26: 18, Ezek. 14: 18; or an entire clause *his heart doth not think so but* (lit. *for*) *to destroy is in his heart* Isa. 10: 7, Gen. 42: 12, Jer. 2: 20. The Hebrew regards the affirmative proposition as confirming the previous denial of one that is inconsistent with it. Occidental usage sets the two propositions in adversative relation. Frequently אִם is added, when the relation becomes restrictive instead of adversative, *he hath not withheld any thing from me* כִּי אִם־אוֹתָךְ *except* (lit. but when he withheld) *thee* Gen. 39: 9, *thy name shall no more be called Jacob* כִּי אִם *but Israel* 32: 29 (*if* it is called, or *when* it is called, this shall be the appellation), 28: 17, Lev. 21: 14, Deut. 12: 14, Esth. 2: 15, Ps. 1: 2, 4, Jer. 7: 23. The signification is the same after a question requiring a negative answer, *Can a man benefit God?* כִּי יִסְכֹּן no! *but a wise man benefits himself* Job 22: 2; *who is blind* כִּי אִם־עַבְדִּי *but my servant?* i. e. no one is but he Isa. 42: 19. Or the negative may be suggested by other constructions, *I have sent to thee saying Thou shalt give me thy silver* etc. and not this only, כִּי אִם *but to morrow I will send* etc. 1 Kin. 20: 5, 6; *Job shall pray for you* in contrast with the offerings which they were to present כִּי אִם־פָּנָיו not you *but him will I accept* Job 42: 8. Sometimes a missing thought must be supplied to

make the antithesis obvious, *we will not hide from my lord* כִּי אִם־נֶגֶד *but the silver is spent* Gen. 47: 18 i. e. not conceal but confess the fact that their money was all gone; I will not return כִּי אִם *but* 2 Sam. 15: 21 K'thibh; all are not dead כִּי אִם *but* 2 Sam. 13: 33 K'thibh. In the last two examples אִם is omitted from the K'ri to obtain what at first sight seems an easier reading, since it requires nothing to be supplied. In a few instances a strong contrast is expressed by כִּי אִם without a negative Num. 24: 22, Lam. 5: 22. When the particles כִּי אִם belong to distinct clauses, each retains its own proper signification. Thus *for, if* Ex. 8: 17, Josh. 23: 12, Prov. 19: 19, Isa. 10: 22; *but, if* Gen. 40: 14, 1 Sam. 20: 9, 2 Kin. 5: 20, Lam. 3: 32; *that, if* Judg. 15: 7, Jer. 26: 15, 51: 14; *that, not* (in an oath) 2 Sam. 3: 35; *surely, if* (it is so *that, if*) Ex. 22: 22, Prov. 2: 3.

c. The meaning and usage of other conjunctions can best be learned from the lexicon. Several prepositions are converted into conjunctions by the addition of אֲשֶׁר or כִּי, thus בַּאֲשֶׁר, מִבְּלִי אֲשֶׁר, עַל כִּי, עַל אֲשֶׁר, תַּחַת כִּי.

Hypothetical Sentences.

§ 306. As the condition is from the nature of the case prior to that which is suspended upon it, the preterite tense is frequently employed in conditional clauses, not only where they refer to the past Ps. 7: 4, 5, 44: 21, 73: 15, but to the future or to what is valid at all times or may happen at any time. The apodosis may or may not be introduced by Vav; in the latter case its verb, if referring to the future and standing first in its clause will be put in the preterite with Vav Consecutive, § 277. *b*, אִם־לֹא הֲבִיאֹתִיו *if I shall not bring him* (lit. 'shall not have brought him' prior to the time contemplated in the apodosis) וְחָטָאתִי־ *I shall be a sinner* Gen. 43: 9, comp. 44: 32; אִם־טָרַף *if* a lion *pass through* a flock וְרָמַס וְטָרַף *he will trample and rend* Mic. 5: 7.

a. The future may be used in a conditional clause instead of the preterite, when the thought is turned to its actual futurity rather than to its priority to what follows Ex. 22: 1, Lev. 13: 35, Judg. 6: 37, 13: 16, Neh. 2: 5, Job 16: 6, Ps. 132: 12, Nah. 3: 12, and even as a frequentative past, § 267. 4, Gen. 31: 8 (but see pret. for acts often repeated, Ps. 63: 8, Isa. 28: 25, Jer. 14: 18). Participles are also used of the present or proximate future Judg. 9: 15, 11: 9, 1 Sam. 7: 3, with יֵשׁ Gen. 24: 42, 49, Judg. 6: 36,

with אֵלַי Ex. 8: 17, 1 Sam. 19: 11. An Infinitive with a suffix, Job 9: 27. If there is more than one verb in the conditional clause, those that follow a preterite may be in the Vav consec. fut. אִם־קָרָאתִי וַיַּעֲנֵנִי *even if I called and he answered me*, equivalent to 'if I were to call and he to answer me' at any time hereafter Job 9: 16, Num. 35: 16-23 (one future ver. 20), Job 33: 23, 24, Ps. 7: 5 (past time), or with a more distinct expression of futurity in the Vav consec. pret. אִם־הֵכַנְתָּ *if thou direct* (lit. shalt have directed) *thine heart* וּפָרַשְׂתָּ *and spread forth thine hands to him* Job 11: 13, or in the future tense Deut. 32: 41, Isa. 4: 4.

b. The apodosis is commonly introduced by Vav, Gen. 28: 20-22, Ex. 4: 8, 9, 18: 23, Lev. 4: 13, 14 (the sense only determines where the apodosis begins), 5: 1, Num. 30: 16, Judg. 14: 12, 13, Job 10: 14, 21: 6; though often it is not Gen. 30: 31, 1 Kin. 21: 6, Job 9: 20, 23, 14: 8, 9, Ps. 66: 18, Isa. 1: 20, 53: 10. It may also be introduced by כִּי *surely*, § 305. *a*, Gen. 31: 42, 43: 10, Num. 22: 29, 2 Sam. 2: 27, Job 8: 6, Isa. 7: 9. Occasionally it precedes the conditional clause, Gen. 42: 37, 1 Sam. 14: 30 (אַף כִּי), Isa. 4: 3, 4, and possibly Ps. 63: 6, 7. When the apodosis relates to the past, its verb may be in the preterite without Vav, Prov. 9: 12, or with Vav Conjunctive Num. 21: 9, וְאַבָּרְתִּי (observe the position of the accent) Job 7: 4, Ps. 78: 34, or in Vav consec. future Job 8: 4, Ps. 50: 18; though the preterite may also occur of an act already resolved upon though not yet performed 1 Sam. 2: 16, § 266. 2. *c*, and in the sense of a future perfect, Ps. 127: 1. The apodosis relating to the future and the verb in Vav consec. preterite Ex. 1: 16, 12: 4, Lev. 13: 36, Num. 35: 24, Judg. 21: 21, 2 Sam. 14: 32, 15: 25, 17: 13, 1 Kin. 3: 14, Hos. 9: 12, Am. 6: 9, but very rarely in the future with Vav conjunctive Jer. 5: 1, 23: 22; of course if the verb does not stand first in its clause, it must be put in the future tense, § 277, Ex. 22: 2, Judg. 4: 8. The apodosis an imperative Job 11: 14, Isa. 21: 12, Jer. 14: 7; in the form of a question, 1 Sam. 2: 25, Job 9: 19, 11: 10, 14: 14, 31: 13, 14, 35: 6, 7, Ps. 44: 21, 22, Eccl. 6: 6, Jer. 3: 1. In the brief language of poetry the apodosis is sometimes elliptical, *if his children be multiplied*, (it is) *for the sword* Job 27: 14, Ps. 92: 8.

c. Successive conditions are expressed by אִם .... אִם, or וְאִם .... אִם Judg. 13: 16, Ps. 7: 4, 5, Am. 9: 2-4; and likewise alternative conditions, אִם־זָכָר אִם־נְקֵבָה *whether male or female* Lev. 3: 1, Ex. 19: 13, Deut. 18: 3, Josh. 24: 15, 2 Sam. 15: 21, Ezek. 2: 5. In alternative conditions the apodosis of the first is sometimes omitted as sufficiently obvious from the tenor of the whole, Ex. 32: 32, 1 Sam. 12: 14.

§ 307. In ordinary usage כִּי *when* regards a case as actual, אִם *if* as contingent and uncertain, לוּ *if* as unlikely or untrue, where in English the imperfect or pluperfect subjunctive would be required; כִּי תָבוֹא *when thou comest* (as thou surely wilt) וְאִם־לֹא יִתֵּנוּ *and if they will not give* (as they may not) Gen. 24: 41, Num. 5: 19, 20;

לוּ הַחֲיִתֶם *if you had saved them alive* (which you did not do) Judg. 8: 19.

a. Hence in Ex. 21 classes of cases are introduced by כִּי vs. 2, 7, 18 etc. and the subordinate possibilities occurring under each of them by אִם vs. 3, 4, 5 etc. So Lev. 1: 2, 3, 10, 2: 1, 4, 5, 7. Very unlikely and even impossible conditions are sometimes joined with אִם and are thus represented as supposable, אִם־אֶרְעַב *if I were hungry*, which I never can be indeed, but suppose me to be so Ps. 50: 12, 139: 8, Job 20: 6, 34: 14, Cant. 8: 7, Jer. 15: 1, 22: 24, Am. 9: 2, 3 (linked with ver. 4 and thus put on a par with what is quite possible and probable), Obad. ver. 4. In all these cases the verb is future; to have employed the preterite (in the sense of a future perfect) would have been to suppose the impossible actually accomplished at the time referred to, which is more violent than to assign it to the indefinite future. אִם may also be used with the preterite of something supposed in the past, which did not take place, אִם־עָמְדוּ *if they had stood*, as they did not Jer. 23: 22, 37: 10; so אִלְמָה (אִם לֹא) Esth. 7: 4, Eccl. 6: 6; לוּ Num. 22: 29, Judg. 13: 23, 2 Sam. 18: 12, Ps. 81: 14, Mic. 2: 11. These particles retain their proper force, when combined with לֹא; אִם לֹא leaves the matter in doubt Gen. 43: 9, לוּלֵא implies the reverse of the negative supposition that is made, לוּלֵא הִתְמַהְמָהְנוּ *if we had not lingered*, as we actually did ver. 10, 31: 42, Deut. 32: 27, Judg. 14: 18, 1 Sam. 25: 34, 2 Sam. 2: 27, 2 Kin. 3: 14, Isa. 1: 9.

b. When the apodosis is different from what might have been expected, אִם is equivalent to *even if, although*; אִם־יִהְיוּ *though your sins be as scarlet, they shall become white as snow* Isa. 1: 18, 10: 22, Jer. 14: 7, 51: 14, Hos. 9: 12, Job 9: 20. When the apodosis is suppressed, it may become an expression of desire *O if!* Ps. 139: 19, Prov. 24: 11 and in the judgment of the majority of interpreters Ps. 81: 9, 95: 7, though the necessity is not so obvious. So לוּ Gen. 17: 18, 23: 13, Num. 14: 2, 20: 3, Job 6: 2, Isa. 63: 19; in Gen. 50: 15 it expresses apprehension *what if!*

§ 308. Conditional clauses occur, in which the conditional particle is not expressed, but it is plain from the meaning and the connection that the statement was meant to be understood hypothetically, וְדָפְקוּם *and if they overdrive them* וָמֵת *all the flock will die* Gen. 33: 13; וְעָזַב *and if he leave his father* וָמֵת *he will die* 44: 22; שָׁלַחְתִּיךָ *had I sent thee to them, they would hearken* Ezek. 3: 6.

a. Additional examples: Ex. 33: 5, Ruth 1: 12, 2 Sam. 19: 8, 2 Kin. 5: 13, 7: 2, Neh. 1: 8, Job 7: 20, 10: 16, 19: 4, 20: 24, perhaps 23: 10, Ps. 69: 23, 139: 18, Prov. 18: 22, 22: 29, 24: 10, 25: 16, Isa. 26: 10, Ezek. 14: 17 (comp. ver. 15). The modal forms of the verb, § 270. 1, may sometimes

suggest a condition; thus the intentional, אִצְּ֫יעָה *let me make my bed in Sheol* (i. e. if I make etc.) *lo! thou art there* Ps. 139: 8, 73: 16, Job 11: 17, 16: 6 *b*, 19: 18, 30: 26; the jussive, יַסְתֵּ֫ר *let him hide his face and who can behold him?* Job 34: 29, 2 Kin. 6: 27; the imperative, Ps. 22: 9.

b. A hypothetical sense should not be gratuitously given to a passage, which is not hypothetical in form. Interpreters have frequently gone to unwarrantable lengths in this respect. A clause is not necessarily conditional in the intention of the writer, because a conditional clause might be substituted for it without a material change of sense. Num. 23: 20 is not a general truth 'when he has blessed, I cannot reverse it' but a particular affirmation 'he has blessed in this instance etc.' Such passages as 1 Sam. 25: 29, 31, Ps. 104: 20, 22, 28, 146: 4, Hos. 8: 12 are declarative, not hypothetical.

Circumstantial Clauses.

§ 309. 1. Circumstantial clauses describe the situation attendant upon the action of the principal clause. In such clauses, contrary to the ordinary rule, § 284. *a*, the subject usually stands first, inasmuch as attention is particularly directed to it, and even though it has been mentioned before it must be repeated, or a pronoun must take its place, *and he smote the camp* וְהַמַּחֲנֶ֫ה הָיָה בֶ֫טַח *while* (lit. and) *the camp was secure* Judg. 8: 11, Gen. 1: 2, 1 Sam. 18: 17, וְאַתָּ֫ה שָׂנֵ֫אתָ *whereas thou hatest* Ps. 50: 17, Gen. 18: 13, וּבְגָדָיו לֹא תִשָּׂרַ֫פְנָה *without his clothes being burned* (lit. and his clothes shall not be burned) Prov. 6: 27, 28, Jer. 14: 15.

a. The contents of this section are adopted with some unessential modifications from the very thorough treatment of this subject in Ewald's Lehrbuch. The participle as suggestive of a contemporaneous action or state is particularly suited to circumstantial clauses and is very commonly employed in them, *Jehovah appeared to him* וְהוּא יֹשֵׁ֫ב *while he was sitting at the door* Gen. 18: 1, 13: 7, 15: 2, 24: 21, Num. 10: 33, Josh. 6: 1, Judg. 13: 9, 1 Sam. 4: 12, 2 Sam. 1: 2, 2 Kin. 2: 12, Ps. 35: 5, 6. Clauses without a verb, וּפְנֵיהֶ֫ם אֲחֹרַנִּ֫ית *with their faces backward* Gen. 9: 23, 12: 6, Prov. 15: 16, 17: 1; with יֵשׁ Isa. 43: 8; with אַ֫יִן Prov. 17: 16. Other words may occasionally precede the subject, וְלֹו יִקְּהַ֫ת Gen. 49: 10, עוֹדֶנּוּ חַי 2 Sam. 18: 14, 2 Kin. 10, 2, Isa. 6: 6, Am. 7: 7, Zech. 2: 5; or the subject itself may not be expressed, *I have uttered* וְלֹא אָבִ֫ין *without understanding* Job 42: 3, וְשֹׁמֵמָ֫ה 2 Sam. 13: 20, וְיֹשֵׁ֫ב Ps. 55: 20, וְחוֹטֵ֫א Hab. 2: 10, even when it differs from that of the principal clause Judg. 13: 19.

b. Circumstantial clauses may be attached without Vav, *Jehovah spake with you* אָנֹכִי עֹמֵד *while I stood* Deut. 5: 5, Ex. 26: 5; *he pitched his tent* בֵּית־אֵל מִיָּם *having Bethel on the west* Gen. 12: 8, Ex. 12: 11, 1 Sam. 26: 13, Ps. 45: 14, Jer. 30: 6, *virgins* אֵין מִסְפָּר *without number* Cant. 6: 8, Jer. 2: 32; *why will ye be stricken further* תּוֹסִיפוּ סָרָה *continuing to revolt* Isa. 1: 5, יַיִן יַדְלִיקֵם *wine inflaming them* 5: 11, Ps. 4: 3, 62: 5.

2. A participle agreeing with the principal subject, to which it stands in a sort of predicate relation, may serve the purpose of a circumstantial clause, *they came out* נִצָּבִים *stationing themselves at the door* Num. 16: 27, Judg. 8: 4, Ezr. 10: 1, Ps. 7: 3, Jer. 41: 5, 6, Hab. 2: 15, Mal. 1: 7; for which with a negative a finite tense must be substituted, § 278. 4. *b*, either the preterite, *he went there* לֶחֶם לֹא־אָכַל *not eating bread* Ezr. 10: 6, Deut. 21: 1, Job 9: 25, or the future, *they planned a device* בַּל־יוּכָלוּ *without being able* to perform it Ps. 21: 12, 35: 8, 56: 5, 12, 140: 11.

a. Such a circumstantial participle or adjective in a very few instances precedes the verb הַר־נֹפֵל יִבּוֹל *a mountain falling wastes away* Job 14: 18, Prov. 20: 14; or is included in a larger circumstantial clause, וְהוּא נִזְהָר *while he, if he had taken warning, would have saved his life* Ezek. 33: 5. It may agree with the object of the principal clause, *I used to deliver* עָנִי מְשַׁוֵּעַ *the poor when he cried* Job 29: 12, or with a noun governed by a preposition, בַּעֲבוּר הַיֶּלֶד חַי *for the child while living* 2 Sam. 12: 21, 1 Chron. 12: 1, Jer. 14: 4, or with a suffixed pronoun Ps. 69: 4.

3. The circumstantial may precede the principal clause הִנֵּה אֲנַחְנוּ בָאִים *lo, when we come into the land, thou shalt bind* Josh. 2: 18, Num. 12: 14, particularly when something unexpected supervenes upon the condition previously described, which is introduced commonly by a preterite with the subject prefixed, עוֹד זֶה מְדַבֵּר *while one was still speaking,* וְזֶה בָא *another came* Job 1: 16: הִוא מוּצֵאת *while she was being led forth,* וְהִוא שָׁלְחָה *she sent* Gen. 38: 25, 1 Sam. 9: 11, 1 Kin. 14: 17, 2 Kin. 2: 23, 6: 5, 26, 9: 25, Isa. 37: 38.

a. The circumstantial clause in such a combination may not only have a participle as in the examples already given, but a preterite אַךְ יָצֹא יָצָא

Jacob had only just gone out, וְעֵשָׂו בָּא *when Esau came* Gen. 27: 30, Judg. 3: 24, or a future with יָבֹא, § 267. 1. *h*, Gen. 19: 4, Josh. 2: 8, or a Vav consec. future 2 Sam. 24: 11, or an infinitive 2 Kin. 4: 40, 2 Chron. 13: 15, 26: 19, or it may be without a verb, Gen. 7: 6, 22: 1, 2 Kin. 10: 12, 13, Ps. 78: 30, 31, Jon. 3: 4. The unexpected event may also be expressed by the use of a participle, 2 Kin. 8: 5, Dan. 9: 21, or if its time require it by the future tense, 1 Kin. 1: 14. Or if there is no suggestion of a sudden occurrence, the principal clause may be simply linked with the preceding by Vav consec. future Gen. 24: 1, 2, Deut. 26: 5, Judg. 4: 5, 2 Sam. 11: 4, 1 Kin. 13: 11, or, if it belong to the future, by Vav consec. preterite Ex. 3: 13; or Vav may be omitted altogether Gen. 49: 29.

The Conjunction Vav.

§ 310. The connective in most common use is Vav Conjunctive, § 235, which links together words and clauses in a coordinate relation, and of which Vav Consecutive, § 99, is a modification, which while attached to a verb to form a secondary tense likewise links it or its clause to a preceding verb or clause in a relation of dependence or subordination. The particular relations indicated by Vav Conjunctive in different connections are exceedingly various. This is not due strictly speaking to any diversity of meaning in the particle itself. Instead of employing a variety of conjunctions to express the several relations, which one clause may sustain to another, it better accords with the venerable simplicity of Hebrew style, merely to place successive clauses side by side, allowing the relation intended in any given case to be inferred from that of the thoughts themselves. Vav is a sign of connection; but the precise nature of the connection which it marks, must be learned not from the uniting particle, but from the mutual bearings of the conceptions which it binds together.

§ 311. 1. The simplest relation whether of words or clauses denoted by Vav is when one thing is simply added to another, as in English by the Conjunction *and*,

הַשָּׁמַיִם וְהָאָרֶץ *the heavens and the earth* Gen. 2: 1, *let there be a firmament* וִיהִי *and let it be dividing* 1: 6.

a. In enumerations Vav may be repeated before each successive item, Ex. 35: 5-9 (so Vav consecutive Num. 33: 5-49); or before the greater number with occasional omissions Josh. 15: 21-62; or the several particulars may be divided into pairs or groups by its insertion or omission Ex. 35: 11, 12, 16-19, Prov. 1: 2-6, Isa. 5: 12. Vav is commonly inserted before the last term of a series, Gen. 1: 12, 14: 1, Neh. 10: 29, Joel 1: 14, though not invariably, Deut. 29: 22, 1 Kin. 6: 7, Ps. 45: 9. Sometimes it is omitted altogether Neh. 10: 3-28, 2 Kin. 11: 13, Ps. 150: 1, 2, 5, 6, Isa. 1: 1, עֹרֵב בֹּקֶר Dan. 8: 14, especially in certain familiar phrases, תְּמֹל שִׁלְשֹׁם *yesterday* and *the day before* i. e. heretofore Gen. 31: 5, מָחָר הַשְּׁלִשִׁית *to-morrow* or *the day after* 1 Sam. 20: 12, שְׁנַיִם שְׁלֹשָׁה *two* or *three* Isa. 17: 6, Job. 33: 29.

2. When the second term is identical with the first, or restrictive of it and is added for the sake of explanation, Vav is equivalent to *namely* or *to wit*; *in the shepherds' equipment which he had* וּבַיַּלְקוּט *and* to speak more precisely *in the pouch* 1 Sam. 17: 40; *in Ramah* וּבְעִירוֹ *that is to say, in his city* 1 Sam. 28: 3; *thy hand* יִמִינֶךָ *namely thy right hand* Ps. 74: 11, Josh. 10: 7, Judg. 10: 10, Isa. 57: 11, Dan. 8: 10. When it limits an action, Vav may be rendered *and that*; *Jehovah set the sword of each against his fellow* וּבְכָל־הַמַּחֲנֶה *and that in all the camp* Judg. 7: 22, וְלַבֹּקֶר 1 Chron. 9: 27, וּבִדְבַר־יוֹם 2 Chron. 8: 13, Eccl. 8: 2; so often before an infinitive, *he will fulfil all my pleasure* וְלֵאמֹר *and that so as to say* Isa. 44: 28, 2 Chron. 7: 17 (comp. 1 Kin. 9: 4), Neh. 8: 13, Jer. 17: 10, 44: 14.

a. This differs from Isa. 1: 1 *Judah and* especially *Jerusalem*, where the second term renders prominent something included in the first, but does not cover all that is intended by it; so Dan. 1: 3, Num. 31: 6 *sacred vessels and* particularly *the trumpets*; Josh. 9: 27 *for the congregation and* especially *for the altar of Jehovah.*

3. Vav may be used in an emphatic sense for *even*, *also*; *from Israel was* וְהוּא *even this*, other things and this too astonishing it is Hos. 8: 6, וּבְמוֹתָם *even in their death* 2 Sam. 1: 23, וְשַׁאֲלִי *ask also* 1 Kin. 2: 22, Isa. 32: 7, 49: 6.

When one noun is the principal and the others subordinate or less adapted to the verb employed, Vav is equivalent to *with*; *they used to come up* וּמִקְנֵיהֶם *with their cattle* Judg. 6: 5, 2 Kin. 11: 8, וְצוֹם *with fasting* Esth. 4: 3, וְלִבִּי *with my heart* Eccl. 7: 25, וְעֶבְרָה *with wrath* Isa. 13: 9, *the earth with its issues* 42: 5.

a. 1 Sam. 14: 18 וּבְנֵי *with the children of Israel*, unless as seems probable there is an error in the text; on the other hand עִם *with* is used for וְ 1 Sam. 16: 12, 17: 42.

4. When the relation suggested is that of contrast, limiting or qualifying what precedes, Vav is equivalent to the adversative *but*; *of every tree thou mayest eat* וּמֵעֵץ *but of the tree* etc. Gen. 2: 16, 17, וְדַע *but know* Eccl. 11: 9, Job 14: 10, Ps. 22: 7, 28: 3, Eccl. 7: 4. If, however, the contrasted thought does not limit but completes the sense, Vav should be rendered by *and*; *he hath torn* וְיִרְפָּאֵנוּ *and he will heal us* Hos. 6: 1, Gen. 1: 5, Deut. 32: 21, 39. Vav may also introduce a reason, *give us help* וְשָׁוְא *for vain is the deliverance of man* Ps. 60: 13; or an opposing consideration, from which a different conclusion might have been anticipated, וְאָנֹכִי *although I was their husband* Jer. 31: 32; or an inference וְהָשִׁיבוּ *wherefore turn and live* Ezek. 18: 32; or a consequence, *he withholdeth the waters* וַיֵּבָשׁוּ *and so they dry up* Job 12: 15, Ps. 42: 5, 91: 15, 103: 16; or after a negative clause that which would have resulted on the contrary hypothesis, § 299. *a, thou desirest not sacrifice* וְאֶתֵּנָה *else I would give it* Ps. 51: 18, perhaps with a negative understood Job 6: 14; if the consequence is different from what might naturally have been expected, וַיִּצְלְחוּ *and yet they prosper* (or it may be read *that they* the orphans *may prosper*) Jer. 5: 29, וְיֹאחֵז *and yet the righteous shall hold on his way* Job 17: 9; or the design or purpose, *they fasten it* וְלֹא יָמֹט *that it move not* Jer. 10: 4, 11: 21;

or a comparison, *man is born unto trouble* וּבְנֵי רֶשֶׁף *as sparks fly upward* Job 5: 7, 11: 12, 12: 11, Prov. ch. 25-29, or if the comparison precede, *waters fail* וְאִישׁ *so a man* Job 14: 12, 19, Prov. 25: 3, 20, 25, 26: 14; or a coexisting act or condition, *Noah was six hundred years old* וְהַמַּבּוּל *when the flood* Gen. 7: 6: Vav repeated may be equivalent to *both ... and*, וְקֹדֶשׁ וְצָבָא *both sanctuary and host* Dan. 8: 13, Num. 9: 4, Ps. 76: 7, Nah. 1: 5.

a. Vav is never precisely equivalent to the disjunctive *or*, which is expressed by אוֹ. The passages, in which it apparently has this sense, are elliptical or are to be otherwise explained; *there was not found sword* וְחֶרֶב *or spear* (prop. *and* there was not found *spear*) 1 Sam. 13: 22, 25: 31, Gen. 41: 44, Ex. 21: 17, 2 Kin. 7: 10; *ye shall take it from the sheep* וּמִן־ הַכְּשָׂבִים *and from the goats* Ex. 12: 15, these together form the mass out of which it is to be taken; וְרָגַז וְשָׂחַק not *whether he rage or laugh*, but more exactly *both when he rages and when he laughs* Prov. 29: 9, Ex. 21: 16.

b. When a speaker begins with וְ there is a tacit allusion to something that has preceded, or to a thought to be supplied, you rage וַאֲנִי *but I have established my king* Ps. 2: 6, Num. 12: 14, 20: 3, 2 Sam. 13: 26, 18: 22, 24: 3, 2 Kin. 2: 9, 4: 41, 5: 6, 17, 7: 13, 10: 2, 1 Chron. 17: 10, Job 19: 25, Isa. 3: 14, Jer. 40: 5, Ezek. 13: 11, 13, 17: 22.

c. The omission of the conjunction sometimes adds to the force or vivacity of a sentence, Ex. 15: 9, 10, Deut. 32: 10, 11, Judg. 5: 27, Ps. 19: 8-10, Isa. 10: 28-32, 21: 2-5, Jer. 31: 21.

§ 312. **1.** Vav serves to introduce the apodosis or second member of a hypothetical sentence, § 306. *if God will be with me and keep me,* וְהָיָה יְהוָה *then shall Jehovah be my God* Gen. 28: 20, 21.

2. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם הַשְּׁלִשִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו *on the third day Abraham lifted up his eyes* Gen. 22: 4; תִּקְוָתְךָ יְתֹם דְּרָכֶיךָ *thy hope,* (is it not) *the integrity of thy ways?* Job 4: 6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15: 34, *thy father's servant* וַאֲנִי *I have been so hitherto, but now* וְאֲנִי *I will be thy servant.*

a. Examples of Vav Conjunctive after a noun at the beginning of its clause whether placed absolutely or governed by a preposition, 1 Kin. 6: 32,

Job 19: 23, 23: 12, 25: 5, 36: 26, Ps. 69: 33, 115: 7, Prov. 9: 16 (comp. ver. 4), Jer. 10: 23, 13: 10, Ezek. 40: 42, Dan. 11: 15, (such a clause governed by רָאָה 2 Sam. 10: 12). Vav consec. future similarly used, Gen. 22: 24, 1 Sam. 14: 19, 2 Sam. 22: 41, 1 Kin. 15: 13, Job 36: 7, Jer. 6: 19, Dan. 1: 20. Vav consec. preterite, Ex. 12: 15, 19, 30: 38, Lev. 7: 20, 17: 10, Num. 14: 24, 1 Sam. 25: 27, 2 Sam. 6: 21, 2 Kin. 11: 7, Ps. 25: 11, Jer. 23: 33, Ezek. 17: 19.

b. Vav Conjunctive after a statement of time, Ex. 12: 3, Lev. 7: 16, Num. 16: 5, Ps. 141: 5 (after עוֹד), Jer. 8: 1 K'thibh, Dan. 10: 4 (comp. ver. 1). Vav consec. future, Judg. 19: 5, 1 Sam. 11: 11, Jer. 7: 25, Dan. 1: 18. Vav consec. preterite, Gen. 3: 5, Ex. 16: 6, 7, 17: 4, Prov. 24: 27 (after אַחַר), Ezek. 33: 33, Joel 4·

INDEX I.

SUBJECTS TREATED FULLY OR INCIDENTALLY.

The numbers in this and the following Indexes refer to the Sections of the Grammar.

Abbreviations 9. 1.

Absolute infinitive. *See* Infinitive absolute.

Abstract nouns, feminine 200, plural 203. 1. *a*, *c*.

Accents 28, use in cantillation 28. *b*, forms and classes 29, meaning of names 29. *b*, like forms distinguished 30, position of 32-35, aid in distinguishing words 34, change of position 35, effect of Vav consecutive 33. 4, 99. 2, 100. 2, in place of Methegh 39. 3. *a*, 45. 5, give stability to vowels 60. 1. *a*, vowel changes produced by 64.

Accents, consecution of in prose 36-39, poetic 31, consecution of 40-42.

Accents, pause 36. 2. *a*, position of 35. 2.

Accentuation double 39. 4. *a*.

Addition of letters 50. 3.

Adjectives in place of participles of neuter verbs 90, 187. *a*, formation of 187. 2, expressing permanent or variable qualities 187. *b*, intensity 189. 1, 191, defects 189. 1. *b*. diminutives of color 190, declension of 206, qualifying nouns 252. 1, qualifying nouns in the construct 259, predicate 265. 2, comparison 264, emphatic use with verbs 281. 2. *b*.

Adjectives numeral 224-228, 253-255.

Adverbial idea expressed by a verb 283. *a*.

Adverbial expressions 288.

Adverbs 236, with suffixes 237, as the subject 244. *c*, numeral 255. 4, position of 288.

Affixes 33.

Agreement neglected 289-293.

Aleph, sound of 3. 4, used as a vowel-letter 11. 1, in a few verbal forms 120. 2. 122. 2, 158. 3, once in 3 f. s. suffix 219. 1. *b*, otiant 16. 1, with Mappik 26, with Daghesh forte (?) 121. 1, substituted for He in Aramaean 51. 3, in Niphal infinitive 91. *b*, in Hiphil 94. *a*, *b*, in Hithpael 96. *a*, in feminine ending of verbs 86 *b*, and nouns 198. *d*, for Vav in fem. plur. of nouns 201, prosthesis of 53. 1. *a*, 185. *c*, omitted 53. 2, 3, 57. 2 (2) *a*, 111. 2. *b*, *c*, 153. 2, 166. 2, quiescent 57. 2, after prefixed prepositions 232. 3. *a*, *b*, after Vav Conjunctive 235. *c*, prefers diphthongal vowels 60. 1. *a*, 110. 3. 111. 2, previous vowel rarely short if Daghesh forte omitted 69. 4. *a*, 121. 1, 230. 3, added to 3 pl. preterite 86. *b*, prefixed in the formation of nouns 191.

Alphabet 2, order of 6, Lepsius' theory 6, *a*.

Anacoluthon 294. *b*.

Animals, names of 199. *c*

Apocopated future 97. 2, 272, not in passive species 97. 2. *b*, in Ayin Guttural verbs 119. 1, Lamedh Guttural 126. 1, Ayin Vav and Ayin Yodh 155. 5, 159. 3, 160. 2, 162. 3, Lamedh He 173. 1, 174. 4, 175. 3, 176. 4, 177. 3, 178. 3, uses of 272.

Apocopated imperative 98. 2, 173. 1.

Apposition of nouns 256.

Arabic letters 3. 1. *a*, currently read without vowels 10. *a*, syllables 18. 2. *c*, Teshdid 23. 3. *b*, accent 33. 4. *a*, Elif prosthetic 53. 1. *a*, conjugations 83. *c* (1), comparative or superlative 191. *a*, nouns of unity 200. *b*, case endings 201. *c*, dual 204, article 230. 1. *a*, conjunction with the accusative 284. *d*.

Aramaean syllables 18 2. *c*, words modified from Hebrew 51. 3, dual 204. *a*.

Article definite 230, use of 248, with verbs, etc. 248. 6. *c*, 300. *b*, with proper nouns 249. 1. *a*, before nouns with suffixes 249 2. *a*, before nouns in the construct 249. 3. *b*, when omitted 250, 252. 1. *b*. *c*, 252. 2. *b*, *c*.

Article indefinite 230. 1. *b*, 251. *a*.

Aspirates 3. **1, 7. 2, receive** Daghesh lene 21, their original sound 21. *b*, affected by concurrence of consonants or doubling 54. 1.
Athnahh divides verse 36. **1, 40.** 2, train of 38. 2, 41. *b* (1).
Augment, Greek and Sanskrit 99. **1.** *a*.
Ayin, sound of 3. 4, Aramaean substitute for Tsadhe 51. 3, elided 53. 3. *a*, 128, previous vowel sometimes short when Daghesh omitted 60. 4. *a*, 230. 3.
Ayin doubled verbs, origin of term 76. 3, their peculiarities 133-137, remarks 139-142, paradigm VIII.
Ayin Guttural verbs 116, remarks 118-122. paradigm V.
Ayin Vav and Ayin Yodh verbs, origin of term 76. 3. their peculiarities 154-156, remarks 158-163, paradigm IX.
Biliteral roots 68. *b*.
Bohemian accent 33. 4 *a*.
Cardinal numbers 224-227, with dual ending 224. 1. *a*, position and agreement 253, 254, with suffixes 253. 2 (2) *b*, 254. 4. *a*, with the article 254. 4.
Changes of person 294.
Circumstantial clauses 309.
Cities names of, feminine 199. *d*.
Collectives with feminine ending 200, construed with the plural 289. 5.
Commutation of letters 50. 1, Aleph for He 86. *b*, 91. *b*, 94. *a*, 96. *a*, 198. *d*, He for Aleph 191. *b*, Aleph for Yodh 56. 4, or Vav 56. 4. *a*, 201, Vav for Aleph 57. 2 (2) *a*, 111. 2. *b*, *d*, Yodh for Vav 56. 2, Teth for Tav 54. 4, 82. 5.
Comparison, how expressed 264.
Compound numbers 225, 226. 2, with nouns 254. 3, with the article 254. 4. *b*.
Compound predicate 289. 1. *a*, 289. 5. *b*.
Compound sentences 243, 2, 300.
Compound species 83. *c* (2).
Compound subject 247. **1,** 290. **1.**
Conjugations 76. 1.
Conjunctions 241, formed from relatives 305, from prepositions 305. *e*, uses of 305. *a*, *b*, 307
Consecution of accents in prose 36-39, in poetry, 40-42.
Consonant changes, 53-56.
Consonants changed to vowels 57, vowel changes occasioned by contiguous consonants 60, by concurrent consonants, 61.
Construct infinitive. *See* Infinitive construct.
Construct state of nouns 214-218, relations denoted by 257, resolved by preposition Lamedh 260.
Constructio praegnans 286. 3.
Contraction of two similar letters 61. 3, 134. 1.
Contracted verbs 107.
Copula 261. 2, 3.
Countries names of, feminine 199. *d*.
Daghesh meaning of word 21. 2. *a*.
Daghesh-forte 23, distinguished from Daghesh-lene 23. 2, from Shurek 23. 3, different kinds of 24, conjunctive, instances of 24. *a*, 75. 1, separative 24. *b*, 192. *a*, 218. 2. *a*, 220. 5. *a*, 231. 2. *a*, emphatic 24. *c*, 86. *a*, 150. 1, orthophonic 24. *d*, omission of 25, resolved by the insertion of a liquid 54. 3, 220, 6. *b*, or Yodh 141. 1, or by prolonging the previous vowel 59. *a*, never in gutturals 60. 4, 108, rarely in Resh 23. 1, 60. 4. *a*, 121. 1, omitted from Hithpael 96. *a*, in suffixes of verbs 104. *a*, 105. *b*.
Daghesh lene 21, 22, omitted from Kal imperative 89 (f. s. and m. pl.), from gutturals forms 109. 3. *a*, from construct plural of nouns 218. 2 *a*, after prefixes 101. 2. *b*.
Daleth assimilated to the feminine ending Tav 54. 2, 149. 2, 207. *b*.
Day of the month 255. 2. *b*.
Declension of nouns, adjectives and participles 221, paradigms XIV—XVI.
Demonstrative pronouns 73, qualifying nouns 252. 2, qualifying nouns in the construct 259, predicate 263, used for relative 303.
Dental letters 7. 1.
D'bhi 41. *b* (2).
Dialects, effect upon words 51. **3.**
Diphthongal vowels 15.
Distributive numbers 255. 4.
Distributive sense expressed by repetition 255. 4, 296. 1.
Division erroneous, of words 43. *c*.
Divisions of Grammar 1.
Dual, ending of 202, signification of 204, superadded to the plural 204. 5. *b*, nouns with suffixes 220. 4, joined with the plural 292.
Ellipsis 295.
Emphasis expressed by repetition 281, 296. 3, 297.
English accent 33. 4. *a*.
Excess, how denoted 264. 2 (2) *b*.
Feminine endings 198, how related 55. 2. *c*, 198. *b*. compared with Indo-European endings 198. *c*, used to form abstracts, collectives, official designations 200, and nouns of unity 200. *b*, appended to infinitive. *See* Infinitive construct.
Feminine nouns without fem. ending in the singular 199. *a*, with masc. ending in plural 202. *b*, with two plural forms 202. *c*, with suffixes 220. 2, declensions of 221. B.
Feminine sign of, duplicated 88 (3 f.), 169. 3, 171. 1 *a* (2), neglected 88 (2 f. s, 3 f. pl.), 199. *a*.
Final forms of letters 4, in middle of words 4. *a*.
Flexibility various, of different languages 69. *b*.
Formative syllables differ from prefixes and suffixes 33, 69. *c*, 101. 2. *b*, 123. 4.
Fractional numbers 228. 3, 255. 3.
Future, formation of 84. 3, its personal endings and prefixes 85. 1. *a* (2), with

suffixes 105, uses of 267, shortened form. *See* Apocopated future.
Galilean pronunciation 51. 4. *a*.
Grammar, function and divisions of 1.
Grammatical subject 247. 2.
Grave suffixes 72, 220. 1.
Greek alphabet 5. *a*, 6. *b*, 7. 2 *a*, accent 33. 4. *a*, augment 99. 1. *a*, feminine 198. *c*, numerals 224. 2. *a*, construction of neuter plurals 289. 4. *a*.
Guttural letters 7. 1, their peculiarities 60, 108, attract or preserve vowels 60. 3. *c*.
Guttural verbs 107.
He and Heth 3. 3.
He as a vowel letter 11. 1, 57. 2 (2) *b*, with Mappik 26, prosthesis of 53. 1. *a*, rejection of 53. 2, 3, 85. 2. *a* (1), 95. *b*, 211. *a*, 230. 5, 235. 5, preceding vowel often short when Daghesh omitted 60. 4. *a*, 121. 1, 230. 3, added to 2 m. s. and 2 f. pl. preterite 86. *b*, to 2 m. s. suffix 104. *b*, 219. 1. *b*, to 2 f. s. suffix 219. 2. *c*, to 2 and 3 f. pl suffix 104. *g*, 219. 1. *b*, 219. 2. c, for 3 m. s. suffix 104. *d*, 219. 1. 5, omitted from f. pl. future 88 and imperative 89, omitted after prefixes 85. 2. *a* (1), 91. *b*, 94. *b*, 95. *b*, 113. 2, 230. 5, retained in exceptional cases 95. *c*, 143. 3, 151. 2, 232. 5. *a*, for Aleph 167. 1, prefixed in the formation of nouns 191. *b*.
He directive 223. 1.
He interrogative 231.
He paragogic, effect on accent 33. 1, with Methegh 35. 2. *a*, examples of 61. 6. *a*, 223. 2, distinguished from feminine ending 198. *c*, added to preterite 93. *c*, to future. *See* Paragogic future.
Hhateph Seghol in 1 sing. future Piel 92. *e*.
Heth, preceding vowel mostly short, when Daghesh omitted 60. 4. *a*, 121. 1, 230. 3.
Hhirik, quantity of 14, 29. 1, between concurring consonants 61. 1, 85. 2. *a*, 218. 2, 232. 2, 235, in Segholates 61. 2, 186. *b*, never in the ultimate of Kal active participles 90, in 1 sing. Niphal future 91. *c*, 150. 2, in Pi'l before suffixes 104. *h*, in penult of Piel infinitive 92. *d*, in Hiphil infinitive 94. *b*, rejected from Hiphil future 94. *c*, and participle 94 *e*, in the inflected preterite of Kal, Hiphil 119. 2, and Hithpael 96. *b*, retained in Hiphil before suffixes 104. *h*, in the ultimate of nouns 209. 1. *c*, 211. 2.
Hholem, stability of 60. 1. *a* (4), in inflected verbs Ayin doubled 61. 3, 136. 2, 141. 2, and Ayin Vav and Ayin Yodh 155. 4, 161. 1, 162. 2, shortened to Kamets Hhatuph in Kal infinitive construct 87, future 88, and imperative 89, once retained in Kal future before Makkeph 88, in intensive species 92. *b*, rejected from Kal future before suffixes 105. *d*, in the ultimate of nouns 209. 1. *c*, *d*, 209. 2. *c*, 217. 1. *c*, 211. 3, in the penult 212. *d*, 218. 1. *c*.
Hiphil, signification of 79, relation to Piel 80. 2. *a* (1), formation of 82. 4, origin of prefixed He 82. 5. *b* (2), nouns derived from 189, 2. *a*, 191.
Hithpael, signification of 80, relation to Niphal 80. 2 *a* (2), formation of 82 5, origin of prefixed syllable 82. 5. *b* (1), verbs having two forms of 122 2, 142. 4.
Hophal, signification of 79. 3, formation of 82. 4, origin of prefixed He 82. 5. *b* (2), no imperative 84, except in two instances 95. *d*, in Ayin doubled verbs 140. 6, in Po Yodh verbs 150. 5, in Ayin Vav verbs 162. 5, in Lamedh Aleph verbs 169. 2, in Lamedh He verbs 177. 5.
Hypothetical sentences 306-308.
Imperative, formation of 84. 4, its personal endings 85. 1. a (3), Kal with suffixes 101, 3. 106. *b*, paragogic 98. 1, 111. 3. *a*, 125. 1, 132. 1, 149 3, 159. 2, apocopated 98. 2, 173. 2, twice in Hophal 95. *d*, uses of 273.
Imperfect, see Future.
Imperfect verbs classified 107.
Impersonal subject 245. 3, construction of passive and neuter verbs 284. *e*.
Inanimate objects, names of 200. *c*, in plural 205. 5. *a*, plural with feminine singular 289. 4.
Indefinite pronouns 75, 304.
Indefinite subject 245. 2, article 230. 1. *b*, 251. *a*.
Indo-European roots 69. *a*, feminine and neuter 198. *e*, dual 204. *a*, numerals 224. 2. *a*, conception of time 265.
Infinitive, a verbal noun 279, as the subject 244 *b*, 279. *a*, does not admit the article 248. 6. *c*, except in a special case 279. *d*, with prepositions 244. *b*, 279. *a-c*, governed by verbs or nouns 279. *b*, construction changed to preterite or future 282.
Infinitive absolute, formation of 84. 1, with feminine ending 162. 4. as an exclamation 280. 1, explanatory 280. 2, for preterite or future 280. 3, for imperative 280. 4, emphatic use of 281.
Infinitive construct, formation of 84. 2. in Kal usually without Vav 87, with feminine ending in perfect verbs 87, in Piel 92. *d*, in Pe Guttural 111. 3. *a*, in Ayin Guttural 119. 3, in Lamedh Guttural 125. 2, in Hiphil 128, in Po Nun 131. 4, in Ayin doubled 139 2, in Pe Yodh 149, in Hophal 151. 5, in Lamedh Aleph verbs 168. 2, in Lamedh He 170, with suffixes 101. 3, 106. *a*, following noun or suffix denote subject or object 102. 3. 257. 9. *b*, 279. *d*, emphatic use of 281. 1. *c*.
Inseparable prepositions 232-234.
Intensity expressed by repetition 281, 296. 3.
Intentional, see Paragogic Future.
Interjections 242.
Interrogative and indefinite pronouns 75, trace of neuter in 198. *a*.

Interrogative sentences 298.
Intransitive verbs construed transitively 285.
Irrational objects, plural, with feminine singular 289. 4.
Jews modern, use Rabbinical letter 2, their pronunciation of Ayin 3. 4, use abbreviations 9. 1.
Jussive, see Apocopated Future.
Kal, meaning of term 76. 2, formation in perfect verbs 82. 1, remarks upon 86-90.
Kametsand Kamets-Hhatuph distinguished 19. 2.
Kamets in the ultimate of nouns 209. 1. *b*, 209. 2. *b*, 217. 1, in the penult 212, 218 1.
Kamets-Hhatuph in Kal infin. constr. before Makkeph 87, before suffixes 106, in future 88, in imperative 89, 106, in passive species 93. *a*, 95. *a*, in Hithpael 96. *a*.
Kaph and Koph 3. 2.
Kaph initial rejected 53. 2. *a*, assimilation of 54. 2. *a*.
Karne Phara 38. 10.
Kibbuts, quantity of 19. 1, in passive species 93. *a*, 95. *a*, in Hithpael 96. *a*.
K'ri and K'thibh 46-48, number of 46. *a*.
Kushoi 21. 2. *a*.
Labial letters 7. 1.
Lamedh initial rejected 53. 2. *a*, 132. 2, medial rejected 53. 3. *b*, 88 (1 c.), assimilated to following consonant 54. 2, 132. 2, appended in formation of nouns 195. 2. *c*.
Lamedh Aleph verbs 164, remarks 166-169, paradigm XI.
Lamedh Guttural verbs 123, remarks 125-128, paradigm VI.
Lamedh He verbs, origin of term 76. 3, their peculiarities 170, 171, shortened future and imperative 173, remarks 174-179, paradigm XII.
Latin alphabet 6. *b*, accent 33. 4. *a*, feminine and neuter 198. *e*, numerals 224, 2. *a*.
Lazian accent 33. 4. *a*.
Letters, sounds of 3, double forms of 4, of unusual size or position 4. *a*, names of 5, order of 6, classification of 7, numerical use of 9. 2, commutation of 50. 1, transposition of 50. 2, addition of 50. 3.
Lettish accent 33. 4. *a*.
L'gharmeh, clause divided by 40. 2, train of 41. *g*.
Light suffixes 72, 220. 2-4.
Linguals 7. 1, substituted for sibilants in Aramaean 51. 3.
Liquids 7. 2.
Logical subject, 247. 2.
Makkeph 43.
Manner 288. 2. *e*.
Mappik 26, omitted from 3 f. s. suffix 104. *e*, 219. 1. *b*.
Masculine for feminine, suffixes 104 *g*, 220. 1. *b*, future 88 (3 f. pl.), 105. *e*, predicate and pronouns 289. 6.
Masculine nouns with suffixes 220, 3, with fem. ending in plural 202. *a*, with two endings in plural 202. *c*, declensions of 221. *A*.
Matres lectionis 11. 1.
Measure 288. 2. *c*.
Medial letters for finals 4. *a*.
Medium strength, letters of 7. 2.
Mem dropped from Pual participle 53. 2. *a*, 93. *e*, final rejected 55. 2, 216. 2, appended to 3 m. pl. future (?) 88, prefixed in formation of nouns 193, affixed 195. 2. *c*, omitted from plural ending (?) 201. *b*.
Methegh 44, 45, aid in distinguishing doubtful vowels 19, 45. 2. *c*, with He paragogic 35. 2. *a*, in place of an accent shifted in position 35. 1, or removed by Makkeph 43, 44. *a*, 64. 1. *a*, after He interrogative 231. 2. *a*, its place supplied by an accent 39. 3. *a*, 45. 5.
Modal forms of verbs, uses of 270-274.
Modern Hebrew read without vowel points 10. *a*.
Monosyllabic nouns 185.
Mountains, names of, masculine 199. *d*.
Multiliteral nouns 197.
Mutes 7. 2, a p-mute missing (?) 7. 2. *a*.
Names of letters 5, their antiquity 5. *a*, their origin and signification 5. *b*.
Nations, names of 199. *d*, 289. 5. *c*.
Negative particles 271. *b*, 272. *c*, 273, 273. *d*, 275. 2. *c*, 278. 4. *b*, 279. *c*, 281. 1. *b*, sentences 299, ambiguity of 299. *c*.
Neuter gender, trace of 198. *a*.
Neuter verbs rarely have participles 90, with suffixes 102. 2.
Niphal, signification of 77, relation to Hithpael 80. 2. *a* (2), its formation 82. 2, origin of the prefixed Nun 82. 5. *b* (1), participle from a noun 91. *e*, from an adverb 80. 2. *b*, nouns derived from 187. 2. *a*.
Nouns, formation of 183, Class I 184-188, Class II 189, 190, Class III 191-194, Class IV 195, 196, multiliterals 197, from imperfect roots 186. *b*, 187. 2. *d*, 188. 2. *c*, 189. 1. *d*, *e*. 189. 2. *b*, *c*, 192. *b*, plural from quiescent roots 209. 1. *f*. 210. 3. *c*, with suffixes 220. 5. *b*.
Nouns, gender and number of 198-213, construct state of 214-218, with suffixes 219, 220, declension of 221, paradigms XIII-XVI.
Nouns, feminine, without fem. ending 199. *a*, with masc. ending in plural 202. *b*, masculine with fem. ending in plural 202. *a*, with either ending 202. *c*, of doubtful gender 199. *b*, 202. *c*, having but one number 203. 1, definite without the article 249, in loose subordination 256. 3, used for adjectives 257. 6. *b*, in construct before adjectives 253. 1. *a*, 257. 6. *c*, in construct before prepositions 258. 1, in construct before a clause 258. 2. predicate 262, placed absolutely 284. *d*, 288. 2, repetition of 296.

Nouns, primitive 183. *a*, derivative 183. *b*, of unity 200. *b*.
Number, relations of 288. 2. *d*.
Numeral adjectives 224-228, 253-255, adverbs 255, 4.
Numerical use of letters 9. 2.
Nun rejected 53. 2. *a*, *b*, 55. 2, from verbs 129. 2, 131. 3, 4, from nouns 186. *b*, 196. 2. *b*, assimilated to a following consonant 54. 2, in verbs 129. 1, 131. 2, 132. 1, in nouns 186. *b*, 192. *a*, 207. *b*, to initial Mem (?) 55. 1, 88 (m. pl.), inserted in lieu of reduplication 54. 3, 220. 6. *b*, epenthetic 56. 1, 101. 2, 105. *b*, added to 3 pl. preterite 86. *b*, to future 88 (2 f. s., m. pl.), before suffixes 105. *c*, in Niphal absolute infinitive 91. *b*, 131. 5, 168. 3, 175. 2, in Niphal imperative (?) 91. *d*, appended in formation of nouns 195, in masc. plur. ending 201. *a*.
Oath 305. *a*.
Object definite, sign of 240, 284, of transitive verbs 284, of intransitive verbs 285, indirect 286, multiple 287.
Occupations 188. 2. *a*, 189. 1. *a*.
Office, names of 200. *a* (2).
Official designations 200.
Olev'yoredh divides verse 40. 2, train of 41. *c* (1).
Ordinal numbers 228, 255.
Orthographic symbols 1-49, changes 50-68.
Orthography, various 11. 1. *b*, 51. 4. *a*.
Palatal letters 7. 1.
Paradigm, see Verbs paradigms of, and Nouns.
Paragogic future 97. 1, 271, not in passive species 97. 2. *b*, in Lamedh He verbs 174. 3, uses of 271, imperative 98, 1, 273.
Paragogic letters, effect on accent 33. 1, instances of 61. 6. *a*, 222, 223.
Participles, formation of 84. 5, of neuter verbs 90, with personal inflections 90, qualifying nouns 252. 1, qualifying nouns in the construct 259, in the construct before nouns and infinitives 257. 9. *b*, signification of 278, emphatic use of 281. 2. *b*, construction changed to preterite or future 282, as circumstantial clause 309. 2.
Particles prefixed 229-235, separate 236-242.
Parts of speech 70.
Passive species with suffixes 102. 2, of doubly transitive verbs 287. 5.
Pattahh preferred by gutturals 60. 1, 108, changed to Seghol 63. 1, assimilated to Seghol 61. 1. *b*, 63. 2, to Kamets or Tsere 63. 2, in Segholates 61. 2, with pause accents 65. *a*, in Kal constr. infin. 87, in f. pl. future Niphal 91. *c*, and Piel 92. *e*, in preterite and imperative Piel 92. *c*, in Hithpael 96. *b*, in the ultimate of nouns 209. 2. *a*.
Pattahh furtive 17, 60. 2, 109. 2, 114 (?), 123.
Pausal forms with inferior accents 65. *b*.
Pause accents 36. 2. *a*, position of 35. 2, occasion vowel changes 65, with the preterite 86. *a*, with the future 88, with the imperative 89 (f. s. and m. pl.), with 2 m. s. suffix 104. *b*, 219. 1. *b*, with Pe Guttural verbs 112. 4, with Ayin Guttural 119. 1, 121. 3, with Lamedh Guttural 126. 1.
Pazer, clause divided by 36. 2, 40. 2, train of 38. 7, 41. *e*.
Pe Aleph verbs 110. 3.
Pe Guttural verbs, origin of term, 76. 3, their peculiarities 108, 109, remarks 111-115, paradigm IV.
Pe Nun verbs, origin of term 76. 3, their peculiarities 129, remarks 131, 132, paradigm VII.
Perfect, see Preterite.
Perfect verbs 81-85, remarks 86-96, with suffixes 101, 102, remarks 104-106, paradigms II, III.
Periods of human life 203. 1. *b*.
Persian construct state 61. 6. *a*.
Personal endings and prefixes of verbs 85. 1. *a*, before suffixes 101. 1, more closely attached than suffixes or prefixed prepositions 101. 2. *b*.
Personal pronouns 71, not expressed in the subject unless emphatic 246, third person added to subject 246. 2.
Pe Yodh verbs, origin of term 76. 3, peculiarities 144-146, remarks 148-153, paradigm X.
Piel, signification of 78, relation to Hiphil 80. 2. *a* (1), formation of 82. 3, unusual forms of 92. *a*, *b*, verbs with two forms of 122. 2, 142. 4, nouns derived from 189. 2. *a*.
Pilel, Pilpel, Poel not distinct species from Piel 83. *c* (1).
Place where or whither 288. 2. *b*.
Plural endings 201.
Plural for singular in verbs (?) 88 (3 f. pl.), of majesty 203. 2, 289. 3.
Pluralis inhumanus 289. 4. *a*.
Plurality expressed by repetition 296. 2.
Points extraordinary 4. *a*.
Points Masoretic 10, accuracy of 49.
Polish accent 33. 4. *a*.
Precative particle 274.
Predicate 261, compound 289. 1. *a*, 289. 5. *b*, agreement with nouns in the construct relation 293.
Prefixed particles 229-235, two constituting a word 229. 2. *a*.
Prepositions inseparable 232-234, separate 238, with suffixes 239.
Preterite, personal endings of 85. 1. *a* (1), with suffixes 101. 1, 104, Kal before suffixes 101. 3, uses of 266, and future in combination 268, 269.
Pretonic vowels 64. 2, in Kal preterite 82. 1, not rejected from Niphal 91. *b*, 106. *a*.
Primary preferred to a secondary form 289.
Primary Tenses 266, 267, with Vav Conjunctive 275.

Pronominal ideas expressed by nouns 246. 2. *b*.
Pronominal roots 68, the basis of adverbs, prepositions and conjunctions 236. 1. *a*.
Pronominal suffixes 72. *See* Suffixes.
Pronouns, personal 71, as subject 246, repetition of 297, demonstrative 73, 252. 2, 259, 263, relative 74, 300-303, interrogative and indefinite 75, 198. *a*, 298. 3, 304.
Proper nouns with the article 249. 1. *a*, in loose apposition 256. 3. *a*.
Pual, signification of 78. 3, formation of 82. 3, no imperative 84, in perfect verbs 93, Ayin Guttural verbs 121. 1, Ayin doubled verbs 142, 143. 1, Ayin Vav verbs 163. 4, Lamedh Aleph verbs 169. 1, Lamedh He verbs 176. 6.
Pure vowels 15.
Quadriliteral roots 68. *a*, verbs 182, nouns 197. 1, Segholates plural of 210. 3. *a*.
Question, direct and indirect 298. 1, disjunctive 298. 2.
Quiescent letters 11. 1, their two uses distinguished 13, softened to vowels 57. 2.
Quiescent verbs 107, 144.
Quinqueliteral roots 68. *a*, nouns 197 2.
Quotation, direct for indirect 305. *a*.
Radical letters 7. 3.
Raphe 27.
R'bhi^a, clause divided by 36. 2, 40. 2, train of 38. 6, 41. *d*.
R'bhi^a Mugrash 41. *a* (2).
R'bhi^a, small 41. *c* (2).
Reduplication of second radical in verbs 82. 3, in nouns 189, of third radical in verbs 92. *a*, 115, 122. 1, 156. 2, 163. 3, 176. 1, 178. 1, in nouns 189. 1. *d*, 189. 2. *c*, of two radicals in verbs 92. *a*, 115, 122. 1, 137, 142. 2, 156. 3, 163. 2, in nouns 189. 1. *e*, 189. 2. *b*, 190, of a short word 132. 1, 234. *a*.
Relative clauses 300-304.
Relative pronoun 74, its government 300, antecedent 300. *a*, antecedent not expressed 301, omission of 302.
Repetition of verbs 281, nouns 296, pronouns 297.
Resh, sound of 3. 3, assimilated to a following consonant 54. 2, inserted in lieu of reduplication 54. 3, preference for Pattahh 60. 1. *a*, with Pattahh furtive (?) 60. 2. *a*, 114, with simple or compound Sh'va 60. 3. *a*, 120. 3, with Daghesh-forte 23. 1, 60. 4. *a*, previous vowel lengthened on the omission of Daghesh, 60. 4. *a*, as the first radical of verbs 114, as the second radical 118. 1, 120. 3, as the third radical 125. 3, 126. 2, 127. 2.
Rivers, names of, masculine 199. *d*.
Roots of words 67, 68.
Rukhokh 21. 2. *a*.
Samaritan Pentateuch, its negligent orthography, 51. 4. *a*, 99. 1. *a*, and variant forms 156. 2.
Samekh, Shin and Sin 3. 1, 3. 1. *a*.
Sanskrit laws of euphony 21. 2. *b*, 55. 1. *a*, accent 33. 4. *a*, augment 93. 1. *a*, feminine and neuter 198. *e*, numerals 224. 2. *a*.
Scriptio plena, defectiva 14.
Seasons, names of 187. 2. *a*.
Seghol inserted between concurring consonants 61. 2, 173. 1, in Ayin doubled verbs 61. 3, 136. 2, 141. 2, in Ayin Vav verbs 155. 4, 159. 3, 162. 3, final rejected 66. 1 (1), 173. 1, with pause accents 65, in Kal active participle 90, in Niphal 91. *a*, *b*, in Piel 92. *c*, *d*, 126. 2, before suffixes 104. *h*, in Hiphil 94. *a*, *b*, in Hithpael 96. *b*, in the ultimate of nouns 210, 211. 1, 217. 2, in the penult of feminine nouns 209. 1. *e*.
Segholate forms from triliteral monosyllables or final syllables 61. 1. *b*, 185, 186. *a*, in feminine 207, construct 216. 1. *b*.
Segholate nouns 185, signification of 186, their feminine 210. 2, plural 210. 3, dual 210. 4, construct 218. 2, with suffixes 220. 5, with He paragogic 223. 1.
Segholta, verse divided by 36. 1, train of 38. 3.
Sentence, simple or compound 243. 2, elements of 243. 3, subject of 244, predicate of 261. 1.
Separate particles 236-242.
Septuagint, equivalents for Ayin 3. 4, mode of writing Hebrew words 49. 2, 3.
Servile letters 7. 3, anagrams of 7. 3. *a*.
Shalsheleth, when used 38. 9, Great, clause divided by 40. 2, train of 41. *f*.
Shin, Sin, and Samekh 3. 1, 3. 1. *a*.
Shurek, quantity of 14, 19. 1, in the ultimate of Segholates 61. 2, in the penult of Segholates 61. 4. *a*, 207. *c*, in Kal future of perfect verbs 88, before suffixes 105. *d*, in Kal active participle 90, in the ultimate of nouns 209. 2. *d*, 211. 3.
Sh'va 16, silent and vocal 16. 2, 20. 1, simple and compound 16. 3.
Sh'va compound, with gutturals 16. 3, 60. 3, 108, with Resh 60. 3. *a*, 120. 3, with strong letters 16. 3. *b*, before gutturals 120. 2, 127. 3, in construct plural of nouns 216. 2. *a*, after He interrogative 231. 2. *a*, after Vav Conjunctive 235. *a*, which is selected 60. 3. *b*, 109. 3, 112, changed to a short vowel 60. 3. *c*, with pause accent to a long vowel 65.
Sh'va simple with gutturals 60. 3. *a*, in Pe Guttural verbs 112. 2, 3, in Lamedh Guttural verbs 123. 4, 127. 1, changed to Seghol by pause accent 65.
Sibilants 7. 2.
Silluk, position of 36. 1, 40, 2, train of 38. 1, 41. *a* (1).
Singular predicate or pronoun with plural subject 289. 1-3.
Sounds of the letters 3.
Species of verbs 76-80, mutually supplementary 80. 2. *a* (3), what number in use in different verbs 80. 2. *a* (4), formation of 82, with double forms in distinct

senses 83. *c* (1), 122. 2, 142. 4, compound 83. *c* (2).
Strong letters 7. 2.
Subject 244, omitted 245, indefinite 245. 2, impersonal 245. 3, compound 247. 1, 290. 1, grammatical and logical 247. 2.
Suffixes, pronominal 72, of verbs 101. 2. of nouns 219. 3, relation denoted by 257, more loosely attached than affixes 101. 2. *b*, with neuter verbs and passive species 102. 2, with infinitives and participles 102. 3, with cardinal numbers 224. 1. *a*, 253. 2 (2) *b*, with nouns in the construct 259, pleonastic use of 297. *c*.
Superlative degree 264.
Syllables 18, intermediate 20. 2, mutations in, a source of vowel changes 59.
Syriac currently read without vowels 10. *a*, aspirates 21. *a*, doubling of letters 23. 3. *b*, words modified from Hebrew 51. 3, dual 204. *a*.
Systema morarum 18. ***b***.
Tav and Teth 3. 2.
Tav unites with Tav of personal affixes 86, *b* (2 m.), or feminine ending 54. 1, 207. *b*, prefixed in anomalous verbal forms 94. *a*, 163. 5, in the formation of nouns 192, 194. 2, in Hithpael assimilated 54. 2, 54. 4. *a*, 82. 5, 131. 6, transposed 54. 4, 82. 5.
Tav of feminine ending rejected 55. 2. *c*, 198. *b*, origin of 198. *c*, added to verbs 86. *b*, 168. 1, 171. 1, 174. 1, in nouns 196. *a*, 198. *b*, 207.
Tenses, primary 84, 266, 267, secondary 99, 276, 277, subjective use of 265. 3, past and future not promiscuously used 268. *a*.
Time, conception of 265.
Time, when and how long 288. 2. *a*.
Tlisha Gh'dhola, clause divided by 36. 2, train of 38. 8.
Transitive construction of intransitive verbs 285.
Transposition of letters 50. 2, 54. 4, 82. 5.
Tsere rejected from the ultimate of verbs 66. 1 (1), 173. 2, in Kal preterite 86. *a*, 166. 1, in fem. plur. future Niphal 91. *c*, and Piel 92. *c*, in Piel inf. abs. 92. *a*, in Hiphil 94. *b*, *c*, in Hophal inf. abs. 95. *c*, with Aleph in place of Sh'va 60. 3. *c*, 92. *c*, 112. 1, 184. *b*, as union vowel with the preterite 104. *a*, in the ultimate of verbs before suffixes 104. *h*, of Lamedh Guttural verbs 126. 1, of Lamedh Aleph verbs 166. 5, in the ultimate of nouns 209, 217. 1, in the penult of nouns 212, 218. 1,
Tsinnor 41. *c* (3).
Vav rejected after vowelless consonants 53. 3. *a*, 186. *b*, initial changed to Yodh 56. 2, 145. 1, rarely reduplicated 56. 3, in verbs 156. 1, 163. 1, or nouns 189. 2. *c*, softened or rejected 57. 2, 154, 186. *b*, 188. 2. *c*, 192. *b*, 209. 1. *f*, 210. 3. c, 213. *a*, 218. 1. *d*, preceding a vowelless consonant 61. 1. *a*, 235, paragogic 61. 6. *a*, 222, omitted from 3. pl. preterite 86. *b*, in Kal infinitive 87, in Kal future 88, in Kal imperative 89, in Kal passive participle 90, in Pual 93. *b*, added to 3. m. pl. suffix 104. *f*.
Vav in K'thibh, where K'ri has Kamets-Hhatuph 13. *a*, 88, 105. *d*, 217. 1. *c*, Pattahh 125. 1, or Hhateph-Kamets 13. *a*, 89 (f. s.), 216. 2. *a*.
Vav Conjunctive 235, 306. *b*, 310-312.
Vav Consecutive of the future 33. 4, 99, with Ayin Guttural verbs 119. 1, Lamedh Guttural 126. 1, Ayin doubled 140. 1, 5, Pe Yodh 149. 5, 151. 3, 152. 2, Ayin Vav and Ayin Yodh 155. 5, 159. 3, 160. 2, 162. 3, Lamedh Aleph 168. 4, Lamedh He 173. 1, 174. 4, 175. 3, 176. 4, 177. 3, 178. 3, time denoted by 276.
Vav Consecutive of the preterite 33. 4, 100, with Pe Guttural verbs 112. 3, time denoted by 277.
Vav Conversive, see Vav Consecutive.
Verbs, their species 76-80, occurring in all the species 80. 2. *a* (4), denominatives 80. 2. *b*, perfect 81-100, with suffixes 101-106, imperfect 107-179, doubly imperfect 180, defective 181, quadriliteral 182, syntax of 265-282, coordinated 283, object of 284-286, with more than one object 287, passive, object of 287. 5, agent of 287. 5. *b*, repetition of 281.
Verbs, paradigms of, perfect II, with suffixes III, Pe Guttural IV, Ayin Guttural V, Lamedh Guttural VI, Pe Nun VII, Ayin doubled VIII, Pe Yodh X, Ayin Vav and Ayin Yodh IX, Lamedh Aleph XI, Lamedh He XII.
Verbs, personal endings and prefixes of 85. 1. *a*, 85. 2. *a*, suffixes of 101-106.
Verbs, middle *ē* and *ō* 82. 1. *a*, have Pattahh in Kal future 84. 3. *b* (1), inflected 86. *a*, before suffixes 104. *h*.
Verbs with Pattahh in Kal future 84. 3. *b*, 111. 1, 116. 1, 123. 1, 140. 1, 145. 2, with Tsere in Kal future 84. 3. *c*, 130, 145. 2, 148, 174. 3.
Voluntative forms of the future 97. 2. *b*, 275. 2. c.
Vowel changes 58-66, significant 58. 1, euphonic 58. 2, causes of 59, due to mutations of syllables 59, to contiguous gutturals 60, to concurrent consonants 61, to concurring vowels 62, to proximity of vowels 63, to the accent 64, to pause accents 65, to the shortening or lengthening of words 66, of short vowels in mixed penult 58. 2, 212. *e*, 218. 2. *b*.
Vowel letters 7. 2, use of 11. 1, distinguished from their consonantal use 13.
Vowels 10-17, Massoretic signs for 12, different modes of dividing them 12. *a*, meanings of their names 12. *b*, mutual relations of their notation by letters and by points 13, 14, mutable and immutable 14, 58. 2, pure and diphthongal 15,

ambiguity of certain signs 19, 20, *o* and *u* more stable than *i* and *e* 60. 1. *a*, inserted between concurrent consonants 61. 1, 2, *ē* and *ō* preferred before concurrent consonants 61. 4, *ĭ* and *ŭ* before doubled letters 61. 5, paragogic 61. 6, 222, 223, concurring 62, proximity of, a source of changes 63, pretonic 64. 2, rejected or shortened 66. 1, 2, of union before suffixes 101. 2, *e* with preterite 104. *a*, sometimes *a* with future 105. *a*, finall of verbs before suffixes 104. *k*, *l*, vowe *a* retained in ultimate before suffixes 105. *d*, 118. 3, 166. 5.
Weak letters 7. 2, effect of upon syllables 18. 2. *c*.
Words not divided in writing 8, ambiguity when unpointed 10. *a*, sources of change in 51, thre estages in the formation of 67, changes in formation and inflection 69.
Written symbols of two sorts 2.
Yodh as a vowel letter 11. 1, in Kal active participle 90, in Niphal future 113. 1, before suffix 105. *a*, 219. 1. *b*, initial rejected 53. 2. *a*, *b*, 145. 3, 149, 152. 1, 186. *b*, 190. *b*, medial rejected 53. 3. *a*, *b*, 152, 170, 171, softened or rejected 57. 2, 154, 186, *b*, 188. 2. *c*, 192. *b*, 209. 1. *f*. 210. 3. *c*, 215. *a*, 218. 1. *d*, changed to Aleph 56. 4, paragogic 61. 6. *a*, 222, added to 2 f. s. preterite 86. *b*, to 2 f. s. suffix 104. *c*, 219. 1. *b*, 219. 2. *c*, omitted from 1 sing. preterite 86. *b*, from Hiphil 94, in Lameth He verbs 171, 174. 1, prefixed in formation of nouns 192, 194. 1, appended in formation of nouns 196, quiescent after prefixed prepositions 232. 3. *b*, after Vav Conjunctive 235. *c*.
Zakeph Gadhol, clause divided by 36. 2, when used 38. 5.
Zakeph Katon, clause divided by 36. 2, train of 38. 4.
Zeugma 286. 3.

INDEX II.

TEXTS OF SCRIPTURE EXPLAINED OR REFERRED TO.

GENESIS.

1: 1....§ 21. 1, 248. 5, 250. *b*, 258. 2. *a*, 266. 1, 276. *f*, 284. *a*, 289. 3. *a*, 302. *a*
1,21....284. *a*
2....21. 1, 235, 251. 3, 266. 2. *b*, 284. *a*, 296. 3. *a*, 309. 1
2,5,10,27....276, *f*
3....270. 1. *a*
3 ff....245. 1. *a*
3, 6....272. *a*
4....284.*b*,287.4.*a*
5....35.1, 255.1.*b*, 284. *a*, 311. 4
5, 6....284. *a*
5, 8, 10....284. *a*
6....311. 1
6, 7....248. 1
8....284. *a*
9, 20....284. *a*
11....24.*a*,45.2,257. 6, 272. 285. 3. *a*
12....219. 1. *b*, 311. 1. *a*
14....277. *a*
16....218.2,253.3(2) *a*, 257. 9
17, 22, 29....284. *a*
18....45. 2. *c*
21....252. 1. *c*
22....38. 1. *a*
24....222
24, 26....38. 1. *a*, 284. *a*
26....289. 3. *a*
28....252.1.*d*, 275.1
28, 29....286. 1. *c*
29. ..267. 1. *a*, 284. *c*, 286. 1. *c* (2)
30....257. 2. *a*
31....255.1.*a*, 288.1

2: 1....276. *d*, 311. 1
2....266. 1, 276. *d*
3 ...255.1.*a*, 279.*c* (2)
4....4.*a*,24.*a*, 250. *a*, 279. *d*
5....261. 3. *b*, 266. 1. *c*
5, 18 .. 299. *b*
6 ...267. 4, 277. *a*
7....148. 5, 287. 3
7-9,15 ...276. *d*
7, 10, 24....286. 1. *c* (3)
8....266. 1. *c*
2: 9....§ 235,248.6. *c*, *e*, 279. *d*, 284. *g*
10....269. 2. *b*
11....248.6,253.1.*b*, 255. 1. *b*, 263. *b*
12....16. 3.*b*, 235.*a*
14....261. 2
16....267. 1.*e*, 281. 1. *a* (1)
16, 17....311. 4
17....106.*a*, 267. 1. *e*, 281. 1, 297. *b*
18....244. *b*, 267. 1. *a*, 279. *a*
19....148.5,256.2.*a*, 276. *d*, 284. *a*, *f*, 287. 3. *a*
20, 21....284. *a*
21....239. *b*
23....16. 3. *b*,24. *a*, 127. 3. 284. *e*
24....267. 1. *e*
25....269. 2. *b*

3: 1....266. 2.*a*,299.*c* 1, 3, 17....267. 1. *e* 2, 3... 267. 1
4....281. 1. *b*
5....106.*a*, 312.2.*b* 5, 14, 17....262.1.*a*
6....241.1, 287.4.*a*
8....284. *a*, 287.4. *a*. 290. 1. *a* 8, 14....284. *a*
10, 15, 18....284. *a*
11... 279. *b*, *e*
12....297. *b*
13....266. 1, 284. *a*
14....24. *a*, 284. *a*
14,16,18....267. 1.*a*
15....30. 2, 250. *b*, 287. 2. *a*
16....53. 3. *a*
16, 17....284. *a*
17....16. 3. *b*
17, 23....266. 1. *c*
19....266. 1. *a*, 267. 1. *e*, 284. *a*
20....284. *a*
21....284. *a*
22....21. 1, 179. 2, 258. 1. *a*, 266. 2. *b*, 267. 1 *f*, 277. *a*
22, 23... 294. *b*
24....257.2.*a*, 284.*a*

4: 3....232. 3. *a*
4....219. 2. *b*
4, 5 ...284. *a*
6....245.3. *a*, 266. 2. *b*
7....267. 1. *a*, 298. 1. *a*
4: 9....§ 266. 2.*b*,298. 1. *a*
10....278.2, 287.4.*a*
12....279. *d*
13....264. 2 (2) *b*
14....245. 3. *a*, 248. 3. *c*, 266. 2. *c*
15....259. *a*, 284. *a*
15, 25....284. *a*
16....148. 5
17....35. 1
18....284. *e*
23....88 (f. pl.), 89 (f. pl.), 98. 2, 127. 1
24....267.1.*b*, 284.*a*
26....245. 3, 297

5: 2....284. *a*
3 ...288. 2 *a*
4....279. *d*
5....179.2, 254.2.*a*
8....293. *a*
14, 17, 27... 284. *e*
17....38. 1. *a*
18....226. 2
20....39. 4. *a*
23, 31....284. *e*
29....267. 1. *a*

6: 2....300. *c*, 304
3....74. *a*, 139. 2, 159. 3, 160. 2
4....266.2.*b*,267.4. *a*, 277. *a*, 300. *c*
6....266. 1. *c*
7....300. *c*
9....96. *b*, 266.1.*a* 10, 11....276. *d*
13....266. 2. 2. *b*
14-16....267. 1. *e*
16....255. 1. *a*
17....267.1.*a*, 278.2
18....100. 2. *a* (1)
19....45.2.*c*,230.3.*a*
21....267. 4. *b*
22....287. 2

7: 1....266. 1, 287. 4
2....255. 4, 267.1. *e*, 296. 1, 300
4....254.2,262.1.*a*, 278. 2
5....266. 1. *c*
6....256.2.*a*,309.3. *a*, 311. 4
7....258. 3. *c*, 290. 1. *a*
9....255. 4
11 ...266. 1. *a*
13....202. *e*, 249. 3, 254. 1. *a*
14....248. 6. *c*
16....245. 2. *a*
7: 19... § 296. 3
22....304
23....175. 3

8: 1-3....276. *d*
3, 7....281. 2
4....291. *a*
5....260. 1,281.2.*b* 5, 14....266. 1. *a*
6....266. 1. *c*
8....298. 1. *a*
10....283. *a*
11....266. 1. *c*
12....150. 2
17....151. 1
18....148. 5
21....284. *c*
22....235, 267. 1. *a*

9: 2....290. 1. *a*
3....284. *c*, 300
4....256. 2. *a*,267. 1. *e*
5....267.1.*a*,300.*b*
6....245. 1. *a*, 267. 1. *e*
9... 297. *a*
13....277. *b*
14....139. 1, 282. *a*
17....266. 2. *c*
18....278. 2. *a*
20....249.3. *a*, 261. 3. *a*
23....290.1. *a*, 309. 1. *a*
24....148. 5, 284. *c*
26, 27....272. 8

10: 5....219. 2. *b*
9... 264. 2 (2) *d*, 267. 4. *b*
12....290. 1. *a*
19....56. 4, 126. 2
19, 30....245. 2. *d*
21....259. *a*, 297
25....253.2(2),284.*e*
26....230. 1. *a*

11: 1.. 224. 1. *a*, 262. 2. *a*
3....271. *a*
4, 5....248. 1
5....265. 3. *a* (6)
5, 8....266. 1. *c*
6....267.1.*c*,299.*c* 6, 7....141. 1
7 ...86. *a*,267.1.*f*, 289. 3, *a*
9....57. 1, 245. 2
10....276. *b*
16... 254. 2
29....258. 3. *b*, 290. 1. *a*
30....56. 2, 261.3.*b*
31....22. *b*

11: 32-12: 1....§ 276.*d*
12: 2....262. 2. *a*, 267. 1, 275. 2. *d*
3....16. 3. *b*
4....10. *a*, 266. 1. *c*
5....257. 1. bis, 266. 1. *c*
6....309. 1. *a*
7....252.1.*d*, 266. 2. *c*
8....219.1. *b*, 309. 1. *b*
9....281. 2
11....245.3. *a*, 266. 2.*b*, 283. *a*
12....277. *b*
13....267.1.*f*,277.*a*
14.... 287.4. *a*
15.... 287. 5. *a*
19....235
20....43
13: 2....248. 6. *f*
4....248. 1, 266. 1. *c*
5....252. 1. *d*
6....289. 4. *a*
7....309. 1. *a*
9....119. 1, 182.*a*, 271. *a*
10....245. 2. *d*, 279. *d*, 285.2, 287.4.*a*
12....291. *a*
14....276. *f*
16....245. 2.*a*, 267. 1. *e*, 300. *b*
14: 1....311. 1. *a*
2.... 71. *a*. 3, 245. 1. *a*
4....255. 2, 265.3. *a* (6), 288. 2. *a*
5....266. 1. *a*
6.... 220. 6. *b*
8....290. 1. *a*
9....253. 2 (1)
10....63.1.*a*, 223.1. *b*,258.3.*b*, 262.2, 296. 2
11,19....258. 3. *b*
12....256. 2. *a*
13....248.6. *b*, 258. 3. *a*, *b*
14....266. 1. *c*
15....290. 1. *a*
18....266. 1. *a*
19....10.*a*, 287.5.*b*
19, 22....250. *a*
20....266. 1. *b*
22....266. 2. *a*
23, 24....266. 1. *b*
24. ..267. 1. *e*
15: 1....249. 3, 252. 1. *f*, 276. *f*, 288. 1
2....47, 256. 2. *a*, 309. 1. *a*
3....266. 1. *b*
4....267. 1.*c*,301.*b*
7....266. 1. *a*
10....300. *b*
11....230.3,248.6. *b*
12....248. 5, 279. *c* (4
13....245. 1. *a*, 260. 5. 281. 1. *a* (5), 302. *a*
14....246. 1. *a*
15....246. 1. *a*
17....281. *c*
18... 256.3.*a*,257.3, 266. 1. *a*, 2. *c*
18 21... .284. *b*
21....248. 6. *b*
16: 1....§ 302. *c*
2....266.1.*b*, 279.*b*
5....4. *a*, 246. 1. *a*, 257. 9. *a*
6....245. 1. *a*
8....266. 2. *d*
11....90 (2 f. s.), 266. 1. *b*
12.. .257. 2. *a*
13....60. 3. *b* (2), 252. 1. *d*
13, 15....43. *b*
15....266. 1. *c*
17: 4....297. *a*
4, 5....217. 1. *e*
5....284. *e*
5, 6, 16....277. *b*
8....60. 2, 257. 5
9....267. 1. *e*
10....280. 3. *b*
11....287. 5
12....257. 6. *b*, 300
14....65. *a*
15....267.1.*e*, 305.*b*
17....24. *b*,231.2.*a*, 257. 6. *b*, 289.2.*a*
18....267.1.*e*, 307.*b*
19....90 (f. s.)
20....277. *b*
23....266. 1. *c*
26....266. 1. *a*
18: 1.... 266. 1. *c*, 288. 2. *b*, 3.9. 1. *a*
4....257.2.*a*,274.*a*
5....269. 1, 271
6 ...256. 2
8....266. 1. *a*
10....245. 2. *b*
11....290. 2
12....266. 1. *e*
13....266. 2. *b*, 309. 1
14....267. 1. *a*, 264. 2 (2) *b*
18....286. 1. *c* (3)
19....267. 1.*f*, 277. *a*
20....39. 3. *a*, 257. 9. *a*, 258. 3. *b*, 266. 2. *b*
21....24. *b*, 231. 2. *a*, 248 6. *c*, 256. 2. *a*, 271. *a*
24....254. 2. *b*,261. 3. *a*
27....296. 3. *b*
28, 29.... 254. 4
30....274, 275. 2. *c*
33....266.1.*c*, 279.*b*
19: 1....250. *b*, 278. 3
2....24. *a*, 305. *b*
4....309. 3. *a*
5, 34,35... 266.1.*a*
9....131. 3, 253. 1. *b*, 264. 2 (2) *a*, 281. 2. *a*
11....209. 1. *a*, 245. 1. *a*, 5, 248. 3. *a*, 266. 1. *a*
12....304 bis, 250.*c*
13....266.2.*b*, 278.2
14....24.*a*, 278. 2.*a*
15....278. 2. *a*
16....258. 3. *b*
17....272. *c*, 245. 2. *b*
19....86. *b* (2 m.) 105. *a*, *d*, 246. 1. *a*, 246. 1. *b*
20....258.3.*b*,271.*a*, 275. 2. *c*
19: 21....§ 266. 2. *c*
22 .. 245. 2. *b*, 266. 2. *a*
23....266. 1. *c*
28....248. 6. *f*, 266. 1. *c*
29....276, *d*, 291. *a*
30....248.3.*a*,254.1, 279. *b*
31....261. 3. *b*
33....252. 2. *b*
33, 35....106. *a*
35....38. 1. *a*
20: 5....71.*a*.3, 297.*a*, 298. 1. *a*
6 ...166. 2, 246. 1. *a*
7. ..275. 2. *d*
9....22. *b*, 75. 1, 267. 1
11....257. 9, 305. *a*
13....289. 3. *a*
15....273
16... 127. 1
21: 1....266 1.*a*, 276.*f*
3....248. 6. *c*
6... 120. 2
7....266.1.*e*, 291.*a*
8....65. *a*
9....287. 4. *a*
12....245. 3
14....216. 1. *b*
15....251. *a*
16....119. 1, 176. 1
17....39. 3. *b*
25....275. 1. *a* (1)
26....246. 1. *a*
28, 29....219. 1. *b*
30... 245. 3. *b*, 267. 1. *f*
31....245. 2. *b*
22: 1... 266. 1, 276. *d*, 284. *b*, 309. 3. *a*
2....251.*a*,266.2. *b*
4....276. *b*, 312. 2
5....271. *a*
8....19. 1. *a*, 44
11....236. 3. *a*
12....272.*c*
14....126.2,245.3.*a*, 300. *c*
16... 266. 2. *a*
23....254. 4. *a*
24....312. 2. *a*
23: 1.. .254. 2, 3
4....273, 275. 2. *c*, 289. 6 *a*
6....167.3,245.2. *a*
8....105. *d*
10.. .257. 9. *b*
11....105. *d*. 125. 1
11, 13... 266. 2. *c*
13....257. 9, 273. *a*, 294. *b*. 307. *b*
17, 20.... 276. *d*
19....249.3
24: 1....119. 1,266.1.*c*
1. 2....309. 3. *a*
3....258. 3. *a*, 275. 2. *c*
4 .. 267. 1. *e*
8....252. *b*, 272. *c*
9 ...35. 1. *a*
11....270. *b*
14....39. 4
15....267. 1. *h*
18....273
19, 33....266. 1. *d*
20.... 248. 3
21....298.2, 309.1.*a*
22....254.2.*c*,257.4
24: 23....§ 160. 3
32....245. 4. *a*
33....111. 2. *b*
35....246.*f*
38....305. *a*
41....307
42 .. 21. 1
42, 48, 65....39. 4
42, 49 ...206. *a*
45....216. 1. *a*
48....131. 1
51....275. 1. *c*, 2. *c*
55....290. 2
58....298. 1
63....279. *c* (3)
65....73. 2. *a*, 178. 3, 248. 3. *b*
67... 219.3.*b*, 259. *c*
25: 5....43
8....38. 1. *a*
12....257. 1
16....246. 2
18....245. 2. *d*
23 ...206. 2. *a*
25, 26....245. 2. *b*
27....230. 4. *b*
31... 98.1.*a*, 125. 1
34....65. *a*
26: 3....202. 1. *b*, 266. 2. *c*
4....30. 2, 249. 3
6....36. 1
8....248. 3
10....266,1.*c*, 277. *b*
13... 266. 1. *c*, 281. 2. *b*
15, 18....104. *g*
22....158. 4, 276. *f*, 277. *b*, 305. *a*
28. ..254. 2. *b*, 266. 1.*a*, 272.*a*, 281. 1
29....60. 3. *a*
27: 1....88 (f. pl.), 279. *b*
4....267. 1. *f*, *h*, 275. 2. *c*
4, 41....271. *a*
6....287. 4. *a*
7....273. *c*
9....119. 1, 278. 3
12 ..142. 6
13,19,25....275. 1.*c*
16....36. 2
19....105. *b*, 273
21....298. 2
23....276. *f*
25. ..267. 1
26... 24. *a*, 131. 3. 274. *a*
27....130. 3
29....179. 1
30....266. 1. *c*, 281. 1. *a* (2),309. 3. *a*
33... 267. 1. *h*, 278. 2. *a*, 282. *a*
34....285.3.*a*, 297.*a*
36....255. 4, 266.1.*b*
37....287. 3. *a*
38... 16. 3. *b*, 231. 2. *a*
41....257.9, 285.3.*a*
42 ..278. 2, 284. *e*
41....224. 1. *a*
45....285. 1
28: 6... 275. 1. *a* (1)
9....39. 4
12....55. 1
15....300. *c*
16....246. 1. *a*, 266. 2. *b*
17....305. *b*

28: 20,21....§ 277,312.1 20-22... 306. *b*
29: 2....267. 4 2, 3....139.1,277.*a* 3....245. 1. *a* 5....22. *a*, 231.2.*a* 6....34. 262. 2. *a* 8....139.1, 267.1.*c* 9....64, 260 10....10. *a* 17....212 20....234. 1. *a* 21....35. 2 23....10. *a* 26....267. 4. *b* 32....105. *a*, 118. 3, 205. *a* 34, 35....248. 3. *c*
30: 1 ...24. *a*, 34 6....104. *a* 13....266. 4. *a* 15....127. 1, 248.3.*c* 16....252. 2. *b* 19....217. 1. *b* 24 ...272. *a* 27....131. 3 29....300. *c* 31....43, 306. *b* 32....280. 2 34....272. *a* 38....45.2,88.(f.pl.) bi-, 218. 2. *a* 39....60. 3. *b* (2) 41....105. *b*, 275. 1. *a* (4)
31: 1....266. 1. *b* 4....45. 2. *c* 5....311. 1. *a* 6....71. *a* (2) 8....306. *a* 9....219. 1. *b* 13....19. 2. *b*, 249. 3. *b* 15....281. 2. *a*, 287. 5. *b* 20. ..278. 3, 279. *c* (4) 21....288. 2. *b* 27....126. 1, 276. *e*, 283. *a* 28....258. 3. *c* 29....261. 3. *b* 30.. 86. *b*. (2 m.), 91. *b* 31....267. 1. *f* 32....104. *i*, 301. *b* 34....266. 1. *c* 35....266.2.*b*, 272. *c* 36....75. 1 39 ...61. 6. *a* 42....306. *b*, 307. *a* 44....271. *a* 49....272. *a*
32: 1....284. *c* 5 ...111. 2. *b* 6....276. *h* 8....245. 3. *b* 11....22. *b*, 264. 2 (2) *a*, 266. 2. *b* 12....277. *a* 16... 235. *c*, 253. 2 (3) 18....19. 2. *a*, 266. 2. *d* 20....55, 2. *a*, 61. 1. *c*, 88 (pl.) 22....45. 3 23....252. 2. *b* 29....305. *b* 31....250. *b*
33: 4....4. *a*
33: 5....§ 24. *a*, 219. 1. *b* 6....88 (f. pl.), 297. *d* 7 ...290. 1. *a* 9....272. *a* 11....43, 168. 1, 284. *b* 13....308 14....246. 1. *a* 17....245. 2. *b*
34: 7....267. 1. *e*, 279. *c*. (2) 11....267. 1. *e* 16... 86. *b* (1 pl.) 17 ...100. 2. *a* (1) 21....246. 2, 261. 2 20....257. 5 31....231. 2
35: 7....289. 3. *a* 13, 14.... 300. *c* 14....296. 3. *a* 15....284. *b* 18....34 22....39. 4. *a* 26....281. *e* 27....256. 3. *a* 29....22. *b*
36: 2....266 1. *a* 6....258. 3. *c* 31, 32....276. *d*
37: 2....252. 1. *b*, 276. *f*, 278. 4. *a* 3....264. 2 (2) *a*, 275. 2 4....279. *b* 7....267.1.*b*, 276.*b* 8....281. 1. *a* (3), 291. *a* 9....285. 3 12....260 14....10. *a* 15....245. 1. *a*, 266. 2. *d* 17....271. *a*, 287. 4. *a* 19....73. 2. *a*, 257. 6. *b*, 259. *b*, 262. 1. *a* 20....104. *i*, 251. *a* 21....287. 2. *a* 22....60. 3. *b* (2), 250. *b* 23....284. *b* 24....105. *d* 26....208. 3. *a* 27....272. *c* 32....24. *b*, 298. 2 33....105. *a*, 281. 1. *b*
38: 9....131. 4 11....261. 3. *a*, 288. 2. *b* 16....267. 1. *f* 25....71.*a*(3), 309.3 28....245. 1. *a* 29....278. 4. *a*
39: 1....276, 276. *f* 4....119. 1, 245. 1. *a* 4, 5....302. *a* 7, 12....98. 1 9....305. *b* 10....296. 1. *a* 11....232. 5. *a* 12....22. *a* 14....119. 1 14, 17... 92. *d* 20....258. 2, 300. *c*, 302. *a* 23....278. 1
40: 1....§ 256. 2. *a*, 258. 3. *c* 3. .302. *a* 5....260, 291. *a* 7....22. *b* 8....261. 3. *b* 10....278.4.*a*, 285.1 14....245. 3. *a*, 266. 1. *d*, *f*, 277. *b*, 305. *b* 15....93. *d*, 158. 4 16....89.1.*a*, 254.1 20....151.5,258. 3.*b*
41: 1....256. 2. *a* 2-4 ...259. *b* 2, 18....262. 1. *a* 5... 16. 3. *b*, 255. 4. *b* 8....119. 1, 278. 4. *b* 10....258. 3, 297. *d* 11....99. 2, 235, 276. *h* 12....260. 2, 300. *b* 14....245. 1. *a*, 2. *b* 17....278. 3 19....257. 3 21....219. 1. *b*, 245. 3. *a* 25, 26....246. 2. *a* 26....252. 1. *c* 32... 262. 1. *a* 33....35. 2 33, 34....272 35....252. 2 39....279. *d* 40....264. 2 (2) *a*, 285. 4 43....94.*b*, 280. 3.*a* 44....245. 2. *a*, 311. 4. *a* 48. 56....284. *c* 51....92. *c* 57....289. 5. *c*
42: 7....266. 2. *d* 9, 23....262. 1. *a* 11....71. *a* (1), 278. 4. *a*, 297. *b* 12....305. *b* 13....88. 1. *a*, 253. 1. *b* 16....305. *a* 18....275. 2. *d* 19....253.1.*a*, 257.9 21....39. 4 23... 248.3.*a*, 278.3 25....287. 1. *a* 25, 35....218. 2. *a*, 300. *b* 27....253. 1. *b* 32....253. 1. *b* 35....257. 10. *b*, 300. *b* 36....219. 1. *b* 37....267.1.*e*, 306.*b*
43: 2, 11....257. 2. *a* 4, 5, 8....271. *b* 7....45, 1, 267. 1. *b*, *e*, 281. 1 8 .. 125. 1, 297 9....266. 1. *d*, 277. *b*, 306 9, 10....307. *a* 10....266.1.*e*, 306.*b* 12....257. 10. *b*, 262. 1. *a* 14....65. *a*, 82. 1. *a* (3), 252. 1. *b*, 266. 1. *d*, 296. 3. *a* 15....24. *a*
43: 16....§ 125. 1, 272. *c*, 285. 3. *a* 18... 288. 2. *b* 21....300. *b* 25....267. 1. *b* 26....26 27....262. 2. *a*, 298. 1. *a* 28....256. 2. *a* 29....141. 3 32....245. 2. *b*
44: 1....273. 300. *b*, 301 2....55. 2. *a* 3....266. 1. *a* 4....114, 285. 2, 286. 2 5....267. 4. *b* 7....267. 2. *a* 9....246.1.*a*, 304.*a* 9, 22, 31....235. *d* 17....30. 2 18....267.1.*g*, 274.*a* 22....245. 1. *a*, 308 24....256. 2. *a* 28....253. 1. *b*, 281. 1. *a* (2) 29....284. *c* 32....266. 1. *d*, 306 33....272. *a*
45: 4....300. *b* 5....272. *c* 8....305. *b* 12....203. *b* 20....272. *c* 22....248.4, 254.2.*c* 25....45. 3
46: 1... 259. *c* 2....38. 1. *a*, 296. 3. *a* 3....149. 2, 279. *b* 4....281. 2. *a* 7....258. 3. *b* 15....291. *a* 26....289. 5. *b* 26, 27....254. 2. *b* 27....248. 6. *c* 28....22. *b* 30....271, 279. *d* 31....266. 1. *b*, 275. 2. *c* 32....266. 2. *b*
47: 9 ...252.1.*f*, 258.3 14....259. *c* 18....305. *b* 24....286. 1. *c*. (2), 301 29....273. *d*
48: 6....266. 1. *d* 16. .278. 2. *a* 17....267. 1. *b* 19....216. 1. *a*, 281. 1. *c* 20....284. *c* 21....278. 2 22....224. 1. *a*
49: 3....65. *a* 5....218. 1. *b* 8....297 10....24.*b*, 309. 1. *a* 11....53. 2. *a*, 61. 6. *a*, 219. 1. *b*, 220. 5. *b*, 222 12....217. 1. *a* 14, 15....276. *c* 17... 24. *b*, 218. 2. *a*, 272. *a* 19....140. 1 22....289. 4. *a* 23... 139. 1 24....302. *a*

49: 25 ..§ 104. *h*, 284. *d*, 287. 2. *a*
28....254. 4. *a*
29....309. 3. *a*
30 ...300. *b*
31....24. *a*
50: 10...285. 3
13....300. *b*
14. ..279. *d*, 297. *d*
15....267. 1. *d*, 287. 2. *a*, 307. *b*
17....274
19....298. 1
23....22. *a*, 257. 3. *a*
26....148. 5

EXODUS.

1: 1....§ 21. 1
6....290. 1. *a*
7....276. *d*, 287. 5
10....88 (3 *f.* pl.), 271. *a*, 277. *a*, 289. 5. *a*
11....284. *d*, 286. 1. *a* (3)
16....179. 2, 235, *d*, 306. *b*
21 . .289. 6. *a*
22....248. 6. *e*
2: 3....24. *b*, 104. *c*, 279. *b*
4 ...53. 3. *b*, 149. 2, 152. 3
6... 297. *c*
7....231. 3, 275. 2. *c*
9....151. 2, 153. 1, 163. 5
10....104. *k*
15... 248. 3. *a*
17....104. *g*, 105. *a*, 289. 6. *a*
20....60. 3. *c*, 98. 2, 165. 3
23....51. 2
3: 1....278. 4
2....53. 2. *a*, 93. *c*, 248. 3. *a*, 261. 3. *b*
3....271. *a*
4....39. 1. *a*, 296. 3. *a*
5....131. 3, 246. 2. *a*, 300
6....279. *b*
6, 15....258. 3. *b*
8....257. 9. *b*, 258. 3. *b*, 285. 1
9....287. 2. *a*
13....75. 1, 309. 3. *a*
14....245. 2. *a*, 300. *b*
15....296. 2. *a*
16... 258. 3. *b*
18....271. *a*
4: 2 . 21. *a*, 75. 1
3, 4... 286. 1. *c* (3
5....267. 1. *f*
8, 9... 306. *b*
10....257. 6. *b*, 302. *a*
11....160. 2
13....258. 2, 245. 2. *a*, 302
14 .. 246. 1. *a*, 267. 1
16....2-6. 1. *c* (2)
18....271. *a*, 298. 1. *a*
23....126. 1
25....305. *a*
28....287. 2 *a*, 306. *c*
29....112. 3, 290. 1. *a*
31....276. *d*, 289. 5. *b*
5: 1....§ 275. 2. *c*, 290. 1. *a*
3....267. 1. *f*
5....86. *b* (2m.)
7....153. 2, 277. *a*
8....39. 1. *a*
10, 16....278. 4. *b*
14....266. 1. *c*
15....266. 2. *d*
16....108. 1, 261. 3. *b*, 278. 2. *a*, 289. 5. *c*
21....272. *a*
23 ...302. *a*
6: 1....267. 1. *a*
3 ...285. 4. *a*
10, 29....24. *a*
14....258. 3
16....254. 3
29....10. *a*
7: 9...275. 2. *c*
10....266. 1, 290. 1. *a*
11 ....53. 2. *a*, 297. *b*
11, 12....276. *d*
17....294. *a*
20....290. 1. *a*
22....53. 2. *a*
25....279. *d*
28....285 1. *a*
28, 29....288. 3. *a*
8: 1 ...131. 3
1, 2 ...230. 2. *a*
4....275. 2. *c*
11....280. 3. *a*
16... 275. 2. *c*
17....2 11. 3. *b*, 305. *b*, 306. *a*
20....269. 2. *b*
22....298. 3. *a*
23....100. 2. *a* (1)
25 ...272. *c*
9: 3....10. *a*, 179. 1, 261. 3, 288. 3. *a*
5 ..267. 1. *a*
14....267. 1. *f*
15....119. 1, 266. 2. *c*
18....27, 104. *c*, 241. *a*, 243. 2. *a*, 249. 3. *b*
19....290. 2
20....284. *g*
21....304. *a*
22....275. 2. *c*
25....126. 2
27 ...263. *b*
29....88 (pl.)
31....262. 2. *a*
10: 1....252. 2. *b*
3....91. *b*, 290. 1. *a*
5....245. 1. *a*
5, 21....245. 2. *b*
6....258. 3. *b*
7 ...267. 1. *h*, 286. 1. *c* (2)
8....278. 2, 284. *e*, 296. 2. *a*
9....286. 1. *a* (3)
11... 265 3. *a* (3)
24. ..151. 5
26 ...266. 2. *b*
28....272. *c*
11: 5....252. 1. *d*
6....214. *a*, 289. 6. *a*
8....252. 2. *b*
12: 2....260. 1
3....248. 4, 312. 2. *b*
4.. 297. *d*, 300. *b*, 306. *b*
5-8....277. *a*
7....45. 2
11....309. 1. *b*
12: 15...§ 255. 1. *a*, 311. 4. *a*
15, 19...312. 2. *a*
16....218. 6. *c*, 284. *e*, 287. 5. *b*
18....251. 4. *b*
21....89 (f.s.m. pl.)
39....112. 6
40....266. 1. *a*
42....246. 2. *a*, 252. 2. *a*
43-45....286. 1. *a* (4)
48....267. 1. *e*
49....284. *e*
13: 1....21. *a*
2....92. *c*
3....280. 4
4, 5....245. 2. *d*
6, 7....288. 2. *a*
7... 284. *e*
8 ...302. *a*
9 ..257. 7
14....267. 1. *a*
16... 219. 1. *b*, 286. 1. *c* (2)
21, 22....248. 1
22....267. 4, 269. 2. *b*
14: 1....24. *a*
2....275. 2. *c*
4....22. *b*, 271. *a*
9 ...258. 3. *c*
13....275. 2. *d*, 300. *c*
14....119. 1
17....22. *b*, 297. *a*
27....279. *c* (3)
30....287. 4. *a*
15: 1....22 *b*, 267. 5, 276. *b*
2....56. 1, 105. *b*, 131. 1, 258. 3. *c*
4....293. *a*
5....61. 6, 104. *f*, 269. 1
6....60. 3. *a*, 61. 6 *a*
9....104. *f*
9, 10... 311. 4. *c*
10 ..11. 1. *b*, 61. 6, 139. 1
11, 13....22. *b*
12....269. 2. *b*
13, 16....303. *a*
14, 15....269. 2. *c*
16. ..22. *b*, 61. 6. *a*, 257. 2. *a*
17....24. *b*, 192. *a*
20....293. *a*
21 ...22. *b*
26....112. 3
27 ...254. 2. *b*
16: 5....38. 1. *a*
6, 7... 312. 2. *b*
7, 8....71. *a* (1)
8....305. *b*
14....182. *a*
15....39. 3. *b*
19....272. *c*
21....275. 1. *a* (4)
22....254. 2. *b*
23....38. 1. *a*, 112. 1, 245. 2. *a*
27....214. *a*
29....272. *c*
33....273. *b*
17: 1....279. *d*
4....312. 2. *b*
7....245. 2. *b*
8, 10....119. 1
10....285. 2, 290. 1. *a*
11.. 275. 1. *a* (4), 289. 5. *c*
17: 12....§ 246. 2. *b*, 255. 1. *b*
16....288. 2. *a*
18: 3, 4....246. 2. *b*
5, 6....297. *d*
8....104. *i*
11....266. 2.
14 ...278. 1, 2
18 ...174. 2
19....246. 1. *a*, 266. 2. *a*
20....302. *a*
21....246. 1. *a*
21, 25....246. 1. *a*
23....306. *b*
26....88
19: 3....94. *c*
5....281. 1. *a* (2)
9....217. 1. *a*
11....257. 3
11, 15....278. 4. *a*
12....281. 1. *b*
12, 13... 281. 1. *a* (5)
13....150. 2, 281. 1. *b*, 306. *c*
21, 24....111. 1
20: 2....300. *b*
2-17....39. 4. *a*
3 ff....272. *d*
4....27, 245. 2
4, 5, 7....267. 1. *e*
5....111. 3. *a*
8....280. 4
10....255. 1. *a*
11....43
12... 270. 1. *a*
13....27
19....271. *a*
20....279. *e*
21: 2, 7, 18 ...307. *a*
3, 4, 5....307. *a*
4....290. 1. *a*
7....98. 1. *a*, 245. 2. *a*
8....79. 1. *a*
11....217. 1. *c*, 254. 4. *a*
14.. .279. *c* (1)
15 ...267. 1. *e*
16....311. 4. *a*
17 ...311. 4. *a*
19....92. *d*
22....19. 2. *b*, 39. 3. *b*, 281. 1. *b*, 291. *a*
28....284. *c*, *e*
29....289. 3. *a*
30....55. 1
31....24. *a*
35....19. 2. *b*, 39. 3. *b*
36....92. *d*
22: 1....248. 6, 267. 1. *a*, 306. *a*
1, 2....269. 2. *a*
2....218 1. *b*, 306. *b*
3....168. 3
4....219. 1. *b*
8....43, 289. 3. *a*
11, 12....281. 1. *b*
17, 21....79. 1. *a*
20... 245. 2. *d*
21....270. 1. *a*
21, 30....245. 2. *d*
22....305. *b*
25....289. 6. *a*
26....219. 1. *b*
30....256. 2. *a*
23: 1 ...245. 2, 270. 1. *a*, 272. *c* bis
9, 25....245. 2. *d*
11....257. 2

23: 14....§ 255. 4
15....270. 1. *a*
17....288. 2. *b*
24....111. 3. *a*
26....209. 1. *a*
27....287. 3. *a*
30... 296. 1
31....104. *f*
24: 1....297. *d*
4....249. 3
5....287. 3. *a*
14....304
25: 12, 32....255. 1. *b*
28....284. *e*
31....11. 1. *b*, 113. 1, 287. 5. *a*
33. ..253. 2 (2) *a*
35....296. 3. *c*
39....287. 3. *a*
26; 5....309. 1. *b*
16....255. 3. *a*
18, 19....254. 2. *a*
19....254. 2. *b*
21, 25....296. 2. *a*
23....218. 2. *a*
24 ...53. 3. *a*
27....259. *a*
30 ...287. 5. *a*
31....287. 3. *a*
33....100. 2. *a* (1), (2), 230. 4. *b*
27: 1....288. 2. *c*
3, 19....284. *d*
7....284. *e*
18....250.*b*, 296.1.*a*
28: 1....119. 1
2....257. 6. *b*
10....253. 2 (2) *a*, 254. 4. *a*
17....255. 1. *b*, 256. 2
21 ...300. *b*
24 ...256. 2. *a*
32....267.1.*f*, 284.*e*
34....296. 2. *a*
35, 43....267. 1. *f*
39....249. 3. *b*
40....209. 1. *a*
29: 3....251. *a*
9....287. 3
20....38. 4. *a*, 267. 10. *b*
29....87
30....105. *a*, *d*
35....65. *a*
37....230. 4. *b*
30: 18....119. 3
23....217. 1. *c*
32....106.*a*
33, 38....304. *a*
34....38. 1. *a*
36....280. 2
38....312. 2. *a*
31: 6....277. *b*
13....104. *h*
14....289. 2. *a*
15....284. *e*
32: 1....75. 1, 119. 1, 252. 2. *a*
2....258. 3. *b*, *c*
4, 8....289. 3. *a*
6... 280. 3. *a*
10....273. *c*
19....219. 2. *b*
22....272. *c*
25....104. *d*, 158. 2
26....304. *b*
28, 29....276. *d*
29....279. *c* (1)
30... 272. *a*
31....274. *b*
32: 32....§ 306. *c*
33....304. *b*
33: 1....288. 3. *a*
2....284. *b*
3....63.1.*b*, 176. 4
4, 6....276. *d*
5....308. *a*
7....248. 3. *a*, 267. 5. *a*
8-11....277. *a*
11....267. 4. *b*
13....219. 2. *b*
19....245. 2. *a*
20....105. *a*
34: 3....272. *c*
13....279. *b*
15....245. 2.*b*, 267. 1. *f*
22....288. 2. *a*
23....288. 2. *b*
24....91.*b*, 245.2.*a*
28....245. 1. *a*
30....279. *b*
34....287. 5. *a*
35: 5....297. *c*
5-9....311. 1. *a*
11, 12....311. 1. *a*
11-19....284. *b*
16-19....311. 1. *a*
21, 23, 24....304
22....250. *c*
36: 1 ...248. 6. *a*
2....87
3....38. 1. *a*
4....252. 1. *d*, 296. 1. *a*
5....264. 2 (2) *a*
23-25....254. 2. *a*
28....218. 2. *a*
38....275. 1. *a* (1)
37: 9....278. 4. *a*
10. ..287. 3. *a*
38: 3.... 287. 3. *a*
21....256. 3. *a*
27....253. 2 (2)
28....254. 4. *a*, 275. 1. *a* (1)
39: 1....287. 3. *a*
10....255.1.*b*, 257.4
17....256. 2. *a*
23....269. 2. *b*
27....249. 3. *b*
30....287. 3. *a*
40... 258. 3. *c*
40: 26. ..259. *b*
31, 32....275.1.*a*(4)
36 ff....267. 4. *a*

LEVITICUS.

1: 2....§267.1.*a*, 273
2, 3, 10....307. *a*
2: 1, 4, 5, 7....307. *a*
8....284. *e*
3: 1....290. 2, 306. *c*
4: 2....253. 1. *c*, 267. 1. *e*
9....245. 1. *a*
13....60. 3. *a*
13, 14....306. *b*
13-21....277
22....300. *a*, *c*
23, 28....151. 5
24....245. 2. *b*
5: 1....269.2.*a*, 306.*b*
2....304
8....255. 4. *b*
13 ...253. 1. *c*
15....245. 2. *d*
16, 24....270. 1. *a*
5: 21....§ 61.4.*a*,207.*c*
22....119. 1
24....219. 2.*a*, 255. 3. *a*
6: 3....256.2 *a*, 300.*c*
7....280. 3. *b*
8....289. 6. *a*
9....287. 5. *a*
13....252. 1. *f*, 258. 3. *b*
14....114
15....95. *a*
7: 2....245. 2. *b*
2, 3....245. 2. *b*
3, 4....284. *b*
8....256. 2. *a*
8, 19, 27....297. *b*
11....245. 2. *b*
16....312. 2. *b*
20....312. 2. *a*
20, 21....277. *a*
21....286. 1. *a* (4)
23....235. *d*
25....297. *b*
26....260. 1
29....270. 1. *a*
38....218. 1. *a*
8: 3....119.1
26....257. 2
32....287. 3. *a*
9: 6....275. 2. *c*
7....98. 1. *a*
10: 3....279. *c* (2)
4....39. 4. *a*
6....272. *c*
7....267. 1. *f*
9....270. 1. *a*
10, 11....279. *c* (1)
11....287. 2
12....39.3.*b*,287.4.*a*
14... 258.3, 287.5.*a*
18....284. *e*
19....231. 2. *b*
11: 3....250. *b*
4....259. *b*
7....126. 1
9....284. *c*
18 ...230. 4. *b*
32....257. 4
39....71. *a* (3)
42....4. *a*
43....166. 2, 272, *c*
44....96. *b*
47....278. 1
13: 2, 12....248. 3. *a*
3....261. 3. *a*
4....27,37. 2 (2) *b* 219. 1. *b*, 261. 1
10, 21....71. *a* (3)
35....306. *a*
36....306. *b*
38....290. 1. *a*
49....287. 5. *a*
51, 52....139. 3
55, 56... 96. *a*
56....277. *b*, 284. *c*
57....297. *c*
14: 8 ...126. 1
22 ...253. 1. *b*, 255. 1. *a*
34....249. 3. *a*
35....244. *a*
38....288. 2. *a*
40....245. 2. *b*
42....158. 2
43....92. *d*, 94. *b*, 177. 2
48....284. *e*
54-56....248. 3. *a*
15: 15....253. 1. *b*, 255. 1. *a*
15: 20....§ 100. 2. *a* (2)
24....87
32....87
16: 1....279. *d*
2....299. *c*
4....104. *h*
8....11.1.*a*, 190.*a*
27....245.2.*b*, 284.*e*
29....279. *b*
31....71. *a* (3)
32....245. 2. *b*
17: 10....248. 6. *e*, 312. 2. *a*
18: 4....267. 1
5....235. *d*
6....296. 1. *a*
7ff... 174. 3
28....158. 4
19: 2ff....245. 2. *d*
6....255. 1. *a*
9....106. *a*
15, 19....245. 2. *d*
18....246. 2. *b*
20. ..177.5, 281.1.*b*
36....270. 1. *a*
20: 2....296. 1. *a*
3....259
7....96. *b*
7, 8....245. 2. *d*
14....284. *b*
16....87
17....71. *a* (3)
27....245. 2. *b*
21: 1....96. *a*
4....140. 4
5....97. 1. *a*
9. . 71. *a* (3), 140. 3, 279. *c* (2)
14... 305. *b*
22....267. 1. *e*
22: 4, 18....296. 1. *a*
6....304. *a*
11....286. 1. *a* (4)
23....267. 1. *e*
27....255. 1. *a*
23: 3....296. 3. *b*
7 ...270. 1. *a*
13....219. 1. *b*
14 ...246. 2. *b*
17....26
18 ...218. 2. *a*
22....106. *a*
30....112. 3
39....22. *a*
24: 5....100. 2. *a* (1)
15....296. 1. *a*
22....253. 1. *a*
23....287. 3
25: 5....218. 2. *a*
10, 11 ...254. 4. *a*
14 ...280. 3. *a*
21 ...174. 1
33... 246. 2. *a*
34....16. 3. *b*
46....39. 3. *b*
48....266. 1. *d*
53 ...22. *b*
26: 9....100. 2. *a* (1) bis
15....141. 3
18....92. *d*
18, 21....255. 4
24....246. 1. *a*
25....132. 1
33... 92. *e*
34....174. 1
34, 35....65. *a*, 288. 2. *a*
34, 43 ...140. 6
36....261. 3. *b*, 285. 3. *a*

26: 37... § 261. 3. *b*
42....256. 3. *a*
43....272. *a*, 296. 3
27: 2 ff....245. 2. *d*
7....254. 2. *a*
8....112. 3, 215. 2. *b*
9....289. 6. *a*
9, 11....245. 2. *b*
14....91. *a*
23... 249. 2. *a*
31....270. 1. *a*

NUMBERS.

1: 4....§296. 1. *a*
10....13. *b*
17....96. *a*
2: 16, 24....255. 1. *a*
33....96. *a*
3: 4....290. 1. *a*
26....284. *d*
27, 33....289. 6. *a*
47....296. 1
49....55. 1
4: 12....279. *d*
16....252. 1. *f*
19, 49....296. 1. *a*
23....92. *a*
5: 7....270. 1. *a*
8....252. 1. *d*
10....284. *e*
10, 12....300. *b*
13, 14....71. *a* (3)
15....259. *b*
18, 19,23,24....257. 6. *c*
19, 20....307
22....131. 2
29....300. *a*
30, 31....301. *a*
6: 3....270. 1. *a*
13....245.2.*b*, 258.3
23....120.3,279.*c*(2)
7: 3....255. 4. *a*
11....296. 2. *a*
15....230. 4. *b*
85....256. 2. *a*
89....287. 4. *a*
8: 7....121. 3
24....22. *a*
9: 4....311. 4
6....284. *e*
15-23....267. 4. *a*
17....302. *a*
20....256. 2
20, 21....304
21....277. *a*
23....266. 1. *a*
10: 2....287, 3. *a*
3, 4....245. 2. *b*
3-6....245. 2. *d*
6....255. 4. *b*
23....45. 5
29....21. 1
33....309. 1. *a*
35....4. *a*
36....16. 3. *b*, 267. 4. *a*
11: 3, 34....245. 2, *b*
4....57. 2(2)*a*,230. 3. *a*
5....266. 2. *b*
5, 9....267. 4
7....218. 1. *e*
8....266. 1. *a*, 275. 1. *a* (4)
10....287. 4. *a*
11....166. 2
12....267.4.*b*, 298.2
11: 13....§ 267. 2. *a*
15....71. *a* (2), 281. 2. *a*
16....111. 3. *a*
20....198. *d*
23....298. 2
25....111. 2. *c*, 252. 1. *c*
27....248. 3. *a*, 6. *b*
32....281. 2. *a*
12: 1....248. 3.*a*, 290. 1. *a*
2....266. 1. *a*
4....253. 2. (2) *b*
6....249. 2. *a*
8....250. *b*
13....274. *a*
14....281. 1. *a* (2), 309. 3, 311. 4. *b*
13: 2....296. 1. *a*
18....231. 4, *a*, 298. 2. *a*
22....256. 3. *a*
27....300. *c*
32....158. 4
14: 1....289. 5. *b*
2....266. 1, 307. *b*
4....271
16....279. *e*
21....284. *e*
24....297.*b*,312.2.*a*
28....305. *a*
32....297. *a*
15: 5....255. 4. *a*
21....39. 3. *b*
28....27, 219. 1. *b*
29....294. *b*
30... 297. *b*
35....280. 3. *b*
16: 3....289. 5. *a*
5....312. 2. *b*
5, 7....300. *c*
6....294. *a*
9....264. 2 (2) *b*
13....281. 1. *b*, 2. *a*
14....299
16....235
18, 27....297. *d*
22....231. 3. *a*, 253. 1. *a*, 260. 4
27....309. 2
35....254. 4. *a*
17: 2,25....275. 2. *c*
3....245. 2. *b*, 287. 3. *a*
3, 4....104. *g*
5....267. 1. *f*, 300
10....140. 4
12....271. 4
17....296.1.*a*, 300.*b*
21....296. 2. *a*
23....35. 1. *a*
28....125.2,298.1.*a*
18: 23....246. 2. *a*
28....246. 1. *a*
19: 2....275. 2. *c*
2-7....277. *a*
3, 5....215. 2. *b*
14....248. 1
16....288. 3. *a*
16-19....277. *a*
18....266. 1. *d*
18, 19....288. 3. *a*
20: 3....125. 2, 307. *b*, 311. 4. *b*
5....104.*l*, 261.3.*b*
8....290. 2
14....104. *i*
17.... 16. 1
21....131. 4
22,...256. 1. *a*
20: 26....§ 287. 1
21: 5....104. *l*
7....275. 2. *c*
9....275. 1. *a* (4), 284. *c*, 306. *b*
14....256. 3. *a*
17....267. 5. *b*
22... 271
30....105. *a*, 140.5
33, 35....41. *a*
35....279. *e*
22: 6....283. *b*, 287. 4. *a*, 304
8....288. 2. *a*
11....19. 2. *a*, 141. 1, 279. *b*
13....102. 3. *a*
17... 141.1, 281.1.*b*
18....267. 1. *d*
19....94. *c*
25....119. 1
29....266. 1, 306. *b*, 307. *a*
30....300. *b*
32....246. 1. *a*, 248. 3. *b*
33....105.*a*,266.1.*e*
34....262 1. *a*
23: 2....248. 4
3....304. *a*
3, 15....273. *c*
7....19. 2, 119, 3, 141. 1, 267. 5
8....267. 1. *c*
10....266. 1. *a*, 272. *a*
11... 281. 2. *a*
13.. .141. 3, 267. 1. *c*, 299. *c*
18 .. 61. 6. *a*
19....121. 3, 267. 1. *f*, 215. 2. *b*
23....248. 3. *c*
24....168. 5
25....16. 3. *b*, 139. 1, 2, 273. *d*, 281. 1. *b*
27....104. *j*
31....287. 4. *a*
24: 3....61. 6. *a*
4....278
5....266. 2. *b*
7....19.2.*c*, 131. 6
8....287. 3. *a*
9....289. 2. *a*
10....281. 2. *a*
11....127. 2
13... 267. 1. *d*
15....61. 6. *a*
17....163. 2, 284. *f*
21....100. 3
22....35. 1, 305. *b*
25: 4....275. 2. *c*
12....256. 3. *a*
26: 8....291. *a*
30....249. 3. *c*
53, 55....284. *e*
54....300. *b*
59....245. 1
62....96. *a*, 284. *e*
64....258. 3. *b*
27: 3....289. 5. *a*
28: 4....253. 1. *a*
6....257. 6. *c*
8....104. *d*
14,20....248.4,255. 3. *a*
17....284. *e*
26....39. 3. *b*
29: 10....255. 4. *a*
15,...254. 1
30: 3....§ 280. 3. *a*
11....288. 2. *b*
15,16....281.1.*a*(1)
16....279. *d*, 306. *b*
31: 2....131. 3
6.... 311. 2. *a*
12....45. 2
25....24. *a*
40, 46....254. 2. *b*
32: 5....284. *e*
17....113.1,266.1.*d*
21....257. 9. *b*
28....260. 4
30... 111. 2. *d*
32....71. *a* (1)
33....249. 1. *a*
42....27
33: 5-49 ...311. 1. *a*
38....255. 2
34: 2....257. 3. *a*
5....61. 6. *a*
6, 7, 9....24. *a*
18....131. 1
28....57. 2 (2) *b*
35: 4... 254. 2. *a*
16....262. 1. *a*
16-23....306. *a*
19....125. 2, 259. *b*
20 ...105. *d*
23....245. 1. *a*, 2. *b*, 294. *b*
24....306. *b*
25....289. 5. *a*
25, 30....245. 2. *b*
30....297. *b*
31....300
36: 1....260. 4
6....259. 6. *a*

DEUTERONOMY.

1: 2....§ 38. 1. *a*
4....279. *d*
5....283
9....266. 2. *b*
14....263
15....226. 1. *a*
16....280. 4
18....287. 2. *a*
19....285 2
22....99.2.*a*,287.1.*a*
28....38. 1. *a*
31....300. *c*,
31, 44....267. 4, *b*
35....38. 1. *a*, 252.1
38 ...287. 1
41 ...259. *b*
44....248. 6. *f*
45....112. 3
2: 4.4...262. 1. *a*
9....60. 4. *a*, 272.*c*
10....266. 1. *a*
10, 21....235. *d*
12....269. 2. *b*
24....131. 3
27....285.2, 296.3.*a*
32....297. *d*
35....139. 1
3: 1....297. *d*
3....279. *e*
4....253. 2 (1)
5....250. *c*, 252. 1. *f*, 256. 3. *b*
6....280. 2
9....267. 4. *b*
13....249. 1. *a*
17....218. 2. *a*
24....287.1, 298.3.*a*
26....21. 1, 153. 2, 245. 3. *a*

4: 1....§ 267. 1. *f*, 277. *a*
1, 9, 23....270. 1. *a*
3....248.6. *e*, 297. *b*
4....297. *a*
5, 6, 39....277. *b*
9... .275. 1. *c*, 288. 2. *a*
10....119. 1, 288. 2. *a*, 302. *a*
11....99. 2 *a*, 278. 3
14....279. *d*
15. ..258. 2. *a*, 277. *b*
21....279. *e*
26....44. *b*, 91. *b*, 266. 2. *a*
32....298. 2. *a*
33....35. 1, 276. *e*, 287. 4. *a*
37....266. 2. *b*
38....279. *c* (1)
40....267. 1. *f*
41 ..223. 1. *b*, 259. *c*, 267. 5. *b*
42....267. 1. *c*
47.. .250. *b*
5: 1....270. 1. *a*
3.. 297. *a*
5....309. 1. *b*
6-21....33. 4. *a*
8....27
9....111. 3. *a*
12....280. 4
13, 15....277. *a*
14....255.1. *a*, 297. *d*
16....270 1. *a*
17....27
23....287. 4. *a*, 289. 3. *a*
24... 71. *a* (2), 246. 1. *a*
6: 1, 2....245. 2. *d*
2....297. *d*
4....4. *a*
17....281. 1. *b*
25....45. 1
7: 2....119. 1
5....126. 1
7....264. 2 (2) *a*
9, 12....250. *d*
10....92. *c*
13....104. *h*
15....105. *a*
17....257. 9. *b*
19....250. *d*, 300. *c*
23....287. 2
24 ...94. *b*, 112. 3
25....302. *a*
8: 3 ...86. *b* (3 pl.), 305. *b*
9....209. 2. *a*
13....290. 1. *a*
15....209. 2. *b*
16....55. 2. *a*, 86. *b* (3 pl.)
9: 3....112. 3
6....38. 4. *a*, 252. 2
7....245. 2. *d*
14....98. 2
16....266. 1. *c*
21... 280. 2
23....276. *b*
25....245. 2. *a*, 254. 4, 288. 2. *a*
26....119. 1
10: 1....24. *a*
15....119. 3
17....30. 2, 252. 1, 257. 2. *a*
11: 2....295
10....§ 267. 4. *a*, 277. *a*
12....250. *b*
14....284. *b*
18....252. 2. *b*
19....279. *c* (2)
22....87, 88 (pl.), 281. 1. *b*
24... 256. 3. *a*
25....245. 2. *a*
12: 5....300. *c*
6....258.3. *c*, 284. *b*
7, 12, 18....297. *d*
10....288. 2. *e*
14....305. *b*
20....271
20, 22... 267. 1. *e*
22....284. *e*
23....246. 2. *a*, 279. *e*
30....279. *d*
21....45. 5, 266. 1. *a*
13: 3....111. 3. *a*
4....298. 1
6....65. *b*, 249. 2. *b*
7....290. 1. *a*
10....281. 1. *a* (1)
14....257. 6. *b*
16....280. 2
14: 5....57. 2 (3) *a*
17....198. *c*, 230.4. *b*
20....277. *a*
21....280. 3. *a*
22....296. 1
26....287. 2. *a*
15: 3....272. *a*
6, 7....277. *b*
7....253. 1. *c*
9... 255. 2. *b*, 256. 3. *b*
14....287. 3. *a*
16....119. 1
18. . 126.1, 245.3. *a*
16: 1....22. *b*, 280. 4
1ff....245. 2
3....30. 2
20....296. 3
21....256. 2
17: 2, 3....276. *c*
8....256. 2. *a*
13 ...275. 2. *b*
14....271. *a*
17....267. 1. *f*
20....279. *e*
18: 3....289. 2. *a*, 306. *c*
15....245. 2. *d*
18....267. 1. *a*
19....248. 2. *a*
22....301. *b*
19: 1-3... 245. 2. *d*
5....232. 3. *a*
6....114
9....254. 4. *a*
13....257. 6. *c*
14....270. 1. *a*
15... 43
20....275. 2. *b*
20: 2 ...19. 2. *a*, 119. 3
5....267. 1. *e*
5, 8....272. *a*
7....119. 1
8....259. *b*, 284. *e*, 304. *b*
15....300
16....79. 1. *a*
19....231. 3. *a*
21: 1 ...309. 2
3....284. *e*
7....13. *b*, 86. *b* (3 pl.)
21: 8....§ 83. *c* (2)
8, 9....257. 6. *c*
11. ..216. 1. *b*.
22: 1, 4....290. 1. *a*
4, 5....267. 1. *e*
7....136. 1
8....215. 2. *a*
19....249. 3. *a*
21.... 245. 2. *d*
24.... 258. 2, 302. *a*
26....287. 2. *a*
23: 5....256.3. *a*, 302. *a*
11....24. *b*
12....279. *c* (3)
24: 1 .. 21. *a*
3....104. *h*
4....96. *a*
25: 1....215. 2. *b*
4....160. 3
7....60. 3. *a*, 102. 3. *a*
13....296. 2
26: 1....277. *b*
2....39. 4
3....266. 2. *a*
5... 257. 6. *c*, 262. 1. *a*, 300. 3. *a*
12....94. *b*, 113. 2
14....286. 1. *a* (4)
27: 2, 5....289. 6. *a*
4....106. *a*, 245. 2. *d*
8 ...280. 2
28: 1ff....245. 2
8....277. *a*
8, 21, 36....272. *a*
20....106. *a*
24....104. *b*, 287.3. *a*
27....248. 3. *a*
29....267. 4. *b*, 278. 4. *a*
43.... 296. 3. *a*
45....104. *b*
48 ...94. *b*
52 ...126. 1
53....285. 3. *a*
54....297. *b*
57....106. 2
58....252. 1, 259. *a*
59....167.2, 219.2. *a*
64....256. 2. *a*
66....179. 3
29: 5....267. 1. *f*
8....277. *b*
11....106. *a*
15....260. *c*
22....311. 1. *a*
30: 3.... 92. *c*
3, 4... 104. *h*
11....168. 1, 207. *c*
16... .300. *b*
18....266. 2. *a*, 281. 1. *a* (1)
19....277. *b*
20... 39. 4
31: 2....266. 2. *b*
6... .275. 1. *c*
9....276. *d*
11....91. *b*
12... 283
16....278. 3. *a*
18 ...266. 1. *d*
19....105. *a*
26....280. 4
28....22. *b*
29 ...168. 1, 267. 1. *a*, 281. 1. *a* (1)
32: 1....248. 6. *d*
1, 7....276. 2. *c*
6....229. 2. *a*
7 ...104. *h*, 235, 296. 2
32: 8 ...§ 11. 1. *b*, 94. *b*, 276. *q*
10....60. 3. *c*, 105. *b*
10, 11....311. 4. *c*
10, 12....267. 5. *a*
11....237. 3. *a*, 4. *b*
13....13. *a*
15....302
17....302. *a*
18....171. 4, 276. *g*
21....299. *b*
21, 39....311. 4
22....148. 4
21....257. 9. *b* bis
26 ...101. *f*, 174. 3
27....266.2. *b*, 307. *a*
28....90, 217. 1. *b*
29 ...266. 1 , 267. 1. *c*
32....24. *b*, 57. 2. (2) *a*
34 ...90 (pass.)
36....35. 1, 86. *b*
37 ...174. 1, 302. *a*
37, 38....219. 2. *c*
38... 272. *a*
39....246. 2. *b*
41....111. 2, 306. *a*
49, 50....275. 1. *c*
33: 2....275. 1. *a* (1)
6....299. *a*
9....131. 2
11....279. *b*, 287.2. *a*
12....245. 1. *a*
16....61.6. *a*, 88(2f.)
21....111.2. *b*, 179.3
23....58. 1
24 .. 278. 4. *a*
25....262. 2

JOSHUA.

1: 1....§ 276. *f*
2....256. 2. *a*, 297. *c*
4....288. 2. *b*
5, 9....299
7....272. *c*, 275. 1. *c*, 300. *c*
8....33. 2. 259. *a*
14....259
16....267. 1
2: 3....278. 2. *a*
3, 4....276. *d*
4....289. 2. *a*
5 ...279. *c* (1)
8....88 (pl.), 309. 3. *a*
10....301. *b*
14....252. 2. *b*
16....159. 1. 166. 2
17, 18. 20....104. *k*
18....112. 3, 309. 3
19....257. 10. *b*
20....252. 2. *b*
22....276. *d*
24....305. *a*
3: 3.. 249. 3
4....267. 1. *f*
5....267. 1. *a*
9....131. 3
11....249. 3. *b*
12....296. 1
13....249. 3
14....256. 3. *a*
16....280. 2. *a*
4: 2....296. 1
4....254. 4. *b*
5....258. 3
6....88 (pl.)

4: 8....§ 101. *g*
10....289. 5. *a*
23....127. 2
24....166. 1, 266. 1, 266. 1. *g*
5: 5....278. 4 *a*
6: 1....278.3, 309.1.*a*
5. ..125. 2
6....257. 10. *b*
7....46
8....275. 1. *a* (4)
13 ...281.2.*b*, 282.*a*
17....168. 1
21....250. *c*
7: 3....299. *c*
7....60. 3. *b* (2), 91. *b*, 112. 2, 276. *a*, 281. 2. *a*
8....272. *c*
9....174. 3
15 ...281. *e*
19 ...274. *a*
20, 21....276. *d*
21....249. 2. *a*, 254. 2. *b*
8: 1, 2....277. *b*
4 ...277. *a*, 278. 4. *a*
11....249. 3. *b*, 258. 1. *a*
19....248.6. *b*,285.2
22 .. 279. *e*, 286. 2
23....287. 4. *a*
24 ...22. *b*
30....267. 5. *b*
33....249. 2. *a*
9: 4....163. 1
6....119. 4
8....266. 2. *d*
12....163. 1, 252. 2. *a*, 287. 4. *a*
13....126. 1
20....280. 3. *a*
24....95. *c*, 174. 3
27 ...311. 2. *a*
10: 7....311. 2
11....38. 4. *a*, 39. 1. *a*, 287. 3. *a*
12....267. 5. *b*
13....250.*d*, 267.1.*f*
20....22. *b*
24....86. *b* (3 pl.), 284. 6. *c*
26....56. 4
27....245. 2.*b*, 276.*e*
29, 31, 38... 286. 2
30....21. 1
11: 4... 200. 1. *a*
8....21. 1, 279. *c*
14....94. *b*
18....236. 1. *a*
12: 21....55. 2. *a*
13: 1....266. 2. *b*
13....198. *b*
23... 250. *b*
14: 8....62. 2, 177. 1
15 3-11....275. 1. *a* (4)
16....304. *a*
21 ...258. 1. *a*
21-62....311. 1. *a*
36....205. 5. *b*
38....22. *b*
56....22. *b*
17: 1....30. 2
11....284. *d*, *e*
18....286. 1. *c* (1)
18: 4....275, 1. *b*
8....275.1.*c*, 276.*d*
8, 9....276. *d*
12 ...284. *e*
18: 12, 14, 19....§ 86. *b* (3 pl.)
19....297. *c*
20....88
19: 29, 33....281. *e*
43....61. 6. *a*
49, 51....279. *b*
50....174. 4
51 ...39. 1. *a*, 260.4
21: 1....260. 4
10....228. 1. *a*
33....254. 2. *a*
40....296. 1. *a*
22: 1....267. 5. *b*
8....252. 1. *f*
12....45. 5
14....296. 1. *a*
16....119. 3
17....284. *e*
20....285. 3. *a*
25....147. 1
27....44. *b*
23: 7, 12....252. 2. *a*
12 ...305. *b*
16....282. *a*
24: 10....92. *d*, 281. 1. *b*, 2. *a*
14....16. 1, 275. 1. *c*
15....88(pl.), 306. *c*
19....289. 3. *a*
30....245. 2. *b*

JUDGES.

1: 4....§289. 5. *b*
6, 7....258. 3. *b*
7....254. 2. *b*, 278. 4. *a*
15....286. 1. *d*
24... 287. 1
24, 25....248. 1
28....281. 1. *a* (1)
2: 1....267, 5. *a*
7....259
9....258. 1. *a*
15, 16....276. *a*
15,17, 18....266.1.*a*
18....275. 1. *a* (4)
19....264. 2 (2) *a*, 277. *a*
22....298. 2
3: 15....249. 3. *c*
24....140.5, 309.3.*a*
25....159. 1
27....286. 2. *b*
30....288. 2. *a*
4: 5....309. 3. *a*
8....306. *b*
11....266. 4. *a*
18....35. 2, 273. *c*
19... .66. 2, 266. 2
20....104. *a*, 127. 2
21....11. 1. *a*, 158.3
22 ...278
23....126. 1
24... 281. 2. *b*
5: 5....86. *a*, 141. 1, 252.2.*a*
7....24. *c*, 71. *a*, 281. 1. *c*
8....92. *d*, 121. 1, 267. 5. *a*
10....258. 1. *a*
12....45. 2. *c*
13....149.3, 256.3.*a*
14....302. *b*
15....201.*c*, 209.2.*a*
22....24 *b*, 296. 2.*a*
23....281. 2. *a*
26....88 (3 f. pl.), 105. *b*
5: 27....§ 311. 4. *c*
28 .. 60. 3. *b* (2), 121. 2
30....296. 3. *b*
31... 267. 1
6: 3....275. 1. *a* (2)
4....245. 2. *d*
5 .. 311. 3
9....99. 2. *b*
9, 10... 276. *h*
11....249 3. *c*
13....261. 3. *b*
14....252. 2. *b*
15 .. 253. 2 (2) *b*
17....74. *a*
20....73. 2 *a*
20, 21....249. 3. *a*
25 ...255. 1. *a*, 256. 3. *b*
26, 28....230. 4. *b*
28....266. 1. *c*
31....231.3.*a*,272.*a*
34 ...119. 1
36....261.3.*b*,306.*a*
37....306. *a*
39....272. *a*, 274. *a*, 275. 2. *c*
7: 3....272. *a*, 304. *b*
6....22.*a*,257. 10.*b*
7....289. 5. *a*
7, 22 ...254. 4
8....284. *b*
12....74. *a*
16....287. 3. *a*
19....280. 3, 281. 1. *a* (2), 288. 2. *a*, 297. *d*
22....311. 2
25 ...258. 3. *b*
8: 1....168. 2
2....25, 233. *a*
4....309. 2
10....235. *a*
11....230. 4. *b*, 249. 3. *b*, 258. 1. *a*, 261. 3, 262. 2, 309. 1
12....290. 1. *a*
15....230. 2. *a*
19....111. 3. *b*, 307
24....285. 3. *a*
26....74. *a*
34....266. 2. *b*
9: 2....231. 2. *a*
8....98. 1. *a*
8, 14....273. *c*
9... 53. 2. *b*, 63. 1. *a*, 95. *b*, 2 8. *a*.
10....89 (f. s., m. pl.)
11....53. 2. *b*, 95. *b*
12....89 (f. s., m. pl.)
13....95. *b*
14....89
15....275.1.*c*, 306.*a*
16....2-3
16, 19....296. 3. *a*
19... .273. *a*
28....246. 1. *a*, 267. 1. *d*
29 ...166. 5, 174 3, 176. 5
35....288. 2. *b*
37....278. 2
38....91. *b*
48....75. 1
53....140. 5
10: 2....60. 3. *b* (1)
4... 209. 1. *f*
9....245. 3, 3. *b*
10: 10....§ 266. 1. *b*, 311. 2
12 ..266. 1. *a*
14....119. 4
11: 1....257. 6
7....266. 1. *b*
8....277. *b*
9....306. *a*
13....268. *a*
18 ...99. 2. *a*
19....271. *a*
25....91. *b*, 119, 1, 281. 1. *a* (3), 296. 3. *a*
33....245. 2. *d*
34....289. 6. *a*
35....104. *k*, 246. 1. *a*, 266. 2. *b*
37....98. 2, 275. 2. *c*
39....245. 3. *b*
40....253. 2 (2), 267. 4
12: 4....286. 2
5....231. 3. *a*, 275. 1. *a* (4), 276. *b*
6....3. 1. *a*
7....291. *a*
14 ...254. 2. *b*
13: 2....251. *a*
3....16. 1
5, 7....90 (2. f. s.)
6....119. 2
8....93. *b*, 248. 6. *c*
9... 261. 3. *b*, 278. 3, 309. 1. *a*
12....289. 1. *a*
14 ...272. *c*
16....286. 1. *a* (4), 306. *a*, *c*
19....245. 1. *a*, 309. 1. *a*
23....248. 3. *c*, 266. 1. *e*, 287. 1, 307.*a*
14: 1....61. 6. *a*
5 ...291. *a*
6....248. 6. *f*
9....281 2. *a*
10....267. 4. *a*
11....254. 2. *b*
12....281. 1. *a* (2)
12, 13....286. *b*
15....275. 2. *c*, 298. 2. *a*
16....267. 1. *c*, 298. 3. *a*
18....61. 6. *a*, 266. 1. *e*, 307. *a*
15: 2....272. *a*, 281. 1. *a* (4)
7....305. *b*
8....247. 2. *a*
11....262. 1. *a*
12....246. 1. *a*
16. ..296. 3. *b*
16: 5....130. 1. *b*
6, 13....267. 1. *e*
7, 11... 245. 2. *b*
13....112. 3
14....245. 3. *b*
16....25
25....51. 2
26....151. 1
27....285. 1
28....22. *b*, 224. 1.*a*
30....272. *a*
17: 2....71. *a* (2)
3, 4....276. *d*
6....267. 4. *a*, 269. 2. *b*
7....256. 3. *a*
8....267. 1. *f*

18: 7....§ 289. 5. *c*
12....245 2. *b*
16....254.2.*d*, 259.*b*
17....254. 2. *d*, 254.4
29....93. *b*
30....4. *a*
19: 5....19. 2. *b*, 89, 312. 2. *b*
9....297. *d*
10. ..276. *d*
11....152. 1
11, 13....271. *a*, 277. *a*
13....86. *b* (1 pl.), 251. *a*
17, 18... 266. 2. *d*
18....285. 2
20....272. *c*
22....82. 5. *a*, 257. 3. *a*
24....219. 1. *b*, 289. 6. *a*
30....275. 1. *a* (4)
20: 2....250. *c*, 254. 2. *d*
5, 43....276. *f*
13 ...46
15, 17....96. *a*
25....225. *a*
28....298. 2
31....131. 2
32....24. *b*
39....131. 5
43....24. *b*
44....284. *d*
21: 8....298. 3. *a*
9....96. *a*
12, 22 ...289. 6. *a*
21....30. 3. *b*, 306.*b*
22....160. 3, 248. 3. *c*, 286. 1. *d*, 300.*b*
25....261. 3. *b*

RUTH.

1: 1....§276. *f*
8....2-9. 6. *a*
9 ...89 (f. pl.), 275. 2. *d*
10 ...305. *a*
12....264. 2 (2) *b*, 308.*a*
13....25, 71. *a* (3), 88 (f. pl.), 91. *c*, 245. 3. *a*, 267. 1. *d*
15....265. 3. *a* (6)
17....305. *a*
19....104. *q*
20....60. 3. *c*, 89 (f. pl), 198. *d*
22 ...248. 6. *c*
2: 2....301
2, 7....16. 3. *b*
6....248. 6. *c*
7....202. *a*
8....83, 88 (2 f.), 97. 2. *b*, 127. 1
9....88 (pl.), 167. 3, 279. *b*
13....266. 2. *b*
14....151. 3
16 ...139. 2, 281. 1. *a* (5)
17....256. 2
21... 266. 1. *d*
3: 2....219. 1. *b*
3....86. *b* (2 f.)
4....16. 1, 55. 2. *a*, 88 (2 f.), 106. *a*
3: 12....§ 261. 3. *b*
13....119. 3
15....60. 3. *b* (2), 120. 1, 166. 2, 254. 2. *c*
17....254. 4. *a*
18....266. 1. *d* bis
4: 1....148. 5
3....248. 6. *c*. 266. 2. *c*
4....246. 1. *a*, 267. 1. *e*, 294. *a*
7....266. 1. *a*, 275. 1. *a* (4)
15....104. *c*, *i*

I SAMUEL.

1: 1....§251.*a*, 276.*f*
3 ...223. 1. *a*, 256. 3. *a*, 276.*f*, 279. *c* (1)
3, 4....275. 1. *a* (4)
4... 248. 6. *f*
5....266. 1. *c*
5, 7... 267. 4. *a*
6....24. *b*, 94. *a*, 104. *i*, 277. *a*, 287. 2. *a*
7....94. *a*, 276, *b*, 296. 1. *a*
8....232. 4. *a*, 266. 2. *d*, 267. 2
9....104. *d*, 174. 4, 257. 1, 279. *b*
13....267. 1. *b*, 269. 2. *b*
14....88 (2 f.)
17....53. 2. *a*
20....119. 2
22 .. 277. *a*
23....272
24....104. *i*
28....119. 2, 246. 1. *a*, 268. *a*
2: 1....266. 2. *b* bis
3....283. *a*, 287. 5. *b*, 299
3-5... 266. 3. *a*
5....24. *c*
6....276. *c*, 282. *a*
6-8 .. 278. 1
8....267. 3. *a*
10....119. 1, 272. *a*, 275. 1. *b*, 297. *b*
11....278. 4. *a*
13....205.5.*a*, 256.3
15, 19, 20....277. *a*
16....266. 2. *c*, 267. 1. *e* bis, 281. 1. *b* bis, 306. *b*
19....267. 4
20 ...215. 2. *c*, 289. 6. *a*
22....88 (pl.), 267. 4. *a*, 276. *f*
23....266. 2. *d*
25....269.2.*b*, 305 *b*
26....281. 2. *b*
27....91. *b*, 281. 1. *a* (3), 298. 1. *a*
28 ...280. 3. *a*
29....260. 1. *a*, 276. *b*, 288. 2. *b*
29, 32....250. *a*
34....256. 2. *a*
3: 1....256. 1. *a*
2....261. 3. *a*, 266. 1. *c*, 269. 2. *b*
4....267. 1. *h*
3: 7....§ 267. 1. *h*
8....257. 9. *b*, 255. 4. *b*
12... 280. 2
17....248. 6. *e*
4: 8....278. 2. *a*
12....249. 3. *a*, 278. 3, 309. 1. *a*
12, 13 ...276. *d*
13....276. *f*
14....75. 1
15... 289. 4. *a*
18....266.1.*c*, 276.*f*
19....149. 2, 282. *a*
5: 1....276. *f*
5....267. 4. *b*
7....276. *f*
11....275. 2. *c* bis
12....288. 2. *b*
6: 4....294. *a*
7....289. 6. *a*
10....104. *q*, 167. 3
12....88 (3 f. pl.), 148. 4, 281. 2
14....249. 3. *c*
15....276. *f*
19....266.1.*c*, 276.*d*
7: 3 ...275.2.*c*, 306.*a*
8....119. 1, 215.2.*c*
16....275. 1. *a* (4)
8: 1....287. 4. *a*
3....276. *d*
5... 273. *c*
19....21. *a*
9: 2 ...261. 3. *b*
3....284. *c*
4....261. 3. *b*
7....261. 3. *b*
9....248. 2. *a*, 3, 267. 4. *a*
9, 10 ....271. *a*
11....309. 3
12....273. *c*
13....297. *a*
15... 266. 1. *c*
16....277. *a*
23... 273. *c*
24....248. 6. *c*, 287. 5. *b*
10: 1-8....100. 1
4....254. 2. *c*
5....272. *b*, 278. 3
6....167. 3
8....272
13 .. 167. 3, 279. *b*
14....261. 3. *b*
18....289. 6. *a*
18, 19....246. 1. *a*
19....253. 2 (2) *b*, 300, 305. *a*
24....21. *b*
11: 1....273. *c*
4....257. 1. *a*
5....266. 2. *d*
11....312. 2. *b*
12: 2... 275. 1. *a* (2)
3....38. 1. *a*, 267. 1. *f*
7....91. *c*
13... 119. 2
14....306. *c*
15, 20... 299
21....289. 5. *a*, 299
23....233
24. . 94. *a*
25....281. 1. *a* (2)
13: 5....253. 2. (1)
6....289. 5. *a*
8....150. 2, 295
13....266. 1. *c*
17....248. 6. *b*
13: 17, 18... § 253. 6. *a*, 269. 2. *b*
19... 86. *b* (3 pl.), 267. 1. *e*
21....19. 2. *c*.65 *a*, 232. 5. *a*
21, 22... 276. *f*
22....244. *b*, 275. 1. *a*. (4), 276. *d*, 311. 4. *a*
39....256. 1. *a*
14: 1....73. 2. *a*, 248. 6. *f*
8....262. 1. *a*
14....255. 3. *a*, 256. 2. *a*
15....264. 2 (2) *d*, 288. 3. *a*
16... 259
18....311. 3. *a*
19....312. 2. *a*
21....279. *c* (4)
22....94. *c*
24....111.2.*d*, 299.*c*
25....289. 5. *c*
28....281. 1. *a* (4)
29....252. 2. *c*, 266. 1. *a*
30....266.1. *e*, 306 *b*
32 .. 159. 3, 174. 4
33....57. 2 (3) *a*, 166. 3
36....94. *c*, 97. 2. *a*. 141. 1
38....131. 3
40....290. 2
41 .. 305. *a*
45....305. *a*
47....267. 4. *a*
15: 1....125.2,256.2.*a*
3....277
5....111. 2. *c*
6 ...153. 2
7....245. 2. *d*
9....91. *e*, 252. 1. *b*, 299
13 ...287. 5. *b*
17....276. *d*
19....159. 3, 174. 4, 298. 1. *a*
20....305. *a*
23....126. 1
30... 100. 2. *a* (1)
16: 4....298. 3
7... 267. 3. *a*
11 ...273. *c*
12....311. 3. *a*
15....119. 1
16....283. *a*
18. ..249. 3. *c*, 257. 6. *b*, 260. 2
23... 245. 3. *a*, 248. 3, *b*, 275. 1. *a* (4)
17: 5....276.*e*,287.5. *a*
8....267. 2. *a*
12....252. 2. *c*, 256. 3. *a*
13... 281. 1. *c*
14... 246. 2, 254. 4
16, 17....276. *d*
18 ...254.4.*a*,259.*a*
21....289. 5. *c*
25... 94. *b*, 104. *h*, 215. 1. *a*, 248. 2. *a*, 252. 2
26....73. 2. *a*
26, 36....289. 3. *a*
28....257. 2. *a*, 289. 5, *a*
34....248.6, *f*, 284.*d*
31, 35 .. 275.1.*a*(1)

17: 35 ...§ 14. *a*, 112. 3
40....257. 2, 260. 311. 2
42....174.4,311.3.*a*
43....291. *a*
47....151. 2
48....283. *a*
52....245. 2. *d*,249. 1. *a*, 258. 3. *b*
55, 56....252. 2. *a*
56, 58 ...298. 3. *a*
18: 1....105. *a*
6....160. 3
7....253. 2 (2) *b*
9.. .158. 1
17....119. 1, 272. *c*, 299. 309. 1
20....245. 2
21. ..275. 2. *c*
22....219. 2. *b*
23....279. *a*
26....266. 2. *b*
28 .. 104. *i*
29....149. 1, 153. 2
30 ...264. 2 (2) *a*
19: 3....271. *a*
5....279. *c* (2)
9....250. *b*
10....252. 2. *b*
11....306. *a*
13, 16....203. 2
17....104. *k*
21....255.1.*a*,283.*a*
22....252. 1. *c*
23....297. *a*
20: 2....267. 1.*d*, 269. 2. *b*
3....305. *a*
4....301. *a*
5....267. 1. *e*
6....119. 1
9....305. *b*
10....287. 2. *a*
12....311. 1. *b*
13....267.1.*e*,281.*e*
21....39. 4
23....290. 2
28....119. 1
29....297. *b*
31....257. 6. *b*, 273. *c*, 275. 1. *c*, 290. 1. *a*
38....201. *b*
42....253. 2 (2) *a*
21: 2....223. 1. *b*
3....92. *b*, 220.3.*a*
5....250. *c*
7....44
8....260
9....261. 3. *b*
12 ..267. 4. *a*
14....66. 1 (1), 105. *a*, 176. 4, 297. *c*
15....126.1,267.2.*a*
22: 2 107. 2
7. ..257. 10. *b*, 298. 3. *a*
13....280. 3. *a*
15....298. 3. *a*
18....251. 2. *d*
22....267.1.*b*,*f*,281. 1. *a* (4)
23: 1....276. *d*
11....91. *d*
15....245. 2. *a*
21... 287. 5. *b*
22....284. 1. *b*
22, 23....275. 1. *c*
27....273. *c*
28....215. 2. *b*
24: 3 ...230. 2. *a*
7....§ 305. *a*
11....19. 2. *a*, 245. 1. *a*
14....248. 6. *b*
15 .. 251.*a*,298.3.*a*
16....272. *a*
17....264. 1
18... 287. 2. *a*
19... 71. *a* (2)
20....245. 2. *a*
21....281. 1. *a* (4)
25: 7....94. *a*
8....166. 2, 274. *g*
10 ...252. 1. *d*
11... 277. *b*
14....159. 3
15....302. *a*
18 ...174.5,211.3.*a*
20....275. 1. *a* (3)
24 ...297. *a*
26, 33....280. 3. *a*, 285. 4. *a*
27....312. 2. *a*
28....281. 1. *a* (4)
29....289.6.*a*,297.*b*
29, 31....308. *b*
31....279.*a*,311.4.*a*
32....104. *a*
33....167. 3
34 ...88 (3 f.), 276. *a*. 305. *a*, 307. *a*
42....254.4. *a*, 290. 1. *a*
43. ..253. 2 (2) *b*
26: 9....275. 1. *a* (4)
12....216. 2. *a*
13 ...309. 1. *b*
16.. .284. *d*, 305. *a*
19....272. *a*
20....245.2. *b*, 248. 6.*b*, 251. *a*, 284. *b*
22....249. 3. *b*
27: 4 ...269. 2. *b*
8....245. 2. *d*, 288. 3. *a*. 289. 5. *c*, 290. 1. *a*
10... 298. 3. *a*
12....119.1,275.2.*a*
28: 3....311. 2
7....216. 1. *b*,257. 3. *a*, 275. 2. *c*
8 .. 89 (f. s., m. pl.)
10....24. *b*
14....60. 3. *b* (2)
15....63. 1. *c*, 97. 1. *b*, 166. 5
22....246.1.*a*,271.*a*
24....111. 2. *b*
29: 4....275. 2. *c*
6....30. 2, 305. *a*
9....249. 3. *a*
30: 1....14. *a*
31: 1....276. *b*
2....94. *c*
7... 200. 1. *a*
9, 10....257. 10. *b*

II SAMUEL.

1: 1....§ 276. *a*
2 ..309. 1. *a*
4....244. *c*
6....91. *b*, 168. 3
9 ....259. *a*
10 ...90. 2.*b*,106.*a*
13 ...278. 3
15....131.3,258.1.*a*
21....258. 1
23....311. 3
1: 26....§ 168
2: 6....216. 1. *a*
19....13. *b*
22 ...273. *c*
27 ...65. *a*, 306. *b*, 307. *a*
28....269. 2. *b*
32....245. 3. *a*, 288. 2. *b*
3: 2....260. 1
6....278. 4. *a*
8....167. 3, 267. 2. *a*, 300. *b*
12....273. *c*
13... 278. 2
21....275. 1. *b*
22 ...200. 1. *a*
31....276. 1. *a*
33....267. 1. *e*
34....282. *a*
35....305. *a*, *b*
37....279 *a*
38....266. 2. *b*
4: 2....255. 1. *b*, 256. 3. *b*, 267. 4. *a*
9, 10....305. *a*
10....297. *b*
11....284. *b*
5: 2....166. 2
4....266. 1. *a*
10....256. 3. *a*, 281. 2. *b*
13....279. *d*
17....245. 2. *a*
20....245. 2. *b*
23....273. *d*
24....266.1.*d*,272.*a*
6: 1.. 153. 2
2 ..296. 3. *a*
3....252. 1. *b*
5....16. 3. *b*, 288. 3 *a*
16....275. 1. *a* (3)
18....279. *b*
19....248. 4. *a*
20....281. 1. *c*
21... 256. 2. *a*, 312. 2. *a*
21, 22....264 2(2)*a*
22....289.6.*a*,297.*b*
23... 56. 2
7: 5....298. 1. *a*
7....304
9-11....275.1.*a*(2)
10....114
23 ...289. 3. *a*, 298. 3. *a*
28....246. 2
8: 2....280. 2
8....252. 1. *f*
10....258. 3. *a*
18....201. *b*
9: 3....257. 10
10....254. 2. *b*
10: 9....258. 1. *a*
11....289. 5. *c*
12....312. 2. *a*
17....289. 5. *c*
11: 1....11. 1. *b*
4....309. 3. *a*
11....305. *a*
12.. .104. *h*
13... 245. 1. *a*
20....245. 2. *b*
22....300. *c*
24....179. 2
25....248. 6, 284. *c*
12: 1....255. 1. *b*
1, 4.... 158. 3
2....252. 1. *f*
3, 31....267. 4. *a*
4....§ 252. 1. *c*
14. ..92. *d*
16....275. 1. *a* (4), 285. 3. *a*
21....309. 2. *a*
30....302. *c*
13: 4....296. 1
7....275. 1. *c*
12....174.3, 267.1.*e*
15....275. 1. *c*
16....264. 1, 279. *a*
18....267. 4. *a*
19....281. 2. *b*
20....309. 1. *a*
22....302. *a*
25....274.*a*,296.3.*a*
26... 311. 4. *b*
31....257. 10
32....160. 3
33....272. *c*, 305, *b*
39....245. 3. *b*
14: 2, 3....16. 1
5....276. *d*
6....255.1.*b*, 297.*c*
7 ...38. 4.*a*, 160. 3
10....104. *k*
13....279. *d*
14....247. 1, 257. 1. *e*, 279. *e*, 299
15....271. *a*
16....249. 3. *a*, 279. *c* (1)
17....274. *a*, 294. *a*
19....57.2 (1),182.*a*
26....288. 2. *c*
30....150. 1, 151. 4
32....125. 1, 306. *b*
15: 2....275.1.*a* (4)
4. ..277. *a*
8....281. 1. *c*
12....125. 2
20....245. 2. *a*, 298. 3. *a*
21....305. *b*, 306. *c*
23....289. 5. *c*
25....287.1.*a*.306.*b*
30....281. 2. *b*
32....245. 2. *b*, 267. 1. *b*, 287. 5. *a*
33.... 277. *b*
31....312. 2
37... 217. 1. *e*, 267. 1. *b*
16: 1....253. 2 (1)
5....281. 2. *b*
9....267.1.*d*,271.*a*
10....266. 2. *d*
13 ..281. 2. *b*
16....217. 1. *c*, 296. 3. *a*
18....290. 1. *a*
19 .. 255. 4. *b*
23....245. 2. *a*, *b*
17: 1-3....275. 1. *b*
5....297. *a*
8....246. 1. *a* bis
9....245. 2. *a*
10....140. 4, 248. 6. *f*, 297. *b*
10, 11....281. 1. *b*
11....266. 2. *a*
12....71. *a* (1), 97. 2. *a*, 266. 1. *d*
13....266.1.*d*,306.*b*
16....215. 3. *a*,275. 1. *c*
17....91. *b*, 277. *a*
17, 19....248. 3. *a*
22 ...224. 1. *a*
23....113. 1
38....291. *a*

18: 3....§ 113. 2
5....288. 3. *a*
12....304. *b*, 307. *a*
14....309. 1. *a*
18....266.1.*c*, 284.*b*
22....246. 1. *a*, 272. *a*, 304, 311. 4. *b*
23... 273. *a*
29....279. *c* (3), *d*
29, 32....298. 3
32....256. 2.*a*, 262. 2. *a*
19: 1....297
2....276. *c*
8....264. 2 (1), 308. *a*
14....111. 2. *b*
18....225. *a*
19....113. 2
23....248. 3. *a*
25....249.3.*b*, 300.*c*
38 ...272. *a*
41....257. 3
43....231. 4
20: 1....260 2
4....119.1,288.2.*a*
5....111. 2. *d*
6 ...264. 2 (2) *a*, 266. *g*, 277. *b*
9....111. 2. *b*, 262. 2. *a*
10. . 245. 1.*a*, 290. 1. *a*
11....304. *b*
13....231. 4. *a*
19....258. 3. *c*
20....296.3.*a*,305.*a*
21... 95. *a*
21: 1....296. 1. *a*
2 ...168. 2
3....275. 2. *d*
6....60.3. *a*. 127.2
9. . 162. 5, 241. 1. *a*, 253. 2 (2) *b*
11, 22... 284. *e*
12....179. 3
22: 3....257. 6. *a*
7 ...143. 2
12....276. *g*
14....276. *g*
24....45. 1, 276. *h*
33... 162.1,256.3.*a*
37, 40, 48....239. *b*
40.. .53. 3. *a*, 111. 2. *c*
41....53. 2. *b*, 132. 1, 312. 2. *a*
43....118. 3, 141. 3
44... 201. *b*
23: 1... 162.5,258.3.*a*
3....288. 2. *e*
5 ...258. 3. *c*
6....33. 3, 140. 6, 219. 1. *b*, 245. 2. *b*
7....281. 1. *b*
8....201. *b*
10....269. 2. *b*
22, 23....254. 4
27....24. *b*
24: 3 .. 298. 3. *a*, 311. 4. *b*
5....256. 3. *a*
11....309. 3. *a*
12....280. 4
13....276. 2
17....246. 1. *a*, 257. 9. *b*, 272. *a*, 287. 4. *a*. 289. 5. *a*
24....252. 1. *f*, 281. 1. *a* (1)

I. KINGS.

1: 1....§ 269. 2. *b*
1, 2....245. 3. *a*, 272. *a*
2....277. *a*
5....246. 1.*a*, 251. 2. *d*
6....245.1, 266.1.*c*
9... 286. 2. *a*
11, 13, 18....265.3. *a* (6)
12, 40... 285. 3. *a*
13....266.2. *a*, 267. 1. *a*
14....309. 3. *a*
15....54. 1, 207. *b*
17... 246. 1. *a*
17, 27 ... 294. *a*
21....87
24....298. 3. *a*
26....297. *a*
27....298. 2. *b*
40....284. *g*
41....246. 1.*a*, 266. 1.*c*, 287.4.*a*, 290. 1. *a*
44....284. *b*
46....265. 3. *a* (6)
47... 248. 3. *b*
2: 3, 4 .. 267. 1. *f*, 279. *c* (2)
5....256. 2. *a*
6....272. *c*, 277. *b*
7....257. 9. *b*
16, 20....285. 3. *a*
21... 284. *e*
22....273. *a*, 297. *d*, 311. 3
23... 305. *a*
24....105. *a*
31....257. 6. *c*
37....282. *a*
3: 3 ...126. 1, 278. 1
4....267. 4. *a*
7....279. *b*
12, 13 ... 266. 2. *c*
14....306. *b*
15....148. 4
16....267. 5. *a*
17, 22 .. 255. 1. *b*
18....253. 2 (2) *b*
22, 23....263. *b*
23, 25....246. 2. *b*
28....285. 3. *a*
4: 5....217. 1. *e*
7....255. 4.*a*, 267. 4. *a*, 275. 1. *a* (4)
13....254. 2.*b*. 256. 3. *b*
20....278. 1
5: 3....256. 3. *a*
7....269. 2. *b*
8....290. 1. *a*
10....257. 8, 264. 2. (2) *a*
11....264. 2 (2) *a*
15....266. 1. *c*, 278. 4. *a*
17....289. 5. *a*
20....119. 1
25....53. 2. *a*
25, 28....267. 4. *a*
6: 3....248. 2
4....257. 6, *c*
5....260.1.*a*,284.*d*
7....256. 3, 287. 5. *a*, 290. 1. *a*, 311. 1. *a*
8 ...267. 4. *a*
12....278. 2
6: 16....§ 10. *a*
19....132. 1
21....209. 1. *c*
21, 22....287. 3. *a*
26, 27, 34....255. 1. *b*
27....266. 2. *a*
32 ...312. 2. *a*
32, 35.... 275.1.*a*(1)
36....257. 4
38....254. 4. *b*
7: 1....266. 1. *a*
7, 8....267. 1. *b*
12....252. 1. *c*
14....248. 6. *a*
15, 26....267. 1. *e*
31, 32....255. 3. *a*
37....219. 1. *b*
41-44....254. 4
42 ...256. 2
44 .. 254. 4. *b*
48-50.... 287. 3. *a*
8: 1....94. *c*
3....289. 6. *a*
5, 27....267. 1. *e*
8....269. 2. *b*
9....300. *c*
26, 28, 30....277. *a*
27....257. 2. *a*
30....256. 2. *a*
31....300. *a*
32 .. 246. 1. *a*
33, 35 .. 267. 1. *c*
35....282. *a*
39....266. 2. *b*
43....288. 2. *b*
48....86. *b* (1 c.)
57....272. *a*
9: 4 ...311. 2
8....255. 3. *a*
8, 9....245. 1. *a*
11....167.2,267.5.*a*
22....300. *a*
25....275. 2.*a*, 280. 3. *a*, 300. *a*
10: 3....112. 3
5, 28, 29....267. 4. *a*
9....257. 8
12....289. 1. *a*
15....257. 3
19....248. 6. *c*
23....285. 4. *a*
27....248. 6
11: 1....212. *d*
7....267. 5. *a*
8....252.1.*d*, 266. 1. *a*
9....248. 6.*c*, 266. 1. *c*
10....266. 1. *c*, 279. *b*, *e*
13....209. *c*
14....302. *c*
19....287. 4
22....24. *d*
25....284. *d*, 295
27....300. *c*
39....57. 2 (2) *a*
12: 1....266. 1. *c*
2....300. *c*
8....287. 2. *a*
9....267. 1. *f*
10....220. 5. *a*
12 .. 166. 2
32... 260. 3
13: 1, 4....249. 3. *a*
6....275 2. *c*
7....98 1, 235. *a*
11....251.*a*,309.3.*a*
12....75. 2
13: 20....§ 60. 3. *b* (2)
31....279. *d*
33....275. 2. *c*
14: 2....71. *a* (2)
3....60. 2. *a*,127.1
6 ...252.1.*c*, 287.5
8....279. *c* (2)
9....264. 2 (2) *a*. 283. *a*
10....245. 2. *b*
17... 309. 3
19....300. *c*
20....254. 2
24....249. 3. *b*
25....260. 3
15: 13....279. *c* (4), 312. 2. *a*
16....60. 3. *a*
19....4. *a*
20....260
23....260. 4, 285. 4
29....94. *b*
33 ...260. 3, 4
16: 10....255. 2
16....250.*b*,289.5.*b*
17....171. 4, 177. 3
21....255. 3, 267. 5 *a*, 279, *d*
21....256. 2. *a*
25....174. 4
26....257. 9. *a*
26, 27....258. 3. *c*
29....254.2,255.2.*a*
31....298. 1. *a*
32....288. 2. *b*
34....249. 3. *c*
17: 3... 100. 1
12....257. 2. *a*
13....16. 1
14....132. 1, 179. 3
16....293
21.. .43, 272.*a*,274
18: 1....275. 2. *c*
10....101. *b*, 261. 3. *b*. 267. 1. *c*, 275. 1. *a* (4)
12....100. 2. *a* (1), 216. 1. *a*
13....248. 4.
23....217. *b*
23, 25....245. 2. *b*
25....263. *b*
30....131. 3
32....287. 3
39....246.2,296.3.*a*
42....177.3
43....257. 9. *a*,288. 2. *d*
44....104. *b*, 249.3. *a*, 275. 2. *c*
46....245. 2. *d*
19: 2 ...289. 3. *a*
4... 288. 2. *c*
4, 5....251. *a*
7....38. 1. *a*
8....288. 2. *a*
10....92. *d*
11....289. 6. *a*
15....66. 2 (2) *b*. 223. 1, 259. *c*
19....254. 4. *b*
20....98. 1. *a*
21....287. 2. *a*
20: 5, 6....305. *b*
9....39. 4
13....230. 1. *b*
16....254. 2. *d*
27....96. *a*, 163. 4
30 ...254. 2. *d*
32....272. *a*
33....267.1.*b*,276.*b*

20: 35....§ 174. 3
37....280. 2
39 ...91. *b*
40... 278. 4. *a*
21: 1... 45. 1
2, 10... 275. 2. *c*
6... 267. 4. *a*, 276, *b*, 306. *b*
7....246, 1. *a*, 267. 1. *c*
8....46
15... 305. *b*
19... 265. 3. *a* (3), 297. *a*, 298. 1. *a*, 302. *a*
29... 166. 2
22: 5....274. *a*
6 ...267. 1 *e*, 298. 2
9....251. *a*
10....287. 5. *a*
12....126 1
13....272. *a*, 289. 6. *a*
15....273. *c*
23....252. 2. *b*
25....167. 1
27....276. 3, 256. 3. *a*, 284. *c*
28....294. *a*
35....148 4
36 ... 289. 6. *a*
41, 52... 265. 3. *a* (6)
42....265. 3. *a* (6)
54 ...119. 1

II. KINGS.

1: 2....§ 252. 2. *c*, 298. 1
6 ...36. 2, 39. 4
7....75. 1
9, 11, 15....273. *c*
10 ...174. 4
10, 14....253. 2 (2) *b*
12, 13....276. *d*
13....255. 1. *a*
16... 39. 4
2: 1....16. 3. *b*
9....272. *a*, 311. 4. *b*
10....93. *e*, 272. *a*, 283. *a*, 287. 4. *a*
11....16. 3. *b*, 281. 2. *a*
12....258. 3. *c*, 309. 1. *a*
16 ...210. 3. *c*, 266. 1. *g*, 275. 2. *c*, 276. *a*
21....167. 2
22....167. 3
23....309. 3
24....254. 2. *b*
3: 4....256. 3. *a*
14....305. *a*, 307. *a*
16....280. 4, 296. 2. *a*
23....119. 1, 281. 1. *b*
25....65. *b*, 111. 1, 267. 4. *a*, 277. *a*
26....289 6. *a*
27....267. 1
4: 2....276. 2
5....151. 4
7....219. 1. *b*, 290. 1. *a*
8....218. 6. *f*, 267. 4. *a*
16, 23... 71. *a* (2)
22 ... 253. 2 (2) *a*, 275 2. *c*
21 ...131. 1
25 .. 73. 2. *a*
32....95. *a*
4: 35 ...§ 216. 2. *b*
40....309. 3. *a*
41... 311. 4. *b*
43....280. 2
5: 1....39. 1. *a*
2....288. 2. *e*
3....112. 3
6....104. *j*. 277. *b*
6, 17....311. 4. *b*
7....257. 9. *b*, 275. 1. *c*, 279. *d*
8 ...275. 2. *c*
9....260
10....275. 2. *c*, *d*, 280. 4
11... 277. *a*, 281. 1. *a*, (4), 2. *a*
13....275. 2. *d*, 308. *a*
17....256. 2. *a*, 274. *a*
18....46, 178. 1.
20....277. *b*, 305. *b*
23....256. 2. *a*
6: 3-5....253. 1. *b*
5....284. *d*
5, 26....309. 3
8 .. 219. 2. *a*
10....255. 4, 275. 1. *a* (4)
11....74. *a*
18....98. 2, 209. 1. *a*
19....88 (pl.), 275. 2. *c*
22....231. 3
23....174. 4
25....255. 3. *a*
27.. .308. *a*
32....24. *b*
7: 1....256. 2
2. ..508. *a*
4....235. *d*
10....246. 6. *b*, 289. 5. *a*, 311. 4. *a*
11....289. 1. *a*
12....167. 1, 275. 2. *b*
13... 249. 3. *b*, 275. 1. *b*, 311. 4. *b*
19....244. *a*
8: 1... 71. *a* (2), 245. 2. *a*
4....274. *a*
5....309. 3. *a*
8....252. 2. *c*
10....281. 1. *b*
12....126. 1, 266. 2. *d*, 287. 4. *a*
13....75. 1, 287. 4. *a*
21....11. 1. *b*, 90
28....249. 1. *a*
29....266. 1. *c*
9: 11....230. 2. *a*
13 ...265. 3. *a* (6)
16....266. 1. *c*
17....198. *b*
21....245. 2. *b*
25....219. 1. *b*, 275. 1. *c*, 287. 4. *a*. 309. 3
27....297. *a*
29....255. 2. *a*
37....174. 1
10: 1....254. 2. *b*
2. ..309. 1. *a*, 311. 4. *b*
5....94. *a*, 248. 5
6....252. 1. *d*, 257 3. *a*, 258. 3
9... 112. 5. *c*
10... 241. *a*
12, 13....309. 3. *a*
14....118. 3
15....261. 3. *b*
24, 29....297. *b*
10: 30....§ 39. 4, 255. 1. *a*
11: 4....201. *b*
5....252. 1. *e*
7....312. 2. *a*
8....311. 3
13....201. *a*, 256. 3. *a*, 311. 1. *a*
18....248. 6. *f*
12: 1....255. 2. *b*
8... 218. 1. *a*
9 .. 60. 3. *c*, 132. 2
10....253. 1. *a*
10-12....275. 1. *a*(4)
13-16....269. 2. *b*
14....267. 4. *a*, 289. 6. *a*
18....267. 5. *a*
13: 6 ...166. 2.
7....254. 2. *b*
14 ...267. 1
19....266. 1. *e*, 279. *c* (1)
20....267. 4. *a*, 289. 6. *a*
25....266. 1. *a*
14: 7....22. *b*, 275. 1. *a* (1)
8, 11....285. 4
22....279. *d*
15: 1....255. 2. *a*
10....19. 2. *a*
12....255. 1. *a*
16....219. 2. *a*, 267. 5. *a*
20 ...254. 2. *b*, 255. 4. *a*
29....198. *c*
16: 5... 267. 5. *a*, 276. *b*
7....158. 2
14 .. 249. 3. *b*
17....249. 3. *b*, 256. 2.
17: 6....255. 1. *a*
7, 13. 23....266. 1. *a*
13....59, 4. *a*
15... 279. *b*
28....278. 4. *a*
29....257. 10. *b*
36....39. 4
18: 4 ..275. 1. 5, 19....266. 2. *b*
7... 275. 2. *a*
13....104. *q*
19, 28....256, 3. *a*
23....119. 1
28....276. *d*
28, 31....273. *d*
30 ...126. 1, 281. 1. *a* (4), 284. *e*
32....273. *a*, 282. *a*
33....281. 1. *b*
19: 6... 300. *c*
8....287. 4. *a*
23....257. 2. *a*
25....177. 2, 275. 2. *c*
29....131. 3
20: 3....274.
4....252. 1. *c*
9....267. 1. *e*, 268. *a*, 298. 2. *b*
10....266. 2. *b*
19....298. 1. *a*
21: 6 ...275. 1. *a* (2)
13....245. 2. *b*, 267. 4. *b*, 281. 2. *b*
16....296. 2. *a*
26... 245. 2. *b*
22: 1....251. 2. *b*
18....278. 2. *a*
19....106. *a*
23: 4....256. 3. *c*
23: 4, 5... §275. 1. *a* (4), 288. 3. *a*
5... 276. *e*
9....267. 1. *e*, 269. 2. *d*
10....279. *e*
13....258. 1. *a*
17....73. 2. *a*, 249. 3. *b* bis
33....279. *b*
25: 1....255. 1. *a*
10....295
17....254. 2. *b*
24... 273
29....179. 3.

I. CHRONICLES.

2: 13....§57. 2 (1)
16 ...13. *b*
48... 289. 6. *a*
54. . 249. 3. *c*
3: 5... 150. 1
4: 10....10. 2. *a* (1), 102. 3. *a*
42... 256. 2. *a*
5: 1....279. *c* (4)
20....74. *a*. 280. 3. *a*
26....286. 2. *a*
6: 55....258. 1. *a*
7: 4.. 257. 10. *b*
5....257. 10. *b*, 260. 5
14....245. 1
9: 13....256. 3. *b*
22....297. *a*
25....279. *c* (4)
27....296. 1. *a*, 311. 2
32....258. 2. *a*
10: 13.. .279. *c* (2)
11: 7....245. 2. *b*
8....267. 1. *b*
9....281. 2. *b*
23....248. 3. *a*
12: 1....14. *a*, 257. 9. *b*, 309. 2. *a*
2....151. 1, 182. *a*
8... 248. 6. *f*
14 .. 264. 2 (2)
17....272. *a*
20....14. *a*
22 .. 267. 4. *a*, 296. 1. *a*
13: 3....104. *l*
6....300. *c*
12....51. 2
14: 11....245. 2. *b*
15....272. *a*
15: 12....302. *b*
18 ...256. 3. *c*
19....256. 2
21....91. *e*, 182. *a*
27... 182. *a*. 249. 3. *b*
29... 287. 4. *a*
16: 2....279. *b*
31....272. *a*
37....286. 2. *a*
42....297. *c*
17: 4....258. 4
10....311. 4. *b*
11....266. 1. *d*, 2. *b*, 277. *b*
20: 2....257. 5.
8....73. 1, 150. 1
21: 3....267. 2. *a*
12....256. 2
17....246. 1. *a*, 2. *a*, 281. 1, 300. *b* 301. *b*
17, 23. ..272. *a*

21: 23....§ 236. 2. *c*
24....280. 3. *a*
22: 7....297. *a*
11....277. *a*
12....267. 1. *e*
14 ...253. 2 (3)
19....278. 2. *a*
23: 6....59. *a*
28....250. 1. *a*
24: 3....59. *a*, 113. 1
25: 19....254. 4. *b*
25....250. *b*
26: 8....250. *c*
26....260. 4
28 ...248. 6. *c*
27: 14, 15....255. 2
15 .. 254. 4. *b*
28: 1....36. 1. 258. 3. *b*
2....105. *d*, 297. *a*
5....252. 1. *a*
14-17....296. 2. *a*
15....256. 2. *a*
18....256. 3. *a*
21 ..258. 3. *b*
29: 2, 18....258. 3. *b*
3....302. *a*
8 ...256. 2. *a*, 289. 2. *a*, 300. *b*
12, 22....286. 2. *a*
17....248. 6. *c*
18....125. 1
20....286. 2. *a*

2. CHRONICLES.

1: 4....§ 248. 6. *c*, 302. *b*
10....166. 5
12....248. 6. *a*
2: 7....14. *a*, 257. 3
9....266. 2. *c*
12 ...266. 2. *a*
3: 3....250. *b*
11....259.*a*,289.6.*a*
11, 12 ....255. 1. *b*
4: 1....249. 3. *a*
3....296. 3. *a*
3, 13 ...256. 2
15....253. 1. *a*, 254. 4. *b*
5: 2....94. *c*, 267. 5. *b*
12....182. *a*
13 ..295. 3. *a*
6: 38....287. 2. *a*
42.... 98. 1
7: 3... 258. 3. *b*, 280. 3. *a*
6....94. *e*
7....249. 3. *a*
12....275. 2. *a*
14....275. 1. *b*
17....280.3.*a*, 311.2
21... 284. *d*
8: 5....256. 3. *b*
7....288. 3. *a*, 300
9... 300. *a*
13....248. 4, 288. 3. *a*, 311. 2
16....249. 3. *b*
18....13. *a*
9: 17 ...254. 2. *a*
18... 248. 6. *c*
10: 7....232. 5. *a*
10....19. 2. *a*
11: 12 ...296. 2. *a*
14....290. 1. *a*
22....279. *c* (4)
12: 10....276. *f*
11....266. 1. *a*
12....279. *c* (4)
13: 11....§ 246.1 *a* bis, 296. 1
15....309. 3. *a*
14: 6....287. 3. *a*
7....250. *c*
10 .. 86. *b* (1 pl.)
15: 8....249. 3. *b*, 256. 3. *a*
16: 7....282. *a*
7, 8....119. 1
9....297. *b*, 302. *b*
12....179. 3. 285. 4. *a*, 286. 2. *a*
14....291. *a*
17: 11....62. 2. *b*, 211. 2. *a*, 278. 1
12....281. 2. *b*
18: 12....272. *a*, 277. *a*
19....275. 2. *c*
22....252. 2. *b*
23....38. 4. *a*
19: 2....112. 5. *c*, 279. *c* (4)
6....245. 1. *a*
7....272. *a*
11....250. 1
20: 6....279. *c* (4)
7....105. *a*
11 ...233. *a*
15....246.1. *a*. 252. 2, 305. *b*
20... 275. 2. *d*
35 .. 96. *a*
21: 17....125. 1, 264. 2. (2)
22: 5....53. 2. *a*, 249. 1. *a*
11 ...39. 1. *a*
23: 10....300. *b*
19....267. 1. *f*
24: 8... 276. *e*
11....266.1. *a*, 267. 4. *a*, 302. *a*
12....249. 3, 258. 3, 278. 4 *a*
18....252. 2. *b*
22....272. *a*
25: 4....257. 7
9....254. 4, 264. 2 (2) *a*
10....232. 5. *a*,286. 2. *a*
14....267. 4. *a*
19... 275. 2. *a*
26: 14 .. 256.2.*a*,297.*c*
15....149.1, 179. 3, 283. *a*, 286. 2. *b*
17....254. 2. *b*
18....244. *b*. 305. *b*
19....119.3,309.3.*a*
21....200. *a* (4)
28: 7....256. 3. *c*
10....279. *a*
15....276. *d*
19....280. 3. *a*
22....252. 2. *a*
23....94. *e*
29: 16....275. 2. *c*
18, 19....281. *b*
19....275. 1, *a* (1)
27....232.5. *a*, 258. 2. *a*
31....65. *b*
34....264. 1
36....248. 6. *c*
30: 6....258. 3. *b*
6, 8....275. 2. *c*
18....252. 1
18, 19....302. *b*
31: 7....14. *a*. 119. 1
10....280. 1
31: 14....§ 233. 1.*a*
32: 5....256. 3. *a*
15....248. 6. *e*
30....152. 2, 297.
30, 31....259. *a*
33: 19....201. *c*
34: 4....126. 1
5....219. 1. *b*
6....43. *c*
19....279. *d*
22....295
35: 13....57. 1
21....297. *a*
36: 15....280. 2
16....258. 3. *a*
19 ...279. *c* (4)
23....272. *a*

EZRA.

1: 1....§ 255. 2. *b*
3....272
5....260. 4. 302. *a*
8....308. *a*
2: 62....256.3.*a*,286.3
63....286. 1. *a* (4)
68....244. *a*
3: 11....95. *c*. 151. 5
12....288.3.*a*,297.*c*
5: 11....246. 2
7: 8....255. 1. *a*
25....39. 4
8: 6-14....251. 2. *b*
15....276. *h*
18....26
21....256. 1. *a*
22....266. 2. *b*
23....99. 2
24.... 286. 2. *a*
25....98. 1, *a*, 209. 1. *b*, 248. 6. *c*
25, 26....276. *d*
26....98. 1. *a*
29....249. 3. *b*
31....99. 2
9: 1....276. 1. *a*,260. 1. *a*, 297. *c*
3....256. *h*
4....269. 2. *b*
6....266. 2. *b*
10: 1....257.9.*b*,309.2
3....271. *a*
6....276. *d*, 309. 2
9....255. 1. *a*
13.... 262. 2. *a*
14....248. 6. *c*,249. 2. *a*, 260. 5, 296. 2. *a*
16....122. 2, 141. 1
17....248. 6. *c*,256. 2. *b*

NEHEMIAH.

1: 4....§ 125.2,276.*h*
5....250. *d*, 259. *b*, 274. *b*
6, 11....272. *a*
7....281. 1. *c*
8....246. 1. *a*
11....273. *c*
2: 5....306. *a*
7....111. 2. *b*
12....39. 4
13.... 4. *a*, 166. 5
3: 13....53. 2. *b*, 62. 1
13,14,15.... 267.1.*b*
19....256. 3. *a*
20....94. *a*
3: 33....§ 288. 1
34.... 212. *c*
4: 7....218. 2. *a*
5: 2, 1 ...304
5....244. *a*
7, 8, 13....276. *h*
8....258. 1
11....255.3,258.3.*b*
14 ...65. *a*
16 ...112. 3
6: 1, 7....287. 5. *b*
6 ...179. 1
8....57. 2 (3) *a*, 166. 3
9... 267. 1. *f*
11....231. 3. *a*
12... 290. 1. *a*
13....267. 1. *f*,275. 2. *b*, 277. *a*
17....260. 1
7: 3....245.2.*c*,280.4
34....254. 3
64....256. 3. *a*
8: 2....168. 4
5 ...106. *a*, 125. 2
8 ...280. 3. *a*
10....302. *b*
13....311. 2
9: 3 . .255. 3
5....163. 4, 257 6. *b*, 258. 1. *a*, 275. 1. *c*
6....71. *a* (2), 246. 2
8, 13....280. 3. *a*
18 .. 63. 1. *a*, 289. 3. *a*
19 ...232.5.*a*,252.1
26....63. 1. *a*
28 ...252. 1. *a*
29....297. *b*
32....284. *c*, 286. 2. *a*
35....252. 1. *c*
10: 3-28....311. 1. *a*
29....311. 1. *a*
33....112. 3, 255. 3. *a*
39....94. *b*, 113. 2
11: 9....256. 3. *c*
17....151. 2
12: 38....232. 5. *a*
41....39. 3. *b*
13: 4... 257. 6. *c*
7-13, 21....276. *h*
13....111. 2. *d*
16....11. 1. *a*
19.. 267. 1. *f*, 276. *e*
23....212. *d*
26....287. 5. *b*

ESTHER.

1: 7....§ 279. *a*, 296. 2. *a*
19....245. 3. *a*
2: 3....280. 3. *a*
8....126. 1
9....209. 2. *d*
10....267. 1. *f*
11....296. 1. *a*
12, 13....267. 4. *a*
13....284. *e*
14....255. 1. *a*
15....305. *b*
16....255. 2. *b*
3: 4....298. 1. *a*
8....297. *c*
12....296. 2. *a*

3: 13....§ 280. 3. *a*
4: 3....151. 5, 267. 1. *b*, 2. *b*, 287. 5. *b*, 290. 1. *a*, 311. 3
4....163. 2
13 .. 296. 2. *a*
14....127. 1, 290. 2
16 ...266. 1. *d*, 290. 1. *a*, 296. 3. *a*
5: 3 ...248. 6. *d*
8....279. *a*
13....287. 4. *a*
6: 1....249. 3. *b*, 278. 4. *a*
9....280. 3. *a*
7: 4....307. *a*
5....82. 1. *a* (1), 298. 3. *a*
6....252. 1. *d*.
8 ...279. *c* (4)
8: 6....283
15....259
17....296. 2. *a*
9: 1....280. 3. *b*
4....281. 2. *b*
6, 12, 16-18....280. 3. *a*
21....278. 4. *a*
23....289. 1. *a*
27....86. *b* (3 pl.), 275. 1. *a* (2)
30....256. 2

JOB

1: 1....§ 276. *f*
3....253. 2(2), 264. 2 (1)
4, 5 ...275. 1. *a* (4)
5....267. 4, 288. 2. *d*
7.... 45. 1
8....36. 1. *a*
10....71. *a* (2)
11....131. 3, 274. *a*, 305. *a*
14... 219. 1. *b*, 261. 3, 278. 4. *a*
15 ff ...246. 1. *a*
16....266. 1. *c*, 309. 3
21....166. 2, 266. 1. *a*, 278. 4. *a*
2: 3....276. *c*
7 ...16. 3. *b*, 46
10....251. *a*
11....248. 6. *c*, 251. 4. *a*
3: 3. ..267. 5
5....105. *d*
8. ..279. *b*
9....272. *c*
11....267. 5
13....245. 3. *a*, 267. 1
16....267. 1. *d*
17....266. 2. *b*, 269. 1
18... 266. 2. *b*
19....246. 2. *a*
20....267. 2. *a*
21... 264. 2 (2) *a*, 282. *a*
24....289. 6. *a*
25....150. *a*, 174. 3
26....276. *d*
4: 2..235. *c*, 298. 1. *a*
4....202. *c*
5 ...245. 3. *b*
6 276. *c*, 299, 312. 2
5: 10....§ 286. 3. *a*
12, 15, 16 ..267. 5. *a*
16....235
17-20 ...267. 3 *a*
19....245. 2. *c*, 300, 302. *a*
5: 7.... 9 *b*, 311. 4
8 ...267. 1
9 13... 278. 1
11....279. *c* (1)
14....267. 4. *a*
16....61 6. *a*
18 ...167. 3
19, 20....269. 2. *d*
20....266. 4. *a*
6: 2 .. 245. 2. *c*, 267. 1, 267. 1. *c*, 281. 1. *b*, 307. *b*
3....261. 2 (2) *a*
5....267. 3. *a*
7...245. 3. *a*, 301. *b*
9....272. *a*, 275. 2. *c*, 283
10....250. *a*
13....298. 1. *a*
14 ...311. 4
16....96. *b*
17....302. *a*
20. ..289. 2. *a*
21....299. *b*
22... 60. 3. *b* (2), 119. 4
25....279
26....126. 1
27....267. 1. *d*
7: 3....245. 2. *c*, 287. 5. *a*
4....306. *b*
5 .. 119. 1, 139. 3
7....283. *a*
11....271. *a*, *b*
12... 298. 2
13....266. 1. *a*
14....104. *j*, 105. *b*
16... 266. 2. *b*, 299. *c*
18....105. *b*, 276. *c*
20... 308. *a*
8: 4....306. *b*
6 ..306. *b*
8....57. 2. (2) *a*, 228. 1. *a*
9....262. 2. *a*, 266. 2. *b*
21 ...167. 1
9: 3....287. 2. *a*
6....88 (pl.)
15....92. *b*
16....276. *a*, 306. *a*
16, 20....267. 1. *d*
18....24. *b*, 105. *a*, 192. *a*
19....306. *b*
20....307. *b*
20, 23 ...306. *b*
21....267. 1. *c*
25. .309. 2
27....279. *d*, 306. *a*
30....121. 1
32....267. 1. *f*
33....272. *b*
34....105. *b*, 272. *a*
10: 2....273. *d*
3....269. 2. *a*
8....276. *d*, *e*
10, 11....267. 5. *a*
12 ...19. 2. *a*, 286. 3.
14....306. *b*
16....308. *a*
22. ..61. 6. *a*, 276, *c*, 299. *b*
11: 3....§ 91. *a*, 276. *e*
5....282. *a*
9. . 285. 4. *a*
11....275. 1. *b*, 306. *d*
12....139. 3, 311. 4
13 ...266. 1. *d*, 277. *b*, 294. *b*, 306. *a*
14....306. *b*
15....151. 5
17....97. 1. *a*, 264. 2 2) *c*, 308. *a*
20 .. 266. 4. *a*, 269. 2. *d*
12: 2....248. 6. *a*, 305. *a*
4....294. *a*
7....275. 2. *c*, 289. 4. *a*
9....266. 1. *a*
11....311. 4
14 .. 111. 1
15....311. 1
17....282
22 24....276. *c*
24....258. 3
13: 3....279. *b*
5....281. 1. *a* (5)
9....24. *c*
13....304
15....83. *b*
17... 281. 2. *a*
19....298. 3 *a*, 302. *a*
21....119. 1
25....231. 4, 284. *b*
26, 27. 275. 1. *b*
27....272. *b*
28....294. *a*, 302. *a*
14: 1....257. 9. *b*
8, 9....266. *b*
10....276 *d*, 311. 4
12, 19... 311. 4
14....306. *b*
14, 15....267. 1. *d*
18....309. 2. *a*
19....112. 3, 289. 4. *a*
20....276. *c*
15: 3 ...280. 2
7....16. 1, 228. 1. *a*, 267. 5. *a*
8....248. 6. *a*
9....266. 2. *b*
10....285. 4. *a*
11....261. 2 (2) *b*
18....121. 2
22....174. 5
26....257. 2. *a*
31....272. *c*
33....272. *a*
35....280. 1, 282. *a*
16: 4....275. 1. *b*
4, 5 ... 267. *b*. 1
5....104. *h*
6....306. *a*, 308. *a*
11....148. 3
12....163. 2
13....126. 1, 218. 1. *b*
16....60. 3. *b* (2)
19....19. 2. *a*
21....275. 2. *c*
22....289. 6. *a*
17: 2....24. *b*, 272. *b*, 305. *a*
3....126. 1
6....215. 1. *a*
9....217. 1. *c*, 311. 4
10....291. *a*
16....88 (3. f. pl.)
18: 2... 54. 3. 258. 1. *a*
4....91. *b*, 231. 2, 294. *a*
18: 5, 6....§ 269. 2. *d*
6....266. 4. *a*
9, 12....272. *a*
14....245. 3. *b*
15....202. *b*
18 ...245. 2. *c*
21....258. 2. *a*, 302. *b*
19: 1.... 291. *a*
2....105. *c*
3....94. *c*, 255. 4, 266. 2. *b*, 283
4....308. *a*
6....45. 4
6-16....269. 2. *c*
7....113. 1
14....11. 1. *b*
15....105. *c*, 290. 1. *a*
17....159. 2
18....308. *a*
19....103. *a*
23....88 (pl.), 141. 1, 312. 2. *a*
24....288. 3. *a*
25....311. 4. *b*
26....245. 2. *c*
27....266. 1. *d*
28 ...294. *a*
29....74, 74, *a*, 262. 2. *a*
20: 2....295. *a*
4....160. 3, 298. 1. *a*
6....307. *a*
8....139. 3, 245. 2. *c*
17... 258. 3. *c*, 272. *c*
23....245. 1. *a*
24....112. 5, 208. *a*
25....269. 2. *a*
26....60. 3. *c*, 93. *a*, 111. 2. *c*, 302. *a*
27... 278. 1
28... 140. 2
21: 4....231. 4
5....140. 5
6....306. *b*
13....24. *c*
15....267. 1. *d*
16....266. 1. *f*
17....275. 1. *a*
18 ...104. *i*
19....245. 1. *a*, 294. *a*
21....202
22....245. 1. *a*
24 ...88 (pl.)
27....302. *a*
32....291. *a*
22: 2....305. *b*
3....231. 3, 298. 2
6, 7....267. 4. *a*
9....284. *e*
12....24. *c*, 288. 2. *b*
17....294. *a*
18... 266. 1. *f*
20....219. 1. *b*, 305. *a*
21....88 (3 *f.*), 94. *d*, 275. 2. *d*
23 ...295. *a*
23: 1....202. 2. *a*
2....257. 9. *a*
3....245. 1. *a*, 283. *b*
9 ...34, 97. 2. *a*
10....308. *a*
11....79. 3. *a*, 97. 2. *a*
11, 12....276. *g*
12....312. 2. *a*
17....86. *b* (2 m.), 299
24: 1....287. 5. *b*
2....269. 1. *a*
2 ff....245. 2. *b*
4....269. 2. *a*

24: 5....§ 258. 1. *a*
9....302. *b*
9-16....269. 2. *d*
14....83. *b*
14, 25....272. *b*
16 ...246. 2. *b*
19....302
20....276. *c*
21....151.2
23....219. 2. *c*
21....189. 1
25....299. *b*
25: 3....219. 1. *b*
5....312. 2. *a*
26: 2 ...209. *b*
9 ...182. *a*
11....163. 4
13....262. 2. *a*
14....298. 3. *a*
27: 3 ...259. *a*
4 ...92. *e*
8, 22....272. *b*
12 ...285. 3
14...295. *a*, 306. *b*
19, 20....269. 2. *d*
20....289. 4. *a*
22....281. 1. *a* (4)
23....219, 2. *c*, 245. 2. *b*
28: 1. ..302. *a*
3....245. 2. *a*, *b*, 258. 3. *b*
4....245. 2. *b*, 287. 5. *b*
7... 302. *a*
11 .. 269. 2. *b*, 287. 1. *a*
12....248. 6
18....248. 6. *a*, 290. 1. *a*
24, 25....269. 1. *a*
29: 2....258.2.*a*.302.*a*
2, 3....247. 4. *a*
3....139. 2, 285.2. 297. *c*
6....53. 3. *b*
10....298
12. ..278 4. *a*, 309. 2. *a*
14....105. *d*
21....24. *c*
30: 3 ...296. 3. *a*
6....279. *c* (4)
12 ff... 269. 2. *c*
25....299
26....99. 2. *b*, 308. *a*
31: 5....159. 3
7,16-18....269.2.*d*
13, 14....306. *b*
15....61. 3, 105. *b*, 163. 3
18....286. 1. *d*
22....27
24....60. 1. *a*
27....276. *b*
36 ...305. *a*
37....286. 1. *d*
32: 3....276. *e*, 299. *a*
4....266. 1. *c*
7....248.6.*a*,293.*a*
9....267. 3. *a*, 299
10....125. 1
11....53. 2. *a*, 111. 2. *c*
11, 12... 267. 1. *b*
18....166. 2
19... 267. 2. *b*
20 ...275. 2. *c*
22....267.1. *d*,283.*b*
33: 2,3....266. 2. *a*
5... 111.3. *a*,273.*c*
33: 9....71. *a* (1)
11 ..272. *b*
13 ...160. 1
17....282. *a*
21....25, 121.1,276. *g*. 293. *a*
23, 24 ..306. *a*
25....182. *a*
26....276. *c*
27....160. 2
29....267. 4. *b*, 311 1. *a*
30 ...161. 2, 279. *c* (1)
31....273. *b*
32....279. *b*
34: 5....65. *a*, 266. 2.*b*
10....288. 3. *a*
13....61. 6. *a*
14....307. *a*
16....273. *a*
18....112. 1
20....245. 2. *c*
22....91. *b*, 259. *a*, 279. *d*
24....276. *c*
25....218. 1. *a*
29....208. *a*
30....279. *b*, *c* (4)
31....113. 1
32....302. *b*
37....272. *b*
35: 2....264. 2 (2) *e*
3....294. *a*
6, 7....306. *b*
11....53. 3. *a*, 111. 2. *c*
15....261. 3. *b*
36: 7... 312. 2. *a*
10....267. 1. *f*
14, 15....272. *a*
20....279. *c* (4)
26....312. 2. *a*
37: 2....281. 2. *a*
6....179. 1
12... 61. 6. *a*
18....298. 3. *a*
24....104. *h*
38: 1....4. *a*
2....298. 3. *a*
12....86. *b* (2 m.), 266. 1. *a*
14, 15....275. 1. *b*
18....298. 3. *a*
19, 24....302. *a*
21....267. 5. *a*, 293
24 ...60. 4. *a*,113. 1
35....231. 2. *a*
36....248. 6. *a*
39: 2....104.*g*,298.3.*a*
3....163. 2
4....112. 5. *c*
15....276. *c*
19, 21....289. 5. *a*
24....167. 2
26....272. *b*
27....295. *a*
40: 2....280. 3. *b*
5... 255. 1
8, 9... 298. 2
10....273. *a*
21, 22....210. 3. *a*
22....220. 6. *b*
23....249. 1. *a*
24 ...131. 2
25....298. 3. *a*
30....298. 3. *a*
32 ...272. *c*
41: 1....162. 5
2....105. *b*
3, 5....266. 1. *a*
41: 17....§ 131.4, 166.2
25....174. 5
26....43. 43. *b*
42: 2....86. *b* (1 c.)
3....266. 2. *b*, 295. *a*, 302. *e*, 309.1.*a*
5....266. 2. *a*
7....254. 4. *a*
8 ...305. *b*
13....224. 1. *a*
15....289. 6. *a*

PSALMS.

1: 1....§ 248. 2, 266. 1. *a*
1, 2....269. 1. *a*
2, 3 ...267. 1. *a*
2, 4....305. *b*
4....267. 3. *a*
6 .. 284. *a*
2: 1, 2, 10....284. *a*
2....250
3....45. 4, 97. 1, 271. *a*, 275. 1. *b*
5....267. 1. *a*
6....257. 9.*a*, 259. *b*,266.1.*b*,311.4.*b*
6, 7 ...246. 1. *a*
7... 71. *a* (2)
8....284. *a*
12....35.1, 258.1.*a*, 2 67.1.*f*, 275. 2.*b*, 285. 4. *a*
3: 2....141.1, 266.2.*b*
3....61. 6. *a*
5....276.*b*,285.4.*a*
5, 7....267. 2. *a*
6 ...267. 4. *b*, 276. *h*, 284. *a*
8....266. 1.*b*, 284. *a*, 287. 2
4: 2 ...259. *b*, 266. 1. *b*, *f*
3....111. 2. *c*, 309. 1. *b*
4, 7....284. *a*
5....273. *d*
6....257. 6. *b*
7... 3.1. *a*, 131. 3, 167. 1
8....264. 2 (2) *a*. 302. *a*
9....267. 1. *a*
5: 3....257. 9. *a*
4....267. 1. *a*
5....286. 1. *d*
8....257. 2. *a*
9....151. 1
10....257. 10. *b*
11....42
12... 112. 5. *c*,257. 9. *b*, 275. 1. *b*
13....287. 3. *a*
6: 3....42, 105. *d*. 294. *a*
4....71. *a* (2)
7... 267. 4. *b*
7: 2....266. 2. *b*
3....309. 2
4, 5....306, 306. *c*
5....276. *h*, 306. *a*
6....60. 2. *a*, 111 9 ...252. 1. *f*
10....267.1.*q*,271.*a*
11....257. 10
13, 14... 269. 2. *c*
14, 15....267. 2. *a*
16....267.1.*b*,302.*a*
18....271
8: 2....§ 132.1,300. *b*
3....94. *b*
4 ...266. 1. *a*
5....267. 1. *d*
5, 6....276. *c*
6....287. 1. *a*
9: 5, 6 ... 266. 1. *b*
7. ..297. *a*
8....269. 1
10....272. *a*
11....141. 1
15 .. 219. 2. *a*
16....257. 10. *b*, 302. 30 1. *a*
17....150. 1
18....220. 1. *a*
19 ...126. 1, 299. *c*
10: 2....303
3 269. 2. *a*
8, 10....211. 1. *a*
11....266. 1. *g*, 3. *a*, 299. *c*
12....131. 3
16....266. 4. *a*
18... 252.1. *f*, 267. 1. *f*
11: 1....260. 1
2....269. 2. *a*
3....268. *a*
4....297. *b*
6....272. *a*
7 ...219. 2. *c*, 289. 3. *a*
12: 2... 250. *c*
3....296. 2
4....119. 1
5....257. 10. *b*
8....73.1, 252. 2. *b*
13: 4....285. 3
5....104. *h*, 286. 1. *d*
6....272. *a*
14: 1....266. 1. *a*
1, 3....266. 3. *a*
5... 285. 3. *a*
7....272. *a*
15: 2, 3....282. *a*
3-5....3 91. *a*
5....299. *c*
16: 2....86. *b* (1 c.)
3....258. 2. *a*, 300, 302. *a*
4. ..252. 1. *f*
5....19. 2. *b*, 90, 153 3
8....245. 1. *a*
9....276. *d*
17: 3....139. 2
5....280. 3. *b*
9....252. 1. *f*,269. 1. *a*, 303. *a*
10, 13....285. 4. *a*
11....287. 2. *a*
12....302. *a*
14 ...277. *a*
18: 5 ff....265. 3. *a* (4)
6....104. *l*
7....267. 5. *a*
8....276. *d*
9,12.13....269.2.*d*
10... 118. 5
12 ...276. *g*
14....276. *q*
15....82. 1. *a* (3)
19, 24....276. *b*
21....21. 1
27....143. 2
33....276.*e*,287.3. *a*
34....264. 2 (2) *e*
35....289. 4. *a*
37-46....269. 2. *d*

18: 40....§ 257. 9. *b*
41. ..132. 1, 278. 3. *a*
42....295. *a*
48, 49....294. *a*
51....91. *a*, 256. 2. *a*, 294. *a*
19: 2....278. 1
3....21. *a*
6. ..252. 1
7....296. 3. *b*
8.... 257. 9. *b*
8–11....311. 4. *c*
11....230. *d*, 263. *b*
14....11. 1. *b*
20: 4....63. 1. *c*, 97. 1. *a*, *b*
7.... 266. 4. *a*
8....295. *a*
9....216. 1
21: 4....287. 2. *a*
7....287. 3. *a*
9....286. 2. *a*
12....309. 2
13....287. 3. *a*
22: 2....104. *j*,266.1. *b*
5....266. 1. *a*
6....275. 2. *a*
7....311. 4
9....42. 308. *a*
10....159. 1
12....272. *c*
17....158. 3, 201. *b*
22.... 266. 1. *b*, *f*, 269. 2. *a*, 286. 3
25....299
28....275. 1. *b*
29....215. 1.*a*,278.1
30.. .276. *a*, 278. 4. *b*,282. *a*, 302.*b*
32....278. 3
23: 1, 4....267. 1. *a*
2-6....267. 1. *a*
6....119. 2, 279. *d*
24: 2....269. 1
3....267. 1. *e*
8....298. 3. *a*
10.... 298. 3. *a*
14....131. 3
25: ....6, 7. 2. *a*
2....271. *b*
4....287. 1
5, 16,18 ...275.1.*c*
9....272. *a*
11....312. 2. *a*
12....259. *b*, 298. 3. *a*, 302. *a*
20 ...273
27....71, *a* (2)
26: 2....98. 1. *a*
4....112. 3, 266. 1. *a*, 269. 1
6 ...275. 2. *c*
27: 2.. .266. 1. *a*, 275. 1. *a* (1)
9....266.1.*a*,272.*c*
10....112. 3
13 ...4. *a*
14 ...272. *a*
28: 3....311. 4
7....151.2,275.2.*a*
9....275. 1. *c*
29: 9....111. 1
10....276. *a*
30: 4....13. *a*
7....299. *c*
8....220. 6. *b*
13 .. 105. *b*
31: 2, 18 ....271. *b*
3....273
5....303. *a*
31: 8....§ 300. *a*
24....119. 4
25....272. *a*
32: 1....167. 3, 257.10
4....257. 9. *a*
5 ...269. 2. *d*
7....287. 3. *a*
8....285.4.*a*,303.*a*
10....252. 1. *a*
33: 3....283. *a*
5. ..278. 1
9....276. *e*
13, 14....266. 3. *a*
20....266. 2. *b*
22.... 272
34: ....6, 7. 2. *a*
1....215. 1. *a*
5, 6....275. 2. *a*
6....272. *c*
7....252. 2. *a*
8....276. *c*
9....275. 2. *d*
11....266.3. *a*, 275. 1. *a* (4)
13....250. *d*
15....275. 1. *c*
22....284. *a*
35: 5, 6... 309. 1. *a*
8....105. *a*, 309. 2
10....19. 2. *b*, 217. 1. *e*
13....297. *a*
15, 16....280. 2
19....102. 3
25....127. 2
36: 6....232. 5. *a*
13....121.1, 266.2.*b*
37: 6
2....257. 2. *a*
3, 8....275. 1. *c*
4....275. 2. *b*
5, 6....277. *a*
7....283. *a*
9....91. *b*
14....275. 1. *a* (2)
15....24. *b*
16....248. 6. *b*
20....269. 2. *a*
23....163.4, 287.5.*b*
28....266. 1. *q*
29....275. 1. *b*
31....289. 4. *a*
33....106. *a*
38: 2....299
3....131. 1
8....261. 3. *b*
9....266. 2. *a*
11....92. *a*
12....257. 9. *a*
16....266. 2.*b*
17....267. 1. *f*
20....256. 3. *a*
21....19. 2. *b*
39: 2....97. 1
5....75. 1
8 .. 268. *a*
11....257. 9. *a*
12....276. *a*
14....35. 2, 177. 4
40: 5....257. 9. *b*
13....266. 2. *b*
18 ...71. *a*. (2)
41: 3....272. *c*
5....98. 1, 119. 3. 166. 5, 216. 1. *a*
11....275. 2. *c*
13....297. *a*
42: 2 ...267. 3. *a*
5....271. *a*, 311. 4
6, 12... 296. 3. *a*
7....249. 1. *a*
42: 9....§ 219. 1. *b*
10... 111. 2. *b*
43: 5....296. 3. *a*
44: 3....285. 4. *a*
3,10-16....267.5.*a*
5....246. 2, 261. 2
9 ...269. 1. *a*
10....266. 1. *b*
18, 21....127. 2
19....289. 4. *a*, 299
21....306
21, 23....306. *b*
22....267. 1. *d*
24....299. *c*
26....273. *c*
27....61. 6. *a*
45: 3....92. *a*
5....21. *a*, 287. 1
6....302. *c*
7....256. 3.*a*, 264. 2. (2) *c*, 288. 2. *a*
9....201.*b*, 309.1.*b*
10....14. *a*, 24. *b*, 273
11....275. 1. *c*
14....309. 1. *b*
46: 5....257.2. *a*, 297.*b*
47: 5....43. *b*
7....286. 2. *a*
10....112. 5. *c*, 288. 1. *a*
48: 6 .. 275. 2. *a*
15....252. 2. *a*
49: 6....302. *a*
7. ..282. *a*
8....281. 1. *b*
8, 17 ...245. 2. *a*
9....55. 1
10....275. 2. *c*
13, 21... 302. *a*
15....269.2.*d*,276.*c*
19 ...246. 2. *b*
19, 20....294. *a*
20 ...299. *c*
50: 3....245.3.*b*, 272.*c*
6... 246.2.*a*,276.*c*
7....275. 2. *c*
10....253. 1. *a*
12....267.1.*d*,307.*a*
16....282. *a*
17....309. 1
18....306. *b*, 311. 4
21....112. 3, 275. 1. *b*, 2. *a*, 281. 1. *c*
23....105. *b*
51: 4....283. *a*
6....267. 1
7....121. 2
10 ...302. *a*
11-13....273
18.. .275.2.*b*,299.*a*
52: 9....276. *b*
53: 6....219. 1. *b*, 286. 1. *d*
54: 9....269. 2. *a*
55: 6....220. 2
10....92. *c*
13....275.2.*b*,299.*a*
16....166. 2, 285. 2
18....235, 276. *c*, 288. 2. *a*
19-22....19. 2. *b*
20....309. 1. *a*
22....111. 1
23....299. *c*
56: 4....302. *a*
4, 10 ... 258. 2. *a*
5,11,12 ...296.3.*a*
5, 12... 309. 2
13....257. 9. *a*
57: 2....174.1,289.6.*a*
57: 5....§ 271. *a*
7....266. 1. *a*, 275. 2. *a*
9....250. *c*
58: 2....88 (pl.)
4....158. 2
5....258.1.*a*,302.*a*
7....131. 3
8....139. 3
9....24.*b*, 216. 1.*b*
12....275. 2. *a*, 289. 3. *a*
59: 2....257. 9. *b*
4 ...269. 1. *a*
5, 8....267. 2. *a*
6....256. 3. *a*, 257. 6. *a*
14....250. *a*
18....259. *b*
60: 2....43. *b*
4... 167. 1
5....256. 3. *a*
7....285. 4. *a*
11....268. *a*
13....311. 4
61: 1....198. *b*
62: 4....93. *a* bis, 252. 1. *d*
5....289. 2. *a*, 309. 1. *b*
10....264. 2 (2) *c*
63: 4....105. *c*
6....235
6, 7....306. *b*
8....61.6.*a*, 306. *a*
64: 7....54. 3
8....276. *c*
65: 5....257. 2. *a*, 258. 2. *a*, 302. *b*
7 ...112.5.*c*,294.*a*
10....104. *h*, 105. *b*
66: 4.... 283. 5. *c*
6....269. 2. *b*
12....114
13....286. 1. *a* (3)
16....275. 2. *c*
18 ...267.1.*d*,306.*b*
68: 3....91. *b*, 131. 2, 140. 4
5....111. 3. *a*
8....119. 3
15... 245.3.*b*,276.*g*
18 ...21. 1
21 ...232. 3. *a*
22....256. 3. *b*, 287. 2. *a*
28 ...252. 1. *b*
29....303 *a*
69: 4.... 252. 1. *e*, 309. 2. *a*
5....252. 1. *f*, 267. 1. *e*
6....286. 2. *a*
6, 20....216. 1. *a*
10....22. *a*, 104. *i*, 218. 2. *a*
11....245. 3. *b*
11, 12.... 276. *e*
13, 22....216. *g*
14 ...257.6.*a*,297.*a*
15....271. *b*
19... 98.1.*a*, 105. *a*
21....276. *h*
24....119. 1
26 ...278. 4
27....300. *a*
32....245. 3. *b*, 264. 2 (2) *a*
33....269. 2. *b*, 272. *a*, 308. *a*, 312.2.*a*
34....266. 3. *a*

69: 36....§ 275. 1. *b*
70: 6....71. *a* (2)
71: 1....271. *b*
6....179. 1
7....256. 3. *a*
12....160. 2
21....272
23....88 (f. pl.)
72: ....250. *a*
2-7....275. 1. *b*
5....296. 2. *a*
8....306. *b*
8, 15, 17....272. *a*
10....258. 3. *b*
15....105. *b*
17....161. 3, 250
18....256. 3. *a*
19....284. *e*
20....93. *a*
73: 2....174.1,289.4. *a*
3....276. 1. *b*
10....257. 6. *c*
11....298. 1. *a*
14....257. 9. *a*, 276. *e*, 278. 4. *a*
15....306
16....99. 2. *b*, 308. *a*
16, 17....276. *g*
17....267. 1. *b*
22....269. 2. *b*
27....86. *b* (2 m.)
74: 1....298. 1. *a*
2....287. 3. *a*, 288. 2. *a*, 303. *a*
4....219. 2. *a*
5....19.2. *b*, 244. *a*
7....286. 3
8....105. *a*
10....119. 1
11....311. 2
14....256. 2. *a*
15....257. 6. *c*
17....11. 1. *b*
19....198. *b*
22....35. 2
75: 6....299
11....163. 4
76: 3....205. 5. *c*
4....22. *a*, 126. 2, 218. 2. *a*
6....96. *a*
7....311. 4
8....297. *a*, 302. *a*
77: 2....112. 3, 125. 1
4....174. 3,275.1. *b*
7....276. *c*
10....139. 2
17....269. 2. *b*
18....92. *b*
20....24. *b*
78: 6....267. 1. *f*,302. *a*
9....258. 3. *c*
15, 26, 45....276. *b*
15, 29, 45....267.5. *a*
15, 29, 72....276. *g*
19....276. *f*
20....276. *e*
26....276. *a*
30, 31....309. 3. *a*
34....275. 1. *a* (4), 306. *b*
40....267. 4. *a*
40, 41....276. *b*
44....269. 2. *b*
49....257. 6. *c*
54....258.2. *a*,303. *a*
63....93. *b*
65....142. 5
80: 3....61. 6. *a*
5, 8, 15, 20....256. 3. *a*
80: 6....§ 112. 3, 286. 1. *a* (4)
9....267. 5. *a*
9-14....269. 2. *d*
11....93. *a*
13....275. 2. *a*
14....4. *a*, 182. *a*
15....252. 2. *c*
16....4. *a*, 139. 2
18....272. *a*, 302. *a*
19....159. 3
81: 6....258.2. *a*,302. *a*
7, 8, 13....276. *g*
9....307. *b*
11....119.1,249.2. *a*
14....307. *a*
15-17....294
16....272. *a*,275.1. *b*
83: 12....297. *c*
84: 2....202. *e*
4....24. *a*
7....258, 1. *a*
9....256. 3. *a*
85: 14....275. 2. *c*
86: 2....19. 2. *a*,126. 1
9....286. 2. *a*
87: 3....284. *e*
88: 2....258.2. *a*,302. *a*
5, 6....257. 9. *b*
10....266. 1. *a*
14....269. 1
15....267. 2. *a*
16....271. *a*
17....24. *b*, 92. *a*
89: 2....218. 2. *a*
8....111. 3. *b*
10....131. 4
40....286. 3
44....104. *j*
45....86. *b* (2 m.)
48....298. 3. *a*
49....298. 3. *a*
51....252. 1. *a*
51, 52....285. 3. *a*
52....24. *b*, 218.2. *a*
90: 1....266. 1. *a*
2....267. 1. *h*
3....276. *g*
5....269. 2. *b*
10....22. *a*
11....275. 2. *c*
15....302. *a*
17....272. *a*
91: 5, 6....302. *a*
6....140. 1
7....267. 1. *e*
12....105. *c*
13, 14....294. *a*
15....311. 4
92: 2....244. *b*, 279. *a*
6....266. 2. *b*
7....284. *c*
8....282. *a*
10....296. 3. *a*
16....61. 6. *a*
93: 1....126. 2
3....296. 3. *a*
5....176. 1
94: 1....94. *d*
9....126. 1
9, 10....298. 1. *a*
17....61. 6. *a*
19....142. 6
20....93. *a*, 111. 2. *c*
95: 1, 2, 6....271. *a*
7....307. *b*
10....267. 4. *a*, 276. *b*
11....205. *a*
96: 11....272. *a*
97: 1....272. *a*
97: 4....§ 276. *e*
101: 2, 3....271. *b*
4....267. 1. *e*
5....92. *b*, 93. *a*
102: 3....258. 2. *a*
5....14. *a*
7....266. 2. *b*
8-10....266.2. *a*
14....139. 2
19....278. 3
25....296. 2. *a*
28....216. 2. *b*
103: 3. 4....219. 2. *c*
3-5....252. 1. *d*
4....104. *c*, 249. 2. *b*
5....289. 3. *a*
7....267. 5
9....299. *c*
11, 13....266.3. *a*
13....119 1,2,6,3
16....269. 2. *b*. 311. 4
20....279. *c* (2)
104: 5-9....269. 2. *b*
6....287. 3. *a*
8....258.2. *a*,302. *a*, 303
15....267. 3. *a*
17....16. 3. *b*
18....252. 1. *c*
20,22,28....308. *b*
25....252.1. *b*, 2. *a*
26....119. 1, 267. 4. *b*, 303. *a*
28....88 (pl.)
29....111. 2. *b*, 153. 2
31....272. *a*
32....275. 2. *b*, 276. *c*, 282. *d*
105: 22....232. 3. *a*
28....35.1. *a*,99.2
44....269. 2. *b*
45....267. 1. *f*
106: 12, 13....279.2. *d*
17, 19....276. *b*
18, 19....276.5. *a*
25....114
47....126. 1
107: 5....269. 2. *b*
6, 13, 14....269. 2. *b*
10....258. 3. *b*
20-22....275. 1. *b*
27....126. 1
28-30....276. *c*
29, 33....276. *g*
109: 4....262. 2. *a*
8....252. 1. *f*
13....175. 3
17....276. *e*
19....302. *a*
23....112. 5. *c*
110: 2....273. *a*
3....262. 2. *a*
4....61. 6. *a*
5, 6....266. 4. *a*
5-7....269. 2. *d*
111: 6
112: 6
113: 5, 6....295. *a*
5-9....61. 6. *a*
6....222
114: 8....61. 6. *a*
115: 7....312. 2. *a*
14....297. *d*
116: 4....274. *b*
6....141.2,151.2
10. 11....246. 1. *a*
12....219. 2. *c*
116: 14....§ 257. 9. *a*
15....61. 6. *a*
16....266. 1. *f*, 274. *b*, 286.2. *a*
19....219. 1. *b*
118: 8, 9....259. *b*
10....105. *a*
11....139. 1
13, 18....281. 1. *a* (1)
14....258. 3. *c*
18....92. *d*, 104. *a*
23....168. 1
25....274. *b*
119: 6
2....250. *b*
2, 3....269. 1. *a*
9....267. 1. *e*
18....98. 2
22....139. 2
43....60. 4. *a*
45....271. *b*
47....142. 6
55....276. *h*
75....262. 2. *a*
76....272. *a*
80, 172....272. *a*
86....114
90....276. *a*
101....167. 2
103....289. 5. *a*
117....174. 3
129....104. *i*
133....97. 2
137....289.1. *a*,6. *a*
139....24. *b*
146....275. 2. *c*
161-168....3. 1. *a*
171....126. *a*
120: 2....256. 3. *a*
7....262. 2. *a*
122-124....74. *a*
122: 2....278. 4. *a*
4....288. 2. *e*
123: 1....61. 6. *a*,248. 6. *d*
4....249. 3. *b*
124: 4....61. 6. *a*
125: 3....61. 6. *a*
5....79. 3. *a*
126: 2....267. 5. *a*, 283. *a*
6....281. 1. *a* (1)
127: 1....3. 6. *b*
2....198. *d*, 257. 9. *b*, 283. *a*
3....295. *a*
129: ....71. *a*
1-3....266. 1. *a*
3....245. 2. *a*
8....266. 2. *a*
130: 6....296. 3. *a*
131: 2....205. *a*
132: 1....176. 6
6....127. 2
12....65. *a*, 219. 2. *a*, 303. *a*, 306. *a*
133-137....74. *a*
133: 1....21. *a*, 244. *b*
134: 2....249. 2. *b*, 287. 2
135: 7....94. *c*, 167. 2
15....262. 2
17....261. 3. *b*
137: 4....267. 1. *d*
6....104. *c*
138: 6....148. 2
139: 1....104. *j*, 148. 5
2....160. 1
5....219. 1. *b*

139: 8....§ 53. 3. *b*, 88 (1 c.), 277. 1. *d*, 288. 2. *b*, 307. *a*, 308. *a*
15 .. 300. *c*
18....308. *a*
19....83. *b*, 307. *b*
20....57. 2 (3) *a*, 86. *b* (3 pl.), 166. 3
22....285. 3. *a*
140: 9....299. *a*
10....174. 3
11....309. 2
13....86. *b* (1 c.)
141: 3....24. *b*, 98. 1. *a*
4....286. 1. *a* (4)
5 ...111. 1. 166 2, 273. *c*, 312. 2. *b*
6 .. 277. *b*
8....60. 4. *a*
142: 4....303. *a*
143: 3....167. 2
6....272. 2. *b*, 286. 2. *b*
8....3 3. *a*
141: ....74. *a*
2....201. *b*
3....276. *c*
6....285. 3. *a*
12....288. 2. *e*
145: 6
2....275. 1. *b*
7....257. 2. *a*
8....217. 1. *c*
10....104. *b*
146: 4....269. 2. *a*, 308. *b*
147: 1....52. *d*, 244. *b*
10... 248. 6
148: 9, 10... 250. *a*
13.....250. *a*
149: 5....112. 5. *c*
150: 1,2,5,6...311. 1. *a*
6....248. 6. *e*

PROVERBS.

1: 2-6....§ 311. 1. *a*
3....279. *b*
5....272. *a*
10 ...111. 2. *b*, 179. 3
12....287. 4. *a*
15....273. *c*
19... 285. 3. *a*
20....97. 1. *a*
22....60. 3. *c*, 111. 2. *e*, 266. 2. *b*, 269. 1. *a*
28 ..105. *c*
2: 1 ff.. .245. 2
3....305. *b*
11....104. *b*
3: 3....125. 1
9, 10 ...275. 2. *b*
10....285. 1
11....257. 9. *a*
12... 13, *b* 266. 2. *b*
14....261. 2 (2) *c*
17....261. 1
25.... 272. *c*
4: 1 ...248. 6. *d*
4....275. 2. *d*
5, 13, 27....273. *c*
6....118. 3
6, 8, 10....275. 2. *b*
13....24 *b*, 106. *b*
16....88
25....151. 1
5: 22... 105. *c*, 297. *c*
6: 3 .. § 49
8....266. 3. *a*, 269. 2. *a*
10....257. 2. *a*
11....11. 1. *a*
21....104. *q*
24... 257. 6. *c*
27....118. 4
27, 28....215. 2. *a*, 309. 1
7: 7....276. *g*
13....141. 1
25.. 272. *c*
8: 3....97. 1. *a*
9....278. 1
11....264. 1
13....168. 2
15... 88
17....53. 2. *a*, 111. 2. *b*
25...267. 1. *h*
27, 29 ...141. 3
32....302. *b*
9: 4....3 01. *b*, 312. 2. *a*
5... 275. 1. *c*
6....275. 2. *d*, 286. 1. *a* (4)
9....275. 2. *c*
11....215. 2. *c*
12 ...306. *b*
16....312. 2. *a*
10: 1 ff....267. 3. *a*
3....111. 1
4....11. 1. *a*, 158. 3, 288. 2. *e*
11....252. 1
22, 24 ...297. *b*
31....285. 1. *a*
11: 2....276. *e*
7....250. 3. *c*, 269. 2. *a*
14....250. *c*
21.... 23. 1. *a*
25....151. 5
12: 6....279. *a*
13....276. *d*
14....300. *b*
19....271. *a*
25....199. *b*
13: 1, 8....266. 3. *a*
2....300. *b*
4....297. *c*
13....287. 5. *b*
19....279. *a*
23....158. 3
24 ...287. 2. *a*
14: 1....289. 2. *a*
3....105. *d*
6, 19....266. 3. *a*
10....23. 1, 60. 4. *a*, 119. 1
13....207. *c*
14....302. *b*
18 ...269. 1. *a*
20....287. 5. *b*
31.... 269. 2. *a*
34 .. 267. 3
15: 1 .. 24. 1. *a*, 60. 4. *a*
9....112. 5. *c*
16 .. 309. 1. *a*
20....257. 2. *a*
25....272. *a*, 275. 1. *b*
16 3....275. 2. *b*
4....249. 2. *a*
12-15....250. *c*
16 . .278. 1, 298. 3. *a*
33....281. *c*
17: 1.... 309. 1. *a*
4....53. 2. *a*, 111. 2. *c*, 140. 5
17: 5....§ 269. 2. *a*
10....131. 1
12... 280. 3. *b*
14....126. 1, 131. 3
16 ...261. 3. *b*, 309. 1. *a*
26....241, 241. *b*
27....285. 3. *a*
18: 5....241. *b*, 279. *d*
22.... 308. *a*
24....279. *c* (4)
19: 6 ...248. 6. *c*
7....19. 2. *b*, 217. 1. *c*
13. ..218. 1. *d*
19....217. 1. *c*, 305. *b*
21.... 57. 1
25....91. *d*, 215. 2. *d*
20: 9....266. 2. *b*, 267. 1. *c*
13....275. 2. *d*
14....309. 2. *a*
16.... 111. 3. *a*
25....279. *c* (4)
26 ...276. *c*
21: 7....269. 2. *a*
8....56. 2
9....279. *a*
9, 19....244. *b*
13 ...257. 9. *a*
15 .. 279. *a*
16....279. *b*
22....63. 1. *a*, 266. 3. *a*, 276. *a*
23....278. 1
22: 3....275. 2. *a*
11....217. 1. *c*
12....276. 3. *a*, 276. *a*
15... 262. 1. *a*
17....267. 1. *c*
19... 297. *a*
21....256. 2, 256. 2. *a*
24....60. 1. *a*
27....245. 2. *b*
28....270. 1. *a*
29....308. *a*
23: 1....160. 3
12....245. 2
15....297. *a*
17....295. *a*
22....303. *a*
24....160. 2, 3
27....209. 1. *c*
35....256. 1. *a*, 283
24: 2 ...92. *c*
7....158. 3
9....258. 1. *a*
10. ..308. *a*
11....307. *b*
11....97. 1. *b*, 140. 3
16....225. *d*
17....91. *b*, 232. 5. *a*, 272. *c*
21.... 235
23....94. *b*
25....245. 3. *a*
27....312. 2. *b*
31....93. *a*, 249. 2. *d*, 285. 1
32....267. 1. *b*
25: 29.....311. 4
25: 3....235
3, 20, 25....311. 4
6....126. 2
7....60. 3. *b* (1), 244. *b*
9....176. 4
11....10. *a*
13....235
16....308. *a*
25: 17....§ 127. 2
19 ...90
20....286. 2. *b*
24....279. *a*
27....279. *a*
26: 1 .. 252. 1. *f*
7 ...141. 1, 154. 1
13, 15....266. 3. *a*
14....311. 4
14, 20....267. 3. *a*
17....302. *a*
18....142. 6
21....142. 6
27: 2....272. *c*
9....290. 2
10....112. 3, 217. 1. *c*
12.. .266. 3. *a*
15... .83. *c* (2)
17....140. 1
21....296. 2. *a*, 298. 2. *b*, 299. *c*
25... 24. *b*, 218. 2 *a*
28: 1....266. 3. *a*, 269. 1. *a*, 289. 5. *a*
6, 18, ..205. 3
10....297. *b*
21....94. *b*, 244. *b*
29: 6....140. 1
9....311. 4. *a*
9, 13... 266. 3. *a*
30: 3....299
4... 65. *b*, 266. 1. *a*
6....66. 1 (2) *a*, 153. 2
8....11. 1. *a*
9....65. *a*
17 ...14. *a*, 24. *b*, 57. 2 (3) *a*
25....202. *c*
31....230. 1. *a*
31: 1....256. 1. *a*, 287. 2. *a*
3....201. *a*
10-31....6
12....104. *i*

ECCLESIASTES.

1: 2... § 257. 2. *a*
4....278. 1, 296. 2. *a*
7....302. *a*
8....245. 2. *a*
9....248. 6. *c*, 265. 3 *a* (3), 304. *b*
11....297. *b*
13....257. 6. *c*
15....163. 4
16....246. 1. *a*, 275. 1. *a* (2)
17. ..3. 1. *a*
18....90
2: 1, 11ff....246. 1. *a*
5....209. 1. *a*
6 ...285. 1. *a*
7....256. 2. *a*, 284. *e*
8....296. 3. *b*
13 . 57. 2 (3) *a*, 232. 3. *b*, 248. 6
14....297. *b*
15... 264. 2 (2) *a*, 297. *a*
19... 231. 4, 298. 2. *a*
22 ...74, 179. 1
3: 2ff....279. *b*
4....279. *b*
13 ...277. *a*
14 . .279. *c* (4), 304. *c*
15 ...279. *c* (4), 304. *b*

3: 17....§248. 6. *b*
18....74, 139. 2
4: 1....296. 3. *a*
1, 7....280. 3. *a*
2 ...280. 3. *b*
6... 256. 2. *a*
7....283. *a*
8....235
9....253. 1. *b*, 254. 4, 264. 1
10....252. 1. *e*
12....105. *a*
14....53. 2. *a*, 111. 2. *c*
15....267. 1. *b*
17....279. *a*, *b*
5: 1....252. 1. *f*
5....113. 2
7....98. 1. *a*, 203.2
8....112. 5. *c*
9....301. *a*
12....287. 5. *b*
14, 15....269. 1
6. 4....269. 1
5 .. 246. 2. *b*
6....306. *b*, 307. *a*
12....258. 3
7: 1... 245. 2. *a*, *b*
4....311. 4
5....244. *b*
7....267. 3. *a*, 284. *b*, 289. 6. *a*
12, 19....248. 6. *a*
16....82. 5. *a*
22....71. *a* (2)
24....296. 3. 300. *a*
25....287. 4, 311. 3
26....91. *b*, 167. 2
8: 1....179. 3, 232. 5. *a*, 267. 3. *a*
2....311. 2
9....280. 3
11....289. 6. *a*
12....167. 2
17....229. 2. *a*
9: 1....139. 2, 218. 1. *a*, 279. *c* (4)
4....284, *d*, 304. *b*
5....248. 6. *b*
11....280. 3. *a*
12....59. *a*, 93. *e*
11....252. 1. *f*
18 ...167. 2
10: 5....166. 3
8....267. 3. *a*
10....121.1, 245.2. *a*
12....262. 2. *a*
15. ..289.6. *a*, 300. *a*
16....267. 4. *b*
16, 17....248. 6. *d*
17....219. 2. *c*, 300
11: 1....245. 2
2....267. 1. *e*
3....179. 1
6....75. 2
9....311. 4
12: 1....203. 2
4....87
5 ...11. 1. *a*, 122. 2, 140. 5, 259. *b*
6 ...110. 1, 2, 275. 1. *b*
11....19. 2. *c*, 65. *a*, 287. 5. *b*
13 ...256. 2. *b*

CANTICLES.

1: 4....§275.1. *b*, 287. 1. *a*

1: 6....§ 105. *c*, 111. 1, 209. 1. *a*, 297. *c*
7....74, 211. 1. *a*
8....264. 2 (2)
10....176. 1
15....264. 2 (2) *c*
2: 3 ...283
5....257. 7
7....296.3. *a*, 305. *a*
10....220. 2. *b*
15 ...60. 3. *b* (2), 119. 4, 262. 2. *a*
3: 5....296. 3. *a*
7....297. *c*
8 ...300. *b*
11....149. 3, 166. 3
4: 1....257. 1
2....219. 1. *b*
4....254. 2. *a*, *d*
5....218. 1. *c*
9... 104. *k*
5: 2....23. 1, 57. 2 (3) *a*, 60. 4. *a*, 287. 4. *a*
3....105. *d*, 265. 3. *a* (3)
4-7....266. 1. *a*
5....246. 1. *a*
9....104. *k*
12... 57. 2 (3) *a*
6: 6....219. 1. *b*
8 ...209. 1. *b*
9 ...105. *e*, 289.6. *a*
11....141. 1
7: 2 ...266. 2. *b*
3....220.6. *b*, 259. 6. *a*
4 ...218. 1. *c*
8....212. *e*
9....274. *a*
10....257. 6. *c*
13....141. 1
8: 2....201. *b*
5....104. *i*
6... 22. *a*, 218.2. *a*
7....245.2. *a*, 307. *a*
8....245. 3. *a*
11....267. 1. *e*
13....248. 6. *d*

ISAIAH.

1: 1....§266. 1. *a*, 311. 1. *a*, 2. *a*
2....266.2. *a*, 275. 1. *a* (2), *c*
2, 4... 266. 1. *b*
3....266. 3
5....248. 6. *e*, 263. *a*, 309. 1. *b*
6.. .158. 2, 250. *b*
9....266. 1, 307. *a*
11....266, 2. *a*, *b* bis, 285. 1
12....91. *b*, 266. 1. *a*, 279. *a*
13....262. 1. *a*, 267. 1. *e*, 285. 3. *a*
14....266. 2. *b* bis
15....104, *b*, 119. 1, 267. 1. *a*, 282. *a*
16....54. 1. *a*, 82. 5. *a*
17....187. 2. *c*, 279. *b*
18....248.6. *f*, 307. *b*
20... 287.5. *a*, 306. *b*
21....33. 1, 61. 6. *a* 222, 267. 4. *a*, 286. 1. *c* (3)
23....267. 4. *b*

1: 24....§248.5, 271. *a* 24-26 ...275. 1
28....257. 9. *b*
29....245. 2. *b*, 294
29, 30.... 267. 1. *a*
30....257. 10
31....60. 3. *b* (2)
2: 2....277. *b*, 278.4. *a*
3 ..267. 1. *a*
4....209.1. *a*, 277. *a*
6....266. 1. *b*
6, 8....267. 4. *b*
6-9....276. *a*
7, 8....287. 5. *a*
9....272. *c*, 276. *c*
11....266. 4. *a*, 277. *b*
11, 17....296. 3. *a*
20....43. *c*, 209. 1. *a*, 259, 267. 1. *a*
22....262.1. *a*, 278 1
3: 1....262. 1. *a*, 278. 2, 296. 3. *b*
3....257. 10
4....267. 1. *a*
7....278. 4. *a*
8. ..94. *b*
8, 9, 12....266. 2. *a*
13....262. 1. *a*
14....266. 1. *b*, 311. 4. *b*
15... 24. *a*, 75. 1, 267. 2. *a*
16....174. 5, 211. 3. *a*, 267. 4. *b*, 281. 2. *a*
17... 3. 1. *a*
18....267. 1. *a*
24....53. 3. *a*
26....283. *a*
4: 3....248. 6. *e* 3.4. ,306. *b*
4....266. 1, 266.1. *d*, 306. *a*
5: 1....257. 6. *b* 1.5. ,274 1,6. ,285. 3. *a* 4, 5...279. *c* (4) 4, 24....266.1. *b*
5....278. 2, 280. 1
6....279. *b*, 285, 285. 1
7....257. 6. *a*, 252.1. *a*, 295. 3. *b*
8....267. 4. *b*, 282. *a*, 294. *a*
9....305. *a*
10....22. *a*, 218. 2. *a*
11 ...258.1. *a*, 309. 1. *b*
12....262. 2. *a*, 269. 1. *a*, 311. 1. *a*
13 ...266. 4. *a*
14....275. 1 *a* (4) 14-16....276. *a*
17....277. *b*
19....97, 1, 97. 1. *a*, 267. 1. *e*, *f*, 275. 2
20....10. *a*
23. ..289. 2. *a*
24....259. *a*
28....24. *b*, 262. 1. *a*, 266. 2. *a*
29....261. 2 (2) *c*
30. ..266. 2. *b*, 269. 2. *a*
6: 1... 257. 6. *a*
2....265. 5, *a*
2, 4..267. 1. *b*
3....275. 1. *a* (4), 296. 3. *c*

6: 3, 5, 13 ...§262 1. *a* 5....257, 10. 266. 1. *b*, 4
6 ...300. 1. *a*
7... .265. 2. *a*, 269. 1, 275. 2. *a*
8....267. 1. *a*, 287. 4. *a*, 289. 3. *a*
9....177. 1, 281. 2. *a*
10....235. *d*, 245. 2. *c*, 273
11....266. 1. *d* bis, 285. 3
12 ...119. 1
13....92. *d*, 257.6. *a*
7: 2....159. 1
4 ...91. *b*
7....266. 2. *a*
8....279. *c* (4) 8, 18, 20 ... 267.1. *a*
9....306. *b*
11....119. 3, 126. 1, 289. 2. *a*
13....264. 2 (2) *b*
14....168. 1, 246. 2
15....267. 1. *a*, 279. *b*, *c* (2)
17....267. 1. *a*
19....158. 4
23....267. 1. *c*
24....245. 2. *b*, 262. 2. *a*
25....245. 2. *d*, 267. 4. *b*, 288. 2. *e*
8: 2....22. *b*
4....245. 2. *c*
6....280. 3. *a*
8... 284. *e*
9....275. 2. *d*, 296. 3. *a*
10....275. 2. *b*, 285. 3. *a*
11....104. *a*, 275.1. *a* (4)
12....267.1. *c*, 300. *c*
13....267.1. *c*, 297. *b*
17 ...100. 2. *a* (1)
19....248. 6. *b*, 267. 1. *e*
23....61. 6. *a*
9: 1....258. 1. *a* 1-5. ,266. 4. *a*
2. ..245. 2. *b*, 258. 1. *a*
3....24. *b*, 220.5. *a* 4 ...143. 1 5, 6....276. *a* 6... 4. *a*
7....275. 1. *a* (2) 7-13....276. *a*
11, 16, 20. ,296. 3. *a*
12....249. 2. *b*
13....250. *c*
17....45. 2
10: 1....209. 2. *a*, 250. *c*, 302. *a* 2....282 4....296. 3. *a* 5....294. *a* 7....252.1. *f*, 305. *b* 9....22. *b*, 298. 2
10. ..264. 2 (2) *c*, *e*
12 ...258. 3
13... .11. 1. *b*, 57. 2 (3) *a*, 92. *b*, 176. 1, 232. 3. *b* 14....248. 6. *f*
15....299. *b*
16....148. 4
17 ...220. 5. *b*
22....305. *b*, 307. *b*

10: 27...§ 24. *b* 28-32 ...269. 2. *c*, 311. 4. *c* 30....273.*a*,285.4.*a* 31....19. 1. *a*, 45.2
11: 2... 100. 2. *a* (2), 158. 4, 258. 3. *b* 8. ..142. 6 9....269.2. *a*, 286. 2. *a* 10....262. 2. *a* 12....257. 2 13....257. 9. *b* 14....250. *b* 15... 60. 3. *a*
12: 2....258. 3. *c*
13: 3....259. *b* 6....273. *a* 8....65. *b* 9 ...311. 3 10....269. 2. *d* 16....91. *c* 18....92. *e* 19....284. *g* 20....53.3.*a*,111.2.*c*
14: 6....114, 257. 6. *c*, 287. 2. *a* 9 .. 289. 6. *a* 11 ...151. 5, 289. 5. *a*, 6. *a* 13,14,16 ...275.1.*b* 16....252. 1. *d* 19... 95. *a*,258.1.*a* 21....299 23....57. 2 (2) *a*, 94. *b*, 163. 2 24 ...305. *a* 25... 21. *b* 27....263. *b* 31....119. 4
15: 5....163. 2 7....302. *a* 8....288. 3. *a*
16: 8....293 9....56. 3. *a*, 170. *a*, 176. 4 10... 85. *b* (2m.), 163. 4 12....266.1.*d*,277.*b*
17: 1.... 279. *c* (4) 6....255. 4. *a*,297. *c*, 311. 1. *a* 8....230. 3. *a* 10....257. 6. *a* 11 ...158. 2, 163. 2 14 .. 139. 2
18: 2....139. 3 4....98. 1. *a*,271.*a* 5 .. 65. *a*,269.2.*a*
19: 3....141. 1 4....2-9. 3. *a* 6... 21. *c*, 94. *a*, 182. *a* 7....266. 4. *a* 8.... 259.*a*,266.2.*b* 9....201. *c* 17....11. 1. *a*, 198. *d*, 304 21.... 92. *c* 22....280. 2
20: 1....279. *b* 4....201. *c*
21: 2 ... 284. *c* 2 5 ...311. 4. *c* 3....209. 1. *a* 5 ...280. 1 9....266. 4 12 .. 112 1, 174. 1, 179. 3, 250, 275. 1. *c*, 306. *b* 14 ...111. 2. *c*
22: 1....§ 257. 6 2....257. 7, 284. *g* 5....163. 2 7... 293. *a* 10....25 11....220. 7. *a* 12....248. 6. *d* 13....267.1.*a*,280.1 14....305. *a* 16....294. *a* 17....163.2,287.2.*a* 18....281. 1. *c* 19....45. 3, 111. 1 21....220. 3. *a* 24....257. 6. *c*
23: 1....215. 1. *a* 1, 4....273. *a* 4....299 9....257. 2 11....54. 3, 94. *b*, 220. 6. *b* 13....252. 2. *a* 17, 18....219. 1. *b* 18 ...113. 1
24: 1, 3, 4....206. 3. *b* 2 ...167, 2, 248. 6. *f*, 249. 2. *a* 3....110. 3, 4 10....248. 6. *e* 12....287. 5. *a* 19....130.2,281.1.*b* 20 ...82. 1. *a* (1)
25: 1....104. *h* 2....279. *c* (4) 6....211. 1. *a* 10....161. 2 11 .. 119. 1
26: 5....105. *a*, *b* 9 .. 269.1,285.4.*a* 10....269.2.*a*,308.*a* 11....257. 9. *a* 16....86. *b* (3 pl.) 19....220.2.*b*,235.*d* 20....174. 3
27: 1, 5....296. 3. *a* 3....16. 3.*b*, 105.*d* 4....19. 2. *c*,127.3 6....272. *a* 8....24. *a* 11....88 (3 f. pl.) 12....224. 1. *a*
28: 1....256. 3. *b* 1, 3, 4....296.3. *a* 2....266. 4. *a* 3....88 (3 f. pl.), 91. *c*, 289. 5. *a* 4....245. 2.*a*, 267. 1. *b* 6....60. 3. *a* 7....248. 6 9....258. 1. *a* 10, 13....296. 2 12....86. *b* (3 pl.) 16....151, 5, 294. *a* 19 ....296. 1 21....272. 1. *a* 25....306. *a* 27....113. 1 28....281.1.*b*,299. *c*
29: 1....131. 2, 258, 2. *a*, 302. *a* 2, 6.... 296. 3. *b* 7....167. 3 9....142.6,281.1. *c* 11....300. *c* 11, 12 ...245. 2. *c* 12.. 301. *b* 13....279. *d* 14....90, 294. *a* 16....268. 2. *b* 21....86. *b* (3 pl.)
29: 22....§ 158.1,300. *a*
30: 2....159. 1 5....153. 3 6....302. *a* 8....105. *a*, 275. 2. *c* 11....79. 3.*a*, 233.*a* 12 ...19. 2. *a*, 119. 3, 282. *a* 14....280. 2 18....106. *a*, 119. 1, 139. 2 19....101. *b*, 106. *a*, 141. 3 21....182. *a*, 261. 1 23....257. 9, 287. 3 28....162. 4 29....96. *b*
31: 1....282. *a* 4... 22. *a*, 43, 248, 267. 4. *b* 5...280. 2. *a* 6....300. *c* 7....291. *a* 8. ..299. *b*
32: 1....88, 281. *d* 7....311. 3 9....248. 6. *d* 11....289. 1. *a*, 6. *a* 13....256. 3. *b* 14....266. 4. *a* 17....279. *a*
33: 1....21. *b*, 87, 131. 2, 141.3, 261, 3.*a* 6....258. 2 9....82. 1. *a* (1), 289. 6. *a* 10....82. 5. *a*, 267. 1. *e* 12....24. *c*, 150. 1 15....285. 2 20....294. *a* 21... 56. 1 24....257. 10
34: 4....140.2,248.6. *f* 6....96. *a* 11....21. 1, 230. 4. *b* 13....289. 2. *a* 16....104. *g* 17....104.*f*, 289.6.*a*
35: 1....55.1, 88 (pl.), 160. 2, 272. *a*, 286. 1. *d* 2....258. 2 4....126. 1 7 ...289. 4. *a*
36: 2....257. 6. *c* 6....245. 2. *a* 8 .. 249. 3. *b*, 271 9....253. 1. *a* 15....272. *c*, 284. *c* 19....258. 3. *b*
37: 3....261. 3. *b* 6... 287. 3. *a* 13....258. 3. *b* 16 ...246. 1. *a*, 2 22....250.*b*,257.3.*a* 23 .. 284. *c* 26....275. 2. *c*, 279. *c* (4), 287. 3. *a* 30....273. *a*, 275. 2. *d*, 280. 4 32....257. 9. *a* 38....309. 3
38: 3....274. *b* 5....90, 294. *a* 10....246. 1. *a*, 271 12, 13....245. 1. *a* 14....19. 2. *a* 16....259. *a* 18....299
38: 20....§ 279. *c* (4) 21....267. 1. *e*
39. 3 ...266. 2. *d*
40: 1....266.2.*a*,267.2 7....22. *b*, 35. 1 12....217. 1. *c*,275. 1. *a* (4) 12-14 .. 266. 1. *a* 14....245.1.*a*,276.*e* 17....264 2 (2) *c* 20....285. 4. *a* 21....266.2.*b*,277.2 24... 92. *b*, 299 25 ..250. *a* 27....266. 2. *d*, 275 1. *b* 30 ...148. 4 31... 248. 6
41: 2 .. 287. 3. *a* 4....246. 2. *b*, 275. 1. *a* (2) 7....40, 267. 1. *f*, 284. *b* 8....300 9....302. *c* 10 ...272. *c* 11....275. 1. *b* 14....257. 3 15... 275. 2. *b*, 287. 3. *a* 17....24. *c* 20 ...275. 1. *b* 22 ...275. 2. *c* 23....174. 3 23, 28.... 97. 2. *a* 24....264. 2. (2) *c*, 302. *b*
42: 1....302. *c* 4... 140.1, 267.1.*c* 5....126. 1,220. 7. *a*, 311. 3 6....91. *c* 6, 21....275. 1. *b* 11....158. 1 14....267. 1. *b*, 275. 1. *b* 16....302. *a* 17....285. 3. *a* 18....248. 6. *d* 19....305. *b* 21....283 22....65.*a*,257.10.*b* 24....279. *b*, 303. *a* 25....287. 4
43: 5....165. *b* 7....248. 6. *e* 8....94.*d*, 309.1.*a* 9....91. *d* 10....246. 2. *b* 11....297. *a* 12....275. 1. *a* (2) 14....277. *b*, 302. *a* 17....269. 2. *a* 23....112. 3 25....246. 2 26 ....105. *b*
41: 2....105. *b* 7 ...112. 5. *c* 7, 17....275. 1. *b* 8....148. 3, 275. 1. *a* (2) 11....275. 1. *b* 13.... 19. 2. *a*, 60. 3. *b* (2), 120.1, 269. 2. *b* 14....259. *c* (1) 14,16,17....269.2.*c* 15....269. 2. *a* 16... 141. 2 17....13. *a* 18....158.2,269.1.*a*

44: 21 ...§ 102. 2
22....35. 2
24, 25....294. *a*
27....111. 3. *a*
28....311. 2
45: 1....139. 2
2.... 151. 1
3....252. 1. *d*
10....88 (2f.)
11....118.3,287.2.*a*
22....275. 2. *d*
23....246. 2. *b*
46: 10....250. *b*
12....252. 1. *c*
47: 1....257. 3. *a*, 273
1, 5....§ 35. 2. *a*, 283. *b*
2....89 (f. s.), 111. 3. *a*
8....261. 3. *a*
10....102. 3, 104. *c*
11....289. 6. *a*
12 ...273. *a*, 301. *b*
13....249. 2. *a*
14....104. *i*
48: 1....294. *a*, 301. *a*
3....269. 2. *b*
7....104. *g*
8....87
9, 11....295. *a*
11....59. 1. *a*
13....262. 1. *a*
14....302. *b*
18....266. 1. *f*
21....302. *a*
22....296. 3. *a*
49: 3, 23....300. *b*
6....264. 2 (2) *b*, 266. 2. *b*, 275. 2. *a*, 311. 3
7....35. 1. *a*
8....200. 1. *a*,257. 6. *a*
15....246. 1. *a*, 267. 1. *c*
18....65. *b*, 305. *a*
26....112 3, 287. 1
50: 2....272. *a*, 281.1. *a* (3)
8....304. *b*
51: 2 ...267. 1. *f*, 5. *a*
8....246. 2. *a*
12....246. 2, 276. *c*
14....126. 1
15....126. 1, 276. *e*
20 ...57. 2 (3) *a*
21....278. 2
52: 1....283
5....96. *a*, *b*, 122. 2, 131. 6, 151. 2
7....176. 1
11....149. 4
14....60. 3. *b* (2)
53: 2....111. 1,267.1.*f*
3 ...94. *e*
3, 4....258. 3. *c*
4... 246. 1. *a*,257. 9, 265. 4
4-10....266. 4. *a*
5....143.1,245.3.*a*
7....296. 3. *a*
9....245. 2. *c*
10....177. 1, 267. 1. *c*, 306. *b*
11....252. 1. *a*, 286. 2. *a*
54: 1....209. 1. *a*, 248. 6. *d*, 294. *a*
5....203. 2
6....104. *c*
9....125. 2
54: 10....§ 240
12....22. *b*
17....299. *c*
55: 2 ...299. *b*
3....271.*a*,275.2.*c*
4....258. 3. *c*
5....104. *b*
7....272. *a*
9 ...266. 2. *b*
10....267. 1. *b*
11....287. 3
56: 3....105.*a*,248.6.*c*
6....279. *b*
7....257. 9. *a*
10... 258. 1. *a*
12....166. 5
57: 2....285. 2
3 ...302. *b*
5....140. 2
6....24. *b*, 218.2.*a*
8....88 (2 f.), 289. 6. *a*
11 ...311. 2
13....119. 3
15....257. 6. *b*
17....280. 2
20....279. *b*
21....296. 3. *a*
58: 3....24. *b*, 131. 2, 218. 2. *a*
5-7....282. *a*
6, 7....280. 1
9....125.2,275.2. *b*
10....218. 1. *b*
12....244. *a*
13....279. *b*
59: 3....63. *c* (2), 122. 2
4, 13....280. 1
5....112. 3, 158. 4, 198. *d*
10 ...191, 271
12... 127.2,289.1.*a*
13 ...92.*b*, *d*, 176.1
16 ...104. *i*
17....174. 4
60: 1....159. 2, 273. *a*
4 ...88 (f. pl.)
7....105. *c*
9....104. *c*
10....105. *c*
14....257. 1. *a*
61: 1....43. *c*
2....257. 6. *a*
7....288. 3. *a*
10....272. *a*
62: 2....105. *d*
3.... 16. 1
5....105. *d*
63: 3....94. *a*, 119. 1, 267. 5. *a*,275.2.*c*
16....105. *a*
18....235. *a*
19....86. *a*, 266. 1. *f*, 302. *b*, 307. *b*
64: 2....86. *a*
3....245. 2. *b*
5....132. 3
6....163. 3
8... 94. *d*, 274
10....139. 1
65: 1....302. *b*
5....286. 1. *d*
17....235
18....273. *a*
20... 167. 2
24....267. 1. *h*
66: 3....35. 1. *a*
12....143. 1
13....45. 5
20....39. 1. *a*

JEREMIAH.

1: 5....§105. *d*
6, 7 ...246. 1. *a*, 262. 1. *a*
11....278. 2
15....257. 6. *c*
18....287. 3. *a*
2: 2....280. 4
8, 11....302. *b*
11....11. 1. *b*, 231.3
12....111. 3. *a*
16....287. 2. *a*
17....278.4.*a*,279.*a*
19....105. *c*, 257. 9. *a*, 279. *a*
20....305. *b*
21....219. 1. *b*, 252. 1. *b*
24....105. *c*
27....101. *k*, 250. *b*
28....262. 2. *a*
32....309. 1. *b*
34....104. *k*, 293
36... 111. 2. *b*
3: 1....277. *a*, 281. 1. *b*, 305. *b*
3 .. 279. *b*
5... 86. *b* (2 f.), 131. 2, 289. 6. *a*
6....174. 3
6, 7....249. 1. *a*
8....60. 3. *b* (2), 209. 1. *a*
9....275. 1. *a* (3)
11....209. 1. *a*
12 ...299. *c*
22 ...179. 3
25 ...22. *b*, 271. *a*
4: 3....160. 2
7... 24. *b*, 220. 5.*a*
11....259. *a*
13 ...141. 1
14....289. 1. *a*
19....86. *b* (2 f.)
19, 21....271. *a*
20....248. 6. *e*
30....71. *a* (2)
31....158. 1, 2
5: 1....275.1.*c*, 306.*b*
6....141.1,269.1.*a*
7....75. 2, 125. 1, 299. *b*
13....248. 6. *c*
15....302. *c*
18....287. 3. *a*
22....56. 1, 105.*b*, *c*
26....139. 2
28....285.1.*a*,299.*a*
29....311. 4
31....266. 1. *a*
6: 2....230. 2. *a*
10 .. 275. 2. *b*
19....312. 2. *a*
20....252. 1. *c*
27....187. 2. *c*
28....257. 2. *a*
29....281. 2. *a*
7: 4....236. 3. *a*
9....280. 1
10 .. 65. *a*
13 ...281. 2
19....246. 2. *b*
23... 305. *b*
25....296. 1. *a*, 312. 2. *b*
27....104. *b*
29....141. 1
31....245. 3. *b*
8: 1 ...258. 3. *b*, 312. 2. *b*
8: 3... §287.5.*b*,289. 5. *a*
4....215. 2. *b*
5....256. 3. *b*, 289. 5. *c*
6....276. *a*
11....167. 3
13....281.1.*b*, 302.*b*
16....258. 1. *a*
19....231 3. *a*
21 .. 266. 2. *b*
22....231. 2
23....275. 2. *c*
9: 1....275. 2. *c*
2....94. *c*, 287. 4
3....267. 4. *b*
4....279. *b*
7 ...245. 2. *b*
9....244. *a*
11....272. *b*
14....297. *c*
17... 118. 4
19....219 1. *b*
23....245. 2. *a*, 279. *a*, 280. 1
21, 25....288. 3. *a*
10: 2....88
3....246.2.*a*,297.*b*
4....267.1.*f*,311.4
5....57. 2 (3) *a*, 85.*b* (3pl.), 166.3
7....245. 3. *b*
10....256. 3. *a*, 289. 3. *a*
13 ...302. *a*
17....89 (f.s.)
23....312. 2. *a*
25....275. 1. *a* (2), 281. 1. *c*
11: 7....280. 2
15. ..219. 1. *b*
17....279. *c* (2)
21....311. 1
12: 4....289. 1. *a*
5....94. *a*
6....297. *b*
9....230. 3
10....121. 2
13 ...294. *a*
17....92. *d*, 280. 2
13: 4....249 3. *a*,273.*c*
5....127. 1
7....266. 1. *c*, 269. 2. *b*
10....252. 2 *a*, 272. *a*, 282.*a*, 289. 5. *a*, 312. 2. *a*
11, 12....267. 4. *b*
12....281. 1. *b*
12, 13....277. *b*
13 ...36.1, 287. 1.*a*
17....105. *d*, 118. 2
19....174.1, 289.5.*c*
21....60. 3. *b* (1), 86. *b* (2 f.)
25....60. 2. *a*
14: 1....300. *a*
4....303. 2. *a*
5....280. 3. *a*
7....306. *b*, 307. *b*
15....230.1.*a*309.1
17....257. 3. *a*, 287. 5. *a*
18....306. *a*
22....216. 2
15: 1 ...307. *a*
2....301
3 ...119. 1
10....90.3pl.)104.*k*
15....106. *b*, 275. 1. *c*

15: 17....§ 112. 5. *c*
16: 6, 7....245. 2. *c*
8....285. 2
16....160. 1, 252. 1
17. 3....220. 6. *b*
4....86. *b* (2 m.), 112. 3
5....302. *c*
5, 7....266. 2. *b*
8....271. *b*
10....279. *c* (1), 311. 2
17....171.3,246.1.*a*
18....91. *d*, 246. 1. *a*, 285. 3. *a*
18: 2, 3....285. 2
4....275. 1. *a* (1)
7, 9....288. 2. *a*
7–13....277. *a*
14....298. 2
18....271. *b*
23....46, 171. 3, 177. 3
19: 1....280. 4, 297. *d*
2....3. 1. *a*
4....297. *d*, 300. *c*
4, 5....275.1. *a* (2)
11....167.1,245.2. *b*
13....258. 3. *b*, 280. 3. *a*
20: 4....201. *c*
7....286. 1. *d*
9....277. *a*
10....275. 2. *b*
14....302. *a*
15....281. 1. *a* (4)
21: 3....209. 1. *a*
12....112. 1, 174. 1, 179. 3, 250
11....111. 2. *c*
22: 3....187. 2. *c*
6....13. *b*
7....257. 2. *a*
10....281. 2. *a*
12....300. *c*
14....163. 4, 201. *c*
15....91. *a*
19....180. 2. *a*
20....19. 2. *c*, 275.*a*
23....61. 6. *a*, 86. *b* (2f.),90 (2f.s.), 140. 2
24....22. *a*, 105. *b*, 267. 1. *d*, 307. *a*
26....104. *i*, 252. 1. *b*, 260. 2
29....296. 3. *a*
23: 5....245. 2. *a*
13....131. 6
14....279. *a*, *c*, 280. 1, 282. *a*
17....281. 2. *a*
18....275. 2. *c*
20....285. 3. *a*
22....257. 2. *a*, 287. 1, 306. *b*, 307. *a*
23....257. 6. *c*
26....258. 2. *a*, 259. *b*, 298. 1. *a*
29....163. 2
33....281. *c*,312.3.*a*
36....289. 3. *a*
37....104. *b*
39....179. 3
24: 1....279. *d*
2....91. *c*, 253. 2. *a*,257.3.*a*,262.2.*a* 2, 8....267. 1. *c*
25: 3....91. *b*
14....267. *a*
15....256.2.*a*,259.*a*
25: 16....§ 95. *a*
26....249.3.*b*,259.*a*
27....167. 3
29....298. 3. *a*
31....163. 5
36....57. 2 (3) *a*, 225. *c*
26: 9....167. 3
11....213. *a*
15....305. *b*
21....44. *b*
27: 3....252. 1. *c*
7....297. *a*
18....158. 2, 279. *e*
20....13. *a*
28: 1....255. 1. *a*
6....267. 1. *c*
12....279. *d*
16....248. 3. *c*, 278. 2, 288. 2. *a*
29: 2....258.3.*b*,279.*d*
8....94. *c*, 112.5.*c*
17....267. 1. *c*
18....288. 3. *a*
19....281. 2. *a*
25....219. 1. *b*
27....21. *b*
30: 6....309. 1. *b*
12....285. 4. *a*
14....285. 3. *a*
16....139. 3
19....290. 2
21....298. 3. *a*
31: 2....280.2.*a*,297.*c*
5....245. 2. *a*
7....288. 2. *c*
12....87, 119. 3
18....287. 4
20....266. 2. *b*
21....252. 2. *b*, 311. 4. *c*
29....267. 3. *a*
32....112. 3, 300. *b*, 311. 4
32,33....265.3.*a* (3)
34....16,3.*b*,105.*d*, 265. 2. *c*
38....46
32: 1....255. 1. *a*
4....91. *b*, 131. 5
9....98. 1. *a*
11....288. 2. *c*
12....219. 3. *b*
14....252. 1. *c*
16....279. *d*
19....300. *b*
29....266. 1. *a*
33....92. *d*, 280.2.*a*
35....106. 2
37....10. *a*
41....280. 3
33: 8....13. *a*
20....256. 3. *a*
22....257. 9. *b*
21....45. 1
26....11. 1. *b*
34: 1....44. *a*, 258. 3
8....279. *d*
9....279. *a*
35: 8....279. *c*, 297. *d*
11....279. *b*
14, 16....284. *e*
36: 8....267. 4. *a*
16....286. 3
23....254. 1
27....279. *d*
37: 4....278. 1
8, 9....249. 1. *a*
9....281. 1. *a* (4)
10....252. 1. *d*,277. *a*, 307. *a*
37: 11....§ 275. 1. *a* (3)
12....113. 2
14....278
15....275 1. *a* (1)
16....211. 3. *a*
21....280. 3. *a*
38: 4....274. *a*, 284. *e*
5....261. 3. *b*
6....256. 3. *a*
9....276. *c*, 284. *c*, 301. *b*
12....56. 4
14....255. 1. *a*
20....275. 2. *c*
26....279. *e*
28....302. *a*
39: 1, 4....200. 1. *a*
4....276. *d*
12....23. 1. *a*
18....92. *d*
40: 1....57. 2 (2) *a*, 279. *d*
2....286. 2. *a*
3....252. 2. *c*, 275. 2. *a*
4....250. *d*
5....311. 4. *b*
11....287. 2. *a*
16....272. *c*
41: 3....297. *c*
5, 6....309. 2
6....281. 2. *b*
8....256. 2. *a*
16....200. 1. *a*
42: 2....177.2,252.1. *f*
5....300. *c*
6....46, 71. *a* (1)
10....53. 2. *b*, 119. 2
43: 2....200. 1. *a*
5....272. *a*
41: 2....202. 1. *a*
7....250. *c*
9....280.2. *a*, 296. 3. *a*
14....285. 2, 311. 2
15....202. 1. *a*
17....266. 1. *a*, 279. *c* (2)
18....285. 1, 302. *a*
19....91. *b*, 104. *c*, 280. 3. *a*
23....168. 1
25....162.4,290.1.*a*
46: 1....300. *a*
2....255. 1. *a*
6....272. *c*
7....298. 3. *a*
7, 8....122. 2
8....96. *a*, 111.2.*d*
11....86. *b* (2 f.)
20....43. *c*
28....287. 3. *a*
47: 1....300. *a*
48: 2....279. *c* (4)
9....281. 1. *b*
11....161. 1
15....289. 5. *c*
19....296. 3. *b*
27....298. 2. *b*
32....219. 3. *b*
26....258. 2. *a*, 289. 5. *a*, 302. *a*
41....289. 2. *a*
44....297. *c*
49: 3....54.4.*a*,82.5.*a*
8....95. *d*, 275.1.*c*
10....167. 1, 261. 1
11....88(3f.pl.),98. 1, 273. *a*
12....216. 2
17....289. 5. *c*
49: 18....§ 45. 4, 65. *b*
20....140. 5
21....101. *i*, 289. 4. *a*, 290. 1. *a*
28....141. 1
31....202. *c*
31....300. *a*
36....248. 6. *f*
37....86. *b* (2m.), 112. 3, 5. *c*, 139.3
50: 3....158. 2
4....281. 2. *a*
5....71.*a* (3), 91.*d*
6....289. 5. *a*
11....198. *d*
20....167. 2, 284. *e*
23....91. *a*
25....261. 2
27....111. 3. *a*
31....94. *b*, 114, 160. 3
39....239. *c*
41....105. *b*
51: 3....202. *b*
9....167. 2, 3
13....90 (2 f.s.)
14....305. *b*, 307. *b*
25....215. 2. *b*
27, 28....275. 1. *c*
33....91.*b*,245. 2. *b*
31....167. 2
46....289. 6. *a*, 296. 2. *a*
48....289. 1. *a*
50....153. 1
58....24 *c*, 150. 1
59....275. 1. *a*
52: 7....269. 2. *b*
13....257. 6. *c*
14....295
20....253.1.*a*, 297.*c*
29, 30....251. 2. *b*
30....248. 6. *e*

LAMENTATIONS.

1.....§ 6
1: 1....33. 1. 61. 6. *a*, 222
4....150. 1, 201. *a*
8....59. *a*, 141. 3
9....288. 2. *e*
12....143. 1
14....302. *b*
16....209. 1. *a*, 211. 1. *a*, 285. 1, 296. 3. *a*
17....286. 2. *b*
19....267. 1. *f*
20....60. 3. *b* (2), 92. *a*
2.....6
2: 8....136. 1
11....92. *a*, 113. 1, 2, 115
13....257. 3. *a*
15, 16....74. *a*
18....258. 1. *a*
3.....6
3: 7....267. 1. *e*
8....269. 2. *a*
12....198. *d*
14....201. *b*
22....54. 3, 218.2 *a*
31....299. *c*
32....305. *b*
33....152. 2
42....71. *a* (1)
45....279. *b*
48....148. 2

3: 50....§ 272. *b*
52....252. 1. *f*
53....53.3.*a*, 152. 2
56-61....266. 1. *f*
57....3 2. *a*
58....160. 1
61-63....3. 1. *a*
4.....6
4: 1....96. *b*, 179. 3
3....43. *c*
5....286. 2. *a*
9....39. 3. *a*
14....83. *c* (2), 122. 2, 283
17....237. 2, 256. 2
5: 5....162. 5
6....288. 2. *b*
22....281. 1. *a* (1), 305. *b*

EZEKIEL.

1: 4....§ 53. 2. *a*
6....205. 5. *a*
11....219. 2. *c*
14....181. 1. *a*, 280. 3. *b*
16....267. 1. *f*
2: 5....306. *c*
10....53. 2. *a*, 3. *a*
3: 3....272. *a*
6....305. *a*, 308
7....257. 10
15....139. 3
17....277. *b*
20....88 (f. pl.)
21....297. *c*
4: 3....54.1, 287.3. *a*
9....201. *a*
12....159. 3
5: 7....220. 3. *a*
12....219. 1. *b*
13....121. 3, 131. 6
16....119. 1
6: 3....240. 3. *c*
6....148. 4
7....250. *c*
8....175. 2
9....24. *c*
11....98. 2, 259. *a*
14....296. 3. *b*
7: 14....248. 6. *c*
17....205.5.*a*, 285. 1
24....141.1, 218.2. *a*
25....198. *c*
27....118. 4
8: 2....65. 2 (2) *b*
3....167. 3
6....75. 1, 119. 3
16....90 (2 m. pl.)
17....264. 2 (2) *b*
9: 2....252.1.*c*, 259. *b*
5, 7 .. 275. 1. *c*
7....275. 1. *a* (1), 287. 1. *a*
8....120. 2
11 .. 257.9.*b*, 259. *b*
10: 3....258. 1. *a*
9....253. 1. *a*
17....159. 1
11: 3....244. *b*
6....11.1.*a*, 250. *c*
7....280. 3. *a*
8-10....277. *a*
11....299. *a*
12....300. *b*
13....287. 3. *a*
21....302. *b*
12: 23....245. 2. *b*
25....245.2.*a*, 300. *a*
12: 25, 28. ..§ 245.3. *b*
13: 2....209.1.*b*, 258.1
3....279. *c*, 302. *b*
4....248. 6. *f*, 266. 2. *b*
4-7....291. *a*
8....282. *a*
10....287. 3. *a*
10,15,16....264.3.*b*
11....71. *a* (2)
11, 12....269. 2. *c*
11, 13....311. 4. *b*
11, 19....257. 9. *b*
13-15....277. *b*
17....219. 1. *b*
18....201. *c*
19 ....159. 3
20....24. *b*, 71. *a* (2), 219. 2. *c*
22....279. *e*, 287. 3. *a*, 302. *c*
14: 1....289. 1. *a*
3....53. 1. *a*, 91. *b*, *c*, 119. 1, 281. 1. *a* (3)
4....296. 1. *a*
5....256. 2. *b*
7....275. 2. *c*
8....141. 3
9....277. *b*
11....267. 1. *f*
13....279. *c* (2)
13-15....277. *a*
15, 17....308. *a*
16, 18, 20... 305. *a*
18... 305. *b*
22....284. *d*, 289.5. *a*, 296. 3. *a*
15: 3....245. 2. *c*
5....104. *i*
6, 7....277. *b*
16: 4....23. 1. *a*, 60. 4. *a*, 93. *a*, 95. *c*, 121. 1, 126. 1, 127. 1, 151. 5, 220. 6. *b*, 281. 1. *a* (1), *b*, 284. *c*
5....87, 95. *a*, 111. 3. *a*, 151. 5
6....113.4, 296.3. *a*
7....257. 2. *a*
8, 10....99. 2. *b*
15....276. *q*
16....267. 1. *e*
19, 58....104. *k*
22....86. *b* (2 f.)
27....256. 3. *a*
28....127. 1, 279. *e*
31....175. 2, 282. *a*
32....284. *b*
33....60. 3. *b* (2), 120. 1, 246. 1. *a*
34....14. *a*, 93. *b*
36....91. *b*
50....128
52....92. *d*, 219.2. *a*
53....219. 1. *b*
57... 158. 3
59... 86. *b* (1 c.)
17: 2....275. 1. *c*
3....246. 1. *a*
5....132. 2
8....24. *a*
9....168. 2, 193. 4, 218. 2. *a*
12 ...285. 2
14....279. *c* (1), *c*
15....65. *b*, 249. 3. *b*, 298. 1. *a*
15, 18....279. *c* (2)
16....305. *a*
17 19....§ 312. 2. *a*
19, 20....277. *b*
21 .. 284. *d*
22....246. 1. *a*, 311. 4. *b*
23....88 (f. pl.), 257. 6. *a*, 289.5. *a*
18: 2....267. 3. *a*
3....214.*b*, 285.3. *a*
4....246. 2. *a*
6, 9....269. 1. *a*
7....256. 3. *a*, 287. 3. *a*
10....217.*b*, 253.1. *c*
22....239. *c*
26....220. 5. *b*
27....276. *c*
28....276. *d*
32 ...245.2.*a*, 311.4
19: 2....198. *d*
20: 9....140. 4
16....284. *d*
17... 287. 3. *a*
21 ....65. *b*
26....267. 1. *f*
27....119. 3
36....91. *c*
37....53. 2. *a*
21: 5....285. 3. *a*
15....179. 1
15, 16... 24. *c*, 93. *e*
18....121. 1
19....252. 1. *c*, 255. 4. *b*
21....182. *a*
26, 28....87
29 ...91. *b*, 106. *a*. 126. 1
31....94. *b*, 198. *c*, 280. 1. *a*
32....296. 3. *c*
33....111. 2. *c*
34....87
22: 4....289. 6. *a*
18 ...256. 3
20....131. 2
29....285. 3. *a*
23: 5....111. 1
14....257. 6. *c*
16, 20....97. 1. *a*
19....177. 3
28....301
42....21. 1
48 ...83.*c* (2), 152.3
49....16. 1, 167. 2, 219. 1. *b*
24: 10....199. *b*
11....140. 1
12....174. 1
26.... 128, 191. *b*
25: 6....57. 2 (3) *a*, 106. *a*, 125. 2, 250. *b*
13....223. 1. *b*
15....57. 2 (3) *a*, 282. *a*
26: 2....140. 2, 245. 1. *a*, 271. *c*
3....286. 2. *a*
7....257. 2. *a*
9....19. 2. *d*, 220. 5. *a*
10....258. 2
15....113. 1, 2
17....248. 6. *c*
18....112. 5. *c*
21....16.3. *b*, 235. *a*
27: 3....90 (2 f. s.)
8....158. 3
9....218. 1. *a*
12....22. *a*
27: 15....§ 13. *a*
17....235. *d*
19....24. *c*, 93. *b*
23.... 54. 2
26....104. *a*, 158. 3
31....11.1. *a*, 198. *d*
34....278. 4. *a*
35....285. 3. *a*
36....262. 2. *a*
28: 8... 86. *b* (2 m.)
9....231. 4
13....19. 2. *c*, 163. 4
14....71. *a* (2), 258. 3. *a*
15....61. 6. *a*, 104. *b*
16....53. 2. *a*, 111. 2. *c*, 167. 3
17....170. *a*, 174. 2
18....104. *i*, 186. *b*, 218. 1. *d*
23....92. *a*
24 ...139. 3
21, 26....158. 3
29: 3....102. 1. *a*
15....98. 5
18....95. *a*
30: 16.. .257. 6. *c*
25....112. 3
31: 2, 8, 18....266. 2. *b*
3....140. 5
5.... 11. 1. *a*, 86. *b*
8....11. 1. *a*, 201
15....93. *c*
15-18 ...266. 4. *a*
16....258. 3. *c*
32: 16....88 (f. pl.)
18....11. 1. *b*
19....95. *a*, *d*
20... 89 (f. s., m. pl.)
30....233. *a*
32....95. *a*
33: 2, 3 ...277. *a*
4....245.2.*a*, 276. *a*
5....301.*b*, 309.2. *a*
12.... 168. 2
13....220. 5. *b*
15....269. 2. *a*
29....296. 3. *b*
30....53. 2. *b*, 224. 1. *a* bis
33....312. 2. *b*
34: 9....248. 6. *d*
12.... 252.1.*b*, 284. *g*
14....258. 3. *a*
17 ...71. *a* (2)
31....71. *a* (2)
35: 6....105. *d*
8....218. 1. *d*
9....148. 2
10....284. *d*
11....219. 2. *a*
12....63. 1. *a*, 86. *b* (3 pl.)
36: 3....139. 2, 141. 1
5....219. 1. *b*
8. ..220. 5. *c*
11....163. 5
13....71. *a* (2)
27-31 ...277. *a*
28....71. *a* (1)
30....267. 1. *f*
35....73. 2. *a*
35, 38....19. 2. *e*
37: 2....112. 3
2, 7, 8, 10....275. 1. *a*. (4)
4, 9....248. 6. *d*
7....88 (2 f. pl.)
8....261. 3 *b*
9....131. 3

47: 10....§ 131. 6
11....375. 1. *a* (2), 286. 1. *c*
17....119.1,224.1.*a*
28....262. 1. *a*
48: 2 .. 258. 3. *b*
8....163. 4
23....96. *b*
330: 1....258. 3. *b*
4....257. 2. *a*
9....250. *c*
15....245. 2. *a*, 289. 2. *a*
26....167. 3
27....252. 1. *b*
470: 3....168. 4
4....65. *b*, 104. *b*
5....296. 3. *a*
16....219. 2. *c*
22....253. 2 3)
25....232. 5. *a*
31....252. 1. *c*
11....296. 2. *a*
12....312. 2. *a*
43....19. 2. *c*
522: 4....16. 3. *b*
7....141. 1
9, 11....162. 5
15....219. 2. *c*
21....257. 6. *c*
22....262.2, 288.2.*c*
24....255. 1. *b*
25....19. 2. *b*
92: 5....45. 1, 57. 2 (2) *a*, 111. 2. *b*
473: 7. ..281. *d*
13....199. *b*
18....113. 1
20....104. *j*
23....279. *b*
24....100. 2. *a* (2)
27....179. 3
41: 3....284. *d*
19....296. 3. *a*
45: 1....254. 2. *b*
10....270. 1. *a*
13....255. 3. *a*
15, 24....218. 4
16....249. 3. *b*, 256. 3. *a*
46: 13....248. 4
14....255. 3. *a*
17....86. *b*
19....249. 3. *b*
22....95. *c*
47: 4....256. 3
5....267. 1. *c*
7....102. 3. *a*
8....166. 3
11....11. 1. *a*, 201
15....249. 3. *b*
16....252. 1. *c*
22....232. 5. *a*
48: 10....39. 4. *a*
11....245. 2. *b*
16....46
18....249. 1. *b*

DANIEL.

1: 1....§ 265. 3. *a* (6)
3....311. 2. *a*
4....258. 3. *c*
5....267. 1. *f*
8....119. 1
13....174. 3
15....280. 6. *a*
17....253. 2 (2) *b*, 254. 1. *a*
1: 18....§ 312. 2. *b*
20....312. 2. *a*
2: 1....99.2. *a*, 119.1
3: 3....22. *b*
25....91. *c*
5: 9....205. 5. *c*
8: 1....248. 6. *c*, 255. 2. *b*, 295. *a*
5....261. 3. *b*
6....248. 2
10....311. 2
11....95. *a*, 287. 5. *b*
12....272. *b*
13....98. 1. *a*, 250, 251. *a*, 252. 1. *b*, 256. 3, 311. 4
14....311. 1. *a*
16....73. 2. *a*, 232. 5. *a*
19....301. *b*
22....88 (3 f. pl.)
25....257. 2. *a*
9: 1, 2....255. 2. *b*
2....160. 1
4....259. *b*, 274. *b*, 291. *a*
5....275. 1. *a* (2)
5, 11....280. 3. *a*
6....288. 3. *a*
11....279. *c*
13....284. *d*
16....272. *a*
18....16. 3. *b*
19....119. 3, 125. 1, 273
21....309. 3. *a*
23....262. 2. *a* bis
24....284. *c*
25....97. 2, 226. 2, 272. *a*, 287. 5. *a*
26....252. 1. *d*
10: 1....160. 1
1. 4....312. 2. *b*
3....256. 2. *a*
11, 19....262. 2. *a*
14....179. 3, 301
16, 18....241. *a*
17....51. 2
11: 1....279. *d*
4, 10....272. *b*
5....244. *a*
6....11. 1. *b*, 249. 2. *b*
10....281. 2. *a*
12....19. 2. *b*
14....131. 6
15....312. 2. *a*
23....96. *c*, 257.2.*a*
29, 30....277. *a*
30....11. 1. *b*
31....252. 1. *b*
34....91. *b*
35....94. *b*
36....82. 5. *a*
38....286. 2. *a*
40....125. 1
44....198. *d*
12: 2....223. *a*
3....295. *a*
6, 7....259. *b*
13....201. *a*

HOSEA.

1: 2....§ 258.2, 302.*a*
6....283
2: 4....275. 2. *c*
14....104. *q*
16....220. 7. *a*
3: 2....§ 24. *b*
4: 2....280. 1
4....35. 2. *a*, 272.*c*
6....11. 1. *a*, 104. *b*, 246. 1. *a*
11....257. 3.*a*, 290. 1. *a*
12, 13....267. 4. *b*
13....118. 4
14....246. 2. *b*
17....281. 1. *a* (4)
18....13. *c*, 92. *a*, 132. 1, 149. 3
5: 2....87, 119. 3
8....286. 2. *b*
11....2-3
13....219.1. *a*, 256. 1. *a*
6: 1....276. *q*
2....174. 3, 311. 4
4....283
9....176. 3
7: 4....100. *a*, 111. 3. *a*, 160. 3, 198. *c*
5....258.1. *a*, 288. 2. *a*
6....22. *a*, 263. *b*
12....151. 1
8: 2....60. 3. *a*, 289. 5. *c*
3....105. *a*
4....246.1. *a*, 266. 2. *b*
6....311. *c*
12....85, 308. *b*
12, 13....267. 5. *a*
9: 2....119. 1
4....210. 3. *c*
6....258. 1. *a*
9....283. *a*
10....119. 3
12....306. *b*, 307. *b*
13....279. *c* (4)
10: 4....285. 3. *a*
5....286. 1. *c*
6....256.1.*a*, 281.*c*
10....105. *d*
11....61. 6. *a*
12....160. 2
13....61. 6. *a*
14....11. 1. *a*, 158.3
15....266. 4. *a*
11: 2....275. 2. *a*
3....94. *a*, 132. 2
4....57. 2 (2) *a*, 111. 2. *d*
7....179.3, 257.9.*a*
7, 8....56. 4
8....298. 1. *a*
12: 1....104. *l*, 203. 2
3....279. *c* (4)
4....288. 2. *b*
5....105. *b*
9....215. 2. *b*, 236. 2. *b*
11....246. 1. *a*
12....238. 2. *b*
15....288. 2. *c*
13: 2....257. 2. *a*, 9. *b*
3....92. *b*
14....19. 2. *a*, 220. 5. *a*
15....179. 3
14: 1....88 (3 f. pl.), 211. 1. *a*, 289. 5. *c*
3....259. *a*, 275. 2. *c*, 287. 4
5....288. 2. *e*
6....272. *a*
10....272. *b*, 304. *a*

JOEL.

1: 2....§ 231. 4
7....281. 1. *a* (4)
8....257. 9. *b*
9....266. 2. *b*
9, 13....290. 2
11....248. 6. *d*
12, 20....266. 2. *b*
14....311. 1. *a*
17....24. *b*, 192. *a*
20....289. 4. *a*
2: 1....245. 1. *a*
3....269. 1. *a*
5....60. 3. *b* (1), 257. 9. *b*
6....269. 2. *a*
20....283. *a*
23....276. *a*
23-27....277. *b*
25....2-0. 2, 283. *a*, 299. *c*
4: 2....3-2. 2. *b*
4....262. 1. *a*
11....91. *d*, 131. 1. 273. *a*
14....296. 2. *a*
15....266. 4. *a*
18....285. 1

AMOS.

1: 4....§ 284. *f*
11....104. *e*, 289.5 *c*
13....125. 2
2: 4....119. 3
3: 5....281. 1. *a* (2) 5, 6....298. 2
11....86. *a*, 140. 2
15....158. 4
4: 2....167. 2, 284. *e*
3....86. *b* (2 pl.)
4....255.4.*a*, 283.*a*
5....280. 3. *a*
7....245. 3. *b*, 267. 4. *a*
8....255. 4. *a*
5: 1....287. 4
3....260. 1
5....281. 1. *a* (4)
6....275. 2. *d*
7, 8....282. *a*
11....92. *b*, 163. 3
12....257. 9. *b*
15....139.3, 275.1.*c*
19....248.6. *f*, 277.*a*
21....269. 1. *a*
21, 25....24. *b*
6: 2....54. 2, 245. 1. *a*, 257.1.*a*, 298.2
8....262. 1. *a*
8, 9....277. *b*
9....306. *b*
10....245. 1, 279. *c* (4)
12....245. 2. *b*
7: 1....301. *c*
4....262. 1. *a*
7....309. 1. *a*
17....246.1. *a*, 281. 1. *a* (5)
8: 4....94. *b*, 232. 5.*a*
8....53. 2. *a*, 3. *a*, 128
9: 1....105. *a*, 125. 1, 245. 2. *a*
2-4....267. 1. *d*, 306. *c*, 307. *a*
3....277. *a*
5....276. *e*

9: 8....§ 94. *b*, 281. 1, 1. *b*
9....245. 3. *a*

OBADIAH.

Ver. 3....§ 294. *a*
3, 20....257. 2. *a*
4....160. 3, 280. 3. *a*, 307. *a*
6....289. 5. *c*
9....185. *a*
11....19. 2. *a*, 45. 2, 106. *a*
13....105. *b*, 246. 1. *a*
16....158. 4, 279. *b*, 281. 1. *c*, 302. *b*

JONAH.

1: 5....§ 114, 266. 1. *c*, 276. *a*
10, 16....285. 3. *a*
11....267. 1. *f*, 281. 2. *b*
14....271. *b*, 274. *b*
2: 1....125. 2
4....276. *d*
10... 61. 6. *a*
3: 3....257. 5, 264. 2 (2) *d*
4....309. 3. *a*
4: 1, 6... 285. 3. *a*
2....274. *b*, 283. *a*
5....267. 1. *f*
6....286. 2. *a*
11....22. *b*

MICAH.

1: 2....§ 256. 2. *b*, 294. *a*
7....92. *c*
8....151. 2, 153. 1, 271. *a*
9....289. 1. *a*
10....53. 3. *a*
11-16....273
14....256. 3. *a*
15....166. 2
16....89 (f. s., m. pl.), 266. 4. *a*
2: 3....288. 2. *e*
4....141. 2, 245. 3. *a*, 269. 2. *a*
6....245. 1. *a*, 289. 6. *a*
7....230. 4. *a*, 252. 1. *d*
8....88 (pl.), 257. 9. *b*
11....307. *a*
12....92. *d*, 249. 2. *a*
13....266. 4. *a*, 276. *a*
3: 1....244. *b*
4....272. *a*
12....201. *a*, 248. 5, 287. 5. *a*
4: 6....153. 2
8....111. 2. *b*, 258. 1. *a*
10....160. 2
10, 13....159. 2
12....248. 6. *b*
5: 1....§ 279. *b*
2....266. 1
7....275. 1. *a* (4), 306
8....272. *a*
6: 6....267. 1. *e*
8, 13....283. *a*
10....57. 2 (1)
12....266. 1. *a*
13....139. 3
13-15....246. 1. *a*
7: 3....297. *b*
4....264. 2 (2), (2) *c*
10....35. 2, 174. 3, 272. *a*
11, 12....252. 2. *c*
12....245. 2. *b*, 288. 3. *a*
16....250. *b*
17....257. 9. *b*

NAHUM.

1: 3....§ 13. *a*, 174. 3, 217. 1. *c*, 297. *b*
4....152. 2, 276. *e*
5....250. *a*, 258. 1. *a*, 311. 4
8....287. 2. *a*
12....140. 2
13....219. 1. *b*
2: 1....289. 5. *c*
4....219. 2. *c*
6....285. 2
8....245. 3. *a*
9....89 (m. pl.), 219. 1. *a*
11....296. 3. *b*
14....219. 2. *c*
3: 5....114
7... 93. *a*, 289. 2. *a*
8....148. 4, 300. *c*
11....112. 3, 179. 1
12 ...277. *a*, 306. *a*
17....24. *b*, 143. 1, 201. *c*, 296. 3. *b*

HABAKKUK.

1: 5....§ 281. 1. *c*
6... 302. *a*
8....100. 2. *a* (2) bis
10....199. *b*, 276. *c*
11....73. 1, 252. 2. *a*
12....104. *j*
13....126. 1
15....112. 2
16....199. *b*
17....279. *c* (4)
2: 1, 2....276. *c*
6....289. 2. *a*, 302. *b*
7....163. 2
8....293. *a*
10....309. 1. *a*
15....257. 9. *b*, 280. 3. *a*, 294. *a*, 309. 2
17....104. *g*, 141. 3
19....257. 6. *c*, 287. 5. *a*
3: 2....275. 2. *a*
3....250. *a*
3ff....265. 3. *a* (4)
3, 4, 12, 13....269. 2. *a*
3: 3, 7, ff....§ 269. 2. *c*
6....99. 2. *a*, 276. *f*
8....256. 3. *a*
9....281. 1. *c*
10....219. 2. *c*, 269. 2. *b*
13....280. 2, 284. *g*
14 ...267. 1. *b*
15....285. 4. *a*, 288. 3. *a*
16....140. 1, 276. *e*
19....47

ZEPHANIAH.

1: 2....§ 281. 1. *b*
3....250. *a*
15....296. 3. *b*
17....100. 2. *a* (1)
2: 1....281. 1. *c*
2....267. 1. *h* bis
4....126. 2
9....219. 1. *c*
12 ...246. 2
13....272. *a*
14....230. 4. *b*
15....39. 4. *a*
3: 7....283, 304
9....288. 2. *e*
11... 125. 2
14....89 (f. s.), 111. 3. *a*
18....150. 1
19....200, 249. 3. *b*
20....279. *d*

HAGGAI.

1: 1, 15....§ 255. 2. *b*
4....231. 3, 252. 1. *b*, 297. *a*
2: 5....284. *d*
11....287. 2. *a*
15....267. 1. *h*
17....284. *e*

ZECHARIAH.

1: 2....§ 285. 3. *a*
3....277. *b*
8....288. 2. *a*
9....75. 1
10....252. 1. *d*
13....256. 2
17....159. 3
2: 5....309. 1. *a*
8....73. 2. *a*, 288. 2. *c*
13-15....294. *a*
3: 1....106. *a*
4....280. 3. *a*
7....94. *c*, 153. 1
9....205. 5. *a*
4: 2....296. 1
5....261. 2
7....249. 3. *b*, 252. 1. *c*
10....158. 2, 254. 4. *a*, 256. 2. *a*, 283
11....259. *b*
5: 4....158. 4
11....162. 5
6: 6....250. *a*
7....96. *b*
6: 14....§ 289. 1. *a*
7: 1....255. 2. *b*
2....276. *d*
3....280. 2
5....102. 2, 104. *l*. 255. 2. *b*, 280. 3. *a*, 281. 1. *a* (3), 297. *a*
7....295
9....89 (m. pl.)
10....300. *b*
14 ...45. 5, 60. 3. *c*, 92. *e*
8: 2... 285. 3
3....277. *b*
6....298. 3. *a*
14, 15....139. 1
17....111. 2. *e*, 284. *d*, 300. *b*
23... 271
9: 5... 35. 2, 272. *a*, 275. 2. *b*
9....291. *a*
11....297. *a*
17....295. *a*
10: 6....153. 3
7....272. *a*
11: 4....257. 6
5....57. 2 (3) *a*, 104. *g*, 111. 2. *c*, 235. *c*, 289. 2. *a*
7....224. 1. *a*
8....119. 1
10....140. 5
13....254. 4. *a*, 277. 2. *a*
17....61. 6. *a*, 281. 1. *a* (5)
12: 4.. .248. 3. *a*
7....267. 1. *f*
10....280. 3. *a*, 300 *a*, 301. *b*
11....55. 2. *a*
12-14....296. 3. *a*
13: 1-6....277. *a*
4....108. 2
6....285. 3. *a*
14: 2....45. 2, 91. *c*
5....201. *c*
10....158. 3, 255. 1. *a*
12....289. 2. *a*

MALACHI.

1: 6....§ 248. 6. *d*, 257. 9. *b*, 267. 3, 3. *a*
7....106. *a*, 127. 2, 309. 2
7, 12....246. 2
11....95. *a*, 245. 3. *a*
13... 24. *a*, 75. 1, 298. 3. *a*
14....54. 1, 207. *b*
2: 7....245. 2. *b*
13....280. 1. *a*, 287. 3. *a*
14... 86. *b* (2 m.)
15....245. 2. *d*, 298. 3. *a*
15, 16....277. *b*
16....279. *b*
3: 7....275. 2. *e*
9....140. 2
19....119. 1
20....158. 2

INDEX III.

HEBREW GRAMMATICAL TERMS.

אֲהֵוִי 13.
אוֹת גְּרוֹנִית 7. 1.
אוֹתִיּוֹת 2.
אוֹתִיּוֹת הַשִּׁמּוּשׁ 7. 3.
אוֹתִיּוֹת שָׁרְשִׁיּוֹת 7. 3.
אֵיתָן מֹשֶׁה וְכָלֵב 7. 3.
אֱמֶת 31.
אני שלמה כותב 7. 3. *a.*
בְּגַד כְּפַת 21. 1.
בֵּינוֹנִי 85. 1. *a.*
בִּנְיָנִים 76. 1.
גַּעְיָא 45. 4. *a.*
דָּגֵשׁ חָזָק 23. 1.
דָּגֵשׁ קַל 21. 1.
הֵא הַיְדִיעָה 230. 1.
הֵא הַשְּׁאָלָה 231. 1.
הֶאֱמַנְתִּיו 7. 3.
וְגוֹמַר 9. 1.
וָו הִפּוּךְ 99. 1.
זָבָר 198.
חָטֵף 16. 3. *a.*
חִירוּק 45. 4. *a.*
טַעַם 28.
כְּבֵדִים 76. 2.
כִּנּוּיִים 71. *c.*
כשתיל אב המון 7. 3. *a.*
כְּתִיב 46
כְּתִיב וְלֹא קְרִי 46.
לְשׁוֹן יָחִיד 201.
לְשׁוֹן רַבִּים 201.
לְשׁוֹן שְׁנַיִם 201.
לְתַבְאֶרֶת הַקְּרִיאָה 24.
מַאֲרִיךְ 45. 4. *a.*
מְדַבֵּר 71. *c.*
מוּכְרָת 214.
מִלִּים 70. *a.*
מְלָכִים 28.
מִלְעֵיל 32.
מִלְרַע 32.
מַסּוֹרָה 10. 46.
מַפִּיק 26.
מָקוֹר 85. 1. *a.*
מַקֵּף 43.
משה כתב אלינו 7. 3. *a.*
מֶתֶג 44.
נְגִינוֹת 28. *b.*
נָח 16. 2.
נִמְצָא 71. *c.*
נִסְמָךְ 214.
נִסְתָּר 71. *c.*
נָע 16. 2.
נִקְבָּה 198.
נִקּוּדִים 2.
סוּם פְּסוּק 36. 1.
סָמוּךְ 214.
עֲבָדִים 28.
עָבָר 85. 1. *a.*
עָתִיד 85. 1. *a.*
פֹּעַל יוֹצֵא 284. *f.*
פֹּעַל יוֹצֵא לִשְׁלִישִׁי 284. *f.*
פֹּעַל יוֹצֵא לִשְׁנִי 284. *f.*
פֹּעַל עוֹמֵד 284. *f.*
פְּעָלִים 70. *a.*
צִוּוּי 85. 1. *a.*
קְרִי 46.
קְרִי וְלֹא כְתִיב 46.
רָפֶה 27.
שאל הון מכתבי 7. 3. *a.*
שְׁוָא, שְׁבָא 16. 1.
שלומי אך תבנה 7. 3. *a.*
שם אליהו נכתב 7. 3. *a.*
שֵׁמוֹת 70. *a.*
שְׁמוֹת הַמִּסְפָּר 224. 1.
שמלאכתו בינה 7. 3. *a.*
תְּנוּעוֹת 12.

Names of the letters § 2, their signification § 5. *b.*
Names of the vowels § 12, their signification § 12. *b.*
Names of the accents § 29, their signification § 29. *b.*
Names of the verbal species § 76. 1. 2.
Designations of imperfect verbs § 76. 3.

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Hebrew Union College - Jewish Institute of Religion
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SPOKEN HEBREW

הַמְדַבֵּר עִבְרִית

A MANUAL OF HEBREW CONVERSATIONS

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LOS ANGELES CAL
90048

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SPOKEN HEBREW

הַמְדַבֵּר עִבְרִית

A MANUAL OF HEBREW CONVERSATIONS

BY

DANIEL PERSKY

IN COLLABORATION WITH

EMANUEL NEUMANN

NEW YORK

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CONTENTS

On Meeting 1

At Home 10

Out of Doors 44

In The Country 61

Nature 86

On The Way 96

At The Hotel 105

At Sea 110

At Work 117

Business 131

In The Club 147

Dress 178

Food 188

PREFATORY NOTE

This little volume is intended for the use of persons desirous of acquiring some degree of facility in the use of Hebrew as a **spoken language.** It is not intended as a text-book for beginners, but rather as a help to those who have already gained some knowledge of elementary Hebrew. The publishers have had specially in mind the needs of persons intending to settle in Palestine, or to go there as tourists.

This is, as far as we know, the first serious effort in this direction made by the protagonists of the Hebrew Revival, and, as such, this work is no doubt open to many criticisms. We are keenly aware of this fact, and hope that many suggestions will come from readers and critics, which may prove most helpful when a second, more complete and revised edition is published.

Due to many unforeseen difficulties, the publication of this volume has been repeatedly delayed, and the apologies of the authors and publishers are tendered to those who have been impatiently awaiting its appearance.

E. N.

New York, June 15, 1921.

ON MEETING	בִּפְגִישָׁה
Good morning, sir.	שָׁלוֹם לְךָ, אֲדוֹנִי!
Good morning, Mr. Ben-Zion.	שָׁלוֹם לְךָ, מַר בֶּן־צִיּוֹן!
How do you do? (Hello!)	שָׁלוֹם!
How are you?	מַה שְּׁלוֹמְךָ?
Quite well.	שָׁלוֹם לִי.
And how is your brother?	וּמַה שְּׁלוֹם אָחִיךָ?
He is quite well, too.	גַּם לוֹ שָׁלוֹם.
And how is your sister?	וּמַה שְּׁלוֹם אֲחוֹתְךָ?
She is not feeling well today.	אֵין שָׁלוֹם לָהּ הַיּוֹם.
I am sorry.	צַר לִי עָלֶיהָ!
Whither bound?	מֵאַיִן וּלְאָן?
Where are you coming from?	מֵאַיִן אַתָּה הוֹלֵךְ?

Where are you going to?	לְאָן אַתָּה הוֹלֵךְ ?
I am on my way from home to a meeting.	אֲנִי הוֹלֵךְ מִבֵּיתִי אֶל אֲסֵפָה.
I should like to become acquainted with Mr. Gil'adi.	אֲנִי רוֹצֶה לְהִתְוַדַּע אֶל מַר גִּלְעָדִי.
Very well, I will introduce you to him.	טוֹב, אַצִּיג אוֹתְךָ לָפָנָיו.
Allow me to introduce Mr. Penini. / Meet Mr. Penini.	אֲנִי מִתְכַּבֵּד לְהַצִּיג לְפָנֶיךָ אֶת מַר פְּנִינִי.
I am pleased to meet you.	נָעִים לִי מְאֹד לְהַכִּיר אוֹתְךָ.
What is your name?	מַה שִּׁמְךָ ?
My name is Gil'adi	שְׁמִי גִּלְעָדִי.
I'd like to see you. / There is something I would like to discuss with you.	דָּבָר לִי אֵלֶיךָ.

I haven't the time just now.	אֵין לִי פְּנַאי עַכְשָׁיו.
Let us make an appointment.	נְקַבֵּע מוֹעֵד לְהִתְרָאוֹת!
When shall we meet?	מָתַי נִתְרָאֶה?
At half past six this evening.	הַיּוֹם בָּעֶרֶב בַּשָּׁעָה הַשִּׁשִּׁית וָחֵצִי.
Please be on time.	בְּבַקָּשָׁה, בּוֹא בְּדִיּוּק!
Certainly, I am always prompt.	בְּוַדַּאי, אֲנִי בָּא תָּמִיד בְּדִיּוּק.
If you are late, I will nat wait for you.	אִם תְּאַחֵר, לֹא אֶחַכֶּה לְךָ.
Don't worry.	אַל תִּדְאַג!
I will come early.	אֲנִי אַקְדִּים.
Where shall we meet?	אֵיפֹה נִתְרָאֶה?
We will meet at the Beth-Am (People's House).	נִתְרָאֶה בְּבֵית־הָעָם.

Am I disturbing you?	אוּלַי אֲנִי מַפְרִיעַ אוֹתְךָ?
Not at all.	אֵין דָּבָר!
It doesn't matter.	אֵין בְּכָךְ כְּלוּם!
I am not in such a hurry.	אֵינֶנִּי מְמַהֵר כָּל־כָּךְ.
Don't forget.	אַל תִּשְׁכַּח!
Do you speak Hebrew?	הַמְדַבֵּר אַתָּה עִבְרִית?
Yes, I speak Hebrew.	כֵּן, אֲנִי מְדַבֵּר עִבְרִית.
Where do you live?	אֵיפֹה אַתָּה דָּר?
I live on Herzl Street.	אֲנִי דָּר בִּרְחוֹב הֶרְצֶל.
Come to see me at home.	בַּקֵּר אֶת בֵּיתִי!
I will come to see you often.	אֲנִי אֲבַקֵּר אֶת בֵּיתְךָ לִפְעָמִים.
I will drop in when I get a chance.	אֲנִי אָסוּר אֶל בֵּיתְךָ לְעֵת־מְצֹא.
Do me a favor.	עֲשֵׂה לִי חֶסֶד!
Remember me to Mr. Ben-Aviv.	דְּרֹשׁ בִּשְׁמִי לְשָׁלוֹם מַר בֶּן־אָבִיב!

I will do what you ask me.	אֲנִי אֶעֱשֶׂה אֶת בַּקָּשָׁתְךָ.
Am I taking up your time?	אוּלַי אֲנִי מְבַטֵּל אֶת זְמַנְךָ?
Just wait a while.	חַכֵּה־נָא מְעַט!
What are you saying?	מָה אַתָּה אוֹמֵר?
What are you talking about?	מָה אַתָּה מְדַבֵּר?
I beg your pardon (In the sense of: Will you please repeat?)	לֹא שָׁמַעְתִּי הֵיטֵב
A little louder, please.	הָרֵם־נָא אֶת קוֹלְךָ!
Are you in a hurry to go?	הַמְמַהֵר אַתָּה לָדְרָכְךָ?
Can I speak to you?	הַאֶפְשָׁר לְדַבֵּר אֵלֶיךָ?
I would like to speak to you.	אֲנִי רוֹצֶה לְדַבֵּר אֵלֶיךָ.

Can you stop for a moment? / Can you spare a moment?	הֲיָכֹל אַתָּה לַעֲמֹד לְרֶגַע?
Can you wait?	הֲיָכֹל אַתָּה לְחַכּוֹת?
Do you remember?	הֲזוֹכֵר אַתָּה?
Don't trouble yourself.	אַל תַּטְרִיחַ אֶת עַצְמְךָ!
I am glad to see you.	שָׂמֵחַ אֲנִי לְפָגֹשׁ אוֹתְךָ. / שָׂמֵחַ אֲנִי לִרְאוֹת אוֹתְךָ.
What do you wish?	מָה אַתָּה רוֹצֶה?
What do you mean?	מַה כַּוָּנָתְךָ?
Of what use is it?	מַה תּוֹעֶלֶת הַדָּבָר?
What must I do?	מֶה עָלַי לַעֲשׂוֹת?
Who are they?	מִי הֵם?
Why don't you answer?	מַדּוּעַ אֵינְךָ עוֹנֶה?
Why are you silent? / Why don't you speak?	לָמָּה אַתָּה מַחֲרִישׁ?
Excuse me.	סְלִיחָה!

Here is my (visiting) card.	הֵא לְךָ כַּרְטִיסִי הַפְּרָטִי!
What is your address?	מָה הַמַּעַן שֶׁלְּךָ?
When are you at home?	מָתַי אַתָּה בְּבֵיתְךָ?
Don't bother me.	אַל תַּטְרִיד אוֹתִי!
Listen, please. / Look here, please.	שְׁמַע־נָא, אֲדוֹנִי!
When will it be convenient for you?	מָתַי יִהְיֶה הַדָּבָר נוֹחַ לְךָ?
You look familiar.	פָּנֶיךָ יְדוּעִים לִי.
This is the first time I have seen you.	אֲנִי רוֹאֶה אוֹתְךָ בַּפַּעַם הָרִאשׁוֹנָה.
Where have I seen you before?	אַיֵּה רָאִיתִי אוֹתְךָ קֹדֶם?
I have not seen you for a long time.	לֹא רָאִיתִי אוֹתְךָ זֶה זְמַן רַב.
I cannot recall.	קָשֶׁה לִי לְהִזָּכֵר.

I am glad you reminded me.	טוֹב כִּי הִזְכַּרְתָּ אוֹתִי.
How are you getting on? / How is business?	מַה שְּׁלוֹם עֲסָקֶיךָ?
Business is good.	שָׁלוֹם לַעֲסָקַי.
Business is poor.	אֵין שָׁלוֹם לַעֲסָקַי.
I know you by sight.	אֲנִי יוֹדֵעַ אוֹתְךָ עַל־פִּי מַרְאֵה־פָּנֶיךָ.
I have known you for a long time.	אֲנִי יוֹדֵעַ אוֹתְךָ מִכְּבָר.
Do you know me?	הֲיוֹדֵעַ אַתָּה אוֹתִי?
Do you recognise me?	הַכֵּר־נָא מִי אֲנִי!
Who are you?	מִי אַתָּה?
I know you.	אֲנִי מַכִּיר אוֹתְךָ.
I knew (recognized) you at once.	אֲנִי הִכַּרְתִּי אוֹתְךָ מִיָּד.
Can you guess my name?	נַחֵשׁ אֶת שְׁמִי!

Your name is familiar.	שָׁמַעְתִּי אֶת שִׁמְךָ. / שִׁמְךָ יָדוּעַ לִי.
Mr. Yitzhaki sends his regards.	מַר יִצְחָקִי דּוֹרֵשׁ בִּשְׁלוֹמְךָ.
How do you say that in Hebrew?	אֵיךְ אַתָּה אוֹמֵר זֹאת בְּעִבְרִית?
What's new?	מֶה חָדָשׁ אִתְּךָ?
What's the news?	מֶה חָדָשׁ?
How are things?	מַה נִּשְׁמָע?
No news.	אֵין כָּל חָדָשׁ.
Nothing new.	הַכֹּל בְּשֶׁהָיָה.
Everything is all right.	הַכֹּל כְּשׁוּרָה.
What's new in the world?	מָה חֲדָשׁוֹת נִשְׁמָעוֹת בָּעוֹלָם?
Is what I heard about you true?	הַאֱמֶת הַדָּבָר אֲשֶׁר שָׁמַעְתִּי עָלֶיךָ?
What is it? / What's the matter?	מָה הַדָּבָר?

How do you know that?	מֵאַיִן אַתָּה יוֹדֵעַ זֹאת?
I have it from my friend.	שָׁמַעְתִּי זֹאת מִפִּי רֵעִי.
That's all right.	טוֹב הַדָּבָר.
That won't do.	לֹא טוֹב הַדָּבָר.
Au revoir! (See you again.)	לְהִתְרָאוֹת!
Good bye!	הֱיֵה שָׁלוֹם!
God speed you!	לֵךְ לְשָׁלוֹם!

AT HOME — בַּבַּיִת

Some one is knocking at the door.	אִישׁ דוֹפֵק עַל הַדֶּלֶת.
Come in!	לָבוֹא!
Open the door.	לֵךְ פְּתַח!
A visitor has come to see us.	אוֹרֵחַ בָּא לְבַקֵּר אוֹתָנוּ.

Receive the visitor.	קַבֵּל אֶת פְּנֵי הָאוֹרֵחַ!
Good morning.	בֹּקֶר טוֹב!
Won't you sit down?	שֵׁב־נָא, אֲדוֹנִי!
Thank you.	תּוֹדָה! / חַן־חַן!
Spread the cloth. / Set the table.	פְּרֹשׂ מַפָּה עַל הַשֻּׁלְחָן!
We must serve our visitors with refreshments.	צָרִיךְ לְהַגִּישׁ תִּקְרֶבֶת לָאוֹרֵחַ.
Sit down at the table, please.	שֵׁב־נָא אֶל הַשֻּׁלְחָן!
Please have something.	בְּבַקָּשָׁה, טְעַם מְעַט!
I am not hungry.	שָׂבֵעַ אָנֹכִי.
Don't refuse.	אַל־נָא תְּסָרֵב!
I won't be too obstinate.	לֹא אֶתְעַקֵּשׁ הַרְבֵּה.
Where is the host?	אַיֵּה הָאָדוֹן?
He is not at home.	אֵינֶנּוּ בַּבַּיִת.

He will back very soon.	הוּא יָשׁוּב מְיַד.
What must you see him about?	מִפְּנֵי מַה אַתָּה צָרִיךְ לוֹ?
About an important matter.	מִפְּנֵי עִנְיָן חָשׁוּב.
Does he know that you were to be here?	הֲיוֹדֵעַ הוּא, כִּי עָלֶיךָ לָבוֹא?
Certainly.	בְּוַדַּאי!
He promised to wait for me.	הוּא הִבְטִיחַ אוֹתִי לְחַכּוֹת לִי.
It's late.	הַשָּׁעָה מְאֻחֶרֶת.
I couldn't wait any longer. / I got tired of waiting.	חִכִּיתִי עַד בּוֹשׁ.
I am very busy.	אֲנִי טָרוּד מְאֹד.
I will accompany you.	אֲנִי אֲלַוֶּה אוֹתְךָ.
It's not necessary.	אֵין צֹרֶךְ.
When will you call again?	מָתַי תָּבוֹא עוֹד פַּעַם?

I don't know exactly.	אֵינֶנִי יוֹדֵעַ בְּדִיוּק.
I'll let you know by mail.	אֲנִי אוֹדִיעַ בְּמִכְתָּב.
I got up late this morning.	הַיוֹם אִחַרְתִּי לָקוּם מִשְּׁנָתִי.
The alarm clock didn't ring.	הַשָּׁעוֹן־הַמְעוֹרֵר לֹא צִלְצֵל.
Last night I forgot to wind the clock.	אֶמֶשׁ שָׁכַחְתִּי לְכוֹנֵן אֶת הַשָּׁעוֹן.
The clock (or watch) stopped.	הַשָּׁעוֹן נִפְסַק.
Is your watch (clock) going?	הֲרוֹפֵק שְׁעוֹנְךָ?
Do you know the correct time?	הֲיוֹדֵעַ אַתָּה אֶת הַשָּׁעָה הַנְּכוֹנָה?
What time is it?	מָה הַשָּׁעָה עַתָּה?
I must set my watch (clock).	עָלַי לְכַוֵּן אֶת הַשָּׁעוֹן.

It's snow twenty minutes to twelve.	עַכְשָׁיו עֶשְׂרִים דַּק לִפְנֵי הַשְּׁתֵּים־עֶשְׂרֵה.
Are you sure of that?	בָּטוּחַ אַתָּה בָּזֶה?
No doubt.	בְּלִי סָפֵק.
We have two clocks in the house.	יֵשׁ לָנוּ שְׁנֵי שְׁעוֹנִים בַּבַּיִת.
Neither of them keeps good time.	שְׁנֵיהֶם אֵינָם דַּיְקָנִים.
One is always slow.	אֶחָד מְאַחֵר תָּמִיד.
The other is always fast.	אֶחָד מַקְדִּים תָּמִיד.
There is no peace between them.	אֵין שָׁלוֹם בֵּינֵיהֶם.
They don't speak the truth.	אֵין אֱמֶת בְּפִיהֶם.
I don't tell time by these two clocks.	אֵינֶנִּי לוֹמֵד אֶת הַשָּׁעָה מִפִּי שְׁנֵי הַשְּׁעוֹנִים הָאֵלֶּה.
I tell time by my (pocket) watch.	אֲנִי לוֹמֵד אֶת הַשָּׁעָה מִפִּי שָׁעוֹן־הַכִּיס שֶׁלִּי.

This watch is small but correct.	זֶה שָׁעוֹן קָטָן, אֲבָל יָשָׁר.
It tells the truth.	הוּא מַגִּיד אֶת הָאֱמֶת.
It keeps correct time.	הוּא מַרְאֶה אֶת הַשָּׁעָה הַנְּכוֹנָה.
I got up early this morning.	אֲנִי הִשְׁכַּמְתִּי הַיּוֹם בַּבֹּקֶר.
I didn't sleep almost all night.	כִּמְעַט כָּל הַלַּיְלָה לֹא יָשַׁנְתִּי.
I couldn't sleep all night.	שָׁנְתִי נְדֻדָה כָּל הַלַּיְלָה.
A lot of noise came in from the street.	רַעַשׁ נִשְׁמַע מִן הָרְחוֹב.
I woke up my brother.	אֲנִי הֵעִירֹתִי אֶת אָחִי.
Wake up!	עוּרָה! עוּרָה!
Get up!	קוּם!
It's eight o'clock already.	הַשָּׁעָה הַשְּׁמִינִית כְּבָר בָּאָה!

You have to go to work.	עָלַיִךְ לָצֵאת לַעֲבוֹדָתֵךְ.
Hurry up.	מַהֵר !
Don't be lazy.	אַל תִּתעַצֵּל !
The clock has struck eight.	הַשָּׁעוֹן הִשְׁמִיעַ אֶת הַשָּׁעָה הַשְּׁמִינִית.
Hurry or you'll be late.	מַהֵר פֶּן תְּאַחֵר !
It's so good to sleep in the morning.	שְׁנַת־הַבֹּקֶר מְתוּקָה כָּל־כָּךְ !
You're a sleepy-head.	אַתָּה אוֹהֵב־שֵׁנָה !
Go to the wash-stand and wash.	גַּשׁ אֶל הַכִּיוֹר וּרְחַץ !
The water is too cold.	הַמַּיִם קָרִים יוֹתֵר מִדַּי. / הַמַּיִם צוֹנְנִים יוֹתֵר מִדַּי.
Open the other faucet.	פְּתַח אֶת הַבֶּרֶז הַשֵּׁנִי !
Warm water runs from this faucet.	מִפִּי הַבֶּרֶז הַזֶּה נוֹזְלִים מַיִם חַמִּים.
Do you want (boiling) hot water?	הֲרוֹצֶה אַתָּה בְּמַיִם רוֹתְחִים ?

I want lukewarm water.	אֲנִי רוֹצֶה בְּמַיִם פּוּשָׁרִים.
Mix warm and cold water and you'll have lukewarm water.	עָרְבֵב מַיִם חַמִּים בְּצוֹנְנִים וְיִהְיוּ לְךָ פּוּשָׁרִים.
That's a good idea.	זֹאת הִיא הַמְצָאָה יָפָה.
Upon my word!	חֵי נַפְשִׁי! / בְּחַיֵּי רֹאשִׁי!
Please, give me a towel.	בְּבַקָּשָׁה, תֵּן לִי מַגֶּבֶת!
I must dry my face and hands.	עָלַי לְנַגֵּב אֶת פָּנַי וְאֶת יָדַי.
Comb your hair.	סְרֹק אֶת שַׂעֲרוֹתֶיךָ!
Have you a comb?	הֵיֵשׁ לְךָ מַסְרֵק?
What kind of comb?	אֵיזֶה מַסְרֵק?
Give me a fine comb.	תֵּן לִי מַסְרֵק דָּמִיךָ!
Give me coarse comb.	תֵּן לִי מַסְרֵק קָלוּשׁ!
Take the brush and brush your hair.	קַח אֶת הַמִּבְרֶשֶׁת וְהַתְקֵן אֶת שַׂעֲרוֹתֶךָ!
Well said!	יָפָה אָמַרְתָּ!

It seems to me,	כִּמְדֻמֶּה לִי,
I shan't eat breakfast this morning.	לֹא אֹכַל הַיּוֹם אֲרוּחַת־הַבֹּקֶר.
I have something important to do.	עָלַי לַעֲשׂוֹת דָּבָר נָחוּץ.
Have something.	סְעַד אֶת לִבְּךָ!
I have no appetite just now.	אֵין לִי תֵּאָבוֹן עַתָּה.
I have to say my morning prayers.	אֲנִי צָרִיךְ לְהִתְפַּלֵּל שַׁחֲרִית.
I have to put on tephillin.	עָלַי לְהָנִיחַ תְּפִלִּין.
Where is the small mirror?	אַיֵּה הַמַּרְאָה הַקְּטַנָּה?
Who knows?	מִי יוֹדֵעַ!
Look for it yourself.	חַפֵּשׂ בְּעַצְמְךָ!
Have I nothing else to do?	וְכִי אֵין לִי עֲבוֹדָה אַחֶרֶת?

It's not my fault.	אֵין זֹאת אַשְׁמָתִי.
You know all the ins and outs of the household.	אַתָּה יוֹדֵעַ אֶת כָּל סוֹדוֹת הַבַּיִת.
I forget easily.	אֲנִי שׁוֹכֵחַ מְהֵרָה.
You are forgetful.	אַתָּה שַׁכְחָן.
Not always.	לֹא תָּמִיד.
I sometimes remember.	יֵשׁ אֲשֶׁר אֲנִי זוֹכֵר.
When the matter concerns me.	כַּאֲשֶׁר הַדָּבָר נוֹגֵעַ אֵלַי.
I am concerned in the matter. / I am interested in the matter.	אֲנִי נוֹגֵעַ בְּדָבָר.
That's not fair.	אֵין זֶה מִן הַיֹּשֶׁר.
What's to be done?	מַה לַּעֲשׂוֹת?
There is no other way.	אֵין בְּרֵרָה אַחֶרֶת.
That's the way of the world.	זֶה דֶּרֶךְ הָעוֹלָם.

That's the custom.	כַּךְ מִנְהַג הַבְּרִיות.
Well, what of it?	וּמַה בְּכַךְ ?
Every one does as he pleases.	אִישׁ הַיָּשָׁר בְּעֵינָיו יַעֲשֶׂה.
You can't sit here.	אִי־אֶפְשָׁר לָשֶׁבֶת פֹּה.
The rays of the sun come in through the window.	קְרָנֵי־הַשֶּׁמֶשׁ עוֹבְרוֹת בְּעַד הַחַלּוֹן.
We ought to lower the shades.	צָרִיךְ לְהוֹרִיד אֶת הַוִּילוֹנוֹת.
That's a good idea.	זֶה רַעְיוֹן יָפֶה.
I have news for you.	בְּשׂוֹרָה בְּפִי אֵלֶיךָ !
Tell me the news at once.	בַּשֵּׂר תֵּכֶף־וּמִיַּד !
I have no patience.	אֵין לִי סַבְלָנוּת.
It's time to have lunch.	הִגִּיעַ זְמַן אֲרוּחַת־הַצָּהֳרַיִם.
It seems,	כְּנִרְאֶה,

You only care about eating.	אַתָּה עָסוּק רַק בַּאֲכִילָה.
We'll postpone it for later.	נִדְחֶה לְאַחַר־כָּךְ.
Let's wait till supper time.	נְחַכֶּה עַד אַרוּחַת־הָעֶרֶב.
If my strength, holds out, I'll wait.	אִם יִהְיֶה בִּי כֹּחַ, אֲחַכֶּה.
First of all I'll say the afternoon prayers.	קֹדֶם־כֹּל אֶתְפַּלֵּל מִנְחָה.
It's getting dark in the house.	אַפְלוּלִית בַּבַּיִת. שְׁעַת בֵּין־הַשְּׁמָשׁוֹת.
It's dark in the house.	חֹשֶׁךְ בַּבַּיִת.
We ought to turn on the light.	צָרִיךְ לְהַעֲלוֹת אוֹר.
Have you a box of matches?	הֲיֵשׁ לְךָ קֻפְסַת־גַּפְרוּרִים?

Strike a match and light the lamp.	שַׂפְשֵׂף גַּפְרוּר וְהַדְלֵק אֶת הָעֲשָׁשִׁית!
I must pour some kerosene oil into the lamp.	עָלַי לִמְזוֹג נֶפְט בָּעֲשָׁשִׁית.
I must adjust the wick.	עָלַי לְהֵיטִיב אֶת הַפְּתִילָה.
The flame is too big.	הַשַּׁלְהֶבֶת גְּדוֹלָה יוֹתֵר מִדַּי.
The flame is too small.	הַשַּׁלְהֶבֶת קְטַנָּה יוֹתֵר מִדַּי.
The flame is just right.	הַשַּׁלְהֶבֶת בְּשׁוּרָה
Strike a match and light the gas.	הַבְעֵר גַּפְרוּר וְהַדְלֵק אֶת הַגַּז!
You have to open the gas jet.	צָרִיךְ לְסַבֵּב־לִפְתֹּחַ אֶת קְנֵה הַגַּז.
I want to turn on the electric light.	אֲנִי רוֹצֶה לְהָאִיר אֶת הַחַשְׁמַל.
Very good.	טוֹב מְאֹד!
Press the button.	דְּחַק אֶת הַכַּפְתּוֹר!

Pull the string.	מְשֹׁךְ אֶת הַחוּט!
Turn on the light in the bulb.	סֹב־פְּתַח אֶת גֻּלַּת הַחַשְׁמַל!
Then the electric light will burn.	אָז יָאִיר אוֹר הַחַשְׁמַל.
I will light the candle.	אֲנִי אַדְלִיק אֶת הַנֵּר.
I'll place the candle in a candlestick.	אָשִׂים אֶת הַנֵּר בִּמְנוֹרָה.
I like candle-light.	אֲנִי אוֹהֵב אֶת אוֹר הַנֵּר.
It's midnight already.	כְּבָר הִגִּיעָה חֲצוֹת־הַלַּיְלָה.
Let's go to sleep.	נֵלֵךְ לִישׁוֹן.
Is our bed ready?	מִשְׁכָּבֵנוּ כְּבָר נָכוֹן?
Please, get my bed ready.	בְּבַקָּשָׁה לְהַצִּיעַ אֶת מִטָּתִי.
The feather-bed, the quilt and the sheet are in their proper places.	הַכֻּסֶּת, הַשְּׂמִיכָה וְהַסָּדִין עַל מְקוֹמָם.

I prefer a mattress.	אֲנִי מְעַדֵּף מִזְרָן.
Have you another pillow?	הֵיֵשׁ לְךָ כַּר אַחֵר?
The bed is very comfortable.	הַמִּטָּה נוֹחָה מְאֹד.
Put out the light.	כַּבֵּה אֶת הָאוֹר!
Turn off the gas (jet).	סְגֹר־סְגֹר אֶת קְנֵה הַגָּז!
Turn off the electric light (globe).	סְגֹר־סְגֹר אֶת גְּלַת הַחַשְׁמַל!
I am going (lying down) to sleep.	אֲנִי שׁוֹכֵב לִישֹׁן.
I am sleepy.	אֲנִי נוֹטֶה לִישֹׁן.
I am very tired.	אֲנִי עָיֵף מְאֹד.
I did not forget to say my evening prayers.	לֹא שָׁכַחְתִּי לְהִתְפַּלֵּל עַרְבִית.
I have said the Shema already.	גַּם "שְׁמַע" כְּבָר קָרָאתִי.
Have you closed the shutters?	הֲסָגַרְתָּ אֶת הַתְּרִיסִים?

I've locked the door.	נָעַלְתִּי אֶת הַדֶּלֶת.
Please, shut the bedroom door.	בְּבַקָּשָׁה, סְגֹר אֶת דֶּלֶת חֲדַר־הַמִּשְׁכָּב!
How good it is to sleep!	מַה טּוֹב וּמַה נָּעִים לִישֹׁן!
Praised be the man who invented the bed.	בָּרוּךְ הָאִישׁ אֲשֶׁר הִמְצִיא אֶת הַמִּטָּה!
Praised be the Lord who created sleep.	בָּרוּךְ אֱלֹהִים אֲשֶׁר בָּרָא אֶת הַשֵּׁנָה!
Good night.	לַיְלָה טוֹב!
Sleep well.	תֵּעָרֵב עָלֶיךָ שְׁנָתְךָ!
He fell asleep so quickly.	הוּא נִרְדַּם מְהֵרָה כָּל־כָּךְ.
How he snores.	כַּמָּה הוּא נוֹחֵר!
I'm frightened.	פַּחַד נוֹפֵל עָלַי.
It's quiet in the house.	דְּמָמָה בַּבַּיִת.
There isn't a sound.	אֵין קוֹל וְאֵין קֶשֶׁב.
Hush!	הֵס!

We are not satisfied with our rooms (apartment, residence).	דִּירָתֵנוּ אֵינֶנָּה מוֹצֵאת חֵן בְּעֵינֵינוּ.
Why?	מִפְּנֵי מַה?
Because they're too far from the city.	מִפְּנֵי שֶׁדִּירָתֵנוּ רְחוֹקָה מִן הָעִיר.
That's one reason.	זֹאת הִיא רִאשִׁית.
And, in the second place, our quarters are a bit too small.	וְהַשֵּׁנִית, דִּירָתֵנוּ צָרָה קְצָת.
We haven't enough rooms.	אֵין לָנוּ דַּי חֲדָרִים.
We're too crowded.	צַר לָנוּ הַמָּקוֹם.
Why do you want to live in the city.	לָמָּה לְךָ הָעִיר?
I have to travel to the city every day.	אֲנִי צָרִיךְ לִנְסֹעַ אֶל הָעִיר בְּכָל יוֹם.

I have business in the city.	יֵשׁ לִי עֲסָקִים בָּעִיר.
What do you intend to do?	מָה אַתָּה חוֹשֵׁב לַעֲשׂוֹת? / מַה בְּדַעְתְּךָ לַעֲשׂוֹת?
We are going to move out of here.	נַעֲקֹר אֶת דִּירָתֵנוּ מִכַּאן.
We will move to other quarters.	נִכָּנֵס לְדִירָה אַחֶרֶת.
Spacious quarters.	דִּירָה מְרֻוַּחַת.
Comfortable quarters.	דִּירָה נוֹחָה.
I am looking for a nice home in the city.	אֲנִי מְבַקֵּשׁ בָּעִיר דִּירָה נָאָה.
I have found what I was looking for.	כְּבָר מָצָאתִי אֶת אֲשֶׁר בִּקַּשְׁתִּי.
When are you moving into your new quarters?	מָתַי אַתָּה עוֹבֵר לַדִּירָה הַחֲדָשָׁה?
Soon.	בְּקָרוֹב.
In a few days.	בְּעוֹד יָמִים מְעַטִּים.

How many rooms are there ln your new home?	כַּמָּה חֲדָרִים בְּדִירָה הַחֲדָשָׁה?
There are six rooms.	שָׁם יֵשׁ שִׁשָּׁה חֲדָרִים.
A dining-room and a bed-room.	חֲדַר־אֹכֶל וַחֲדַר־מִשְׁכָּב.
A parlor and a kitchen.	טְרַקְלִין וּמִטְבָּח.
A hall and a lavatory.	פְּרוֹזְדוֹר וּבֵית־כִּסֵּא.
The house has all the conveniences.	לַבַּיִת יֵשׁ כָּל הַהֲרָוָחוֹת.
Running water in the house.	מֵי־צְנוֹרוֹת בַּבַּיִת.
Hot water at all times.	מַיִם חַמִּים בְּכָל עֵת.
A bath and shower.	אַמְבַּטָּה וּמִקְלַחַת.
Steam heat.	חֹם שֶׁל קִיטוֹר.
The house is light and airy.	הַבַּיִת מָלֵא אוֹר וְאַוִיר.

The windows open on the street.	הַחַלּוֹנוֹת פּוֹנִים אֶל הָרְחוֹב.
The house has a large courtyard.	לַבַּיִת חָצֵר גְּדוֹלָה.
Also a wood-shed.	גַּם דִּיר לָעֵצִים.
Also a beautiful little garden.	וְגַם גִּנָּה קְטַנָּה וְיָפָה.
How many stories has the house?	כַּמָּה קוֹמוֹת לַבַּיִת?
Two stories with a cellar and an attic.	שְׁתֵּי קוֹמוֹת עִם מַרְתֵּף וַעֲלִיָּה.
There is also a broad veranda.	יֵשׁ גַּם מִרְפֶּסֶת רְחָבָה.
You've forgotten the main thing.	הָעִקָּר שָׁכַחְתָּ.
Is there a range (oven, stove) in your apartment?	הֵיֵשׁ בִּדִירָתְךָ תַּנּוּר?

That's a fine question to ask!	שְׁאֵלָה יָפָה שָׁאַלְתָּ!
Of course! / Most certainly!	בְּוַדַּאי וּבְוַדַּאי!
There is a range (oven, stove) for cooking and baking.	יֵשׁ תַּנּוּר לְבַשֵּׁל וְלֶאֱפוֹת.
Well then everything is just fine.	וּבְכֵן הַכֹּל טוֹב וְיָפֶה.
Go out to the market place.	צֵא אֶל הַשּׁוּק!
Call an expressman.	קְרָא לְעֶגְלוֹן!
Tell him to call.	הַזְמֵן אוֹתוֹ לָבוֹא!
He will move our things.	הוּא יַעֲבִיר אֶת הַמְּטַלְטְלִים שֶׁלָּנוּ.
How much do you want?	כַּמָּה אַתָּה רוֹצֶה?
We'll come to terms.	נָבוֹא לְעֵמֶק־הַשָּׁוֶה.
We won't quarrel.	לֹא נָבוֹא לִידֵי מַחֲלֹקֶת.

Everything will go smoothly.	הַכֹּל יֵעָלֶה יָפֶה.
First of all, hoist up the piano.	קֹדֶם־כֹּל תַּעֲלֶה אֶת הַפְּסַנְתֵּר.
Take care!	הִזָּהֵר!
Go easy!	לְאַט לְךָ!
Now we'll hear what the phonograph has to say.	עַתָּה נִשְׁמַע־נָא מַה בְּפִי הַפוֹנוֹגְרָף!
Wind up the talking machine.	כּוֹנֵן אֶת הַכְּלִי הַדּוֹבֵב!
Here is the record of "Hatikvah".	הִנֵּה הַגְּלִיל שֶׁל "הַתִּקְוָה"!
Tth door of the house is locked.	דֶּלֶת הַבַּיִת נְעוּלָה.
The door of the house is shut.	דֶּלֶת הַבַּיִת סְגוּרָה.

Have you the key with you?	הֲיֵשׁ אִתְּךָ הַמַּפְתֵּחַ?
I don't remember where I left it.	אֵינֶנִּי זוֹכֵר אֵיפֹה הִנַּחְתִּי אוֹתוֹ.
Can you get another key to fit the lock?	הַאֶפְשָׁר לְךָ לְכַוֵּן אֶל חוֹר־הַמַּנְעוּל מַפְתֵּחַ אַחֵר?
Well, let's try.	הָבָה נְנַסֶּה!
We ought to fix *mezzuzahs* on the doorposts.	צָרִיךְ לְהַדְבִּיק מְזוּזוֹת אֶל הַפְּתָחִים.
Just look, the doorstep is broken.	חֲבֵט, הַסַּף שָׁבוּר!
The repairs are not yet completed.	עוֹד לֹא נִגְמַר בֶּדֶק־הַבַּיִת.
The walls have to be papered.	צָרִיךְ לְצַפּוֹת אֶת הַכְּתָלִים בְּטַפְּיָטִים.
That will be done tomorrow.	הַדָּבָר הַזֶּה יֵעָשֶׂה מָחָר.

Do you intend to let one room?	הַחוֹשֵׁב אַתָּה לְהַשְׂכִּיר חֶדֶר?
What are you talking about?	מָה אַתָּה סָח?
I need all the rooms.	יֵשׁ לִי צֹרֶךְ בְּכָל הַחֲדָרִים.
How much do you pay for rent?	כַּמָּה אַתָּה מְשַׁלֵּם שְׂכַר־דִּירָה?
A considerable sum, but it's worth it.	מְחִיר הָגוּן, אֲבָל שׁוֶה.
It's worth while.	כְּדַאי הַדָּבָר.
I think I'll be satisfied with these rooms.	אֲנִי מְקַוֶּה לְשַׂבֵּעַ רָצוֹן מִן הַדִּירָה.
Will you please remove the sign.	הוֹאֶל־נָא לְהָסִיר אֶת הַמּוֹדָעָה מֵעַל הַבַּיִת!
"Rooms to let".	„בַּאן דִּירָה לְהַשְׂכִּיר".
One oughtn't to cause people unnecessary trouble.	אָסוּר לְהַטְרִיחַ אֲנָשִׁים לְבַטָּלָה.

I am coming to live in this house next week.	בְּעוֹד שָׁבוּעַ אָבוֹא לָדוּר בַּבַּיִת הַזֶּה.
God willing.	אִם יִרְצֶה הַשֵּׁם!
I'll have a house-warming.	אֶעֱשֶׂה חֲנֻכַּת־הַבַּיִת.
I'll give a party.	אֶעֱשֶׂה מִשְׁתֶּה.
Good luck!	בְּשָׂעָה צְלֵחָה! / בְּשָׂעָה מְצֻלַּחַת!
A year from now may you build a home in Palestine.	כָּעֵת חַיָּה תִּבְנֶה בַּיִת בְּאֶרֶץ־יִשְׂרָאֵל!
So be it!	כֵּן יְהִי רָצוֹן!
Amen!	אָמֵן!
I have to talk over matters with the landlord.	עָלַי לְהִתְדַּבֵּר אֶל בַּעַל־הַבַּיִת.
There is still need of some repairing.	צָרִיךְ עוֹד לְתַקֵּן בַּדִּירָה.

There are still some things to fix up in our quarters.	צָרִיךְ עוֹד לְהַתְקִין בַּדִּירָה.
The porch railing needs to be painted.	מַעֲקֵה־הַמִּרְפֶּסֶת אֵינֶנּוּ צָבוּעַ.
The stairs are rickety.	הַמַּדְרֵגוֹת רוֹפְפוֹת.
The kitchen hasn't had a new coat of white-wash.	הַמִּטְבָּח אֵינֶנּוּ מְסֻיָּד מֵחָדָשׁ
The ceiling of the vestibule needs to be plastered.	צָרִיךְ לָטוּחַ אֶת תִּקְרַת הַפְּרוֹדוֹר.
The floor isn't smooth.	הָרִצְפָּה אֵינֶנָּה חֲלָקָה.
I want to put up a partition in the shed.	אֲנִי רוֹצֶה לִבְנוֹת חַיִץ בַּדִּיר.
All the tenants are using one shed.	כָּל הַשְּׁכֵנִים מִשְׁתַּמְּשִׁים בְּדִיר אֶחָד.

The janitor will attend to that.	הַשּׁוֹעֵר יַעֲשֶׂה אֶת הַדָּבָר הַזֶּה.
Can I get a key for the front gate?	הַאֶפְשָׁר לְהַשִּׂיג מַפְתֵּחַ לְשַׁעַר הֶחָצֵר?
You are asking too much.	אַתָּה דּוֹרֵשׁ יוֹתֵר מִדַּי.
So we agreed in advance.	כָּךְ הִתְנִינוּ מֵרֹאשׁ.
Those were our terms.	אֵלֶּה הָיוּ הַתְּנָאִים שֶׁלָּנוּ.
Everything will be all right.	הַכֹּל עַל מְקוֹמוֹ יָבוֹא בְּשָׁלוֹם.
Don't let us quarrel.	אַל־נָא תְּהִי מְרִיבָה בֵּינֵינוּ!
All right. (So be it)	יְהִי כֵן!
I shall buy new furniture.	אֲנִי אֶקְנֶה רָהִיטִים חֲדָשִׁים.
My friend is an expert.	חֲבֵרִי הוּא מֻמְחֶה.
He knows how to furnish rooms.	הוּא יוֹדֵעַ בֵּיצַד לְרַהֵט חֲדָרִים.

He advised me to buy a bureau.	הוּא יָעַץ אִיתִי לִקְנוֹת שִׁדָּה.
The bureau has drawers.	לַשִּׁדָּה יֵשׁ מְגוֹרוֹת.
Also a closet and an ice-box.	גַּם אָרוֹן וּמְקֻרָּה.
Also a book-case.	גַּם כּוֹנִית לִסְפָרִים.
A wardrobe and a clothes-rack.	מֶלְתָּחָה וְקוֹלֵב לִבְגָדִים.
A sofa, stools and a foot-stool.	סַפָּה, סַפְסָלִים וַהֲדוֹם.
I'll also buy a rocker and an arm-chair.	כְּמוֹ־כֵן אֶקְנֶה כֶּס־נוֹעַ וְכִסֵּא־הַכֶּב.
I intend to put rugs on the floor.	אֲנִי חוֹשֵׁב לְפָרֵשׂ שְׁטִיחִים עַל הָרִצְפָּה.
Drive some nails into the wall.	קְבַע מַסְמְרוֹת בַּקִּיר!

Please hand me the hammer.	הַגֶּשׁ־נָא לִי אֶת הַפַּטִּישׁ!
Hang up the pictures.	תְּלֵה אֶת הַתְּמוּנוֹת!
Fasten the shelves to the wall.	סַמֵּר אֶת הָאֲצַטַּבוֹת אֶל הַקִּיר!
Place the flower-pots on the window-sills.	הַעֲמֵד אֶת הָעֲצִיצִים עַל אַדְנֵי הַחַלּוֹנוֹת!
There are beautiful flowers in the pots.	בָּעֲצִיצִים פְּרָחִים יָפִים.
I want to install a telephone in the house.	אֲנִי רוֹצֶה לְהַתְקִין טֶלֶפוֹן בַּבַּיִת.
I know how to telephone.	אֲנִי יוֹדֵעַ לְטַלְפֵּן.
It's easy to speak trough the telephone.	נָקֵל לְדַבֵּר בַּטֶּלֶפוֹן.
The telephone is ringing.	הַטֶּלֶפוֹן מְצַלְצֵל.

Put the receiver to your ear.	הַגַּע אֶת הַשְּׁפוֹפֶרֶת אֶל אָזְנְךָ!
Take the transmitter to your lips.	הַגַּע אֶת פִּי־הַטֶּלֶפוֹן אֶל פִּיךָ!
Talk slowly.	דַּבֵּר לְאַט!
I have to set the furniture in the proper places.	עָלַי לְהַעֲמִיד אֶת הָרְהִיטִים בַּמָּקוֹם הַנָּכוֹן.
Please, help me.	הוֹאֵל־נָא לַעֲזֹר לִי.
Move the table to one side.	דְּחֵה אֶת הַשֻּׁלְחָן הַצִּדָּה!
Put the drawers ihto the bureau.	הַכְנֵס אֶת הַמְּגֵרוֹת אֶל הַשִּׁדָּה!
The house needs an airing.	צָרִיךְ לְרַוֵּחַ אֶת הַבַּיִת.
Open the windows.	פְּתַח אֶת הַחַלּוֹנוֹת!
Hook the windows.	רְכֹּס אֶת דַּלְתוֹת הַחַלּוֹנוֹת בַּוָיוֹת!

It's hard to bolt the door.	קָשֶׁה לְהַבְרִיחַ אֶת הַדֶּלֶת.
The bolt is too thick.	הַבְּרִיחַ רָחָב יוֹתֵר מִדַּי.
The ring is too small.	הַטַּבַּעַת צָרָה יוֹתֵר מִדַּי.
The door turns on its hinges.	הַדֶּלֶת סוֹבֶבֶת עַל צִירֶיהָ.
The door knob is out of order.	כַּף־הַמַּנְעוּל נִתְקַלְקְלָה.
Sarah, take a broom.	שָׂרָה, קְחִי מַטְאֲטֵא!
Sweep the floor.	טַאְטְאִי אֶת הָרִצְפָּה!
The broom is standing in a corner.	הַמַּטְאֲטֵא עוֹמֵד בַּפִּנָּה.
The cuspidors need to be cleaned.	צָרִיךְ לְנַקּוֹת אֶת הָרְקָקִיוֹת.
Do not expectorate upon the floor.	אַל תִּירְקוּ עַל הָרִצְפָּה!
Keep the house clean.	שִׁמְרוּ עַל נְקִיּוֹן הַבַּיִת!
Do not soil the walls.	אַל תְּלַכְלְכוּ אֶת הַכְּתָלִים!

Sarah is washing the floor with soap and water.	שָׂרָה רוֹחֶצֶת אֶת הָרִצְפָּה בְּמֵי־בֹרִית.
Sarah lighted the stove with coal and wood.	שָׂרָה הִסִּיקָה אֶת הַתַּנּוּר בְּפֶחָמִים וּבְעֵצִים.
Sarah put the pots into the stove.	שָׂרָה שָׂמָה אֶת הַקְּדֵרוֹת בַּתַּנּוּר.
Sarah put the pots on the range.	שָׂרָה שָׂמָה אֶת הַקְּדֵרוֹת עַל הַכִּירָה.
She bakes and cooks.	הִיא אוֹפָה וּמְבַשֶּׁלֶת.
She cleans and washes (clothes).	הִיא מְנַקָּה וּמְכַבֶּסֶת.
She looks after the house.	הִיא צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ.
She is an excellent house-wife.	הִיא אֵשֶׁת־חַיִל.
Ring the bell.	צַלְצֵל בַּפַּעֲמוֹן!
Come into the house.	הִכָּנֵס אֶל הַבַּיִת!

שִׂים עַל הַשֻּׁלְחָן!

Have you a room to rent? — הֲיֵשׁ לְךָ חֶדֶר לְהַשְׂכִּיר?

What kind of room? — אֵיזֶה חֶדֶר?

A furnished room or an unfurnished room? — חֶדֶר מְרֻהָט אוֹ חֶדֶר לֹא־מְרֻהָט?

This house is located in a beautiful neighborhood. — הַבַּיִת הַזֶּה נִמְצָא בִּשְׁכוּנָה יָפָה.

The house is in the vicinity of the city-park. — הַבַּיִת נִמְצָא בְּקִרְבַת גַּן־הָעִיר.

The synagogue is not far from here. — בֵּית־הַכְּנֶסֶת אֵינֶנּוּ רָחוֹק מִכָּאן.

The house is fire-proof. — הַבַּיִת בָּטוּחַ מִפְּנֵי הַדְּלֵקָה.

The stairs are of stone. — הַמַּדְרֵגוֹת עֲשׂוּיוֹת אֶבֶן.

The house has fire-escapes. — יֵשׁ לַבַּיִת מַעֲקֵי־הַצָּלָה.

The house is insured. — הַבַּיִת מְבֻטָּח בַּאַחֲרָיוּת.

When will the room be vacant?	מָתַי יִתְפַּנֶּה הַחֶדֶר?
On the first of the month the tenant is going to move out.	בְּרֹאשׁ־חֹדֶשׁ יַעֲקֹר הַדַּיָּר אֶת דִּירָתוֹ.
Give me a deposit on the rent.	תֵּן לִי דְּמֵי־קִדִּימָה עַל שְׂכַר־הַדִּירָה!
Tenants come and go.	דַּיָּר הוֹלֵךְ וְדַיָּר בָּא.
Note the number of the house.	רְשֹׁם לְךָ אֶת מִסְפַּר הַבַּיִת!
I have a good memory.	יֵשׁ לִי טְבִיעוּת עַיִן.
I hope you will move into a house of your own soon. (Lit. "Dedicate your house soon")	חֲנֹךְ בֵּיתְךָ בְּקָרוֹב!

OUT OF DOORS	בַּחוּץ
It's raining.	גֶּשֶׁם יוֹרֵד.
It's windy.	הָרוּחַ מְנַשֶּׁבֶת.
It's stormy.	הַמֵּצַר סוֹעֵר.
It's lightning.	הַבְּרָקִים בּוֹרְקִים.
It's thundering.	הָרְעָמִים רוֹעֲמִים.
It's a rainy day.	הַיּוֹם יוֹם מָטִיר.
Open your umbrella.	פְּתַח אֶת הַמְּטְרִיָּה שֶׁלְּךָ!
Hold your umbrella over me too.	פְּרֹשׂ אֶת הַמְּטְרִיָּה גַּם עָלַי!
I have forgotten to put on my raincoat.	שָׁכַחְתִּי לִלְבֹּשׁ אֶת הַמְּעִיל.
How is the weather today?	מַה מֶּזֶג־הָאֲוִיר הַיּוֹם?
The weather is clear.	מֶזֶג־הָאֲוִיר צַח.
The weather is bad.	מֶזֶג־הָאֲוִיר עָכוּר.

It's raining continually today.	הַיּוֹם יוֹם גָּשׁוּם.
It's a hot day.	הַיּוֹם יוֹם שָׁחוּן.
It looks like rain.	גֶּשֶׁם מְמַשְׁמֵשׁ וּבָא.
The rainy season is here.	יְמוֹת הַגְּשָׁמִים הִגִּיעוּ.
It will be warm today.	הַיּוֹם יִהְיֶה חַם.
It will be cold today.	הַיּוֹם יִהְיֶה קַר.
Let's find shelter in the doorway.	נִסְתַּתֵּר בְּפֶתַח הַבַּיִת.
It's pouring.	הַמָּטָר סוֹחֵף.
It has stopped raining already.	הַמָּטָר כְּבָר חָדַל.
Let's go outside.	הָבָה נֵצֵא הַחוּצָה.
We will walk on the sidewalk.	נֵלֵךְ עַל הַמִּדְרָכָה.
The sky has become clear.	הַשָּׁמַיִם נַעֲשׂוּ בְּהִירִים.
The air is so pleasant.	הָאֲוִיר נָעִים כָּל־כָּךְ.

It's good to go walking now.	טוֹב לְטַיֵּל עַכְשָׁיו.
The sun is shining.	הַשֶּׁמֶשׁ זוֹרַחַת.
It's neither cold nor warm today.	הַיּוֹם לֹא קַר וְלֹא חַם.
The heat is unendurable.	אֵין לָשֵׂאת אֶת הַחֹם.
The cold is unendurable.	אֵין לָשֵׂאת אֶת הַקֹּר.
It's hard to stay out of doors.	קָשֶׁה לָלֶכֶת בַּחוּץ.
How high was the temperature yesterday?	כַּמָּה מַעֲלוֹת עָלָה הַחֹם אֶתְמוֹל ?
It will be cooler in a little while.	עוֹד מְעַט יִתְקָרֵר הָאֲוִיר.
I think it's getting warmer.	לְפִי דַעְתִּי, יִתְחַמֵּם הָאֲוִיר.
You can't be certain.	אֵין לָדַעַת בָּרוּר.

The weather is changing.	מֶזֶג־הָאֲוִיר מִתְחַלֵּף.
The sun is too strong here.	פֹּה הַשֶּׁמֶשׁ בּוֹעֶרֶת.
Let's cross to the other side.	נַעֲבֹר אֶל הַמִּדְרָכָה הַשֵּׁנִית.
The shade there is refreshing.	שָׁם צֵל מְשִׁיב־נֶפֶשׁ.
Let's walk in the shade.	נֵלֵךְ בַּצֵּל.
See that you don't get sunburnt.	הִזָּהֵר שֶׁלֹּא תִּשְׂתָּרֵב!
See that you don't get wet in the rain.	הִזָּהֵר שֶׁלֹּא תֵּרָטֵב בַּגֶּשֶׁם!
The hot spell in the city is very bad.	הַשָּׁרָב בָּעִיר קָשֶׁה מְאֹד.
I am very cold.	קַר לִי מְאֹד.
I am very warm.	חַם לִי מְאֹד.
The air is damp now.	הָאֲוִיר עַכְשָׁיו לַח.

The air was dry.	הָאֲוִיר הָיָה יָבֵשׁ.
I don't like a cloudy day.	אֵינֶנִי אוֹהֵב יוֹם מְעֻנָּן.
There are clouds in the sky.	עֲנָנִים מְרַחֲפִים בַּשָּׁמַיִם.
It's dark and foggy outside.	חֹשֶׁךְ וַעֲרָפֶל בַּחוּץ.
It's snowing.	שֶׁלֶג יוֹרֵד.
Everybody is covered with snow.	כָּל הָאֲנָשִׁים מְכֻסִּים שֶׁלֶג.
I have to shake off the snow.	עָלַי לְנַעֵר אֶת הַשֶּׁלֶג מֵעָלַי.
The boys are throwing snowballs.	הַנְּעָרִים זוֹרְקִים כַּדּוּרֵי שֶׁלֶג.
You rascals, don't throw at me.	הוֹי, שׁוֹבְבִים, אַל תִּזְרְקוּ עָלַי!
I'll get after you.	הִנְנִי עֲלֵיכֶם!
Stop!	חִדְלוּ!

Those children are making a snow man.	הַיְלָדִים הָהֵם עוֹשִׂים גֶּלֶם שֶׁל שֶׁלֶג.
Suddenly it began to hail.	פִּתְאֹם יָרַד בָּרָד.
I didn't expect that.	לַדָּבָר הַזֶּה לֹא פִּלַּלְתִּי.
Look, here's a sliding pond.	רְאֵה, הִנֵּה חֲלַקְלַקָּה!
Boys are sliding.	הַנְּעָרִים מַחֲלִיקִים.
Put on ice skates.	שִׂים מַחֲלִיקַיִם לְנַעֲלֶיךָ!
This boy is cutting all sorts of capers on the ice.	הַנַּעַר הַזֶּה עוֹשֶׂה כְּרָכוּרִים שׁוֹנִים עַל הַקֶּרַח.
Can you do what he is doing?	הֲיָכֹל גַּם אַתָּה לַעֲשׂוֹת כָּמוֹהוּ?
If I practice, I will (be able).	כַּאֲשֶׁר אֶתְאַמֵּן, אוּכַל.
I don't believe it.	אֵינֶנִּי מַאֲמִין.

The frost has made figures on the window pane.	הַכְּפוֹר עָשָׂה צִיּוּרִים עַל הַזְּגוּגִית.
The frost is a great artist.	הַכְּפוֹר הוּא אָמָן גָּדוֹל.
What's that?	מַה זֶּה?
Lights are hanging down from the roofs.	נֵרוֹת תְּלוּיִים מִקְצוֹת הַגַּגוֹת
No, those are icicles.	לֹא, אֵלֶּה הֵם צִיצֵי־קֶרַח.
How beautiful!	מַה יָּפֶה!
This old gentleman is always sitting in the sun.	הַזָּקֵן הַזֶּה יוֹשֵׁב תָּמִיד בַּחַמָּה.
The sun has set.	הַחַמָּה שָׁקְעָה.
The street lamps have been lit.	פַּנְסֵי־הָרְחוֹבוֹת הָדְלְקוּ.
Let's go out for a walk in the park.	נֵצֵא לְטַיֵּל בַּגַּן.

It's rather warm here.	כַּאן חַמִים.
It's cool (rather cold) there now.	שָׁם קָרִיר עַתָּה.
There is an acquaintance of mine walking on the other side of the street.	הִנֵּה מַכִּירִי הוֹלֵךְ מֵעֵבֶר לָרְחוֹב.
Efrosi, come here.	אֶפְרָתִי, קְרַב הֵנָּה!
Don't shout so on the street.	אַל תִּצְעַק כָּל־כַּךְ בָּרְחוֹב!
Why are you making such a racket?	מַה לְּךְ כִּי נִזְעַקְתָּ?
It's ill-mannered. It isn't nice.	לֹא נָאֶה.
He is not coming over to you.	הוּא אֵינֶנּוּ בָּא אֵלֶיךְ.
He is going his way.	הוּא הוֹלֵךְ לוֹ לְדַרְכּוֹ.

He doesn't hear you on account of the noise.	הוּא לֹא שָׁמַע אֶת קוֹלְךָ מִפְּנֵי הָרַעַשׁ.
Well, you will meet him some other time.	תִּוָּדְכֵן עִמּוֹ בְּשָׁעָה אַחֶרֶת.
I had something to tell him just now.	עָלַי הָיָה לְדַבֵּר אֵלָיו דַּוְקָא עַכְשָׁיו.
To bad.	חֲבָל!
What a commotion in the street.	כַּמָּה רַבָּה הַתְּנוּעָה בָּרְחוֹב!
A great many people, vehicles, and animals.	אֲנָשִׁים, עֲגָלוֹת וּבְהֵמוֹת לָרֹב.
Be careful when crossing the street.	הִזָּהֵר בְּעָבְרְךָ אֶת הָרְחוֹב!
It's dangerous.	סַכָּנָה בְּדָבָר.
Look sharp on all sides.	שִׂים אֶת עֵינֶיךָ אֶל כָּל צַד!
There goes an automobile.	הִנֵּה אַבְטוֹמוֹבִיל רָץ.

A negro is driving the automobile.	כּוּשִׁי נוֹהֵג בָּאַבְטוֹמוֹבִיל.
Say, chauffeur, don't drive the automobile so fast.	הַנּוֹהֵג, אַל תָּרִיץ אֶת הָאַבְטוֹמוֹבִיל בְּחִפָּזוֹן!
It's against the law.	זֹאת הִיא עֲבֵרָה עַל הַחֹק.
It's not allowed (it's prohibited).	אָסוּר לַעֲשׂוֹת כֵּן.
What's the excitement there about?	מָה הַמְּהוּמָה שָׁם?
There has been an accident.	אָסוֹן קָרָה.
A man has been hurt.	אִישׁ נִפְצַע.
He was run over the leg by a wagon.	עֲגָלָה עָבְרָה עַל רַגְלוֹ.
Call for help.	קִרְאוּ לְעֶזְרָה!
Help!	הוֹשִׁיעוּ!

Listen; there's a bell ringing.	שְׁמַע, הִנֵּה קוֹל מְצִלָּה!
An ambulance came quickly.	עֶגְלַת־הַצָּלָה בָּאָה מְהֵרָה.
The injured man was taken to the hospital.	הַפָּצוּעַ הוּבַל אֶל בֵּית־הַחוֹלִים.
The crowd dispersed.	הַקָּהָל הִתְפַּזֵּר.
Do you know, sir, where the Rabbi lives?	אֲדוֹנִי, הֲיוֹדֵעַ אַתָּה אֵיזֶה מָקוֹם הָרַב?
In that narrow street (side street) opposite.	בַּסִּמְטָה הַזֹּאת אֲשֶׁר מִנֶּגֶד.
You will read there the sign on the house.	שָׁם תִּקְרָא בַּשֶּׁלֶט אֲשֶׁר עַל הַקִּיר.
I must ride uptown.	עָלַי לִנְסֹעַ אֶל מַעֲלֵה־הָעִיר.
I must ride downtown.	עָלַי לִנְסֹעַ אֶל מוֹרַד־הָעִיר.
There's the car line.	הִנֵּה מְסִלַּת הָרֶחוֹב.
Get into the car.	עֲלֵה בַּקָּרוֹן!

Pay your fare.	שַׁלֵּם דְּמֵי הַכַּרְטִיס!
Tell the conductor to stop the car at the next corner.	הַגֵּד לַמְּנַהֵג, כִּי יַפְסִיק אֶת הַקָּרוֹן בְּרְחוֹב הַבָּמוּךְ!
Please stop here!	בְּבַקָּשָׁה, הַפְסֵק כַּאן!
Is there a subway and an elevated in this town?	הֲיֵשׁ בָּעִיר הַזֹּאת רַכֶּבֶת תַּחְתִּית וְרַכֶּבֶת עִלִּית?
No, this is not a big city.	לֹא, אֵין זֶה כְּרָךְ.
I like to ride on a bicycle.	אֲנִי אוֹהֵב לִרְכַּב עַל אוֹפַנַּיִם.
Can you tell me, sir, where the X suburb is?	אֲדוֹנִי, אַיֵּה פַּרְבָּר פְּלוֹנִי?
I don't know myself.	גַּם אֲנִי אֵינֶנִי יוֹדֵעַ.
I am not a resident here.	אֵינֶנִי בֶּן הַמָּקוֹם.

Ask the policeman standing on the corner.	שְׁאַל אֶת פִּי הַשּׁוֹטֵר הָעוֹמֵד בְּקֶרֶן הָרְחוֹב !
You have to take the bridge or the ferry across the river.	עָלֶיךָ לַעֲבֹר אֶת דֶּרֶךְ הַגָּהָר בַּגֶּשֶׁר או בַּמַּעְבָּרָה.
Look, there's the court house.	רְאֵה, הִנֵּה פֹּה בֵּית־הַמִּשְׁפָּט !
A tall, beautiful building.	בִּנְיָן רָם וְיָפֶה.
The street pavement is so clean.	מַרְצֶפֶת הָרְחוֹב כָּל־כָּךְ נְקִיָּה.
The pavement is sprinkled every day.	מְרַבְּצִים אֶת הַמַּרְצֶפֶת בְּכָל יוֹם.
They are always cleaning the streets.	תָּמִיד מְנַקִּים אֶת הָרְחוֹבוֹת.
I want to step into the bank.	אֲנִי רוֹצֶה לָסוּר אֶל הַשִּׁלְחָנִיָּה.

Tne bank is on Fourth Avenue.	הַשֶּׁלְחָנִיָה נִמְצֵאת בַּשְּׂדֶרָה הָרְבִיעִית.
I'll find the way myself.	אֲנִי אֶמְצָא בְּעַצְמִי אֶת הַדֶּרֶךְ.
The city is lit up by eiectric lights at night.	אוֹר הַחַשְׁמַל מֵאִיר אֶת הָעִיר בַּלַּיְלָה.
This is the most beautiful section of the city.	זֹאת הִיא הַשְּׁכוּנָה הַיּוֹתֵר יָפָה בָּעִיר.
The statue of Heine stands in the central square.	הַפֶּסֶל שֶׁל הַיְנֶה עוֹמֵד בַּמִּגְרָשׁ הַמֶּרְכָּזִי.
How do you get to the Zionist club house?	מָה הַדֶּרֶךְ אֶל בֵּית הָאֲגֻדָּה הַצִּיּוֹנִית?
It's a straight road.	הַדֶּרֶךְ יְשָׁרָה.
Don't turn to the right.	אַל תִּפְנֶה עַל יָמִין!
Don't turn to the left.	אַל תִּפְנֶה עַל שְׂמֹאל!

The walk won't take you long.	הַהֲלִיכָה לֹא תֶּאֱרַךְ לְךָ הַרְבֵּה.
What is the distance from here to your home?	מָה הַמֶּרְחָק מִפֹּה עַד מְעוֹנְךָ?
A half hour's walk.	מַהֲלַךְ חֲצִי שָׁעָה.
With a cab you will get there in ten minutes.	בְּמֹנִית תַּגִּיעַ שָׁמָּה בְּמֶשֶׁךְ עֲשָׂרָה דַּקּוֹת.
Say, cab, (coachman) what do you charge?	הָרַכָּב, מַה שְּׂכָרְךָ?
There's a child that has lost its way.	יֶלֶד תּוֹעֶה בַּחוּץ.
It should be taken to the police station.	צָרִיךְ לְהָבִיא אוֹתוֹ אֶל בֵּית הַמִּשְׁטָרָה.
Why did the policeman arrest that man?	מִפְּנֵי מָה אָסַר הַשּׁוֹטֵר אֶת הָאִישׁ הַהוּא?
Because the man has committed a theft.	מִפְּנֵי שֶׁהָאִישׁ שָׁלַח אֶת יָדוֹ בִּגְנֵבָה.

What a scamp!	אֵךְ זֶה נָבָל!
What a contemptible fellow!	אַךְ זֶה בְּלִיַּעַל!
He deserves no mercy.	אָסוּר לְרַחֵם!
He is not even a respectable thief.	אֵין זֶה גַּנָּב בַּעַל־צוּרָה.
He is only a common pick-pocket.	הוּא רַק גּוֹנֵב־כִּיס פָּשׁוּט.
There's a sign: "no trespassing".	הִנֵּה שֶׁלֶט: „כַּאן אָסוּר לַעֲבֹר".
It's a machine factory.	זֶה בֵּית־חֲרֹשֶׁת לַעֲשִׂיַּת מְכוֹנוֹת.
Clouds of smoke rise from the tall chimney.	תִּימְרוֹת־עָשָׁן עוֹלוֹת מִן הַמַּעֲשָׁנָה הַגְּבֹהָה.
How difficult it is to breathe here.	כַּמָּה קָשֶׁה כַּאן הַנְּשִׁימָה!
Let us go away from here.	נָסוּר וְנֵלֵךְ מִזֶּה.

The air is stifling.	הָאֲוִיר מַחֲנִיק.
I want to go in to see the exhibition.	אֲנִי רוֹצֶה לָסוּר וְלִרְאוֹת אֶת הַתַּעֲרוּכָה.
Well, who is going?	מִי וָמִי הַהוֹלְכִים?
Till when is the exhibition open every day?	עַד מָתַי פְּתוּחָה הַתַּעֲרוּכָה יום יום?
We ought to inquire about that.	צָרִיךְ לַחֲקֹר אֶת הַדָּבָר.
There are interesting things to see there.	יֵשׁ לִרְאוֹת שָׁם דְּבָרִים מְעַנְיְנִים.
How do you know that?	מִנַּיִן לְךָ?
I have read it in the newspapers.	קָרָאתִי בָּעִתּוֹנִים.
Just look up there.	שָׂא עֵינֶיךָ וּרְאֵה!
An aeroplane is flying in the sky.	אוירון עָף בַּשָּׁמַיִם.
It's a glorious sight.	מַרְאֶה נֶהְדָּר.

The aeroplane rises and descends.	הָאֲוִירוֹן עוֹלֶה וְיוֹרֵד.
It's a man with wings.	זֶה אָדָם בַּעַל כְּנָפַיִם.
How wondrous are Thy works, O Lord!	נִפְלָאִים מַעֲשֶׂיךָ, אֱלֹהִים!

IN THE COUNTRY — בַּשָּׂדֶה

I have been given a vacation.	נִתְּנָה לִי פַּגְרָה.
Where will you spend your vacation?	אֵיפֹה תְּבַלֶּה אֶת יְמֵי פַּגְרָתְךָ?
I'll spend it in a village or in a colony.	אֲנִי אֲבַלֶּה בִּכְפָר אוֹ בְּמוֹשָׁבָה.
I'll board with a farmer.	אֶתְאַכְסֵן בְּבֵית אִכָּר.
There I'll live quietly.	שָׁם אֵשֵׁב בְּשַׁלְוָה.

I'll forget the noise of the big city.	אֶשְׁכַּח אֶת רַעַשׁ הַכְּרָךְ.
I'll enjoy (the delights of) nature.	אֶתְעַנֵּג עַל הַטֶּבַע.
How good it is to be in the country!	מַה טּוֹב לִהְיוֹת בַּשָּׂדֶה!
The air is so healthful here.	פֹּה הָאֲוִיר מַבְרִיא כָּל־כָּךְ.
You are surrounded by space and silence.	מְסָבִיב מֶרְחָב וּדְמָמָה.
Light and brightness.	אוֹר וְזֹהַר.
Everywhere there are trees and flowers.	בְּכָל מָקוֹם עֵצִים וּפְרָחִים.
Grass and standing grain.	עֵשֶׂב וְקָמָה.
A few buildings are also visible here and there.	גַּם בְּנָיִנִים אֲחָדִים נִרְאִים פֹּה וְשָׁם.

Do you want to come out to the courtyard?	הֲרוֹצֶה אַתָּה לָצֵאת אֶל הֶחָצֵר ?
With pleasure.	בְּרָצוֹן !
Come, and I'll show you my property.	בּוֹא וְאַרְאֶה לְךָ אֶת רְכוּשִׁי!
That's a stable for horses.	זֹאת הִיא אֻרְוָה לַסּוּסִים.
Here's the manger out of which they eat.	הִנֵּה הָאֵבוּס, אֲשֶׁר מִמֶּנּוּ הֵם אוֹכְלִים.
Here's the trough out of which they drink.	הִנֵּה הַשֹּׁקֶת, אֲשֶׁר מִמֶּנָּה הֵם שׁוֹתִים.
Give them hay or oats to eat.	תֵּן לָהֶם לֶאֱכֹל חָצִיר אוֹ שִׁבֹּלֶת־שׁוּעָל !
There, on the nail, hangs the harness.	שָׁם עַל הַיָּתֵד תְּלוּיָה הָרְתְמָה.
This is the new wagon that I've bought.	זֹאת הִיא הָעֲגָלָה הַחֲדָשָׁה, אֲשֶׁר קָנִיתִי

When do you harness the horses?	מָתַי אַתָּה רוֹתֵם אֶת הַסּוּסִים?
When I travel to the city.	כַּאֲשֶׁר אֲנִי נוֹסֵעַ אֶל הָעִיר.
I have a stall for the cattle.	יֵשׁ לִי רֶפֶת לַבָּקָר.
A sheepfold for the sheep.	מִכְלָאָה לַצֹּאן.
Also a chicken-coop.	גַּם לוּל לַתַּרְנְגֹלִים.
Also a dove-cot.	גַּם שׁוֹבָךְ לַיּוֹנִים.
Drink some fresh (warm) milk.	שְׁתֵה־נָא חָלָב חַם!
My daughter milked the cow not long ago.	בִּתִּי חָלְבָה אֶת הַפָּרָה זֶה לֹא כְבָר.
Won't you try some of our dairy products?	אֲכָל־נָא מִעַט מִמַּעֲשֵׂי־הֶחָלָב שֶׁלָּנוּ!
The butter we churned today.	אֶת הַחֶמְאָה חִבַּצְנוּ הַיּוֹם.

The cheese and cream we also made ourselves.	גַּם אֶת הַגְּבִינָה וְהַזְּבָדָה עָשִׂינוּ בְּעַצְמֵנוּ.
Do you like sour milk?	הַאוֹהֵב אַתָּה קוּם?
I certainly do like it.	בְּוַדַּאי אֲנִי אוֹהֵב.
I am accustomed to drink sour milk.	אֲנִי רָגִיל לִשְׁתּוֹת קוּם.
Yig'al, get the bucket.	יִגְאָל, הָבֵא לִי אֶת הַדְּלִי!
I have to draw fresh water from the well.	אֲנִי צָרִיךְ לִדְלוֹת מִן הַבְּאֵר מַיִם חַיִּים.
I hear (a dog) barking.	קוֹל נְבִיחָה אֲנִי שׁוֹמֵעַ.
That's Yaktan, our faithful dog.	זֶה קוֹל יָקְטָן כַּלְבֵּנוּ הַנֶּאֱמָן.
He has a way of barking whenever a stranger approaches.	דַּרְכּוֹ לִנְבֹּחַ בְּבוֹא אִישׁ זָר.
Be quiet, Yaktan, stop barking.	דֹּם, יָקְטָן, אַל תִּבַּח!

Come with me to my garden.	בוֹא־נָא אִתִּי אֶל גִּנָּתִי!
It's a vegetable garden.	זֹאת הִיא גִּנַּת־יָרָק.
Be careful not to step on the beds.	הִזָּהֵר שֶׁלֹּא תִדְרֹךְ עַל הַתְּלָמִים!
Walk in the paths between the beds.	לֵךְ בַּשְּׁבִילִים אֲשֶׁר בֵּין הַתְּלָמִים!
What grows in the garden?	מַה צוֹמֵחַ בַּגִּנָּה?
Many kinds of vegetables.	כַּמָּה מִינִים שֶׁל יְרָקוֹת.
Carrots, radishes, and horse-radish.	גֶּזֶר, צְנוֹן וַחֲזֶרֶת.
Cucumbers, onions, and tomatoes.	קִשּׁוּאִים, בְּצָלִים וְעַגְבָנִיוֹת.
Cabbage, beets, and potatoes.	כְּרוּב, סְלֶק וְתַפּוּחֵי־אֲדָמָה
Beans and peas.	פּוֹלִים וַאֲפוּנִים.

Don't pluck the plants before they are ripe.	אַל תִּתְלֹשׁ אֶת הַצְּמָחִים קֹדֶם שֶׁבָּשְׁלוּ!
Do you sell the vegetables?	הֲמוֹכֵר אַתָּה אֶת הַיְרָקוֹת?
No, the vegetables suffice only for our own needs.	לֹא, הַיְרָקוֹת מַסְפִּיקִים לְצָרְכֵי עַצְמֵנוּ.
Who sowed your garden?	מִי זָרַע אֶת גִּנָּתְךָ?
I sowed it with my own hands.	אֲנִי בְּעֶצֶם יָדַי זָרַעְתִּי אֶת הַגִּנָּה.
I have put a lot of labor into the garden.	הַרְבֵּה טָרַחְתִּי בַּגִּנָּה.
First, I dug up the ground with a spade.	קֹדֶם־כֹּל עָדַרְתִּי בְּמַעְדֵּר.
Then I manured it.	אַחַר־כָּן זַבַּלְתִּי.
I plowed it with a plow.	חָרַשְׁתִּי בְּמַחֲרֵשָׁה.

When did you plow?	מָתַי חָרַשְׁתָּ?
In the plowing season — in the spring.	בְּחָרִישׁ — בִּימֵי הָאָבִיב.
Why don't you buy an electric plow?	מַדּוּעַ אֵינְךָ קוֹנֶה מַחֲרֵשָׁה חַשְׁמַלִּית?
I'll buy that, too, soon.	בְּקָרוֹב אֶקְנֶה לִי גַּם אֶת זֹאת.
Do you also level the ground in the garden?	הַמְשַׁדֵּד אַתָּה אֶת הַגִּנָּה גַּם כֵּן?
I sometimes level it with a hoe.	יֵשׁ אֲשֶׁר אֲנִי מְשַׁדֵּד בְּמַשְׁדֵּדָה.
I water my garden with a sprinkler.	אֲנִי מַשְׁקֶה אֶת גִּנָּתִי בְּמַשְׁפֵּךְ.
You are a good gardener.	אַתָּה גַּנָּן טוֹב.
With God's help!	בְּעֶזְרַת הַשֵּׁם!
Will the crop turn out well?	הֲיַעֲלֶה הַיְבוּל יָפֶה?

For the present, you can't be sure.	לְעֵת־עַתָּה אֵין לָדַעַת בָּרוּר.
I'm hoping for a prosperous year.	אֲנִי מְצַפֶּה לִשְׁנַת בְּרָכָה.
The rains came in season.	הַגְּשָׁמִים יָרְדוּ בְּעִתָּם.
What beautiful flowers!	כַּמָּה יָפִים הַפְּרָחִים!
They smell sweet.	הֵם נוֹתְנִים רֵיחַ נָעִים.
Don't touch them.	אַל תִּגַּע בָּהֶם!
Don't pluck them.	אַל תִּקְטֹף אוֹתָם!
In a few weeks, the vegetables will ripen.	בְּעוֹד שָׁבוּעוֹת אֲחָדִים יִבְשְׁלוּ הַיְרָקוֹת.
Then I'll have a lot of work.	אָז תִּהְיֶה לִי עֲבוֹדָה מְרֻבָּה.
I'll have to pick the vegetables.	עָלַי יִהְיֶה לִלְקֹט אֶת הַיְרָקוֹת.
Perhaps you'll give me a little help?	אוּלַי תַּעֲזֹר לִי מְעַט?

I will gladly help you.	בְּחֵפֶץ־לֵב אֶעֱזֹר לְךָ.
Happy man!	אַשְׁרֶיךָ!
You eat the fruit of your own toil.	אַתָּה אוֹכֵל אֶת יְגִיעַ־כַּפֶּיךָ.
What's that figure there, standing on one leg?	מִי שָׁם הַגֶּלֶם הָעוֹמֵד עַל רֶגֶל אַחַת?
It's a scarecrow.	זֶה דַּחְלִיל.
It frightens away the birds.	הוּא מַפְחִיד אֶת הַצִּפֳּרִים.
Have you a beehive?	הֲיֵשׁ לְךָ כַּוֶּרֶת?
Yes, I raise bees.	כֵּן, אֲנִי מְגַדֵּל דְּבוֹרִים.
I collect the honey.	אֲנִי רוֹדֶה דְּבַשׁ.
I sell the honey in town.	אֶת הַדְּבַשׁ אֲנִי מוֹכֵר בָּעִיר.
Do you see a herd in the distance?	אַתָּה רוֹאֶה עֵדֶר מֵרָחוֹק?
It's returning from pasture.	הוּא שָׁב מִן הַמִּרְעֶה.

There goes the shepherd.	הִנֵּה הוֹלֵךְ הָרוֹעֶה.
Where does the herd pasture?	אַיֵּה רוֹעֶה הָעֵדֶר?
In the meadow, outside of the colony.	בָּאָחוּ מִחוּץ לַמוֹשָׁבָה.
It's evening.	הָעֶרֶב בָּא.
Come, let's sit on the veranda of my house.	בּוֹא וְנֵשֵׁב בְּמִרְפֶּסֶת בֵּיתִי!
We'll drink tea.	נִשְׁתֶּה־נָּא תֵה!
What are those shots that I'm hearing?	מָה הַיְרִיוֹת אֲשֶׁר אֲנִי שׁוֹמֵעַ?
It's the *Shomerim* (guards).	אֵלֶּה הֵם הַשּׁוֹמְרִים.
They ride on horses.	הֵם רוֹכְבִים עַל סוּסִים.
They encircle the colony at night.	הֵם סוֹבְבִים אֶת הַמּוֹשָׁבָה בַּלֵּילוֹת.

They protect our property against thieves.	הֵם שׁוֹמְרִים אֶת רְכוּשֵׁנוּ מִפְּנֵי הַגַּנָּבִים.
Do you hear people singing softly?	הֲשׁוֹמֵעַ אַתָּה קוֹל זִמְרָה דַּקָּה?
The *Shomerim* are singing Hebrew songs.	הַשּׁוֹמְרִים שָׁרִים שִׁירִים עִבְרִים.
Who looks after your household?	מִי מַשְׁגִּיחַ עַל הַמִּשְׁק שֶׁלְּךָ?
I do, and my wife and sons help me.	אֲנִי וְגַם אִשְׁתִּי וּבָנַי עוֹזְרִים עַל יָדִי.
Do you want to go with me to the threshing-floor?	הֲרוֹצֶה אַתָּה לָלֶכֶת עִמִּי אֶל הַגֹּרֶן?
There you will see a fine sight.	שָׁם תִּרְאֶה דָּבָר יָפֶה.
The colonists gather there in the evening.	בְּנֵי הַמּוֹשָׁבָה מִתְאַסְּפִים שָׁם בָּעֲרָבִים.

They sing, play, and make merry.	הֵם מְזַמְּרִים, מְשַׂחֲקִים וּמִשְׁתּוֹבְבִים.
From the threshingfloor comes the sound of joyous, merry voices.	מִן הַגֹּרֶן נִשְׁמָעִים קוֹלוֹת שִׂמְחָה וְצָהֳלָה.
Such is Jewish life here.	כָּךְ הֵם הַחַיִּים הָעִבְרִים כָּאן.
Such is a Jewish colony in Palestine.	כָּךְ הִיא מוֹשָׁבָה עִבְרִית בְּאֶרֶץ־יִשְׂרָאֵל.
Where shall we sleep tonight?	אֵיפֹה נָלִין הַלַּיְלָה?
In the hut in my garden.	בְּמִלּוֹנַת גַּנִּי.
Ding! Dong! A bell is ringing.	צְלִיל, צְלִיל!—קוֹל פַּעֲמוֹן.
It's the colony's bell that's ringing.	פַּעֲמוֹן־הַמּוֹשָׁבָה מְצַלְצֵל.
It summons to work in the morning.	הוּא קוֹרֵא בַּבֹּקֶר לַעֲבוֹדָה.

Soon you will see the workmen.	עוֹד מְעַט תִּרְאֶה אֶת הַפּוֹעֲלִים.
There they go singing.	הִנֵּה הֵם הוֹלְכִים בְּרִנָּה.
The Lord be with you, Jewish workmen!	אֲדֹנָי עִמָּכֶם, פּוֹעֲלִים עִבְרִים!
Let's go out to the field.	נֵצֵא אֶל הַשָּׂדֶה!
The ears (of grain) are full.	הַשִּׁבֳּלִים מְלֵאוֹת.
They sway in the wind.	הֵן נָעוֹת בָּרוּחַ.
What crops grow in the field?	אֵיזוֹ תְּבוּאוֹת צוֹמְחוֹת בַּשָּׂדֶה?
Many kinds of grain.	כַּמָּה מִינֵי דָגָן.
Rye, wheat, barley, and oats.	שִׁפּוֹן, חִטָּה, שְׂעֹרָה וְשִׁבֹּלֶת שׁוּעָל.
Let's rest a while.	נָנוּחַ מְעַט.
We'll stretch out on the grass.	נִשְׁתַּטֵּחַ עַל הָעֵשֶׂב.
How beautiful is nature!	מַה יָּפֶה הַטֶּבַע!

What are the workmen doing here?	מָה עוֹשִׂים פֹּה הַפּוֹעֲלִים?
They are harvesting the (standing) grain.	הֵם קוֹצְרִים אֶת הַקָּמָה.
This is harvest time.	עֵת קְצִיר.
With what do they reap?	בַּמֶּה קוֹצְרִים?
With a harvester.	בְּמַקְצֵרָה.
In other fields they reap with a sickle.	בִּשְׂדוֹת אֲחֵרִים קוֹצְרִים בְּחֶרְמֵשׁ.
There they are binding sheaves.	הִנֵּה מְאַלְּמִים אֲלֻמִּים.
The grain is loaded on wagons.	טוֹעֲנִים אֶת הַתְּבוּאָה עַל עֲגָלוֹת.
The grain is taken to the threshing-floor.	מוֹבִילִים אֶת הַתְּבוּאָה אֶל הַגֹּרֶן.
Why are there several stacks on the threshing-floor?	מִפְּנֵי מַה יֵּשׁ בַּגֹּרֶן עֲרֵמוֹת אֲחָדוֹת?

Every stack belongs to another farmer.	כָּל עֲרֵמָה שֶׁל תְּבוּאָה שַׁיֶּכֶת לְאִכָּר אֶחָד.
Wait a while, and you will see the threshing.	חַכֵּה מְעַט וְתִרְאֶה אֶת הַדִּישׁ!
There they are threshing with threshing machines.	הִנֵּה הֵדִשִׁים בִּמְכוֹנַת־דִּישָׁה.
The grains drop from the ears.	הַגַּרְעִינִים נוֹשְׁרִים מִן הַשִּׁבֳּלִים.
On other threshing-floors they thresh with a flail.	בְּגָרָנוֹת אֲחֵרוֹת דָּשִׁים בְּמוֹרָג.
There they are winnowing the grain with a winnowing basket.	שָׁם זוֹרִים אֶת הַתְּבוּאָה בְּמִזְרֶה.
Is the work on the threshing-floor all done?	הַכִּכָּר נִגְמְרָה כָּל עֲבוֹדוֹת הַגֹּרֶן?

Not yet.	עֲדַיִן לֹא.
With a rake they gather it all into heaps.	בְּמַגּוֹב מְגַבְּבִים עֲרֵמוֹת עֲרֵמוֹת.
The chaff and the straw go into one heap.	עֲרֵמוֹת הַמּוֹץ וְהַתֶּבֶן לְחוּד.
The threshed grain goes into another (heap).	עֲרֵמוֹת הַמְּדוּשָׁה לְחוּד.
And what will they do afterwards?	וּמַה יַּעֲשׂוּ אַחַר־כָּךְ?
Afterwards the heaps are stuffed into sacks.	אַחַר־כָּךְ מְאַסְּפִים אֶת הָעֲרֵמוֹת לְתוֹךְ שַׂקִּים.
The sacks are brought to the granary.	מְבִיאִים אֶת הַשַּׂקִּים אֶל הָאָסָם.
And where do they grind the grain?	וְאַיֵּה טוֹחֲנִים אֶת הַתְּבוּאָה?
We have a mill (here) in our colony.	כָּאן בַּמּוֹשָׁבָה יֵשׁ לָנוּ טַחֲנָה.
This is a windmill.	זֹאת הִיא טַחֲנָה שֶׁל רוּחַ.

Soon we'll build a steam-mill.	בְּקָרוֹב נִבְנֶה כַּאן טַחֲנָה שֶׁל קִיטוֹר.
Millstones grind bran, flour, and fine flour.	הָרֵחַיִם טוֹחֲנִים סְבִיב, קֶמַח וְסֹלֶת.
The miller and the workers are covered with flour.	הַטּוֹחֵן וְהַפּוֹעֲלִים מְקֻמָּחִים.
I must work today in an orchard.	עָלַי לַעֲבֹד הַיּוֹם בְּגַן־פְּרִי.
Your orchard is really lovely.	גַּנְךָ נֶחְמָד בֶּאֱמֶת.
I have put a lot of labor into my orchard.	הִשְׁקַעְתִּי בְּגַנִּי הַרְבֵּה כֹּחַ.
How many kinds of fruit grow there?	כַּמָּה מִינִים שֶׁל פֵּרוֹת צוֹמְחִים שָׁם?
Apples, pears, and peaches.	תַּפּוּחִים, אֲגָסִים וְאַפַּרְסְקִים

Plums, cherries, and carobs.	שְׁזִפִּים, דְּבְדְּבָנִים וְחַרוּבִים.
I intend to plant new trees.	בְּדַעְתִּי לִנְטֹעַ עֵצִים חֲדָשִׁים.
Let me have the pruning-knife.	הַגִּישׁ־נָא לִי אֶת הַמַּזְמֵרָה!
I have to prune the tops of the branches.	אֲנִי צָרִיךְ לִזְמֹר אֶת רָאשֵׁי הָעֲנָפִים.
I also have to do some lopping off.	עוֹד עָלַי לְסָעֵף.
Tomorrow I'll cut off the withered twigs.	מָחָר אֶסְעֹף אֶת הָעֲנָפִים הַיְבֵשִׁים.
You have to watch carefully (Lit. "with seven eyes") over the trees in the grove.	צָרִיךְ לְהַשְׁגִּיחַ בְּשִׁבְעָה עֵינַיִם עַל עֲצֵי הַגָּן.
Don't climb the trees.	אַל תְּטַפֵּס עַל הָעֵצִים!

This is the oldest tree in the grove.	הָעֵץ הַזֶּה הוּא הַזָּקֵן בְּעֲצֵי הַגַּן.
	הָעֵץ הַזֶּה הוּא הַיּוֹתֵר זָקֵן בַּגַּן.
How beautiful is the treetop!	כַּמָּה נָאָה צַמֶּרֶת הָעֵץ!
Are these all fruit trees?	הַאִם כָּל הָעֵצִים עֲצֵי־פְּרִי הֵם?
Not all.	לֹא כֻלָּם.
There are also trees that are not fruit-bearing.	יֵשׁ גַּם אִילָנֵי־סָרָק.
I am going to remove (root up) the trees that are not fruit-bearing.	אֲנִי עוֹמֵד לַעֲקֹר אֶת אִילָנֵי־הַסָּרָק.
I haven't enough room in the grove.	אֵין לִי דַי מָקוֹם בַּגַּן.

I dig ditches around the trees.	אֲנִי חוֹפֵר תְּעָלוֹת מְסָבִיב לָעֵצִים.
By means of these ditches I water the trees.	בַּתְּעָלוֹת אֲנִי מַשְׁקֶה אֶת הָעֵצִים.
I have not yet finished weeding.	עוֹד לֹא גָמַרְתִּי לְנַכֵּשׁ.
In a corner of the grove there are some bushes.	בְּפִנַּת הַגַּן נִמְצָאִים שִׂיחִים אֲחָדִים.
The bushes yield various kinds of berries.	הַשִּׂיחִים מַצְמִיחִים גַּרְגְּרִים שׁוֹנִים.
You have not yet seen my vineyard.	עוֹד לֹא רָאִיתָ אֶת כַּרְמִי.
The vineyard is at the foot of the hill.	הַכֶּרֶם נִמְצָא לְרַגְלֵי הָהָר.
In the vineyard there grow vines.	בַּכֶּרֶם צוֹמְחִים עֲצֵי גֶּפֶן.
These are olives trees, fig trees, and almond trees.	אֵלֶּה הֵם עֲצֵי זַיִת, תְּאֵנָה וְשָׁקֵד.

Please bring the young trees from the nursery.	הָבֵא־נָא אֶת הַשְּׁתִילִים מִן הַמַּשְׁתֵּלָה!
I'll plant the young trees at the edge of my vineyard.	אֶת הַשְּׁתִילִים אֶשְׁתֹּל בְּקְצֵה כַּרְמִי.
The young trees have taken root.	הַשְּׁתִילִים הִכּוּ שֹׁרֶשׁ.
The bark has already hardened.	הַקְּלִפָּה כְּבָר קָשָׁה.
The trunk is firm.	הַגֶּזַע חָזָק.
The trees are blossoming	הָעֵצִים מְלַבְלְבִים.
What's there, in the center of the vineyard?	מַה שָּׁם בְּאֶמְצַע הַכֶּרֶם?
That's a hut for the watchman.	זֹאת הִיא סֻכָּה לַנּוֹטֵר.

The first of the ripened grapes are already appearing.	בְּכָר נִרְאוּ בְּכוּרֵי הָעֲנָבִים.
Pluck a cluster of grapes and eat it.	קְטֹף אֶשְׁכּוֹל עֲנָבִים וְאֶכֹל!
Don't eat unripe fruit.	אַל תֹּאכַל בֹּסֶר!
The vintage (season) is here.	הִגִּיעַ זְמַן הַבָּצִיר.
When will the owner of the vineyard begin the vintage?	מָתַי מַתְחִיל הַכּוֹרֵם לִבְצֹר?
I have to prepare the baskets.	עָלַי לְהָכִין אֶת הַסַּלִּים.
I'm going to town to hire workmen.	אֲנִי יוֹצֵא אֶל הָעִיר לִשְׂכֹּר פּוֹעֲלִים.
What a commotion in the vineyard!	כַּמָּה רַבָּה הַתְּנוּעָה בַּכֶּרֶם!

Everybody is working industriously.	הַכֹּל עוֹבְדִים בְּשַׁקִּידָה.
There are so many wagons and camels on the roads.	כָּל־כַּךְ עֲגָלוֹת וּגְמַלִּים בַּדְּרָכִים!
They are conveying the grapes to the wine cellar.	הֵם מוֹבִילִים אֶת הָעֲנָבִים אֶל הַיֶּקֶב.
Here they press the grapes.	פֹּה דוֹרְכִים אֶת הָעֲנָבִים.
Drink some wine to our health (Lit. "Say *l'chayim*".)	שְׁתֵה יַיִן וּבָרֵךְ: "לְחַיִים!"
Where is your grove?	אַיֵּה פַּרְדֵּסְךָ?
Not far from here.	לֹא רָחוֹק מִכַּאן.
On the level land, by the bank of the river.	בַּמִּישׁוֹר עַל שְׂפַת הַנַּחַל.

Thus far, I have planted only a few plants in the grove.	לְעֵת־עַתָּה נָטַעְתִּי בַּפַּרְדֵּס רַק נְטִיעוֹת אֲחָדוֹת.
Oranges, citrons, and pomegranates.	תַּפּוּחֵי־זָהָב, אֶתְרוֹגִים וְרִמּוֹנִים.
Next year, I will plant also lemons, nuts, dates, and bananas.	בַּשָּׁנָה הַבָּאָה אֶטַּע גַּם לִמּוֹנִים, אֱגוֹזִים, תְּמָרִים וּמוֹזִים.
I have almost finished digging the well.	כִּמְעַט שֶׁגָּמַרְתִּי לַחְפֹּר אֶת הַבְּאֵר.
And now I have to make a pool.	וְעַתָּה עָלַי לִבְנוֹת בְּרֵכָה.
The conduits running from the pool will water the roots.	צִנּוֹרוֹת הַבְּרֵכָה יַשְׁקוּ אֶת הַשָּׁרָשִׁים.
I have not yet done any grafting.	עוֹד לֹא עָשִׂיתִי אֶת הַהַרְכָּבָה.
I have to graft the trees.	עָלַי לְהַרְכִּיב אֶת הָעֵצִים.

There's a butterfly on the fence.	הִנֵּה פַּרְפַּר עוֹמֵד עַל הַגָּדֵר.
The butterfly is of all colors.	הַפַּרְפַּר מְגֻוָּן.
Let's take a little stroll between the rows of trees.	נְטַיֵּל־נָא מְעַט בֵּין שׁוּרוֹת הָעֵצִים!
Are there many planters in the colony?	הֲיֵשׁ הַרְבֵּה פַּרְדְּסָנִים בַּמּוֹשָׁבָה?
Not so many.	לֹא כָּל־כַּךְ הַרְבֵּה.

NATURE — בַּטֶּבַע

The cock has crowed.	הַתַּרְנְגֹל קָרָא.
I have awakened from my sleep.	הֵקִיצוֹתִי מִשְּׁנָתִי.
The day is dawning.	הַשַּׁחַר עָלָה.
The sun has risen.	הַשֶּׁמֶשׁ יָצְאָה.

There's dew on the ground.	טַל עַל הָאָרֶץ.
"Chirp! Chirp!" — the birds are chirping.	צִיף! צִיף! — הַצִּפֳּרִים מְצַפְצְפוֹת.
The nightingale is singing.	הַזָּמִיר מְזַמֵּר.
The sky is blue.	הַשָּׁמַיִם תְּכֵלִים.
The air is clear.	הָאֲוִיר צָלוּל.
Let's go and explore the place.	נֵלֵךְ לָתוּר אֶת הַמָּקוֹם.
The landscape is beautiful.	הַנּוֹף יָפֶה.
The ground is fertile.	הָאֲדָמָה פּוֹרִיָּה.
The plants here are vigorous.	הַצְּמָחִים פֹּה רַעֲנַנִּים.
I'm thirsty.	אֲנִי צָמֵא לְמַיִם.
There's a spring.	הִנֵּה שָׁם מַעְיָן.
You can drink your fill.	תִּשְׁתֶּה וְתִרְוֶה.

Do you know what has occurred to me?	הֲיוֹדֵעַ אַתָּה מֶה עָלָה עַל דַּעְתִּי?
I'm thinking of leaving the city.	בְּדַעְתִּי לַעֲזֹב אֶת הָעִיר.
I'm sick of being a town dweller.	מָאַסְתִּי מִהְיוֹת עִירוֹנִי.
I want to be a villager.	אֲנִי רוֹצֶה לִהְיוֹת כְּפָרִי.
I like agriculture (farming).	אֲנִי אוֹהֵב אֶת עֲבוֹדַת־הָאֲדָמָה.
I'll buy an estate somewhere.	אֶקְנֶה לִי אֲחֻזָּה בְּאַחַד הַמְּקוֹמוֹת.
Near a colony or a village.	סָמוּךְ לְמוֹשָׁבָה אוֹ לִכְפָר.
Or, I'll settle on a farm.	אוֹ אֶתְיַשֵּׁב בְּחַוָּה.
I'll engage in ordinary farm-work.	אֲנִי אֶעֱסֹק בַּאֲבֹדוֹת פְּשׁוּטָה
I have some knowledge of agriculture.	יֵשׁ לִי יְדִיעָה בְּחַקְלָאוּת.

In my youth, I studied in an agricultural school.	בְּנַעֲרוּתִי לָמַדְתִּי בְּבֵית־סֵפֶר חַקְלָאִי.
I'll also learn from experience.	וְגַם הַנִּסָּיוֹן יְלַמֵּד אוֹתִי.
You'll be doing a good thing, my friend.	יָפֶה תַּעֲשֶׂה, יְדִידִי.
Look, there's a summer home (hotel).	רְאֵה, שָׁם קַיְטָנָה!
Summer boarders from the city stop there.	קַיְטָנִים בָּאִים שָׁמָּה מִן הָעִיר.
Take care not to lose your way.	הִזָּהֵר שֶׁלֹּא תִּתְעֶה מִן הַדֶּרֶךְ!
You needn't fear.	אַל תַּחְשֹׁשׁ!
I know the neighborhood well.	אֲנִי יוֹדֵעַ הֵיטֵב אֶת הַסְּבִיבָה
I'm depending upon you.	אֲנִי סוֹמֵךְ עָלֶיךָ.

We had better follow the highway.	מוּטָב שֶׁנֵּלֵךְ בְּדֶרֶךְ־הַמְּלָךְ
All right, there's the road.	טוֹב, שָׁם הַכְּבִישׁ.
Look about you.	הִתְבּוֹנֵן מִסְּבִיבְךָ!
Here's a little swamp (mud-hole).	הִנֵּה בִּצָּה קְטַנָּה.
Let's jump across the mud-hole.	נְקַפֵּץ וְנַעֲבֹר אֶת הַבִּצָּה.
There are many thorns here.	כַּאן הַרְבֵּה קוֹצִים.
Take care not to be pricked by the thorns.	הִזָּהֵר שֶׁלֹּא תִּכָּוֶה בְּקוֹצִים!
Withered leaves are on the ground.	עָלִים נוֹבְלִים עַל הָאָרֶץ.
It is now the beginning of fall,	עַתָּה רֵאשִׁית הַשַּׁלֶּכֶת.
Who pitched these tents?	מִי נָטָה אֶת הָאֳהָלִים?

They have begun to afforest the whole place.	הִתְחִילוּ לְיַעֵר אֶת כָּל הַמָּקוֹם.
This is a large area.	זֶהוּ שֶׁטַח גָּדוֹל.
Let's enter the thicket.	נִכָּנֵס בַּעֲבִי הַיַּעַר.
Don't fear.	אַל תִּפְחַד!
There are no beasts of prey in the forest.	אֵין בַּיַּעַר חַיּוֹת טוֹרְפוֹת.
The hunters don't come there to hunt.	הַצַּיָּדִים אֵינָם בָּאִים שָׁמָּה לָצוּד.
This is a young forest.	זֹאת הִיא חֹרְשָׁה צְעִירָה.
Cry out: "Hurrah!"	קְרָא בְּקוֹל: „הֵידָד!"
You'll hear an echo.	תִּשְׁמַע הֵד.
Come up the mountain with me.	עֲלֵה אִתִּי אֶל הָהָר!
It's hard for me to climb up the mountain slope.	קָשֶׁה לִי לְטַפֵּס בְּשִׁפּוּעַ הָהָר.
Take firm steps.	צְעַד בְּכֹחַ!

From the summit you'll be able to see for a distance.	מֵעַל רֹאשׁ הָהָר תִּרְאֶה לְמֶרְחוֹק.
From here you will see some fine natural scenery.	מִפֹּה תִּרְאֶה אֶת מַרְאוֹת הַטֶּבַע.
The horizon is very wide.	הָאֹפֶק רָחָב מְאֹד.
Let's go down to the valley.	נֵרֵד אֶל הַבִּקְעָה.
Look! A river runs here.	הִנֵּה נָהָר שׁוֹטֵף.
A little boat is floating on the water.	סִירָה קְטַנָּה שָׂטָה עַל הַמַּיִם
That's a fishing boat.	זֹאת הִיא סִירַת־דּוּגָה.
A fisherman has gone out to fish.	דַּיָּג יָצָא לָדוּג.
He rows the boat with oars.	הוּא מֵשִׁיט אֶת הַסִּירָה בְּמִשּׁוֹטִים.

Look, no one is holding the rudder.	רְאֵה, אֵין אִישׁ אוֹחֵז בָּהֶגֶה!
The fisherman threw a line into the river.	הַדַּיָּג הִשְׁלִיךְ חַכָּה בַּנָּהָר.
There a fish is caught on the hook.	הִנֵּה נֶאֱחַז דָּג בַּחַח.
Here the fishermen do not cast nets.	כָּאן אֵין הַדַּיָּגִים פּוֹרְשִׂים מִכְמֹרֶת.
Do you want to bathe in the river?	הֲרוֹצֶה אַתָּה לְהִתְרַחֵץ בַּנָּהָר?
Can you swim?	הֲיוֹדֵעַ אַתָּה לִשְׂחוֹת?
Take care not to drown.	הִזָּהֵר שֶׁלֹּא תִּטְבַּע!
The water is not deep.	הַמַּיִם אֵינָם עֲמֻקִּים.
Don't dive to the bottom.	אַל תִּצְלֹל אֶל הַתְּהוֹם!
I'm shivering with cold.	אֲנִי רוֹעֵד מִקֹּר.

Go out on the land and dry yourself.	עֲלֵה לַיַּבָּשָׁה וְהִסְתַּפֵּג!
Croak, croak! — the frogs are croaking.	קְבַה, קְבַה! — צְפַרְדְּעִים מְקַרְקְרוֹת.
There's a pond back of the hill.	שָׁם אֲגַם מֵאָחוֹרֵי הַגִּבְעָה.
What road leads to my hotel?	אֵיזוּ דֶּרֶךְ מוֹלִיכָה אֶל הָאַכְסַנְיָה שֶׁלִּי?
The road to the east.	הַדֶּרֶךְ הַפּוֹנָה מִזְרָחָה.
Go straight ahead.	לֵךְ יָשָׁר!
Don't stumble against the stones.	אַל תִּכָּשֵׁל בָּאֲבָנִים!
My legs are tired from walking.	רַגְלַי עֲיֵפוֹת מִלֶּכֶת.
I'm not accustomed to walk in the sand.	לֹא הִתְרַגַּלְתִּי לָלֶכֶת בַּחוֹל
This place is full of pebbles.	הַמָּקוֹם מָלֵא חָצָץ.

I've strayed far from the settlement.	הִתְרַחַקְתִּי מִן הַיִּשׁוּב.
Some people are coming toward us.	אֲנָשִׁים בָּאִים לִקְרָאתֵנוּ.
Let's go in company.	נֵלֵךְ בַּחֲבוּרָה.
Stars appear in the west.	כּוֹכָבִים נִרְאוּ בַּמַּעֲרָב.
How beautiful the moon is tonight!	מַה יָּפָה הַלְּבָנָה הַלַּיְלָה!
What are those sparks there?	מָה הַנִּיצוֹצוֹת שָׁם?
Fireflies are glimmering.	גַּחְלִילִיּוֹת מְנַצְנְצוֹת.
The country has won my heart.	הַשָּׂדֶה לָקַח אֶת לִבִּי.
Such is the power of nature.	זֶה כֹּחַ הַטֶּבַע!

ON THE WAY

בַּדֶּרֶךְ

I've decided to go away.
Where are you travelling to?

הֶחְלַטְתִּי לִנְסֹעַ מִכָּאן,
לְאָן אַתָּה נוֹסֵעַ?

To visit Palestine.
Perhaps I'll settle there.
For the present, I am a tourist.

לְבַקֵּר אֶת אֶרֶץ־יִשְׂרָאֵל.
אֶפְשָׁר אֶשְׁתַּקַּע שָׁם.
לְפִי־שָׁעָה אֲנִי תַּיָּר.

How much time will you spend on the way?

כַּמָּה זְמַן תִּשְׁהֶה בַּדֶּרֶךְ?

I can't tell in advance.
On the way, I'll stop at a few places.
I'll see my acquaintances in the country towns.

אֵינִי יָכוֹל לָדַעַת מֵרֹאשׁ.
בְּדַרְכִּי אֶתְעַכֵּב בְּאֵיזוּ מְקוֹמוֹת.
אֶתְרָאֶה עִם מַכָּרַי בְּעָרֵי־הַשָּׂדֶה.

I'll take my leave of them.	אֶקַּח מֵהֶם אֶת בִּרְכַּת־הַפְּרִידָה.
I've already secured a passport.	כְּבָר הִשַּׂגְתִּי תְּעוּדַת־מַסָּע.
I must make the necessary preparations.	עָלַי לַעֲשׂוֹת אֶת הַהֲכָנוֹת הַנְּחוּצוֹת.
I must get my baggage ready.	עָלַי לְהָכִין אֶת הַמִּטְעָן שֶׁלִּי.
I'll pack the necessary things in the valise.	בְּמִזְוָדָה אֶחְבֹּשׁ אֶת הַחֲפָצִים הַדְּרוּשִׁים.
Clothes, linens, and odds and ends.	בְּגָדִים, לְבָנִים וּדְבָרִים קְטַנִּים.
With me I'll take a handbag (satchel).	אִתִּי אֶקַּח תַּרְמִיל.
In the handbag I'll put some provisions for the journey.	בַּתַּרְמִיל אָשִׂים צֵידָה לַדֶּרֶךְ.

Have you bought some foodstuffs for me?	הֲקָנִיתָ בִּשְׁבִילִי צְרָכֵי אֹכֶל?
The journey is long and one has to provide himself with food.	הַדֶּרֶךְ אָרֻכָּה וְצָרִיךְ לְהִצְטַיֵּד.
Who will accompany me to the railroad station?	מִי יְלַוֶּה אוֹתִי אֶל תַּחֲנַת מְסִלַּת־הַבַּרְזֶל?
Here's the depot.	הִנֵּה בֵּית־הַנְּתִיבוֹת.
Don't smoke!	אַל תְּעַשֵּׁן!
Look at the sign: "Smoking here prohibited!"	הַבֵּט אֶל הַשֶּׁלֶט: „כָּאן אָסוּר לְעַשֵּׁן"!
What class are you travelling?	בְּאֵיזוּ מַחְלָקָה אַתָּה נוֹסֵעַ?
Third class.	בַּמַּחְלָקָה הַשְּׁלִישִׁית.
Buy me a ticket.	קְנֵה בִּשְׁבִילִי כַּרְטִיס־נְסִיעָה!
There's the ticket office.	הִנֵּה שָׁם הַקֻּפָּה לְכַרְטִיסִים

Here's some money for you.	הֵא לְךָ כֶּסֶף!
Which do you prefer?	בַּמֶּה אַתָּה בּוֹחֵר?
An ordinary train, or an express train?	בְּרַכֶּבֶת רְגִילָה אוֹ בְּרַכֶּבֶת־חָפָזוֹן?
It doesn't pay to throw away money.	לֹא כְדַאי לְבַזְבֵּז כֶּסֶף.
What's the price of a ticket to the city of X?	מַה מְחִיר הַכַּרְטִיס לָעִיר פְּלוֹנִית?
What's the price of a return ticket?	מַה מְחִיר הַכַּרְטִיס הֲלִיכָה וַחֲזָרָה?
Take the valise to the baggage room.	מְסֹר אֶת הַמִּזְוָדָה לְמַחְלֶקֶת הַמִּטְעָן!
Get a receipt.	קַח קַבָּלָה!
We'll wait for you in the waiting room.	אֲנַחְנוּ נְחַכֶּה לְךָ בְּאוּלַם־הַנּוֹסְעִים.

Don't miss the train.	אַל תְּאַחֵר אֶת מוֹעֵד צֵאת הָרַכֶּבֶת!
Show me the time table.	הַרְאֵה לִי אֶת לוּחַ־הַמַּסָּעוֹת!
We have a few minutes before the train leaves.	יֵשׁ לָנוּ שְׁהוּת עַד צֵאת הָרַכֶּבֶת.
Go over to the lunch-counter.	סוּר אֶל הַמִּזְנוֹן!
Buy something or other (to eat or drink).	קְנֵה מַעַט לְגִימָה!
The guard is announcing: "The train is leaving".	הַפָּרוֹז מַכְרִיז: "הָרַכֶּבֶת יוֹצֵאת!"
Bon Voyage!	סַע לְשָׁלוֹם!
Don't forget to write frequently.	אַל תִּשְׁכַּח לִשְׁלֹחַ מִכְתָּבִים תְּכוּפִים!
Farewell!	הֱיוּ שָׁלוֹם וּבְרָכָה!

Let's hope we'll meet again soon.	נִזְכֶּה לְהִתְרָאוֹת בְּקָרוֹב!
Happy journey!	תְּהִי דַרְכְּךָ צְלֵחָה!
There's the bell ringing for the third time.	הִנֵּה נִשְׁמְעָה הַמְּצִלָּה הַשְּׁלִישִׁית.
Let's go out on the platform.	נֵצֵא אֶל הָרַחְבָּה.
Conductor, is this my train?	מַנְהִיג, הֲזֹאת הִיא הָרַכֶּבֶת לְדַרְכִּי?
Will I have to change trains?	הַאֶצְטָרֵךְ לְהַחֲלִיף אֶת הָרַכֶּבֶת?
Sir, is this seat taken?	אֲדוֹנִי, הֲתָפוּס הַמָּקוֹם הַזֶּה?
No; the seat is vacant.	לֹא, הַמָּקוֹם פָּנוּי.
You can sit comfortably.	יָכֹל אַתָּה לָשֶׁבֶת בְּהַרְוָחָה.
Please move up a bit.	זוֹז־נָא מְעַט!
Please close the window opposite.	סְגֹר־נָא אֶת הַחַלּוֹן מִנֶּגֶד!

There's a draught.	רוּחַ־פְּרָצִים מְנַשֶּׁבֶת.
The locomotive is whistling.	הַקִּטָּר שׁוֹרֵק.
All things rush swiftly by.	הַכֹּל רָץ, עָף.
Fields, forests sign-posts pass by.	עוֹבְרִים שָׂדוֹת, יְעָרִים, צִיּוּנֵי־דֶּרֶךְ.
I like to travel by rail.	אֲנִי אוֹהֵב לִנְסֹעַ בִּמְסִלַּת־הַבַּרְזֶל.
I find travelling very pleasant.	הַנְּסִיעָה נְעִימָה לִי מְאֹד.
How far is it to the next station?	כַּמָּה עוֹד עַד הַתַּחֲנָה הַקְּמוּכָה?
About another mile and a half.	עוֹד מִיל וָחֵצִי בְּעֶרֶךְ.
The train stopped here for five minutes.	הָרַכֶּבֶת עָמְדָה כַּאן לַחֲמִשָּׁה דַקִּים.
This is a small town.	זאת הִיא עִיָּרָה קְטַנָּה.

I have forgotten its name.	שָׁכַחְתִּי אֶת שְׁמָהּ.
I must look up my "Travellers' Guide".	עָלַי לְעַיֵּן בְּסֵפֶר "מוֹרֵה הַדֶּרֶךְ" שֶׁלִּי.
Where are you from?	מֵאַיִן יְהוּדִי?
From the city of X.	מֵעִיר פְּלוֹנִית.
In that case you are my fellow-townsman.	וּבְכֵן הִנְךָ בֶּן־עִירִי.
Don't stick your head out of the window.	אַל תּוֹצִיא אֶת רֹאשְׁךָ מִחוּץ לַחַלּוֹן!
Why has it grown dark suddenly?	לָמָּה חָשַׁךְ פִּתְאֹם?
The train is passing through a tunnel.	הָרַכֶּבֶת עוֹבֶרֶת דֶּרֶךְ נַקְבָּה.
I have engaged a berth in the car.	שָׁכַרְתִּי מָקוֹם־לִינָה בַּקָּרוֹן
The jolting of the car doesn't let me sleep.	טִלְטוּל הַקָּרוֹן אֵינֶנּוּ מַנִּיחַ לִי לִישֹׁן.

Don't converse in a loud voice.	אַל תְּשׂוֹחֲחוּ בְּקוֹל רָם!
Talk in whispers.	דַּבְּרוּ בְּלַחַשׁ!
When will the train reach its destination?	מָתַי תַּגִּיעַ הָרַכֶּבֶת לַמָּקוֹם הַמְיֻעָד?
How many stations more are there from here to there?	כַּמָּה תַּחֲנוֹת עוֹד מִכַּאן לְשָׁם?
How many more hours have we to travel?	כַּמָּה שָׁעוֹת עוֹד עָלֵינוּ לִנְסֹעַ?
Here's the last station.	הִנֵּה הַתַּחֲנָה הָאַחֲרוֹנָה.
The train is a little late.	הָרַכֶּבֶת אֲחֲרָה מְעַט.
Let's go down to the platform.	נֵרֵד אֶל הָרִחְבָּה.
Porter!	מִי כַּאן סַבָּל?
Get down my baggage.	פְּרֹק אֶת הַמִּטְעָן שֶׁלִּי!
Put my baggage up on a cab.	טְעַן אֶת הַמִּטְעָן שֶׁלִּי עַל מֶרְכָּבָה!

Coachman, is your cab vacant?	רַכָּב, הַפְּנוּיָה מֶרְכַּבְתְּךָ?
Where do you want to go, sir?	לְאָן רוֹצֶה הָאָדוֹן לִנְסֹעַ?
To the "Zion" Hotel.	אֶל הַמָּלוֹן „צִיּוֹן".

AT THE HOTEL — בַּמָּלוֹן

I want to speak to the proprietor of the hotel.	אֲנִי רוֹצֶה לְדַבֵּר אֶל בַּעַל הַמָּלוֹן.
Can I get board and lodging?	הַאֶפְשָׁר לְהַשִּׂיג מְקוֹם־לִינָה וַאֲרוּחָה?
Do you wish to have a separate room, sir?	הֲרוֹצֶה הָאָדוֹן בְּחֶדֶר מְיֻחָד?
Yes; a separate room, light and airy.	כֵּן, חֶדֶר מְיֻחָד מָלֵא אוֹר וְאַוִּיר.

Do the windows face the garden?	הֲפוּנִים הַחַלּוֹנוֹת אֶל הַגָּן?
Is the room nicely furnished?	הַמְּרֻהָט הַחֶדֶר יָפֶה?
Is there a bath?	הֲיֵשׁ אַמְבַּטָה לַחֶדֶר?
I want to have a quiet room.	אֲנִי רוֹצֶה בְּחֶדֶר שׁוֹקֵט.
On the first floor.	בַּקוֹמָה הָרִאשׁוֹנָה.
Everything will be as you wish.	הַכֹּל יִהְיֶה כִּרְצוֹנְךָ.
What is the rate for the room, per week?	בְּכַמָּה יַעֲלֶה הַחֶדֶר לְשָׁבוּעַ?
Not high.	לֹא בְּיוֹקֶר.
Here's the key to your room.	הֵא לְךָ הַמַּפְתֵּחַ לְחַדְרְךָ!
What's the number of my room?	מַה מִּסְפַּר חַדְרִי?

Has any mail come for me?	הַהִגִּיעוּ מִכְתָּבִים בִּשְׁבִילִי?
Has anybody inquired for me?	הֲשָׁאֲלוּ עָלַי?
I'm going out to see the town.	אֲנִי יוֹצֵא לְסַיֵּר אֶת הָעִיר.
I'll visit a few friends.	אֲבַקֵּר יְדִידִים אֲחָדִים.
If anybody asks for me, tell him I'll be back in the evening.	אִם יִשְׁאַל עָלַי אִישׁ, אֱמֹר לוֹ כִּי אָשׁוּב בָּעֶרֶב.
I want the servant.	אֲנִי צָרִיךְ לַמְשָׁרֶת.
Please fetch me a glass of warm water.	בְּבַקָּשָׁה, הָבֵא לִי כּוֹס מַיִם חַמִּים!
Bring up my things.	הַעֲלֵה אֵלַי אֶת חֲפָצַי!
I don't like the room.	הַחֶדֶר הַזֶּה אֵינֶנּוּ רָצוּי לִי.
It's too small.	הוּא צַר יוֹתֵר מִדַּי.
It's also somewhat dark.	הוּא גַּם קְצָת חָשׁוּךְ.

And it's not warm enough.	וְגַם אֵינֶנּוּ חַם לְמַדַּי.
Have you another room to let?	הַיֵּשׁ לְךָ חֶדֶר אַחֵר לְהַשְׂכִּיר?
A larger room.	חֶדֶר יוֹתֵר מֶרְוָח.
A more comfortable room.	חֶדֶר יוֹתֵר נוֹחַ.
A room with more light.	חֶדֶר מָלֵא יוֹתֵר אוֹר.
I am very sorry.	צַר לִי מְאֹד!
There are only a few rooms vacant.	רַק חֲדָרִים אֲחָדִים פְּנוּיִים.
The larger and more comfortable rooms are taken.	הַחֲדָרִים הַיּוֹתֵר מֶרְוָחִים וְנוֹחִים תְּפוּסִים.
New guests arrived today.	אוֹרְחִים חֲדָשִׁים בָּאוּ הַיּוֹם.
What are the hours for meals?	מָה הֵן שָׁעוֹת הָאֲרוּחוֹת?

As one wishes.	כִּרְצוֹן אִישׁ וְאִישׁ.
Tomorrow I'll leave the city.	מָחָר אֲנִי עוֹזֵב אֶת הָעִיר.
I must ride to the port.	עָלַי לִנְסֹעַ אֶל הַנָּמָל.
Let me have my bill.	תֵּן לִי אֶת הַחֶשְׁבּוֹן!
Put down each item separately.	רְשֹׁם כָּל דָּבָר בִּפְרָטֵרוֹט!
How much do I owe?	כַּמָּה מַגִּיעַ מִמֶּנִּי?
Here's what I owe you.	הֵא לָךְ הַמַּגִּיעַ!
If you receive any letters for me, mail them to my address.	אִם תְּקַבֵּל מִכְתָּבִים בִּשְׁבִילִי, שְׁלַח אוֹתָם עַל־פִּי מַעֲנִי.
The service was excellent.	הַשֵּׁרוּת הָיְתָה מְצֻיָּנָה.
I was satisfied.	שָׂבַעְתִּי רָצוֹן.

AT SEA

בַּיָּם

This is the port city.

זֹאת הִיא עִיר־הַנָּמָל.

When does the "Tarshish" sail from here?

מָתַי תַּפְלִיג מִכָּאן הָאֳנִיָּה „תַּרְשִׁישׁ"?

Early tomorrow morning.

מָחָר בַּבֹּקֶר הַשָּׁכֵם.

In the meantime, I will change my money.

בֵּינְתַיִם אַחֲלִיף אֶת כַּסְפִּי.

I got myself a steamship ticket in advance

כַּרְטִיס־סְפִינָה הֵבֵינוֹתִי מִבְּבָר.

What congestion in the harbor!

מָה רַב הַהֹמֶק בַּנָּמָל!

The longshoremen are loading the ship.

הַסַּבָּלִים טוֹעֲנִים אֶת הָאֳנִיָּה

The passengers are taking leave of their relatives.

הַנּוֹסְעִים נִפְרָדִים מֵעַל קְרוֹבֵיהֶם.

They are waving their handkerchiefs.	הֵם מְנַפְנְפִים בִּמְטְפָּחוֹת.
Let's go on board.	הָבָה נַעֲלֶה אֶל הָאֳנִיָּה!
At last, I'm standing on the ship's deck.	סוֹף־סוֹף עוֹמְדוֹת רַגְלַי עַל סִפּוּן הָאֳנִיָּה.
Thank Heaven!	תּוֹדָה לָאֵל!
Look there are some sailors!	רְאֵה, הִנֵּה מַלָּחִים!
They're running a flag up the mast.	הֵם מְרִימִים דֶּגֶל עַל הַתֹּרֶן.
The orchestra is playing.	הַתִּזְמֹרֶת מְנַגֶּנֶת.
The ship has begun to move.	הָאֳנִיָּה זָזָה מִמְּקוֹמָהּ.
The sea is calm now.	הַיָּם עַתָּה שׁוֹקֵט.
I hope the voyage will be pleasant.	אֲנִי מְקַוֶּה, כִּי הַנְּסִיעָה תִּהְיֶה נְעִימָה.

What are those white birds?	מָה הֵן הַצִּפֳּרִים הַלְּבָנוֹת?
Those are sea-gulls.	אֵלֶּה הֵן צִפֳּרֵי שַׂחַף.
My head is in a whirl (I feel dizzy).	רֹאשִׁי סְחַרְחַר.
You are sea sick.	אַתָּה חוֹלֶה מַחֲלַת־הַיָּם.
Go up on deck.	עֲלֵה אֶל הַסִּפּוּן!
You will breathe fresh air.	תִּשְׁאַף אֲוִיר רַעֲנָן.
Here I feel a little better.	פֹּה רָוַח לִי מְעַט. / פֹּה הוּקַל לִי מְעַט.
If I only had a hammock here on board!	מִי יִתֵּן לִי עַרְסָל בָּאֳנִיָּה!
You need not call the ship's doctor.	אֵינְךָ צָרִיךְ לִקְרֹא לִרְופֵא הָאֳנִיָּה.
It's nothing.	זֶה לֹא כְלוּם.
There goes a steamship.	שָׁם שָׂטָה אֳנִית־קִיטוֹר.

No; it's a sail-boat.	לֹא, זֹאת הִיא סְפִינַת־מִפְרָשִׂים.
The sea is getting stormier.	הַיָּם הוֹלֵךְ וְסוֹעֵר.
The waves are breaking into foam.	הַגַּלִּים מַעֲלִים קֶצֶף.
Our ship is tossed on all sides.	אֳנִיָּתֵנוּ מִטַּלְטֶלֶת לְכָל עֵבֶר.
There's no danger.	אֵין סַכָּנָה בְּדָבָר.
The ship has life-boats and life-belts.	יֵשׁ לָאֳנִיָּה סִירוֹת־הַצָּלָה וַחֲגוֹרוֹת־הַצָּלָה.
Let's go down to our cabins.	נֵרֵד אֶל הַתָּאִים.
Let's go down to the steerage.	נֵרֵד אֶל הַמָּרוֹר הָאֶמְצָעִי.
Here is the third class.	כָּאן הַמַּחְלָקָה הַשְּׁלִישִׁית.
How many immigrants there are on this ship!	כַּמָּה מְהַגְּרִים בָּאֳנִיָּה זוֹ!

This year there is a large immigration.	בַּשָּׁנָה הַזֹּאת הַגִּירָה גְּדוֹלָה.
The arrangements are not good.	הַסֵּדֶר אֵינֶנּוּ טוֹב.
I haven't tasted a thing today.	לֹא טָעַמְתִּי הַיּוֹם כְּלוּם.
I'm going to complain to the captain.	אֶתְאוֹנֵן לִפְנֵי רַב־הַחוֹבֵל.
Don't go down to the hold.	אַל תֵּרֵד אֶל תַּחְתִּית הָאֳנִיָּה!
The freight and baggage is down there.	שָׁם הַמַּשָּׂא וְהַמִּטְעָן.
The sea has grown calm.	הַיָּם שָׁקַט.
Do you see a light-house in the distance?	הֲרוֹאֶה אַתָּה מֵרָחוֹק מִגְדַּל־אוֹר?
This proves we are near shore.	סִמָּן, כִּי הַחוֹף קָרוֹב.

Look, there's a rock on the seashore.	הִבֵּט, סֶלַע עַל שְׂפַת הַיָּם!
We arrived at the port of Jaffa.	הִגַּעְנוּ אֶל חוֹף יָפוֹ.
The ship cast its anchor.	הָאֳנִיָּה הִשְׁלִיכָה עֹגֶן.
The ship was quarantined.	שָׂמוּ הַסְגֵּר עַל הָאֳנִיָּה.
The ship will anchor here.	הָאֳנִיָּה תַּעֲגֹן כָּאן.
We shall not be able to land for three days.	לֹא נוּכַל לָרֶדֶת בְּמֶשֶׁךְ שְׁלֹשָׁה יָמִים.
We'll get to the shore in row-boats.	בְּסִירוֹת נַעֲבֹר אֶל הַחוֹף.
Boatman, what's the charge to Jaffa?	סַפָּן, מַה מְּחִיר הַנְּסִיעָה עַד יָפוֹ?
I can see the bottom (of the sea) here.	אֲנִי רוֹאֶה פֹּה אֶת קַרְקַע הַיָּם

From here you can see the ebb ane flow of the tide.	מִפֹּה אֶפְשָׁר לִרְאוֹת אֶת הַגֵּאוּת וְהַשֶּׁפֶל.
The first group of passengers has landed.	הַשַּׁיָּרָה הָרִאשׁוֹנָה עָלְתָה אֶל הַחוֹף.
A crowd of people came out to receive us.	אֲנָשִׁים רַבִּים יָצְאוּ לְקַבֵּל אֶת פָּנֵינוּ.
Welcome!	בְּרוּכִים הַבָּאִים!
I am privileged to stand on Palestinian soil.	זָכִיתִי לַעֲמֹד עַל אַדְמַת אֶרֶץ־יִשְׂרָאֵל.
The climate here is warm.	כַּאן הָאַקְלִים חַם.
I'll acclimatize myself quickly.	אֶתְאַקְלֵם עַד־מְהֵרָה.
How glaring the light is here!	מָה רַב הָאוֹר פֹּה!
I've decided to remain permanently in the land.	הֶחְלַטְתִּי לְהִשְׁתַּקֵּעַ בָּאָרֶץ.

I'll settle in Tel-Aviv.	אֶתְיַשֵּׁב בְּתֵל־אָבִיב.
I'll always speak Hebrew.	אֲדַבֵּר תָּמִיד עִבְרִית.
I hope to get settled here.	אֲנִי מְקַוֶּה לְהִסְתַּדֵּר כַּאן.
I will not leave the Homeland.	לֹא אֶעֱזֹב אֶת הַמּוֹלֶדֶת.

AT WORK — בָּעֲבוֹדָה

I am going about idle.	אֲנִי הוֹלֵךְ בָּטֵל.
I am out of work.	אֵין לִי עֲבוֹדָה.
I'm not earning anything.	אֵינֶנִּי מִשְׁתַּכֵּר כְּלוּם.
I'm going to apply at an employment bureau.	אֶפָּנֶה אֶל לִשְׁכַּת־עֲבוֹדָה.

Can I secure employment?	הַאֶפְשָׁר לְהַשִּׂיג עֲבוֹדָה?
What's your occupation (trade)?	מַה מְּלַאכְתְּךָ?
My trade—a carpenter.	מְלַאכְתִּי—נַגָּר.
Where did you work before?	הֵיכָן עָבַדְתָּ קֹדֶם?
I've only recently come to this country.	אֲנִי בָּאתִי אֶל הָאָרֶץ זֶה לֹא כְּבָר.
There's no work to be had in your trade (line).	בַּמִּקְצוֹעַ שֶׁלְּךָ אֵין עֲבוֹדָה.
Would you consent to work in a shop?	הֲמַסְכִּים אַתָּה לַעֲבֹד בְּבֵית־מְלָאכָה?
Cigars are made there.	שָׁם עוֹשִׂים סִיגָרוֹת.
Why not?	מַדּוּעַ לֹא?
I'm satisfied.	אֲנִי מְרֻצֶּה.
Well, then, register.	וּבְכֵן רְשֹׁם אֶת שִׁמְךָ!

Who is the proprietor here?	מִי כַּאן בַּעַל בֵּית־הַמְּלָאכָה?
I've been sent here by the employment bureau.	נִשְׁלַחְתִּי לְכַאן מֵאֵת לִשְׁכַּת־הָעֲבוֹדָה.
Good; the work for the season has begun.	טוֹב, עֲבוֹדַת הָעוֹנָה הִתְחִילָה.
I belong to a trade-union.	אֲנִי חָבֵר לַאֲגֻדָּה מִקְצוֹעִית.
Is this a union shop?	הֲוֵה בֵּית־מְלָאכָה שֶׁל אֲגֻדָּה מִקְצוֹעִית?
Of course (lit. "without doubt").	אֵין סָפֵק!
Well, then, what are the terms?	וּבְכֵן מָה הֵם הַתְּנָאִים?
Your weekly wage will be such and such.	מַשְׂכֻּרְתְּךָ לְשָׁבוּעַ כָּךְ וְכָךְ.

We work here eight hours a day.	בַּאן עוֹבְדִים שְׁמֹנֶה שָׁעוֹת לְיוֹם.
Fridays, half a day.	בַּיּוֹם הַשִּׁשִּׁי חֲצִי יוֹם.
If you work overtime, you'll get double pay.	אִם תַּעֲבֹד תּוֹסֶפֶת־זְמַן, תְּקַבֵּל שָׂכָר כָּפוּל.
If you wish, you can do piece-work.	אִם תִּרְצֶה, תּוּכַל לַעֲבֹד לְפִי עֵרֶךְ הַמְּלָאכָה.
How are the sanitary conditions in your place?	מָה הֵם תְּנָאֵי הַבְּרִיאוּת אֶצְלְכֶם?
There's plenty of space, cleanliness, light, and air.	יֵשׁ דַּי שֶׁטַח, נְקִיּוֹן, אוֹר וְאַוִּיר.
Are the conditions satisfactory to you?	הַרְצוּיִים לְךָ הַתְּנָאִים?
I'll consider the matter.	אֶתְמֹלֵךְ בַּדָּבָר.
There's a great deal of work on hand.	הַמְּלָאכָה מְרֻבָּה.

The foreman is exacting (drives the men).	הַמַּשְׁגִּיחַ הוֹחֵק.
The attitude (relation) of the employer toward us has changed.	יַחַס הָאָדוֹן אֵלֵינוּ נִשְׁתַּנָּה.
We'll complain to the (trade) union.	נִתְאוֹנֵן לִפְנֵי הָאֲגֻדָּה הַמִּקְצוֹעִית.
The complaint has been accepted (as valid).	הַתְּלוּנָה נִתְקַבְּלָה.
We've decided to call a strike.	הֶחְלַטְנוּ לְהַכְרִיז שְׁבִיתָה.
There are no strike-breakers.	אֵין כָּל מְפִירֵי־שְׁבִיתָה.
What are your demands, strikers?	מָה אַתֶּם דּוֹרְשִׁים, שׁוֹבְתִים?
An increase of wages.	לְהַעֲלוֹת אֶת הַשָּׂכָר.
Shortening of work hours.	לְקַצֵּר אֶת שְׁעוֹת הָעֲבוֹדָה.

It's forbidden to discharge workmen without sufficient cause.	אָסוּר לְפַטֵּר פּוֹעֲלִים בְּלִי טַעַם מַסְפִּיק.
A minimum scale of wages.	שַׁעַר־הַמּוּעָט בְּמַשְׂכֹּרֶת.
Two weeks' vocation every year.	פַּגְרָה לִשְׁנֵי שָׁבוּעוֹת בְּשָׁנָה
These are our demands.	אֵלֶּה הֵן דְּרִישׁוֹתֵינוּ.
Under no circumstances will we surrender our demands.	לֹא נְוַתֵּר עַל דְּרִישׁוֹתֵינוּ בְּשׁוּם אֹפֶן.
What do you intend doing, boss?	מַה בְּדַעְתְּךָ לַעֲשׂוֹת, אָדוֹן?
I agree to refer the dispute to an arbitration committee.	אֲנִי מַסְכִּים לִמְסֹר אֶת הַסִּכְסוּךְ לְוַעַד־מְפַשְּׁרִים

The committee will hear our contentions.	הַוַּעַד יִשְׁמַע אֶת טַעֲנוֹתֵינוּ.
Our boss (employer) has granted our demands.	הָאָדוֹן מִלֵּא אֶת דְּרִישׁוֹתֵינוּ
The two parties have settled their differences.	הַצְּדָדִים נִתְפַּשְׁרוּ.
The strike is ended.	הַשְּׁבִיתָה נִגְמְרָה.
We've made a contract.	עָשִׂינוּ חוֹזֶה.
The employer recognizes the union.	הָאָדוֹן מַכִּיר אֶת הָאֲגֻדָּה הַמִּקְצוֹעִית.
Now he treats us properly.	עַכְשָׁיו הוּא מִתְנַהֵג עִמָּנוּ כְּשׁוּרָה.
Our relations are very good.	הַיַּחַס הוּא טוֹב מְאֹד.
We are very busy now.	הַטִּרְדָּה רַבָּה עַתָּה.
I must engage additional workmen.	עָלַי לִשְׂכֹּר עוֹד פּוֹעֲלִים.

I'll advertise in the papers.	אוֹדִיעַ בְּעִתּוֹנִים.
The season is over.	הָעוֹנָה עָבְרָה.
It's not so busy.	הַמְּרִדָּה אֵינֶנָּה רַבָּה כָּל־כָּךְ.
In my line, it's slack now.	עַכְשָׁיו זְמַן בַּטָּלָה בַּמִּקְצוֹעַ שֶׁלִּי.
I have no prospects of getting employment.	אֵין לִי סִכּוּי לְהַשִּׂיג עֲבוֹדָה
I wish to be an expert craftsman.	אֲנִי רוֹצֶה לִהְיוֹת בַּעַל־מְלָאכָה מֻמְחֶה. / אֲנִי רוֹצֶה לִהְיוֹת אָמָן מֻמְחֶה.
I'll enter a trade school.	אִכָּנֵס אֶל בֵּית־סֵפֶר לִמְלָאכָה.
There I'll become expert in my line.	שָׁם אֶתְמַחֶה בַּמִּקְצוֹעַ שֶׁלִּי.

I'm working in a factory now.	אֲנִי עוֹבֵד עַתָּה בְּבֵית־חֶרֶשֶׁת.
I've accustomed myself to the noise of the machines.	הִתְרַגַּלְתִּי לְרַעַשׁ הַמְּכוֹנוֹת
I ask that you increase my wage.	אֲנִי מְבַקֵּשׁ, כִּי תוֹסִיף עַל שְׂכָרִי.
I got my increase.	הַהוֹסָפָה נִתְּנָה לִי.
I'm making a living.	יֵשׁ לִי פַּרְנָסָה.
Thank Heaven!	בָּרוּךְ הַשֵּׁם!
What workmen are organized?	אֵיזוֹ פּוֹעֲלִים מְסֻדָּרִים?
The railroad workers and metal workers.	פּוֹעֲלֵי־הָרַכֶּבֶת וּפוֹעֲלֵי־הַמַּתֶּכֶת.
The blacksmiths and tinsmiths.	הַנַּפָּחִים וְהַפַּחָחִים.
The mechanics and construction workers.	הַמְכוֹנָנִים וְהַבַּנָּאִים.

The masons and plasterers.	הַגּוֹדְרִים וְהַסַּיָּדִים.
What workmen still need to be organized?	אֵיזוֹ פּוֹעֲלִים צָרִיךְ עוֹד לְסַדֵּר?
The glaziers and photographers.	הַזַּגָּגִים וְהַצַּלָּמִים.
The barbers and painters.	הַגַּלָּבִים וְהַצּוֹבְעִים.
The watchmakers and engineers.	הַשָּׁעָנִים וְהַמְהַנְדְּסִים.
The book-binders and bakers.	כּוֹרְכֵי־הַסְּפָרִים וְהָאוֹפִים.
The iron workers and hat makers.	חָרָשֵׁי־הַבַּרְזֶל וְהַכּוֹבְעָנִים.
The printing industry is completly organized.	הַתַּעֲשִׂיָּה שֶׁל הַדְּפוּס מְסֻדֶּרֶת כָּלָה.
The type-setters' union is very strong.	הָאֲגֻדָּה הַמַּקְצֹעִית שֶׁל מְסַדְּרֵי־הָאוֹתִיּוֹת חֲזָקָה מְאֹד.

The organizer is now organizing the agricultural laborers.	הַמַּדְרֵן מְסַדֵּר עַכְשָׁיו אֶת הַפּוֹעֲלִים הַחַקְלָאִיִּים.
Why aren't you organizing yourselves?	מַדּוּעַ אֵינְכֶם מִסְתַּדְּרִים?
In unity is our strength.	בְּאַחְדוּת כֹּחֵנוּ.
I have given up my work.	עָזַבְתִּי אֶת מְלַאכְתִּי.
What work are you going to engage in?	בְּאֵיזוֹ מְלָאכָה תַּעֲסֹק?
I've decided to become a farmer.	הֶחְלַטְתִּי לְהִתְאַכֵּר.
I'll work at planting.	אֶעֱסֹק בְּמַטָּעָה.
I'll lease some land.	אֶקַּבֵּל אֲדָמָה בַּחֲכִירָה.
I hope to succeed.	אֲנִי מְקַוֶּה, כִּי אַצְלִיחַ.
I hope you will.	הַלְוַאי!
I know how to manage (a farm.)	אֲנִי יוֹדֵעַ בֵּיצַד לְהַשְׂגִּיחַ עַל הַמֶּשֶׁק.

For the time being, I'll till the ground as a member of a (co-operative) group.	לְפִי־שָׁעָה אֶעֱבֹד אֶת הָאֲדָמָה בְּקִבּוּצָה.
We'll divide the income equally.	נְחַלֵּק אֶת הַהַכְנָסָה שָׁוֶה בְּשָׁוֶה.
Are you earning much?	הַמִשְׁתַּכֵּר אַתָּה הַרְבֵּה?
I earn little.	אֲנִי מִשְׁתַּכֵּר מְעַט.
My earnings are insufficient.	מַשְׂכֻּרְתִּי אֵינֶנָּה מַסְפִּיקָה לִי.
The needs of my house hold are many.	צָרְכֵי בֵיתִי רַבִּים.
The work is too difficult for me.	הָעֲבוֹדָה קָשָׁה עָלַי.
I haven't tne strength to work.	אֵין לִי כֹּחַ לַעֲבֹד.
I want to get rid of my (present) work.	אֲנִי רוֹצֶה לְהִפָּטֵר מִמְּלַאכְתִּי.

I'll choose some other work, something easy.	אֶבְחַר בִּמְלָאכָה אַחֶרֶת, קַלָּה.
Are you satisfied with your new work?	הַמְרֻצֶּה אַתָּה מִמְּלַאכְתְּךָ הַחֲדָשָׁה?
I can't tell yet.	אִי־אֶפְשָׁר עֲדַיִן לָדַעַת.
I've bought tools.	קָנִיתִי כְּלֵי־מְלָאכָה.
But I haven't enough material.	אַךְ אֵין לִי דֵּי חֹמֶר.
Don't be lazy.	אַל תִּהְיֶה עָצֵל!
Work diligently.	עֲבֹד בַּחֲרִיצוּת!
Love work.	אֱהַב אֶת הַמְּלָאכָה!
Do you know how to do this?	הֲיוֹדֵעַ אַתָּה אֵיךְ לַעֲשׂוֹת זֹאת?
It's very simple.	הַדָּבָר פָּשׁוּט מְאֹד.
Do thus and so.	עֲשֵׂה כַּךְ וְכַךְ!
That's a diligent workman	הִנֵּה עוֹבֵד חָרוּץ.

He supports himself by his own labor.	הוּא נֶהֱנֶה מִיגִיעַ־כַּפָּיו.
For that reason, he is not so poor.	עַל־כֵּן אֵינֶנּוּ עָנִי כָּל־כָּךְ.
Although he is not rich either.	אַף כִּי גַם עָשִׁיר אֵינֶנּוּ.
Why do you disturb me in my work?	לָמָּה אַתָּה מַפְרִיעַ אוֹתִי מֵעֲבוֹדָתִי?
You are wasting my time.	אַתָּה מְבַטֵּל אֶת זְמַנִי.
You bother me too much.	אַתָּה מַטְרִיד אוֹתִי יוֹתֵר מִדַּי.
You are a nuisance.	אַתָּה טַרְחָן.
Can't you see that I'm busy?	הֲלֹא רוֹאֶה אַתָּה כִּי אֲנִי עָסוּק.
Finish your work first.	גְּמֹר אֶת מְלַאכְתְּךָ תְּחִלָּה!
Afterwards we'll chat.	וְאַחַר־כָּךְ נְשׂוֹחֵחַ.
Now I'm not so busy.	עַכְשָׁיו אֵינֶנִי טָרוּד כָּל־כָּךְ.

Have you a little time?	הֲיֵשׁ לְךָ קְצָת פְּנַאי?
Give me a little help.	עֶזְרֶנָּא לִי מְעַט!
Do it yourself.	עֲשֵׂה זֹאת בְּעַצְמְךָ!
I have worked today more than enough.	עָבַדְתִּי הַיּוֹם דַּי וְהוֹתֵר.
I must rest now.	עָלַי לָנוּחַ עַתָּה.
What's that merry workman singing?	מַה מְּזַמֵּר שָׁם הַפּוֹעֵל הַשָּׂמֵחַ?
"Work is our very life."	"הָעֲבוֹדָה הִיא חַיֵּינוּ".

BUSINESS — בַּמִּסְחָר

Rebecca, go out to the store.	רִבְקָה, צְאִי אֶל הַחֲנוּת!
Buy us some foodstuffs.	קְנִי לָנוּ צָרְכֵי אֹכֶל!
Whereabouts is there a grocery store?	אַיֵּה כַּאן חֲנוּת־מַכֹּלֶת?

Here, in the middle of the block.	כַּאן בְּאֶמְצַע הָרְחוֹב.
Grocer, sell me some grits.	חֶנְוָנִי, מְכֹר לִי גְּרִיסִים!
Wait for your turn.	חַכֵּי לְתוֹרֵךְ!
Give me a full measure.	תֵּן לִי קַב מָלֵא!
I need some millet also.	אֲנִי צְרִיכָה גַּם דֹּחַן.
One pound.	לִטְרָה אַחַת.
Also rice.	וְגַם אֹרֶז.
Two pounds.	שְׁתֵּי לִטְרוֹת.
How much a pound?	מַה מְּחִיר הַלִּטְרָה? / בְּכַמָּה הַלִּטְרָה?
Fifteen *prutot*.	חֲמֵשׁ־עֶשְׂרֵה פְּרוּטָה.
Give me correct weight.	תֵּן לִי מִשְׁקָל נָכוֹן!
Why, you can see for yourself.	הֲלֹא רוֹאָה אַתְּ בְּעַצְמֵךְ.
The scales are balanced.	כַּפּוֹת הַמֹּאזְנַיִם שְׁקוּלוֹת.

It seems to me that the weights weigh down.	כִּמְדֻמֶּה לִי, שֶׁאַבְנֵי־הַמִּשְׁקָל מַכְרִיעוֹת.
I am an honest merchant (dealer).	אֲנִי סוֹחֵר יָשָׁר.
I am not a cheat.	אֵינֶנִּי רַמַּאי.
I don't cheat the public (purchasers).	אֵינֶנִּי מְרַמֶּה אֶת הַקּוֹנִים.
Especially my customers.	וּבִפְרָט הַלְּקוּחוֹת שֶׁלִּי.
Let me have half a measure of winegar.	מְדֹד לִי חֲצִי לֹג חֹמֶץ!
Let me have ten *prutot* worth of kerosene.	מְדֹד לִי נֵפְט בְּעֶשֶׂר פְּרוּטוֹת!
Give me a dozen eggs.	תֵּן לִי תְּרֵיסַר בֵּיצִים!
Also soap and coffee.	גַּם בֹּרִית וְקָפֶה.
Please wrap up what I bought.	בְּבַקָּשָׁה, חֲבֹשׁ אֶת הַדְּבָרִים אֲשֶׁר קָנִיתִי!

What's the bill for the whole purchase?	בְּכַמָּה עוֹלָה כָּל הַקְּנִיָּה?
How much must I pay you, all told?	כַּמָּה עָלַי לְשַׁלֵּם לְךָ בְּסַךְ־הַכֹּל?
Two *shekolim* and a bit over.	שְׁנֵי שְׁקָלִים וּפְרוּטָה.
I have money in large denominations.	יֵשׁ לִי מָעוֹת גְּדוֹלוֹת.
Give me the change.	תֵּן לִי אֶת הָעֹדֶף!
I have no small change.	אֵין לִי מָעוֹת קְטַנּוֹת.
I'll send the boy to change the money.	אֶשְׁלַח אֶת הַנַּעַר לְפָרֵט אֶת הַכֶּסֶף.
Take care not to take bad coins.	הִזָּהֵר שֶׁלֹּא תִּקַּח אֲסִימוֹנִים!
Take good coins.	קַח מַטְבֵּעוֹת יָפוֹת!
I must buy a new set of furniture.	עָלַי לִקְנוֹת סֵדֶר־רָהִיטִים חָדָשׁ.

My old furniture is worn out.	רָהִיטַי הַיְשָׁנִים נִתְקַלְקְלוּ.
You had better buy at auction.	מוּטָב שֶׁתִּתְקְנֶה בְּאַכְרָזָה.
There you will get everything cheap.	שָׁם תַּשִּׂיג הַכֹּל בְּזוֹל.
Don't spend a lot of money.	אַל תְּבַזְבֵּז הַרְבֵּה כֶּסֶף!
I don't like used articles.	אֵינֶנִּי אוֹהֵב חֲפָצִים מְשֻׁמָּשִׁים.
Are you prepared to spend the necessary amount?	הֲנָכוֹן אַתָּה לְהוֹצִיא אֶת הַסְּכוּם הַדָּרוּשׁ?
Let's go in here.	נִכָּנֵס כָּאן.
This is a reliable concern.	זֶהוּ בֵּית־מִסְחָר הָגוּן.
Do you sell retail?	הֲמוֹכֵר אַתָּה לַאֲחָדִים?
I sell only wholesale.	אֲנִי מוֹכֵר רַק בְּסִיטוֹנוּת.

Let's go somewhere else.	גֵּלֵךְ לְמָקוֹם אַחֵר.
Have you high grade goods?	הֲיֵשׁ לְךָ סְחוֹרָה מְשֻׁבַּחַת?
I am a good judge of wares.	אֲנִי יוֹדֵעַ בְּטִיב הַסְּחוֹרָה.
I have no inferior goods at all.	סְחוֹרָה גְּרוּעָה אֵין לִי כְּלָל.
Select what you please.	בְּחַר כִּרְצוֹנְךָ!
I'll give you satisfaction. / I'll satisfy you.	אַשְׂבִּיעַ אוֹתְךָ רָצוֹן.
In the very best way.	עַל הַצַּד הַיּוֹתֵר טוֹב.
Perhaps you will lower the price?	אוּלַי תּוֹאִיל מִן הַמְּחִיר?
The price is very high.	הַמְּחִיר יָקָר מְאֹד.
Please don't bargain.	אַל־נָא תַּעֲמֹד עַל הַמֶּקַח!
Here prices are fixed. / Here it is one price.	בְּכַאן הַמְּחִיר קָבוּעַ.

Take my word for it.	הַאֱמִן לִי עַל דִּבְרָתִי!
Everything is offered at a fair price.	הַכֹּל בַּמְּקֻחַ הַשָּׁוֶה.
You charge high prices.	אַתָּה יַקָּרָן.
On the contrary, I sell cheaply.	אַדְרַבָּה, אֲנִי זוֹלָן.
Give me a discount.	עֲשֵׂה לִי הֲנָחָה!
I'll allow you (deduct) five per cent off the price.	אֲנַכֶּה לְךָ חֲמִשָּׁה אֲחוּזִים מִן הַמְּחִיר.
That's a large discount.	זֶהוּ נִכָּיוֹן מְרֻבֶּה.
Will you pay cash?	הַתְשַׁלֵּם מִיַּד אֶת הַמְּגִיעַ?
No, I want credit.	לֹא, אֲנִי רוֹצֶה בְּהַקְפָּה.
I don't sell on credit.	אֵינֶנִּי מַקִּיף.
But you can pay in instalments.	אֲבָל תּוּכַל לְשַׁלֵּם לְשֵׁעוּרִים.
A payment every week.	תַּשְׁלוּם בְּכָל שָׁבוּעַ.
I undertake to do so.	אֲנִי מִתְחַיֵּב לַעֲשׂוֹת כֵּן.

You must give (me) a deposit.	עָלֶיךָ לָתֵת לִי דְּמֵי־קִדְמָה
On account.	עַד לְחֶשְׁבּוֹן.
Shall I make out a check?	הַאֶכְתּוֹב לְךָ הַמְחָאָה?
It's all the same to me.	אַחַת הִיא לִי.
A check or cash.	הַמְחָאָה אוֹ מְזֻמָּן.
Any way (anyhow), I trust you.	בֵּין כָּךְ וּבֵין כָּךְ, אֲנִי מַאֲמִין אוֹתְךָ.
The bookkeeper will enter your account in the ledger.	הַפִּנְקָסָן יִרְשֹׁם אֶת חֶשְׁבּוֹנְךָ בַּפִּנְקָס.
Please pay the cashier at the desk.	שַׁלֶּם־נָא לַגִּזְבָּר אֵצֶל הַקֻּפָּה!
There you will get a receipt for the amount.	שָׁם תְּקַבֵּל שׁוֹבֵר עַל הַסְּכוּם.
I have too much stock in my store.	יֵשׁ סְחוֹרָה יוֹתֵר מִדַּי בַּחֲנוּתִי.

A special sale should be arranged.	צָרִיךְ לַעֲרֹךְ מְכִירָה מְיֻחֶדֶת.
In that way the income will be increased.	בָּזֶה תִּתְרַבֶּה הַהַכְנָסָה.
Business is bad.	הָעֲסָקִים רָעִים.
The losses are too heavy.	הַהֶפְסֵד מְרֻבֶּה.
The expense is larger than the income.	הַהוֹצָאוֹת מְרֻבּוֹת עַל הַהַכְנָסוֹת.
I'm not making any profit now.	אֵינֶנִּי מַרְוִיחַ כְּלוּם עַכְשָׁיו.
You ought to raise the prices.	עָלֶיךָ לְהַעֲלוֹת אֶת הַמְּחִירִים.
They owe me a lot of money.	חַיָּבִים לִי הַרְבֵּה כֶּסֶף.
It's hard to collect the debts.	קָשֶׁה לִגְבּוֹת אֶת הַחוֹבוֹת.
I need a loan.	אֲנִי צָרִיךְ לְהַלְוָאָה.

Do you know a money-lender?	הֲיוֹדֵעַ אַתָּה מַלְוֶה בְּרִבִּית?
I wish to borrow some money from you for one year.	אֲנִי רוֹצֶה לִלְוות מִמְּךָ כֶּסֶף לְשָׁנָה אַחַת.
Sign the note.	חְתֹם עַל הַשְּׁטָר!
You should advertise extensively.	עָלֶיךָ לְפַרְסֵם הַרְבֵּה.
Advertising helps business.	הַפִּרְסוּם יָפֶה לְמִסְחָר.
I'll do as you say.	אֶעֱשֶׂה כִּדְבָרֶיךָ.
The crisis is passed.	הַמַּשְׁבֵּר עָבַר.
Conditions have improved.	הַמַּצָּב הוּטַב.
Profits have increased.	הָרֶוַח גָּדַל.
What are you engaged in now?	בַּמֶּה אַתָּה עוֹסֵק עַכְשָׁיו?
I've become a peddlar.	הָיִיתִי לְרוֹכֵל.

At times, I'm also a broker.	לִפְעָמִים הִנְנִי גַּם סַרְסוּר.
I am a trusted merchant.	אֲנִי סוֹחֵר בָּטוּחַ.
Do the wholesalers have confidence in you?	הַנּוֹתְנִים הַסִּיטוֹנִים אֱמוּן בְּךָ?
They give me credit.	הֵם נוֹתְנִים לִי אַשְׁרָה.
I sell silverware and gold objects.	אֲנִי מוֹכֵר כְּלֵי כֶסֶף וּכְלֵי זָהָב.
Copper objects and glassware.	כְּלֵי נְחֹשֶׁת וּכְלֵי זְכוּכִית.
Of all kinds.	מִכָּל הַמִּינִים.
I sell on instalment.	אֲנִי מוֹכֵר בְּתַשְׁלוּמִים לְשָׁעוּרִים.
Do you always make a profit?	הֲמַרְוִיחַ אַתָּה תָּמִיד?
Sometimes I lose.	יֵשׁ אֲשֶׁר אֲנִי מַפְסִיד.

How much do you still owe me?	כַּמָּה עוֹד אַתָּה חַיָּב לִי?
I still owe a little.	נִשְׁאַרְתִּי חַיָּב מְעַט.
I don't wish to be in debt.	אֵינֶנִּי רוֹצֶה לִהְיוֹת בַּעַל־חוֹב.
Let's settle the account.	נְגַמֵּר אֶת הַחֶשְׁבּוֹן.
Take some paper and figure up.	קַח נְיָר וְחַשֵּׁב!
I'll pay off my debt.	אֲסַלֵּק לְךָ אֶת חוֹבִי.
I need some rare books.	נֵשׁ לִי צֹרֶךְ בִּסְפָרִים יְקָרִים מְצִיאוּת.
Order them from out-of-town.	הַזְמֵן מִחוּץ לָעִיר!
The book-dealer has filled my order with precision.	מוֹכֵר־הַסְפָרִים מִלֵּא אֶת הַזְמָנָתִי בְּדִיוּק.
He sent me the books C. O. D.	הוּא שָׁלַח אֵלַי אֶת הַסְפָרִים בְּזִקִיפָה.

I received a bill (itemized statement) from him.	קִבַּלְתִּי מִמֶּנּוּ רְשִׁימָה.
Some books are out of stock.	סְפָרִים אֲחָדִים אָזְלוּ.
They are lacking entirely. / They are not to be had.	הֵם חֲסֵרִים לְגַמְרֵי.
The express age he charged to my account.	אֶת דְּמֵי הַמִּשְׁלוֹחַ זָקַף עַל חֶשְׁבּוֹנִי.
I intend to buy Bezalel rugs.	בְּדַעְתִּי לִקְנוֹת שְׁטִיחִים שֶׁל „בְּצַלְאֵל".
Is there much demand for these goods?	הֲיֵשׁ קוֹנְצִים עַל הַסְּחוֹרָה הַזֹּאת?
This is salable merchandize.	זֹאת הִיא סְחוֹרָה חֲרִיפָה.
You must pay in advance.	עָלֶיךָ לְשַׁלֵּם מֵרֹאשׁ.

I've retired from business.	מָשַׁכְתִּי אֶת יָדִי מִן הָעֵסֶק שֶׁלִּי.
Take advantage of the opportunity.	חִשְׁתַּמֵּשׁ בַּהִזְדַּמְנוּת!
Buy the stock for next to nothing.	קְנֵה אֶת הַמְּלָאי בְּחֶצִי חִנָּם!
I have given up the business entirely.	סָגַרְתִּי אֶת בֵּית־מִסְחָרִי לְגַמְרֵי.
I have not even drawn out my initial investment.	גַּם אֶת הַקֶּרֶן לֹא הִכְנַסְתִּי.
I'll invest my capital in another business.	אַשְׁקִיעַ אֶת הוֹנִי בְּעֵסֶק אַחֵר.
I've opened a store in the new market.	פָּתַחְתִּי חָנוּת בַּשּׁוּק הֶחָדָשׁ.
I sell earthenware and porcelain.	אֲנִי מוֹכֵר כְּלֵי חֶרֶס וּכְלֵי חַרְסִינָה.
Dolls and playthings.	בְּבוֹת וְצַעֲצוּעִים.

And writing materials.	וּמַכְשִׁירֵי כְּתִיבָה.
That is merchandise needed by all.	זֹאת הִיא סְחוֹרָה שֶׁהַכֹּל נֶפֶשׁ.
The prices are cheap.	הַמְּחִירִים זוֹלִים.
The receipts are big.	הַפִּדְיוֹן רַב.
Have you regular customers?	הֲיֵשׁ לְךָ לְקוּחוֹת קְבוּעִים?
No, but there are many transient buyers.	לֹא, אֲבָל רַבִּים הַקּוֹנִים מִן הָעוֹבְרִים וְשָׁבִים.
Do you need candies?	הֲיֵשׁ לְךָ צֹרֶךְ בְּסֻכָּרִיוֹת?
I am an agent of the *Methek* factory.	אֲנִי סוֹכֵן שֶׁל בֵּית־הַחֲרֹשֶׁת "מֶתֶק".
About how much will you take for the first time?	כַּמָּה בְּעֶרֶךְ תִּקַּח בַּפַּעַם הָרִאשׁוֹנָה?
Send me a little as a sample.	שְׁלַח אֵלַי מְעַט לְנִסָּיוֹן!

If it will pay me, I'll take more.	אִם אַצְלִיחַ, אֶקַּח יוֹתֵר.
You'll have to give a bigger discount.	עָלֶיךָ לְהוֹסִיף עַל הָאַחוּזִים
And to reduce the price.	וּלְהַפְחִית מִן הַמְּחִיר.
Let's settle our account.	נְשַׁוֶּה אֶת חֶשְׁבּוֹנֵנוּ.
The low prices are gone.	הַזּוֹל אֵינֶנּוּ עוֹד.
Prices are mounting.	הַיֹּקֶר מַאֲמִיר.
Who is at fault in that regard?	מִי אָשֵׁם בַּדָּבָר?
The profiteers, of course.	מַפְקִיעֵי־הַשְּׁעָרִים, כְּמוּבָן.
Everything is dear.	הַכֹּל עוֹלֶה בְּיֹקֶר.
Even raw materials.	גַּם הַחֹמֶר הַגּוֹלוֹם.
Some things have mounted to double the price.	יֵשׁ דְּבָרִים הָעוֹלִים פִּי־שְׁנַיִם.
Or even triple.	וְגַם פִּי־שְׁלֹשָׁה.
The value of money has fallen.	שַׁעַר הַכֶּסֶף יָרַד.

Speculators make everything dear.	הַסְּפֵקָרִים מוֹקִירִים אֶת הַכֹּל.

IN THE CLUB — בָּאֲגֻדָּה

Come, let's organize a society.	תָּבָה נְיַסֵּד אֲגֻדָּה.
What is the object of the society?	מַה מַּטָּרַת הָאֲגֻדָּה?
To work for Zionism.	לַעֲבֹד בְּעַד הַצִּיּוֹנִיּוּת.
To spread the Hebrew language.	לְהָפִיץ אֶת הַשָּׂפָה הָעִבְרִית
To help the poor.	לַעֲזֹר לָעֲנִיִּים.
To assist students in need (of support).	לִתְמֹךְ בְּתַלְמִידִים נִצְרָכִים.
When will the organization meeting take place?	מָתַי תִּהְיֶה הָאֲסֵפָה הַמְכוֹנֶנֶת?

We shall post notices.	נַדְבִּיק מוֹדָעוֹת.
We shall announce it in the synagogue.	נַכְרִיז בְּבֵית־הַכְּנֶסֶת.
We shall also send personal letters.	וְגַם נִשְׁלַח מִכְתָּבִים מְיֻחָדִים.
It's necessary to call a mass-meeting.	צָרִיךְ לִקְרֹא לַאֲסֵפָה פֻּמְבִּית.
In the name of the society, I call this meeting to order (open the meeting).	בְּשֵׁם הָאֲגֻדָּה אֲנִי פּוֹתֵחַ אֶת הָאֲסֵפָה.
Elect a chairman for the meeting.	בַּחֲרוּ בְּיוֹשֵׁב־רֹאשׁ לָאֲסֵפָה!
Nominations are in order.	הַעֲמָדָה עַל הַפֶּרֶק.
I nominate Mr. Yizreeli as chairman.	אֲנִי מַעֲמִיד אֶת הֶחָבֵר יִזְרְעֶאלִי לְיוֹשֵׁב־רֹאשׁ.

Mr. Yizreeli, do you accept the nomination?	מַר יִזְרְעֵאלִי, הַמְקַבֵּל אַתָּה אֶת הַהַעֲמָדָה?
Yes, sir.	כֵּן, אֲדוֹנִי!
We have only one candidate.	יֵשׁ לָנוּ רַק מוּעֲמָד אֶחָד.
All those who favor the nomination of Mr. Yizreeli raise hands.	הַמַּסְכִּימִים לִבְחִירַת מַר יִזְרְעֵאלִי יָרִימוּ אֶת יָדָם.
Those opposd to the nomination of Mr. Yizreeli raise hands.	הַמִּתְנַגְּדִים לִבְחִירַת מַר יִזְרְעֵאלִי יָרִימוּ אֶת יָדָם.
Mr. Yizreeli is elected unanimously as chairman.	מַר יִזְרְעֵאלִי נִבְחַר לְיוֹשֵׁב־רֹאשׁ פֶּה אֶחָד.
We must also elect a temporary secretary.	עוֹד עָלֵינוּ לִבְחֹר בְּמַזְכִּיר לְפִי־שָׁעָה.

Will the secretary please take notes of the proceedings at this meeting?	יוֹאֶל־נָא הַמַּזְכִּיר לִרְשֹׁם אֶת כָּל דִּבְרֵי הָאֲסֵפָה הַזֹּאת!
I appoint Mr. Ben David as sergeant-at-arms.	אֲנִי מְמַנֶּה אֶת הֶחָבֵר בֶּן־דָּוִד לִמְפַקֵּחַ עַל הַסֵּדֶר.
Mr. Shimoni will deliver an address.	מַר שִׁמְעוֹנִי יִשָּׂא נְאֻם.
He will speak on an interesting topic.	הוּא יְנַאֵם עַל תּוֹכֶן מְעַנְיֵן.
Let there be silence during the address!	שְׁתִיקָה יָפָה בִּשְׁעַת הַנְּאֻם!
Congratulations, Mr. Shimoni!	יִישַׁר כֹּחֲךָ, מַר שִׁמְעוֹנִי!
You made a fine speech.	יָפָה דָּרַשְׁתָּ.
You spoke briefly.	קִצַּרְתָּ בִּנְאֻמְךָ.
You spoke long.	הֶאֱרַכְתָּ בִּנְאֻמְךָ.

Mr. Shimoni is an excellent speaker.	מַר שִׁמְעוֹנִי הוּא נוֹאֵם מְצֻיָּן.
Don't raise a disturbance.	אַל תָּקִימוּ רַעַשׁ!
What is on the agenda? (What's the order of business)	מַה סֵּדֶר הָעִנְיָנִים?
Mr. Chairman, I desire the floor.	מַר יוֹשֵׁב־רֹאשׁ, אֲנִי מְבַקֵּשׁ אֶת רְשׁוּת הַדִּבּוּר
Mr. Levi has the floor.	לְחָבֵר לֵוִי נִתּוֹנָה רְשׁוּת הַדִּבּוּר.
I move we discuss the constitution of the club.	אֲנִי מַצִּיעַ לָדוּן בְּתַקָּנוֹת הָאֲגֻדָּה.
There is a motion on the floor (before the house).	הַצָּעָה עַל הַפֶּרֶק.
I second this motion.	אֲנִי תּוֹמֵךְ בְּהַצָּעָה זוֹ.

Those in favor of the motion say "aye".	הַמַּסְכִּימִים לַהַצָּעָה יַעֲנוּ הֵן
Opposed, "nay".	הַמִּתְנַגְּדִים לַהַצָּעָה יַעֲנוּ לֹא.
The majority being in favor, the motion is passed.	הַהַצָּעָה נִתְקַבְּלָה בְּרֹב דֵּעוֹת.
Please keep order!	בְּבַקָּשָׁה, הִתְנַהֲגוּ בְּסֵדֶר!
The count was irregular.	מִנְיַן הַדֵּעוֹת לֹא הָיָה כַּהֲלָכָה.
I demand a recount of the votes.	אֲנִי דוֹרֵשׁ לַחֲזוֹר וְלִמְנוֹת אֶת הַדֵּעוֹת.
Who desires the floor on this question?	מִי רוֹצֶה לְדַבֵּר בִּשְׁאֵלָה זוֹ?
The discussions are too lengthy.	הַוִּיכּוּחִים אֲרֻכִּים יוֹתֵר מִדַּי.
I move to limit the time of speeches to five minutes.	אֲנִי מַצִּיעַ לְהַגְבִּיל אֶת זְמַן הַדִּבּוּר לַחֲמִשָּׁה דַּקּוֹת.

The motion is seconded.	הַהַצָּעָה נִתְמְכָה.
I move the previous question (to proceed to a vote).	אֲנִי מַצִּיעַ לְהַעֲמִיד עַל הַמִּנְיָן.
I move to close the debate.	אֲנִי מַצִּיעַ לְהַפְסִיק אֶת הַוִּכּוּחִים.
I move an amendment to the motion.	אֲנִי מַצִּיעַ תִּלּוּאִים לַהַצָּעָה.
I move to table the motion.	אֲנִי מַצִּיעַ לְהָסִיר אֶת הַהַצָּעָה מֵעַל הַפֶּרֶק.
The motion is lost.	הַהַצָּעָה בָּטְלָה.
I appeal from the decision of the chair.	אֲנִי מְעָרְעֵר עַל הַהֶחְלָטַת הַיוֹשֵׁב־רֹאשׁ.
The chair does not conduct the meeting according to parliamentary law.	אֵין הַיוֹשֵׁב־רֹאשׁ מְנַהֵל אֶת הָאֲסֵפָה כְּמִנְהַג בֵּית־מְרָשִׁים.

I move to reconsider this question.	אֲנִי מַצִּיעַ לָדוּן מֵחָדָשׁ בִּשְׁאֵלָה זוֹ.
We should defer this question to the next meeting.	עָלֵינוּ לִדְחוֹת שְׁאֵלָה זוֹ לָאֲסֵפָה הַבָּאָה.
That is the rule.	כַּךְ הוּא הַדִּין.
I object to the decision of the chair.	אֲנִי מוֹחֶה נֶגֶד פְּסַק הַיוֹשֵׁב־רֹאשׁ.
The objection is overruled.	הַמְּחָאָה לֹא נִתְקַבְּלָה.
I am opposed.	אֲנִי מִתְנַגֵּד לָזֶה.
I object.	אֲנִי מְעַרְעֵר עַל זֶה.
This is out of order.	אֵין זֶה מִסִּדֶר הָעִנְיָן.
Point of order!	הֶעָרָה לְסֵדֶר הָעִנְיָנִים.
Point of information!	הֶעָרָה לְעֶצֶם הָעִנְיָן.
Question of information!	שְׁאֵלָה לְעֶצֶם הָעִנְיָן.

I move a substitute motion.	אֲנִי מַצִּיעַ הַצָּעָה אַחֶרֶת.
Have I a vote?	הֲיֵשׁ לִי רְשׁוּת לְהַצְבִּיעַ?
Only members may vote.	רַק הַחֲבֵרִים רַשָּׁאִים לְהַצְבִּיעַ.
Point of procedure as to he vote.	הֶעָרָה לְהַצְבָּעָה.
I move a secret ballot.	אֲנִי מַצִּיעַ הַצְבָּעָה חֲשָׁאִית.
An open ballot.	הַצְבָּעָה גְּלוּיָה.
A rising vote.	הַצְבָּעָה בַּעֲמִידָה.
I demand a roll-call.	אֲנִי דוֹרֵשׁ בַּקָּרָה.
Let me have the membership list.	הַגִּישׁוּ אֵלַי אֶת רְשִׁימַת הַחֲבֵרִים!
Mr. So and So.	פְּלוֹנִי בֶּן פְּלוֹנִי!
Present!	הִנֵּנִי!
We have no resolution on this point.	אֵין לָנוּ כָּל הַחְלָטָה בְּעִנְיָן זֶה.
Don't get excited.	אַל תִּתְרַגְּזוּ!

How enthusiastic he gets!	כַּמָּה הוּא מִתְלַהֵב!
Why don't you express your opinion?	מַדּוּעַ אֵינְךָ מְחַוֶּה אֶת דַּעְתְּךָ?
I don't care to mix in.	אֵינֶנִּי רוֹצֶה לְהִתְעָרֵב.
I don't care to exert my influence for or against.	אֵינֶנִּי רוֹצֶה לְהַשְׁפִּיעַ בְּעַד אוֹ נֶגֶד.
That befits a chairman.	כַּךְ יָאֶה לְיוֹשֵׁב־רֹאשׁ.
Sit still!	שְׁבוּ בְּמְנוּחָה!
Don't whisper!	אַל תִּתְלַחֲשׁוּ!
For this purpose we shall call a special meeting.	לְתַכְלִית זוּ נִקְרָא אֲסֵפָה מְיֻחֶדֶת.
I suggest that the meeting be secret.	אֲנִי יוֹעֵץ, כִּי הָאֲסֵפָה תִּהְיֶה חֲשָׁאִית.
That is a good suggestion.	זֹאת הִיא עֵצָה טוֹבָה.

It would be better that the meeting be an open one.	מוּטָב שֶׁהָאֲסֵפָה תִּהְיֶה גְּלוּיָה.
That's my personal opinion.	זוֹהִי דַּעְתִּי הַפְּרָטִית.
You are right.	לְךָ הַצֶּדֶק.
What remains on the order of business?	מָה עוֹד עוֹמֵד עַל הַפֶּרֶק?
Collection of dues.	גְּבִית מַס.
We have not yet decided what the dues shall be.	עוֹד לֹא הֶחְלַטְנוּ כַּמָּה יִהְיֶה סְכוּם הַמַּס.
What shall be the initiation fee of the society?	כַּמָּה יִהְיוּ דְּמֵי הַכְּנִיסָה לָאֲגֻדָּה?
These proposals have been referred to the Constitution Committee.	הַהַצָּעוֹת הָאֵלֶּה נִמְסְרוּ לְיַד וַעַד־הַתַּקָּנוֹת.

We must elect a temporary president.	צָרִיךְ לִבְחֹר בְּנָשִׂיא לְפִי־שָׁעָה.
How shall we proceed with the election?	כֵּיצַד נִבְחַר?
Fetch a ballot box.	הָבִיאוּ לְכַאן קֻלְפִּי!
Distribute ballots among the members.	חַלְקוּ לַחֲבֵרִים פִּתְקוֹת־בְּחִירָה!
Record the names of the candidates.	רִשְׁמוּ אֶת שְׁמוֹת הַמֻּעֲמָדִים!
Drop the ballots into the ballot box.	הַטִּילוּ אֶת הַפִּתְקוֹת לְתוֹךְ הַקֻּלְפִּי!
When will the regular meeting take place?	מָתַי תָּחוּל הָאֲסֵפָה הָרְגִילָה?
At the time set.	בַּזְּמַן הַקָּבוּעַ.
I move to adjourn the meeting.	אֲנִי מַצִּיעַ לִנְעֹל אֶת הָאֲסֵפָה.
This is a general meeting.	זֹאת הִיא אֲסֵפָה כְּלָלִית.

The secretary will please read the minutes.	יִקְרָא־נָא הַמַּזְכִּיר אֶת זִכְרוֹן־הַדְּבָרִים!
Who has any comments to make on the minutes?	לְמִי יֵשׁ לְהָעִיר עַל זִכְרוֹן־הַדְּבָרִים?
The minutes stand approved.	זִכְרוֹן־הַדְּבָרִים נִתְאַשֵּׁר.
We shall now proceed to the reading of correspondence.	יֵשׁ לִקְרֹא עַתָּה אֶת חֲלִיפַת־הַמִּכְתָּבִים.
The Constitution Committee will render a report of its work.	וְעַד־הַתַּקָּנוֹת יִתֵּן דִּין־וְחֶשְׁבּוֹן עַל עֲבוֹדָתוֹ.
I shall first read the preamble.	אֶקְרָא תְּחִלָּה אֶת הַפְּתִיחָה

The constitution contains three articles.	תֻּדְרַ־הַתַּקָּנוֹת כּוֹלֵל שְׁלֹשָׁה פְּרָקִים.
Each article is divided into several sections.	כָּל פֶּרֶק נֶחֱלָק לְסְעִפִים אֲחָדִים.
Please read each constitutional provision separately.	בְּבַקָּשָׁה לִקְרֹא כָּל תַּקָּנָה לְבַדָּהּ!
We must also discuss the by-laws.	עָלֵינוּ לָדוּן גַּם בַּתַּקָּנוֹת הַנוֹסָפוֹת.
The society elects four standing committees.	הָאֲגֻדָּה בּוֹחֶרֶת בְּאַרְבָּעָה וְעָדִים קְבוּעִים.
An Executive Committee.	וַעַד פּוֹעֵל.
A Propaganda Committee.	וַעַד לְתַעְמוּלָה.
A Literary Committee.	וַעַד לְסִפְרוּת
A House Committee.	וְעַד לַבַּיִת.

The Executive Committee directs all the business of the society.	הַוַּעַד הַפּוֹעֵל מְפַקֵּחַ עַל כָּל עִנְיְנֵי הָאֲגֻדָּה.
It carries out the resolutions adopted.	הוּא מוֹצִיא אֶל הַפֹּעַל אֶת הַהַחְלָטוֹת.
We must elect seven permanent officers.	עָלֵינוּ לִבְחֹר בְּשִׁבְעָה פְּקִידִים קְבוּעִים.
A president and a vice-president.	נָשִׂיא וְסַגַן־נָשִׂיא.
A secretary, treasurer and corresponding secretary.	מַזְכִּיר, גִּזְבָּר וְסוֹפֵר־הָאֲגֻדָּה.
A financial secretary and a sergeant-at-arms.	מַזְכִּיר־הַכְּסָפִים וּמְפַקֵּחַ עַל הַסֵּדֶר.
The president is a member ex officio of all committees.	הַנָּשִׂיא חָבֵר לְכָל הַוְּעָדִים בְּחֻזְקַת מִשְׂרָתוֹ.

Have we the right to add to the number?	הַיֵּשׁ לָנוּ רְשׁוּת לְהוֹסִיף?
As many as you desire.	כַּמָּה שֶׁלִּבְּכֶם חָפֵץ.
I move to add a Committee on Membership.	אֲנִי מַצִּיעַ לְהוֹסִיף וַעַד לְקַבָּלַת חֲבֵרִים.
It is always possible to elect a special committee.	בְּוַעַד מְיֻחָד אֶפְשָׁר תָּמִיד לִבְחֹר.
In my opinion, we ought to add two trustees.	לְפִי דַעְתִּי, רָאוּי לְהוֹסִיף שְׁנֵי נֶאֱמָנִים.
According to the constitution, the Executive Committee has the power to coopt.	עַל־פִּי הַתַּקָּנוֹת, נִתְּנָה לַוַּעַד הַפּוֹעֵל זְכוּת־הַצְּרוּף.
It has the power to add to its membership.	הַכֹּחַ בְּיָדוֹ לְצָרֵף אֵלָיו עוֹד חֲבֵרִים.

That's not fair.

אֵין זֶה כֵּן הַיּוֹשֵׁר.

So it was decided.

כָּךְ הֻחְלַט.

The chairman acts tyrannically.

הַיּוֹשֵׁב־רֹאשׁ מִתְנַהֵג בְּעָרִיצוּת.

You should apologize.

עָלֶיךָ לְבַקֵּשׁ סְלִיחָה.

I retract my statement.

אֲנִי חוֹזֵר מִדְּבָרַי.

We almost forgot to elect an editor.

כִּמְעַט שָׁכַחְנוּ לִבְחֹר בְּעוֹרֵךְ.

What is the duty of the editor?

מַה תַּפְקִיד הָעוֹרֵךְ?

He has to arrange the literary program.

עָלָיו לַעֲרֹךְ אֶת הַתָּכְנִית הַסִּפְרוּתִית.

We do not need a leader.

בְּמִנְהָל אֵין לָנוּ צֹרֶךְ.

We are not a club of youngsters.

אֵינֶנּוּ חֶבְרָה שֶׁל קְטַנִּים.

Pay attention to the rest of the constitution.

שִׂימוּ לֵב לִשְׁאָר הַתַּקָּנוֹת!

Whoever does not attend meetings for three times in succession shall be expelled from the society.	מִי שֶׁלֹּא יְבַקֵּר אֶת הָאֲסֵפוֹת שָׁלֹשׁ פְּעָמִים רְצוּפוֹת, יוּצָא מִן הָאֲגֻדָּה.
That is not the proper wording.	אֵין זֶה הַנֻּסָּח הָרָאוּי.
I would word this clause as follows:	אֲנִי מְנַסֵּחַ אֶת הַתַּקָּנָה כָּךְ.
Whoever shall not attend the meetings without a satisfactory reason.	מִי שֶׁלֹּא יְבַקֵּר אֶת הָאֲסֵפוֹת בְּלִי טַעַם מַסְפִּיק.
I declare a recess for ten minutes.	אֲנִי מַכְרִיז הַפְסָקָה לַעֲשָׂרָה דַּקּוֹת.
The recess is over.	הַהַפְסָקָה נִגְמְרָה.

I propose Shimoni for membership.	אֲנִי מַצִּיעַ אֶת מַר שִׁמְעוֹנִי לְחָבֵר.
I move to arrange a literary evening.	אֲנִי מַצִּיעַ לַעֲרֹךְ נָשֶׁף.
A reception in honor of the visiting author.	קַבָּלַת־פָּנִים לִכְבוֹד הָאוֹרֵחַ הַסּוֹפֵר.
I desire to give the reasons for my motion.	אֲנִי רוֹצֶה לְנַמֵּק אֶת הַצָּעָתִי.
All are agreed.	הַכֹּל מַסְכִּימִים.
There is no need for explanation.	אֵין צֹרֶךְ בְּנִמּוּקִים.
Of how many members shall the committee on arrangements consist?	בֶּן כַּמָּה חֲבֵרִים יִהְיֶה הַוַּעַד הַמְסַדֵּר?
It makes no difference.	אֵין הַבְדֵּל בַּדָּבָר.
We ought to invite the prominent men of the city.	צָרִיךְ לְהַזְמִין אֶת אַנְשֵׁי־הַשֵּׁם אֲשֶׁר בָּעִיר.

Send out the invitations as soon as possible.	שְׁלְחוּ אֶת הַזְּמָנוֹת בַּהַקְדֵּם הָאֶפְשָׁרִי!
Next week there will be a meeting for the installation of officers.	בְּעוֹד שָׁבוּעַ תִּהְיֶה אֲסֵפַת מְלוּאִים.
Also a ceremony of initiation for the new members.	וְגַם סֵדֶר הַכְנָסַת חֲבֵרִים.
Who will install the new officers?	מִי יְמַלֵּא אֶת יַד הַפְּקִידִים הַחֲדָשִׁים?
We shall give the honor to the president of our organization.	נְכַבֵּד אֶת נְשִׂיא הַהִסְתַּדְרוּת שֶׁלָּנוּ.
The treasury is empty.	הַקֻּפָּה רֵיקָה.
We shall have to impose a special tax on the members.	צָרִיךְ לְהַטִּיל עַל הַחֲבֵרִים מַס מְיֻחָד.

Let us hire a theater for a play.	נִשְׂכֹּר תֵּאַטְרוֹן לְחִזָּיוֹן.
The chirman shall appoint a committee to select the play.	הַיּוֹשֵׁב־רֹאשׁ יְמַנֶּה וַעֲדָה, שֶׁתִּבְחַר בַּחִזָּיוֹן.
Let's arrange a masquerade for the benefit of the society.	נַעֲרֹךְ נָשֶׁף־מַסֵּכוֹת לְטוֹבַת הָאֲגֻדָּה.
With a "flying post".	עִם „דֹּאַר פּוֹרֵחַ".
The person with the most effective mask shall receive a prizc.	בַּעַל הַמַּסֵּכָה הַיּוֹתֵר מְצֻלַּחַת יְקַבֵּל פְּרָס.
Or perhaps a concert and dance?	אוּלַי נָשֶׁף זִמְרָה וּמְחוֹלוֹת?
Whatshallbethecharge for a ticket of admission?	בְּכַמָּה יַעֲלֶה כַּרְטִיס־כְּנִיסָה?

The evening was a success.	הַנָּשֶׁף הִצְלִיחַ.
In the summer we shall arrange a picnic in one of the parks.	בַּקַּיִץ נַעֲרֹךְ טִיּוּל בְּאַחַד הַגַּנִּים.
Admission shall be free to members.	לַחֲבֵרִים הַכְּנִיסָה חִנָּם.
We ought to open up a center.	עָלֵינוּ לִפְתֹּחַ מֶרְכָּז.
And a gymnasium.	וְאוּלָם לְהִתְעַמְּלוּת.
I am very fond of gymnastics.	אֲנִי אוֹהֵב מְאֹד לְהִתְעַמֵּל.
Come to the dedication.	בּוֹאוּ לַחֲנֻכַּת הַבַּיִת!
That will be a fine celebration.	זֹאת תִּהְיֶה חֲגִיגָה יָפָה.
Our society has been in existence for a year.	מְלֹאָה שָׁנָה לְקִיּוּם אֲגֻדָּתֵנוּ.

I move to arrange a sociable.	אֲנִי מַצִּיעַ לַעֲרֹךְ מְסִבַּת־חֲבֵרִים.
Elect a committee to arrange the feast (banquet).	בַּחֲרוּ בְּוַעַד שֶׁיַּעֲשֶׂה אֶת הַמְּסִבָּה!
Is there a quorum present?	הֲיֵשׁ כָּאן הַמִּנְיָן הַדָּרוּשׁ שֶׁל חֲבֵרִים?
What is the program of the meeting?	מַה תָּכְנִית הָאֲסֵפָה?
A debate on the existence of our people in the diaspora.	וִכּוּחַ בְּדַבָּר קִיּוּם הָאֻמָּה בַּגָּלוּת.
I shall take the affirmative.	אֲנִי אֲדַבֵּר בְּחִיּוּב.
I shall take the negative.	אֲנִי אֲדַבֵּר בִּשְׁלִילָה.
Choose judges.	בַּחֲרוּ בְּשׁוֹפְטִים!
I move to close the list of speakers.	אֲנִי מַצִּיעַ לִנְעֹל אֶת רְשִׁימַת הַמִּתְוַכְּחִים.

In my opinion, the existence of our people in the diaspora is possible.	לְפִי דַעְתִּי, יֵשׁ קִיּוּם לָאֻמָּה בַּגָּלוּת.
And I hold the contrary.	וַאֲנִי סוֹבֵר לְהֶפֶךְ.
There is a difference of opinion among the debaters.	יֵשׁ חִלּוּקֵי־דֵעוֹת בֵּין הַמִּתְוַכְּחִים.
The majority say one thing and the minority, another.	הָרֹב אוֹמֵר כַּךְ וְהַמִּעָט אוֹמֵר כַּךְ.
Now there will be a discussion on another subject.	עַתָּה תִּהְיֶה שִׂיחָה בְּעִנְיָן אַחֵר.
I am of one accord with the first speaker.	אֲנִי תָּמִים־דֵּעִים עִם הַנּוֹאֵם הָרִאשׁוֹן.
And I differ with him.	וַאֲנִי חוֹלֵק עַל דְּבָרָיו.
What is the literary part of the program?	מַה חֵלֶק הַסִּפְרוּת שֶׁל הַתָּכְנִית?

Mr. Yardeni will recite some of Bialik's poems.	הֶחָבֵר יַרְדֵּנִי יַקְרִיא מִשִּׁירֵי בְּיָאלִיק.
The recitation was well rendered.	הַהַקְרָאָה עָלְתָה יָפֶה.
Mr. Zerubabel will read a paper.	הֶחָבֵר זְרֻבָּבֶל יַקְרִיא מַאֲמָר.
Who would like to criticize the composition?	מִי רוֹצֶה לְבַקֵּר אֶת הַחִבּוּר?
I'd like to make a slight correction.	אֲנִי רוֹצֶה לְתַקֵּן תִּקּוּן קָטָן.
Are there any other numbers on the program?	הֵיֵשׁ עוֹד עִנְיָנִים בְּסֵדֶר הַתָּכְנִית?
Old business.	עִנְיָנִים יְשָׁנִים.
New business.	עִנְיָנִים חֲדָשִׁים.
Who has anything to propose for the good and welfare of the society?	לְמִי יֵשׁ לְהַצִּיעַ לְתַקָּנַת הָאֲגֻדָּה?

I move that the meetings be held twice a month.	אֲנִי מַצִּיעַ, כִּי הָאֲסֵפוֹת תִּהְיֶינָה פְּעָמַיִם בַּחֹדֶשׁ.
Once for a business meeting and once for a literary meeting.	פַּעַם אֲסֵפָה מַעֲשִׂית וּפַעַם אֲסֵפָה סִפְרוּתִית.
Now comes the social (recreational) part of the program.	עַתָּה יָבוֹא חֵלֶק הַשַּׁעֲשׁוּעִים שֶׁל הַתָּכְנִית
Call the roll of the members.	קְרָא־נָא אֶת רְשִׁימַת הַחֲבֵרִים!
Whoever does not attend the meeting shall pay a fine.	מִי שֶׁלֹּא יָבוֹא אֶל הָאֲסֵפָה יְשַׁלֵּם קְנָס.
I move to impeach our president.	אֲנִי מַצִּיעַ לְפַטֵּר אֶת נְשִׂיאֵנוּ.
He's not fit for this office.	הוּא אֵינֶנּוּ רָאוּי לְמִשְׂרָה זוֹ.

He doesn't fulfil his duties.	הוּא אֵינֶנּוּ מְמַלֵּא אֶת חוֹבוֹתָיו.
I resign of my own accord.	אֲנִי מִתְפַּטֵּר מֵאֵלַי.
A motion to accept the resignation.	הַצָּעָה לְקַבֵּל אֶת הַפִּטּוּרִים
Will the secretary please read the circular we received.	יִקְרָא־נָא הַמַּזְכִּיר אֶת הַחוֹזֵר שֶׁקִּבַּלְנוּ!
The annual convention of our organization will take place soon.	הַוְעִידָה הַשְּׁנָתִית שֶׁל הִסְתַּדְרוּתֵנוּ תִּהְיֶה בְּקָרוֹב.
Let us call an election meeting.	נִקְרָא לַאֲסֵפַת בְּחִירוֹת.
Every branch is entitled to two delegates.	כָּל סְנִיף זַכַּאי לִבְחֹר בִּשְׁנֵי צִירִים.

We also have to elect alternates.	עָלֵינוּ לִבְחֹר גַּם בְּמַלְאֵי־מָקוֹם.
What shall be the instructions to our representatives?	מַה תִּהְיֶינָה הַהוֹרָאוֹת לְבָאֵי־כֹחֵנוּ?
I move that we give them full power.	אֲנִי מַצִּיעַ לָתֵת לָהֶם יִפּוּי־כֹּחַ גָּמוּר.
The delegates are requested to participate in the preliminary conference.	הַצִּירִים מִתְבַּקְּשִׁים לְהִשְׁתַּתֵּף בַּאֲסֵפָה הַמְקַדֶּמֶת.
When will the first session begin?	מָתַי תִּפָּתַח הַיְשִׁיבָה הָרִאשׁוֹנָה?
This is the opening session.	זֹאת הִיא יְשִׁיבַת הַפְּתִיחָה.
How many committees must we elect?	כַּמָּה וְעָדִים עָלֵינוּ לִבְחֹר?

Committee on Credentials, Committee on Resolutions.	וַעַד הַתַּרְשָׁאוּת, וַעַד הַהַחְלָטוֹת.
Press (Publicity) Committee, Budget Cmomittee, Committee on Nominations.	וַעַד הַפִּרְסוּם, וַעַד הַתַּקְצִיב, וַעַד הַהַעֲמָדָה.
The Budget Committee moves to appropriate money for schools.	וַעַד הַתַּקְצִיב מַצִּיעַ לְהַפְרִישׁ מָמוֹן לְטוֹבַת בָּתֵּי־סֵפֶר.
The appropriation is adopted.	הַהַפְרָשָׁה נִתְקַבְּלָה.
Mr. Chairman, I ask for the floor on a matter of personal privilege.	מַר יוֹשֵׁב־רֹאשׁ, אֲנִי מְבַקֵּשׁ זְכוּת דִּבּוּר לְדָבָר!
The president refuses to accept the nomina-	הַנָּשִׂיא מְסָרֵב לְקַבֵּל אֶת הַהַעֲמָדָה לְהַבָּא.

tion for the coming term (future).

זֹאת הְיא הוֹדָעָה רַשְׁמִית.

It is an official announcement (statement).

A vote of thanks to the president.

הַחְלָטָה לְהַבִּיעַ תּוֹדָה לַנָּשִׂיא.

He worked faithfully.

הוּא עָבַד בֶּאֱמוּנָה.

Mr. Gelili will deliver a lecture.

מַר גְּלִילִי יַרְצֶה הַרְצָאָה.

Please sign the petition.

חָתֹם־נָא עַל כְּתָב־הַבַּקָּשָׁה!

We demand that there be a conference every half year.

אֲנַחְנוּ דוֹרְשִׁים, כִּי בְּכָל חֲצִי־שָׁנָה תִּהְיֶה מוּעֶצָה.

All the workers of the party should participate in the conference.

בַּמּוּעֶצָה יִשְׁתַּתְּפוּ עַסְקָנֵי הַמִּפְלַגָּה.

Who is to convene the conference?	מִי יוֹעִיד אֶת הַמּוֹעֲצָה?
The Central Committee, of course.	הַוַּעַד הַמֶּרְכָּזִי, כְּמוּבָן.
It is doubtful whether this demand will be granted.	סָפֵק אִם תִּתְמַלֵּא הַדְּרִישָׁה הַזֹּאת.
At any rate, we must try.	עַל כָּל פָּנִים צָרִיךְ לְהִשְׁתַּדֵּל.
This is the closing session.	זֹאת. הִיא יְשִׁיבַת הַנְּעִילָה.
The convention adjourned with the singing of "Hatikvah".	הַוְּעִידָה נִנְעֲלָה בְּשִׁירַת "הַתִּקְוָה".

DRESS — בַּהַלְבָּשָׁה

I must have a suit made.	עָלַי לְתָפֵר לִי חֲלִיפָה.
My old clothes are torn.	בְּגָדַי הַיְשָׁנִים קְרוּעִים.
Do you like ready-made clothes?	הַאוֹהֵב אַתָּה בְּגָדִים מוּכָנִים?
I like clothes made to order.	אֲנִי אוֹהֵב בְּגָדִים עֲשׂוּיִים עַל־פִּי הַזְמָנָה.
They fit me well.	הֵם הוֹלְמִים אוֹתִי יָפֶה.
Come with me to a dress goods store.	בּוֹא־נָא אִתִּי אֶל חֲנוּת־אֶרֶג!
Measure off four yards (ells) of cloth for me.	מְדֹד לִי אַרְבַּע אַמּוֹת אָרִיג!
What color do you prefer?	בְּאֵיזֶה גָּוֶן אַתָּה בּוֹחֵר?
What's your opinion?	מַה דַּעְתְּךָ?
The color that is most becoming to you.	הַגָּוֶן הַיָּאֶה לְךָ בְּיוֹתֵר.

Does Gamliel, the tailor, live here?	הֲדָר כַּאן גַּמְלִיאֵל הַחַיָּט?
Make up a suit for me in the latest fashion.	תְּפֹר לִי חֲלִיפָה לְפִי הָאֲפָנָה הָאַחֲרוֹנָה!
Take my measure.	כַּוֵּן אֶת מִדָּתִי!
Take care not to have the sleeves too long.	תַּשְׂגִּיחַ, כִּי הַשַּׁרְווּלִים לֹא יִהְיוּ אֲרֻכִּים.
You can depend upon me.	אַתָּה יָכֹל לִסְמֹךְ עָלַי.
I guarantee that it will fit well.	אֲנִי אַחְרַאי עַל הַהַלִיכָה הַיָּפָה.
Come the day after tomorrow, and I will let you try on the suit.	בּוֹא מָחָרתַיִם וַאֲנַסֶּה עָלֶיךָ אֶת הַחֲלִיפָה!
Take off your clothes.	פְּשֹׁט אֶת בְּגָדֶיךָ!
Put on the new clothes.	לְבַשׁ אֶת הַבְּגָדִים הַחֲדָשִׁים!

Can one dress and undress here?	הַאֶפְשָׁר כַּאן לְהִתְפַּשֵּׁט וּלְהִתְלַבֵּשׁ?
The coat is too tight for me.	הַמְּעִיל צַר עָלַי.
It feels tight under the arms.	אֲנִי מַרְגִּישׁ מוּעָקָה תַּחַת בֵּית־שְׁחָיַי.
The pockets are too short.	הַכִּיסִים קְצָרִים יוֹתֵר מִדַּי.
The trousers are too wide.	הַמִּכְנָסַיִם רְחָבִים יוֹתֵר מִדַּי.
Button the west.	רְכֹס אֶת הֶחָזְיָה!
Unbutton the vest.	הַתֵּר אֶת הֶחָזְיָה!
The buttons are not in the proper places.	הַכַּפְתּוֹרִים אֵינָם בִּמְקוֹמָם.
The button-holes need to be mended.	צָרִיךְ לְתַקֵּן אֶת הַלּוּלָאוֹת.
It doesn't fit well here.	כַּאן אֵין הוֹלֵם יָפֶה.
I like pointed lapels.	אֲנִי אוֹהֵב דָּשִׁים חַדִּים.

And round coat-tails.	וְשׁוּלַיִם עֲגֻלִּים.
Everything will turn out well.	הַכֹּל יַעֲלֶה יָפֶה.
Wear it in good health.	תִּתְחַדֵּשׁ!
Do you wear suspenders?	הַחוֹבֵשׁ אַתָּה כְּתֵפוֹת?
I wear a belt.	אֲנִי חוֹגֵר חֲגוֹרָה.
Here is a tear in your overcoat.	הִנֵּה קֶרַע בְּאַדֶּרֶת שֶׁלְּךָ.
Let me have needle and thread.	תֵּן לִי חוּט וּמַחַט!
I must sew up the rent.	עָלַי לֶאֱחוֹת אֶת הַקֶּרַע.
I don't like patched clothes.	אֵינֶנִי אוֹהֵב בֶּגֶד מְטֻלָּא.
Where is the spool of thread?	אֵיפֹה הַסְּנִגְפָּה?
You had better sew it up by machine.	מוּטָב שֶׁתִּתְפֹּר בִּמְכוֹנַת־הַתְּפִירָה.

My brother's wedding will take place in a week from now.	כְּעֵת שָׁבוּעַ תִּהְיֶה חֲתֻנַּת אָחִי.
My suit needs to be pressed.	צָרִיךְ לְגַהֵץ אֶת חֲלִיפָתִי.
I have to buy a new shirt with cuffs.	עָלַי לִקְנוֹת חָלוּק חָדָשׁ עִם יָדוֹתַיִם.
A stiff collar and a cravat.	צַוָּארוֹן קָשֶׁה וַעֲנִיבָה.
A pair of woolen socks.	זוּג גַּרְבַּיִם שֶׁל צֶמֶר.
Gloves, handkerchiefs, and a cane.	כַּפָּתַיִם, מִטְפָּחוֹת וּמַקֵּל.
Linen shirts and drawers.	כֻּתָּנוֹת וְתַחְתּוֹנִים שֶׁל בַּד.
My cap is faded and worn out.	כּוֹבָעִי דָּהֶה וּמְמֻעָּךְ.
Put on a hat.	חֲבֹשׁ מִגְבַּעַת!
Take off the hat.	הָסֵר אֶת הַמִּגְבַּעַת!

Where can one borrow a silk hat (high hat)?	הֵיכָן יֵשׁ לִשְׁאֹל מִגְבָּעַת שֶׁל מֶשִׁי?
You can get it upon leaving a deposit.	תַּשִּׂיג בַּעֲרֵבָה.
I must put on (wear) glasses.	עָלַי לַחֲבֹשׁ מִשְׁקְפַיִם.
And buy a gold (watch) chain.	וְלִקְנוֹת שַׁרְשֶׁרֶת שֶׁל זָהָב.
You are giving too much attention to your clothes.	אַתָּה מְתַקֵּשֵׁט הַרְבֵּה.
You're a dandy.	אַתָּה טַרְזָן.
Where is the cobbler's?	אֵיֵה מְקוֹם הַסַּנְדְּלָר?
Take off your shoes.	שְׁלֹף אֶת נְעָלֶיךָ!
Put on the new shoes.	נְעַל אֶת הַנְּעָלִים הַחֲדָשׁוֹת!
The heel is not straight.	הָעָקֵב אֵינֶנּוּ יָשָׁר.
The sole is thin.	הַגִּלְדָּה דַּקָּה.

The leather is not strong (durable).	הָעוֹר אֵינֶנּוּ חָזָק.
The point is not wide enough.	הַחַרְטוֹם אֵינֶנּוּ רָחָב לְמַדַּי.
Tie the shoe laces.	הַדֵּק אֶת הַשְּׂרוֹכִים!
Don't forget to polish the shoes.	אַל תִּשְׁכַּח לְצַחְצֵחַ אֶת הַנְּעָלַיִם!
Can I also get slippers and overshoes (rubbers) here?	הַאֶפְשָׁר לְהַשִּׂיג אֶצְלְךָ גַּם סַנְדָּלִים וְעַרְדָּלִים?
Do you like boots?	הַאוֹהֵב אַתָּה מַגָּפַיִם?
Don't soil and don't crease your clothes.	אַל תְּלַכְלֵךְ וְאַל תְּקַמֵּט אֶת בְּגָדֶיךָ!
Buy overalls for work.	קְנֵה סַרְבָּלִים לִזְמַן הָעֲבוֹדָה!
Where is the brush?	אַיֵּה הַמִּבְרֶשֶׁת?
How many spots there are on your fur coat!	כַּמָּה כְּתָמִים בַּפַּרְוָה שֶׁלְּךָ!

The fur needs a cleaning.	צָרִיךְ לְנַקּוֹת אֶת עוֹר־הַשֻּׁעָר.
Where about is the barber shop?	אַיֵּה בַּאן מַסְפֶּרֶה?
I must have a haircut and a shave.	עָלַי לְהִסְתַּפֵּר וּלְהִתְגַּלַּח.
Leah, when will you buy a dress trimmed with lace?	לֵאָה, מָתַי תִּקְנִי שִׂמְלָה מְקֻשֶּׁטֶת בְּסַלְסָלָה?
I need a plain skirt.	יֵשׁ לִי צֹרֶךְ בְּשִׂמְלָנִית פְּשׁוּטָה.
Without a train and without pleats.	בְּלִי שֹׁבֶל וּבְלִי קְפָלִים.
I must also buy a muff and a scarf.	כְּמוֹ כֵן עָלַי לִקְנוֹת יְדוּנִית וַעֲנָק.
Stockings, garters, and an apron.	פְּוָמְקִים, בִּירְיוֹת, וְסִנּוֹר.

צָעִיף, מָחוּךְ וְחָרִיט.	A veil, a corset, and a purse.
אֶסְתֵּר, מַה בְּעֵינַיִךְ הַחֻלְצָה אֲשֶׁר תָּפַרְתִּי לִי?	Esther, how do you like the blouse that I have sewed for myself?
חֻלְצָה מְצֻאָה חֵן בְּעֵינַי. מִי רָקַם אֶת הָרִקְמָה?	I like the blouse. Who did the embroidering?
אֲנִי בְּעֶצֶם יָדַי.	I, myself (Lit. "with my own hands").
הֵיֵשׁ לָךְ פִּסַּת קְטִיפָה?	Have you a piece of velvet?
עָלַי לְהַטְלִיא טְלַאי.	I must make a patch.
תְּנִי לִי אֶת הַמַּכְבֶּנֶת!	Give me the hairpin.
עָלַי לַעֲשׂוֹת אֶת הַתִּסְרֹקֶת שֶׁלִּי.	I must arrange my hair (coiffure).

Give me the ribbons and the pins.	תְּנִי לִי אֶת הַקִּשׁוּרִים וְהַסִּכּוֹת!
Why haven't you any ear-rings, bracelets, and rings?	מַדּוּעַ אֵין לָךְ עֲגִילִים, אֶצְעָדוֹת וְטַבָּעוֹת?
I hate jewelry (ornaments).	אֲנִי שׂוֹנֵאת תַּכְשִׁיטִים.
Who is the old woman knitting a stocking?	מִי הִיא הַזְּקֵנָה הַסּוֹרֶגֶת פָּוָמָק?
She wears a peruke.	הִיא חוֹבֶשֶׁת לְרֹאשָׁהּ פֵּאָה נָכְרִית.
I have to buy a skull-cap — a gift for my grandfather.	עָלַי לִקְנוֹת כִּפָּה — מַתָּנָה לְסָבִי.
What are these parcels?	מָה הֵן הַחֲבִילוֹת הָאֵלֶּה?
Wash to be sent to the laundry.	לְבָנִים לִמְסֹר לַמִּכְבֶּסָה.

And rags to sell to the rag dealer.	וּסְמַרְטוּטִים לִמְכֹּר לַסְּמַרְטוּטָר.

FOOD — בָּאֲכִילָה

I am hungry.	אֲנִי רָעֵב.
Let's go into a restaurant.	נָסוּר אֶל בֵּית־אֹכֶל.
Wash your hands for the meal.	טוֹל יָדֶיךָ לַאֲכִילָה!
Waiter, set the table.	מֶלְצַר, עָרֹךְ אֶת הַשֻּׁלְחָן!
Let me have a spoon and a fork.	הַגֶּשׁ־נָא לִי כַּף וּמַזְלֵג!
And a knife to cut the bread.	וְסַכִּין לִבְצֹעַ אֶת הַלֶּחֶם.
Please give me a napkin.	בְּבַקָּשָׁה, תֵּן לִי מַפִּית!
What do you wish to eat?	מָה רְצוֹנְךָ לֶאֱכֹל?

Here's the menu (bill of fare).	הֵא לְךָ לוּחַ־הַמַּאֲכָלִים!
I want to eat a regular dinner (table d'hôte).	אֲנִי רוֹצֶה לֶאֱכֹל אֲרוּחָה שְׁלֵמָה.
What have you for entree (hors-d' œuvrés)?	מַה יֵּשׁ לְךָ לִלְגִימָה?
Marinaded herring.	מָלִיחַ אָדִים.
Chopped liver.	כָּבֵד מְקֻצָּץ.
Stuffed or fried fish.	דָּג מְמֻלָּא אוֹ מְטֻגָּן.
Calves' feet.	כַּרְעֵי עֵגֶל.
Smoked salmon or various vegetables.	אִלְתִּית אוֹ מִינֵי יְרָקוֹת.
Salad, or marinaded fish,	מְלוּחִית אוֹ כְּבִישִׁים.
Red-beet soup, or sorrel.	סִלְקָנִית אוֹ חֲמִיד.
The sorrel tastes good.	הֶחָמִיד טָעִים.
This is nutritious food.	זֶה מַאֲכָל מֵזִין.
Give me another portion.	תֵּן לִי עוֹד מָנָה אַחַת!

Eat heartily!	יֵעָרֵב לְךָ!
Where is the pepper and the salt?	אֵיפֹה הַפִּלְפְּלִים וְהַמֶּלַח?
The oil and the vinegar?	הַשֶּׁמֶן וְהַחֹמֶץ.
Take some white bread and butter.	קַח לְךָ חַלָּה וְחֶמְאָה!
I like rye bread.	אֲנִי אוֹהֵב לֶחֶם שְׁפוֹן.
I find fresh, soft bread tasteless.	אֵינֶנִי מַרְגִּישׁ טַעַם בְּלֶחֶם חָדָשׁ וְרַךְ.
I will give you some stale bread.	אֶתֵּן לְךָ לֶחֶם יָשָׁן.
What kind of soup have you?	אֵיזֶה מָרָק יֵשׁ לְךָ?
Noodles, or potatoes.	אִטְרִיוֹת אוֹ תַּפּוּחֵי־אֲדָמָה.
Porridge, millet, or rice.	דִּיסָה, דֹּחַן אוֹ אֹרֶז.
Egg barley (dough-crumbs), or peas.	פְּתִיתִים אוֹ אֲפוּנִים.
Mushrooms or tomatoes.	פִּטְרִיוֹת אוֹ עַגְבָנִיוֹת.

Egg-drops, croutons, or beans.	נְטִיפִים, שְׁקֻדֵי־בָצֵק אוֹ שְׁעוּעִיוֹת.
Pumpkins, parsnips, carrots, or grits.	דְלַעַת, לֶפֶת, גֶזֶר אוֹ גְרִיסִים.
Lentils or cabbage.	עֲדָשִׁים אוֹ כְרוּב.
Give me some marrow-balls.	תֵן לִי כְּפְתוֹת!
The soup is too salty.	הַמָרָק מָלוּחַ יוֹתֵר מִדַי.
This dish is tasteless.	זֶה תַבְשִׁיל תָפֵל.
The plate is not clean enough.	הַפִּנְכָּה אֵינֶנָה נְקִיָה לְמִדַי.
Have you fresh meat?	הֲיֵשׁ לְךָ בָשָׂר טָרִי?
Do you like roast, or cooked meat?	הַאוֹהֵב אַתָה בָשָׂר צָלוּי אוֹ מְבֻשָׁל?
Fat or lean?	שָׁמֵן אוֹ רָזֶה.
Beef, veal, or lamb?	בְשַׂר בָקָר, בְשַׂר עֵגֶל אוֹ בְשַׂר כֶּבֶשׂ.

Shall I give you a portion of chicken?	הַאֶתֵּן לְךָ נֵתַח תַּרְנְגֹלֶת?
Goose, or turkey?	אַוָּז אוֹ תַּרְנְגֹל־הוֹדּוּ.
Breast, tongue, or cutlet?	בְּשַׂר חָזֶה, לָשׁוֹן אוֹ קְצִיצָה.
I don't want any cutlet.	אֵינֶנִּי רוֹצֶה בִּקְצִיצָה.
It smells of garlic.	רֵיחַ שׁוּם נוֹדֵף מִמֶּנָּה.
I don't like roast either.	גַּם צָלִי אֵינֶנִּי אוֹהֵב.
Can I order a steak?	הַאֶפְשָׁר לְהַזְמִין אֶמְצָה?
Let me have a side-dish with the meat.	הַגֵּשׁ לִי לְפִתָּן לַבָּשָׂר!
There is some mustard and horse-radish.	יֵשׁ חַרְדָּל וַחֲזֶרֶת.
Pickles, olives, spinach, and radishes	קִשּׁוּאִים חֲמוּצִים, זֵיתִים, תֶּרֶד וְצָנוֹן.
Celery, green onions (scallions), cauliflower.	כַּרְפַּס, בְּצָלִים יְרוֹקִים, כְּרוּבִית.
I want some lettuce.	אֲנִי רוֹצֶה בְּחַסָּה.

Lettuce is wholesome.	הַחַסָּה יָפָה לַבְּרִיאוּת.
Give me another slice of bread.	תֵּן לִי עוֹד פַּת לֶחֶם!
What have you for dessert?	מַה יֵּשׁ לְךָ לְקִנּוּחַ־סְעוּדָה?
I am going to serve (you) some stewed fruit.	הִנְנִי לְהַגִּישׁ לְךָ לֶפֶד.
The coffee is not sweet.	הַקָּפֶה אֵינֶנּוּ מָתוֹק.
Put some sugar into the glass and stir.	תֵּן סֻכָּר לְתוֹךְ הַכּוֹס וּבְחַשׁ!
Have you some tart, pie, or pudding?	הֲיֵשׁ לָכֶם לַחְמָנִית, כִּיסָן אוֹ חֲבִיצָה?
We have "strudel" to-day.	יֵשׁ לָנוּ הַיּוֹם בְּרוֹבִית.
Are you sated?	הֲשָׂבַעַ אַתָּה?
Yes, but I'm thirsty.	כֵּן, אבל צָמֵא אָנֹכִי.

Shall I serve some brandy?	הַאַגִּישׁ לְךָ יַיִן־שָׂרוּף?
Wine, beer, or water.	יַיִן, שֵׁכָר אוֹ מַיִם.
I don't like strong or bitter beverages.	אֵינֶנִּי אוֹהֵב מַשְׁקֶה חָרִיף אוֹ מַר.
I want some mead.	אֲנִי חָפֵץ תֶּמֶד.
The bottle is corked.	הַבַּקְבּוּק פָּקוּק.
Have you a corkscrew?	הֲיֵשׁ לְךָ מַחְלֵץ?
I have drawn the cork (uncorked the bottle).	חִלַּצְתִּי אֶת הַפָּקָק.
What is there to eat along with it?	מַה יֵּשׁ לְקַנַּח אֶת הַשְּׁתִיָּה?
Cakes or cookies.	דְּבְשָׁנִים אוֹ רְקִיקִים.
We do our own baking.	אֲנַחְנוּ בְּעַצְמֵנוּ אוֹפִים אֶת הַמַּאֲפֶה שֶׁלָּנוּ.
I have eaten and drunk my fill.	אָכַלְתִּי לְשָׂבַע וְשָׁתִיתִי לִרְוָיָה.

We have to say grace after the meal.	צָרִיךְ לְבָרֵךְ בִּרְכַּת הַמָּזוֹן.
Don't forget to give the waiter a tip.	אַל תִּשְׁכַּח לָתֵת הַעֲנָקָה לַמֶּלְצַר!
Let me have a tooth-pick.	הַגֵּשׁ מַחְצָצָה!
Don't pick your teeth in public.	אַל תְּחַצֵּץ אֶת הַשִּׁנַּיִם בְּפָנֵי הַבְּרִיוֹת!
Can we have breakfast?	הַאֶפְשָׁר לֶאֱכֹל אֲרוּחַת־הַבֹּקֶר?
I haven't tasted a thing today.	עוֹד לֹא טָעַמְתִּי אֶת לִבִּי הַיּוֹם.
Do you want bread with cheese, or sardines?	הֲרוֹצֶה אַתָּה בְּלֶחֶם וּגְבִינָה אוֹ סַלְתָּנִית?
I prefer cakes, cookies, or *Haman-tascheⁿ*.	אֲנִי מְעֻדָּר עֻגוֹת, כְּעָבִים אוֹ אָזְנֵי־הָמָן.
Shall I get you a hard or soft-boiled egg?	הַאֲבַשֵּׁל לְךָ בֵּיצָה שְׁלוּקָה אוֹ בֵּיצָה מְגֻלְגֶּלֶת?

Make an omelet for me.	עֲשֵׂה לִי, חֲבִיתָה!
All right, I'm going into the kitchen.	טוֹב, אֲנִי הוֹלֶכֶת אֶל הַמִּטְבָּח.
Try some of the sour cream and the sweet cream.	טְעַם מְעַט מִן הַזֶּבֶדָה וְהַשַּׁמֶנֶת!
Perhaps you will eat some biscuits with milk.	אוּלַי תֹּאכַל תּוּפִינִים בְּחָלָב?
Give me raw milk.	תֵּן לִי חָלָב חַי!
Here is a slice of watermelon.	הֵא לְךָ פֶּלַח אֲבַטִּיחַ!
A slice of pineapple.	פֶּלַח קִשֵּׁט.
Will you eat *creplach* or cheese fritters (pancakes)?	הַתֹּאכַל לְבִיבוֹת אוֹ חֲמִיטוֹת?
I like pancakes (*latkes*) with sour milk.	אֲנִי אוֹהֵב סְפָּגָנִיוֹת בְּקוֹם.

Buttermilk is good for the digestion (Lit. "stomach").	הַמַּסְיוֹב יָפֶה לַקִּבָּה.
When will you have lunch and supper?	מָתַי תֹּאכַל אֲרוּחַת־הַצָּהֳרַיִם וַאֲרוּחַת־הָעֶרֶב?
I have no appetite today.	אֵין לִי תֵּאָבוֹן הַיּוֹם.
In honor of the guests, I'll prepare the samovar.	לְכָבוֹד הָאוֹרְחִים אֶשְׂפֹּת אֶת הַמֶּחָם.
I must prepare some refreshments for them.	עָלַי לְהָכִין לָהֶם תִּקְרֹבֶת.
Where's the tray?	אַיֵּה הַטַּס?
The samovar is boiling.	הַמֶּחָם רוֹתֵחַ.
Pour a glass of tea for yourself.	מְזֹג לְךָ כּוֹס תֵּה!
Here is the strainer.	הִנֵּה הַמְסַנֶּנֶת.

Strain the tea that is in the tea-pot.	סַנֵּן אֶת הַתֵּה אֲשֶׁר בַּקְּמְקוּם!
Take some preserves.	קַח מְעַט מִרְקַחַת!
Put some lemon in your glass.	שִׂים לִמּוֹן בַּכּוֹס!
The tea will get cold.	הַתֵּה יִצְטַנֵּן.
Shall I send some one out to buy wurst or smoked meat (corned-beef)?	הַאֶשְׁלַח לִקְנוֹת נַקְנִיקִים אוֹ בָּשָׂר מְעֻשָּׁן?
No, I'm a vegetarian.	לֹא, אֲנִי צִמְחוֹנִי.
Fetch some ice cream.	הָבֵא הֵנָּה גְּלִידָה!
Eat the fruit.	אֱכֹל אֶת הַפֵּרוֹת!
The nuts, the walnuts, the pistachio nuts, and the almonds.	הָאֱגוֹזִים, הַלּוּזִים, הַבָּטְנִים, הַפּוֹלִים וְהַשְּׁקֵדִים.
I have no nut-cracker to crack the nuts with.	אֵין לִי מַפְצֵחַ לְפַצֵּחַ אֶת הָאֱגוֹזִים.

We have to give the little-ones food and drink.	צָרִיךְ לְהַאֲכִיל וּלְהַשְׁקוֹת אֶת הַקְּטַנִּים.
Children, eat some white bread with honey.	אִכְלוּ, יְלָדִים, חַלָּה בִּדְבַשׁ!
Stir the tea in the cup.	בַּחֲשׁוּ אֶת הַתֵּה בַּסַּפָּל!
Don't drink from the saucer.	אַל תִּשְׁתּוּ מִן הַקַּעֲרִית!
Look! They are licking the candy.	רְאֵה, הֵם מְלַקְּקִים אֶת הַסֻּכָּרִיוֹת!
I shall serve you with Sabbath dishes.	אֲכַבֵּד אוֹתְךָ בְּמַטְעַמִּים שֶׁל שַׁבָּת.
Have you ever tasted such a *tzimmes*?	הָטָעַמְתָּ מִימֶיךָ לְפִיתָה כָּזוֹ?
The *cholent* (meatstew) turned out fine.	הַחַמִּין עָלוּ יָפֶה הַיּוֹם.

The pudding is dripping with fat.	הַפַּשְׁטִידָה מְטַפְטֶפֶת שֶׁמֶן.
You've cut off too large a slice for me. (You've given me too large a slice).	חָתַכְתְּ לִי חֲתִיכָה גְּדוֹלָה יוֹתֵר מִדַּי.
It's hard for me to digest heavy food.	קָשֶׁה לִי לְעַכֵּל מַאֲכָלִים קָשִׁים.
You must chew it well	עָלַיִךְ לִלְעֹס יָפֶה.
You have to eat wholesome food.	עָלַיִךְ לֶאֱכֹל מָזוֹן מַבְרִיא.
For example, apples and apricots.	לְמָשָׁל, תַּפּוּחִים וַאֲפַרְסְקִים.
Oranges, bananas, and carob fruit.	תַּפּוּזִים, מְוִוים וַחֲרוּבִים.
Pears, plums, and cherries	אֲגָסִים, שְׁוִיפִים וְדֻבְדְּבָנִים.

Figs, dates, and pomegranates.	תְּאֵנִים, תְּמָרִים וְרִמּוֹנִים.
The berries are also good to eat.	גַּם הַגַּרְגְּרִים טוֹבִים לְמַאֲכָל.
Huckleberries, grapes, and raisins.	אָבְמְנִיוֹת, עֲנָבִים וְצִמּוּקִים.
Goosberries and currants.	עֲנְבֵי־סְנֶה וְעִנְבֵי־שׁוּעָל.
Cranberries, strawberries, and raspberries.	דֻּמְדְּמָנִיוֹת, תּוּת כְּנַעֲנִי וְסְנֶה מַעֲרָבִי.
Remember your table manners.	אֱכֹל בְּנִמּוּס!
Don't soil yourself.	אַל תִּתְלַכְלֵךְ!
Don't swallow any fish bones.	אַל תִּבְלַע עֲצָמוֹת שֶׁל דָּגִים!
Don't be a glutton.	אַל תִּהְיֶה זוֹלֵל!

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A
HEBREW GRAMMAR
FOR BEGINNERS

BY

ROBERT DICK WILSON, D. D.
PROFESSOR IN PRINCETON THEOLOGICAL SEMINARY

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A. ORTHOGRAPHY.

LESSON I.

THE ALPHABET. FIRST: THE TABLE.

Name of Sign.	Sign.	English Equivalent.	Numerical value.
ʾÁleph	א	ʾ, h in hour	1
Bêth	ב, בּ	v, b	2
Gîmel	ג, גּ	gh, g	3
Dăleth	ד, דּ	th in that, d	4
Hê	ה	h	5
Wau	ו	w	6
Záyin	ז	z	7
Ḥêth	ח	ch in loch	8
Ṭêth	ט	ṭ	9
Yōdh	י	y	10
Kāph	כ, כּ, ךּ, ך	kh, k	20
Lămĕdh	ל	l	30
Mêm	מ, ם מ מּ ם	m	40
Nûn	נ. ן נ נּ ן	n	50
Samĕkh	ס	s	60
ʿÁyĭn	ע	ʿ	70
Pê	פ, פּ, ף פ	p, f, ph	80
Ṣādhē	צ, ץ צ	ss in hiss	90
Qōph	ק	q or ḳ	100
Rêsh	ר	r	200
Sîn	שׂ	ś	300
Shîn	שׁ	sh, or š	
Tau	ת, תּ ת	th in thin, t.	400.

SECONDLY: REMARKS.

1. In general, the letters are sounded as in English. But notice:

(1) That Aleph has no sound. At the beginning of a syllable, it may be compared to h in hour, e. g. אָב = *āv*; בָּא = *bā*.

(2) That Hê has the sound of the rough breathing at the beginning of a syllable, but cannot be heard at the end of a syllable, e. g. הֹ = *hô*; but, בָּה = *bā*.

(3) That most authorities treat Ayin, as if it had always lost its sound, though in transliteration it is denoted by the sign ʿ, e. g., עַיִן *ʿăyĭn*.

(4) That Hêth has a sound something like ch in loch, or in Rache.

(5) That Ṭêth has a hard t sound which it is impossible for us to give in distinction from Tau. It is commonly marked in transliteration by a dot placed under it, e. g., טִיט = *ṭîṭ*.

(6) It is impossible for us to always distinguish Ṣādhe, Samekh and Śin. In transliteration, we arbitrarily print Sadhe as ṣ, Samekh as s, and Sin as ś.

(7) The student will pronounce Qôph like Kăph. It may be denoted by q, or by a k with a dot under it.

2. A dot placed in anyone of the six letters Beth, Gimel, Daleth, Pe, Kaph, and Tau, takes away its aspiration, i. e., changes it from v to b, f to p, gh to g, kh to k, dh to d, and th to t. These letters are called the Begadh-kephath letters.

3. Five letters have special forms, when final. Hence, they are called final letters. To distinguish it from final Nun, a final Kaph has two dots in it, perpendicular to each other; or, it may have three dots, one to show that it is Kaph and not Nun, and the other to show that it is k and not kh. E. g., Gen. xxvii: 38.

4. Since in Hebrew Manuscripts and printed works,

words cannot be separated, certain letters may be extended to fill out the line. These are called *litterae dilatabiles*.

5. In accordance with the organs of speech with which the consonants are pronounced, they are divided into

(1) Gutturals א, ה, ח, ע.
(2) Palatals ג, כ, ק.
(3) Labials ב, ו, מ, פ.
(4) Sibilants ס, ז, צ, ש, שׂ.
(5) Dentals ד, ט, ת.
(6) Linguals ל, נ, ר.

LESSON II.

THE VOWELS.

The vowels have the following signs, names, and sounds.

ַ Păthăḥ, ă as in fat.
ָ Qāmeṣ, a as in father.
ֶ Seghôl, e as in met.
ֵ Ṣere, e as in they.
ִ Ḥiriq, i as in pit, or as in machine.
וּ Šureq, u, usually like oo in toot.
ֻ Kibbuṣ, u, as oo in toot, or in foot.
וֹ Ḥolem, o as o in note.
ָ Qameṣ-Ḥatuph, o as in not.

Rem. 1. the letters Aleph, Hê, Wau, and Yodh, when used in helping to write the vowels, are called vowel letters. In such cases, the vowels are always long, and are said to be written fully. Vowels written without the vowel letters are said to be written defectively.

Rem. 2. Aleph is only occasionally used as a vowel letter, especially to represent long *ā*.

Rem. 3. Hê is never used as a vowel letter, except at the end of a word, where it is used exclusively, (except an occasional Aleph) for final Qameṣ and Seghol; and in certain cases, for Ṣere and Ḥolem.

Rem. 4. Wau is used exclusively for final u, and generally for final o.

Rem. 5. Yodh only is used for final i. Final e has commonly the vowel letter Yodh, but sometimes Hê.

LESSON III.

CERTAIN COMMON SIGNS.

1. The sign ְ, called Shewa, is written under a consonant:

(1) To denote the absence of a vowel sound. This is called Shewa quiescens, or silent, e. g., מַלְכּוֹ.

(2) To denote the presence of a half, or obscure vowel sound after a letter. This is called Shewa mobile, or vocal, e. g., שְׁנֵי.

Rem. When the vowel preceding the letter followed by a vocal Shewa is short, the Shewa is called medium, e. g. מַלְכֵי.

2. A sign inserted after a vowel, which is followed by a letter with vocal Shewa, is called Methegh, e. g. קָטְלוּ.

3. A dot placed in a letter to show that it is to be doubled, is called Daghesh-Forte. The letter to be doubled, must be preceded by a full vowel, and must be followed by a full or half vowel, כֻּלּוֹ, קָטְלוּ.

4. When a final guttural is preceded by a heterogeneous vowel (i. e., any other vowel than ă, ā, or â), a Pathaḥ is placed under the final guttural, but pronounced before it. This Pathaḥ is called Pathaḥ furtive, It originated from the difficulty of pronouncing after the vowels e, i, o, u.

5. The sign of a short vowel is often added to the Shewa sign, the two together constituting what is called a compound Shewa. Because of the hurried manner in which the vowel is pronounced, the sign is called Ḥaṭeph (i. e., hurried). There are three such signs, to wit:

Ḥaṭeph-Pathaḥ, ֲ.

Ḥaṭeph-Seghol, ֱ.

Ḥaṭeph-Qameṣ, ֳ.

Rem. 1. The compound Shewa is commonly used with gutturals, the simple Shewa occasionally. The simple Shewa, on the other hand, is commonly used with letters

3. You cannot double a consonant unless it is immediately preceded by a full vowel.

almost always vocal.

other than gutturals, the compound Shewa but rarely, e. g., בְּנִי, וְזָהָב; נֶחְמָד, נֶאְדָּר; עֲנִי, אֶכֹל, אֲנִי.

Rem. 2. There are a few words, each of whose last two letters has a simple Shewa. It is probable, that the first of these was silent and the second vocal, e. g., יִבְךְ, נִשְׁקְ.

Rem. 3. Extraordinary is the occurrence of a silent Shewa with the first letter of שְׁתַּיִם.

LESSON IV.

1. The naturally long, and hence unchangeable vowels, ê, î, ô, û, are ordinarily written fully, i. e., along with the vowel letters. Sometimes, however, they are written defectively, i. e., without the vowel letters.

On the other hand, the tone long, or compensating, vowels, ā, ē, and ō, are almost invariably written defectively, except at the end of a word.

At the end of a word, no short vowel can occur, and the long vowels are almost always written fully.

2. All syllables begin with a consonant, the only exception being the conjunction û *and*.

Rem. A syllable may begin with two consonants; but in pronouncing them, we must always insert a half vowel between them. Notice that in Hebrew a consonant followed by a half vowel does not constitute a syllable.

3. When a syllable ends with a vowel, it is called open; when it ends with a consonant, it is called closed.

Rem. 1. A syllable with a short vowel, followed by a consonant with a vocal Shewa, is said to be half open. By some, such a syllable is said to be loosely closed, or wavering.

Rem. 2. A syllable ending with two consonants is said to be doubly closed.

Rem. 3. A syllable ending with a quiescent Aleph is commonly open. All final Alephs are quiescent, and also all medial Alephs, which do not have the sign of a Shewa or of a vowel under them.

4. An open syllable with the tone has commonly a

An open syllable takes a long vowel;
A closed " " " short vowel.
The presence of the tone of a word may reverse this rule.
The tone or main accent is on the

long vowel. This is always the case, when the open syllable is the ultimate. But, when the open accented syllable is the penult, the vowel of it is frequently short.

Rem. 1. In the syllable before the tone, the vowel ă is commonly heightened to ā. In like cases, an ĭ is sometimes heightened to ē. These heightened vowels are called pretonic ā or ē. Pretonic ō, heightened from ŭ occurs but seldom. When these heightened vowels have arisen by way of compensation, on account of the impossibility of doubling a succeeding guttural, or Resh, they become necessary to preserve the form denoted by the doubled letter, and are hence unchangeable. Such heightening occurs especially in the intensive stems, in Niphal forms where the Nun should be assimilated, and in certain contracted forms of roots whose second and third radicals are the same.

Rem. 2. In an open syllable, which has the secondary tone, a short vowel frequently occurs. The secondary tone is ordinarily marked by a perpendicular sign called Methegh.

Rem. 3. When used before an unvoweled consonant, the inseparable prepositions take a short unaccented vowel to aid in their pronunciation. This is called a helping vowel.

Rem. 4. A vowel in an open syllable, arising from a compound Shewa coming before another Shewa, is also short. A compound Shewa cannot be pronounced before another Shewa, but must be turned into the corresponding short vowel, to which the vowel preceding is then assimilated.

Rem. 5. A short vowel, which was originally in a closed syllable, is retained, when the syllable becomes open in consequence of a guttural's ending the syllable and taking a compound Shewa.

5. Closed syllables, when without the tone, have a short vowel. Closed syllables, with the tone, may have either a long or a short vowel.

6. Syllables are said to be *Sharpened*, when they end in a consonant which is doubled. The first of these consonants ends one syllable, and the second begins the next.

7. Syllables ending with two consonants are found only at the end of words; and then, but seldom.

LESSON V.

A.

(1) Dagesh *lene* is the name given to the point occurring in בּ, גּ, דּ, כּ, פּ, and תּ, when they are not immediately preceded by a vowel sound, i. e. either a full vowel, or a half-vowel (denoted by Shewa). These six letters are called the *Begadh-kefath* letters. This point indicates that the aspiration has been taken away from these letters i. e. that v has become b; gh, g; dh, d; kh, k; f. p, and th, t. This loss of aspiration is called *asperation*, or hardening. When doubled, the Begadh-kefath letters always are hardened and hence receive a dagesh, which is then, however, called dagesh *forte*.

Rem. 1. A vowel sound may pass over from a word ending in a vowel to a Begadh-kefath letter at the beginning of the following word.

Rem. 2. After a diphthong, the Begadh-kefath letters are hardened and receive Dagesh *lene*. This is because the Wau or Yodh at the end of the diphthong forms the ending of what is really a closed syllable.

Rem. 3. The Begadh-kefath letters in the middle of a word, when preceded by a closed syllable, take Dagesh *lene*. The last letter of the closed syllable takes under it a *silent* Shewa. When the Begadh-kefath letters in the middle of a word are preceded by *vocal* Shewa, they are aspirated.

Notice, that the presence, or absence, of a Dagesh *lene* shows whether the preceding Shewa is vocal, or silent. It also shows whether the preceding syllable is closed, or half-open.

Rem. 4. Exceptional uses of Dagesh *lene* are found in שְׁתַּיִם *two* and in forms like שָׁלַחְתְּ the 2nd. fem. sing. of the perfect of the Lamedh Guttural verb. Perhaps, in the latter case, the Dagesh is *forte*.

B.

1. Makkeph is a sign, resembling a hyphen, put between two, or more, words to show that they are all accented, as if one word.

2. Methegh is ordinarily the sign of the secondary accent, which is found on the accent or third syllable before that which receives the principal tone. Sometimes a second Methegh is found upon the fourth syllable before the principal tone.

Rem. 1. Methegh is not employed with וּ, resulting from the copula וְ being turned into a vowel.

Rem. 2. Before Makkeph, Methegh is always given to a word ending in a vowel, when this vowel precedes a toneless syllable, or one bearing the tone, but beginning with a half-vowel.

Rem. 3. Methegh occurs further:

(1) With a long vowel in an open syllable, before a consonant with vocal Shewa.

(2) To distinguish a long vowel from a short before a letter with Shewa.

(3) With a toneless Ṣere.

(4) With all vowels before a consonant with compound Shewa. (Except, of course, when the consonant under which the compound Shewa occurs is doubled).

(5) With the initial syllables of הָיָה *to be* and חָיָה *to live*, to show that they are closed.

(6) With Qames in the penult of the sharpened syllables of בָּתִּים *houses* and אָנָּה *pray!*.

(7) With the Pathaḥ of the article, or of the inseparable preposition with the article, in a half-open syllable.

Note. This use of Methegh is not employed before a Yodh with a half vowel, nor before the syllable with

the tone. The Pathaḥ of Wau conversive in a half-open syllable does not take Methegh, except in the case of וַיְהִי and וַיְחִי when accented with pashta and followed by Makkeph.

(8) With the interrogative particle Hê when pointed with pathah, except before an unvowelled Yodh, Dagesh *forte*, or the tone syllable.

(9) In a few other cases, apparently for the sake of clearness in pronunciation, or to distinguish forms which without it might be confused.

LESSON VI.

1. Raphê is a line placed over a letter to show that the point, which we might have expected to find in the letter, has been omitted, not by mistake, but intentionally.

2. A point put in a letter to show that the letter is to be doubled, is called Dagesh *forte*. No letter can be doubled, except when preceded by a full vowel and followed by a full or half vowel.

Rem. 1. When the same letter is to be read twice in the same word without any sound coming between, the letter is written once and the doubled letter denoted by means of Dagesh *forte*, e. g. kăllā = קַלָּה. But, if *any* sound, such as a half-vowel, comes between, the letter must be written twice, e. g. הַלַּלוּ. This rule applies, also, to the suffix ךָ: following another k.

Rem. 2. A Dagesh *forte*, called *conjunctive*, is sometimes found in the initial consonant of a monosyllable, or of a dissyllable accented on the penult, following a word ending in a vowel. These two words are usually connected by means of Makkeph. מִשֶּׁה לֵאמֹר is an exception to the rule, that the second word should be accented on the penult.

Rem. 3. After זֶה *this* and מַה *what?*, when followed by Makkeph, a Dagesh *forte* conjunctive is always found.

Rem. 4. After a word accented on the penult and ending in a vowel, a Dagesh *forte* conjunctive is found in

the first letter of a monosyllable, or of a word accented on the penult.

Rem. 5. Except in the case of לְךָ, monosyllables containing the inseparable prepositions, do not take a Dagesh forte conjunctive. The conjunction Wau never takes a Dagesh *forte*.

Rem. 6. a. When a liquid, or Ḳof, is preceded by a vowel and followed by a half-vowel, it sometimes sounds to the ear as if doubled. This apparent doubling is denoted by a point called Dagesh *forte dirimens*, or separative, e. g., עִנְּבֵי for *ʿinᵉvê*.

b. Similar to this doubling is the doubling of a liquid in certain pronouns and at the end of a sentence to bring out with distinctness the sound of the vowel preceding them, e. g., הֵמָּה, חָדֵלּוּ.

Rem. 7. Since a final letter cannot be doubled, Dagesh *forte*, the sign of doubling, is never found in final letters. In cases like אַתְּ and נָתַתְּ (the only apparent exceptions), it is probable, that a half-vowel, like the French final *e muet*, was pronounced after the Tau.

Rem. 8. When a letter, which according to the form or general usage should be doubled, ceases to be thus doubled, when read, it ceases to take a Dagesh forte, when written. The student must keep in mind, that the Hebrew system of signs was an attempt to reproduce to the eye the sounds which were patent to the ear. A letter, like a guttural, which either had no apparent sound, or was very difficult to pronounce, could not be doubled. The liquids, palatals, sibilants and *w* and *y*, cannot, readily be doubled under any circumstances; and in Hebrew they were commonly not doubled when they were followed by a half-vowel merely. Resh is practically never doubled, e. g., וַיְהִי for וַיְּהִי; מִלְאוּ for מִלְּאוּ; יִשְׂאוּ for יִשְּׂאוּ; הָרִים for הֲרָרִים.

LESSON VII.

PECULIARITIES OF THE GUTTURALS.

The peculiarities of the gutturals arise from the physical difficulty, or impossibility, of pronouncing them. It is perfectly obvious, that if a sound cannot be uttered, it cannot be doubled. When the Hebrew Massoretes invented the system of signs which was meant to represent the language as it sounded to them, the gutturals א and ע had lost their sound entirely; ה could not be pronounced at the end of a syllable; and ח could not be doubled. To preserve the roots and forms, and hence the meanings, the Hebrews have resorted to several devices, which are called by grammarians the peculiarities of gutturals.

1. When according to the general usage, the guttural should have been doubled, the vowel preceding it may be heightened, that is, changed from ĭ to ē, from ă to ā or é, from ŭ to ō. This change is said to be by way of *compensation.* Its purpose and effect is to preserve the form. Hence, the compensative vowels are unchangeable. i. e., exist, whereever the forms require them, e. g., the first vowel in מֵאֵן remains in מֵאֲנָה, מֵאַנְתֶּם; so the Ṣere of the preformative in יֵחָבְאוּ, the ā in מָאֲנוּ; the é in הֶעָנִי and הִטֶּהָרוּ; and the ō in גְּבֹהָה and יְגֹאֲלוּ.

Rem. In many cases, especially with Ḥeth, the vowel is not heightened. Since, in such cases, the preceding vowel remains short in an unaccented open syllable, the consonant is said to be "implicitly doubled", e. g., נִחַם, כִּהֵן, בִּעֵר. ∴ Syllable is " " sharpened".

2. The easiest vowels to pronounce along with guttural sounds are ă and ā, which are consequently called the guttural vowels. This physiological fact accounts for the so-called preference of the gutturals for the vowel Pathaḥ. This preference is obvious

(1) In the retention of original Pathaḥs, where in the absence of a guttural, the ă has been changed to ĭ or é, or ē, e. g., יַחְמֹד but יִקְטֹל, נַעַר but מֶלֶךְ, שִׁלַּח but קִטֵּל.

(2) In the adoption of ă as the helping vowel instead of the more usual ĕ, e. g. זֶבַח.

Rem. 1. Because of the difficulty of pronouncing a final guttural after a heterogeneous vowel (i. e. after ē, î, ō, ô, or û) a helping vowel Pathaḥ in inserted before the Guttural. This Pathaḥ is called Pathaḥ *furtive*. It does not constitute a syllable, is purely euphonic, and *must* be pronounced between the long vowel and the guttural. It is employed with all the gutturals except Aleph, whose sound has become entirely quiescent, e. g., נוּחַ, גָּבוֹהַּ, רֵעַ, הִזְרִיעַ, נִשְׁלֹחַ; but רֹפֵא, קְרֹא.

Rem. 2. Before a final guttural (except Aleph), the helping vowel is uniformly Pathaḥ; after a medium guttural, it is always Pathaḥ except in the case of the four words: אֹהֶל, לֶחֶם, רֶחֶם and בֹּהֶן. With final Aleph, we find דֶּשֶׁא and פֶּלֶא.

Rem. 3. In the first syllable of a word, a Seghol is frequently employed, before or after a guttural, instead of a Ḥirik whether original, or attenuated from an original Pathaḥ. In a sharpened syllable, however, the Ḥirik is found and, also, occasionally elsewhere, e. g., חֶרְפָּה, חֶמְדָּה, חֶלְקָה, אֶצְבַּע, עֶבְרָה, עֶזְרָה, עֶלְיוֹן, עֶרְוָה, עֶגְלוֹ, נֶהְפַּךְ, יֶחְסַר. But חִנָּם, עִתּוֹ, אִמְרָה.

3. Instead of a half, or obscure, vowel denoted by Shewa, the gutturals are pronounced with a short vowel, either ă, ĭ, or ŏ, denoted by the compound Shewas, e. g., הֲגִיגִי, אֱכֹל, חֳדָשִׁים. See Lesson III 5.

In many cases, also, a guttural takes a compound Shewa instead of a simple silent Shewa. הָעֲמֵד, יֶחֱזַק, הַעֲמֵד.

Rem. 1. A compound Shewa coming before a vocal Shewa is changed into the corresponding short vowel, that is, ֲ to ַ, ֱ to ֶ, and ֳ to ָ. The vowel preceding this new vowel takes Methegh, e. g., יַעַמְדוּ, יֶחֶזְקוּ, יָעָמְדוּ. This change into a short vowel is necessary, because you cannot have a vocal Shewa at the end of a syllable, nor two of them at the beginning of one. E. g., יַעֲמְדוּ, יֶחֱזְקוּ, and הָעֳמְדוּ are impossible, according to the rules for syllables.

Rem. 2. All the gutturals prefer Ḥaṭeph-Pathaḥ. But an Aleph when in the syllable with the tone, prefers Ḥaṭeph-Seghol. In the case of אֲרִי, אֲנִי and אֱנִי, the choice of the Ḥaṭeph is determined by the original vowels ă and ŭ. When not in the tone syllable, Aleph also prefers Ḥaṭeph-Pathaḥ.

4. The Hebrews being unable to double *r*, have heightened the vowel preceding it, whenever the form required its doubling, e. g., צָרָה, בֵּרֵא, בֹּרַךְ.

Rem. On account of the difficulty of pronouncing *r*, the Hebrews frequently use ă before it, where the other letters except gutturals would have ĕ, or ĭ. Before a final r in an accented syllable, the original ă is heightened to é instead of ē in the case of דִּבֶּר.

LESSON VIII.

A. FEEBLENESS OF ALEPH AND HÊ.

1. At the end of a syllable, Aleph is commonly written to show the root, but is otherwise ordinarily treated as if non existent, i. e., it does not take a Shewa, nor a Pathaḥ furtive, nor a Pathaḥ before it; and the Begadhkefath letter after it are aspirated, e. g., מָלֵאתָ, דֶּשֶׁא, בֹּרֵא.

Rem. 1. Final Aleph preceded by a Shewa is said to be *otiant*, e. g., חֵטְא, יֵרְא, גַּיְא.

Rem. 2. At the beginning of a syllable, Aleph retains its true consonantal force and is treated like any other guttural, e. g., אָמַר, גֹּאֵל, גֹּאֲלִי.

Rem. 3. In exceptional cases, Aleph at the end of syllables is treated like firm consonants and receives silent Shewa, e. g., נֶאְדַּר.

Rem. 4. In many cases, Aleph throws back its vowel to the preceding consonant, the Aleph then quiescing in its own vowel. Or, speaking perhaps more correctly, it is still written to show the root, but is ignored utterly as to sound, e. g., רָאשִׁים for רְאָשִׁים, מְלָאכָה for מַלְאָכָה.

Rem. 5. In like manner, also, Aleph sometimes throws back the half-vowel following it, so that it combines with a preceding short vowel to form â, ô, or ê. In the case of וַאדֹנָי (and וַיהוָֹה which is pronounced *Wă'dhōnāy*) the half-vowel is dropped and the Aleph quiesces in the preceding vowel, e. g., יֹאכֵל for יֶאֱכֵל; יָאצֶל for יֶאֱצֶל; לֵאמֹר for לֶאֱמֹר.

Rem. 6. In a few cases, Aleph is dropped, or its place even taken by another vowel letter, e. g, אֹמַר for אֹאמַר; רֵים for רְאֵם; מוֹסָר for מֹאסָר.

Rem. 7. In a few cases, Aleph has been employed apparently as a vowel letter; or superfluously, at the end of a word, perhaps in imitation of the Arabic usage, e. g., קָאם (ordinarily קָם); הָלְכוּא ordinarily without Aleph.

2. Hê is always treated as a consonant, except at the end of a word. At the end of a word, it is usually nothing but a vowel letter; but, when it is used as a consonant, it takes a point in it called Mappik. Final Hê is a consonant only when a radical, or when it represents the suffix "her", e. g., מַלְכָּה, גֹּלֶה, גֹּלֵה, גָּלֹה. But מַלְכָּהּ, גָּבֹהַּ.

Rem. 1. The Hê of the article after the inseparable prepositions, and the Hê of the Hiphil, Hophal, Niphal, and Hithpael, stems of the verb after preformatives, throw back their vowel and are dropped, or absorbed, e. g., בַּגַּן for בְּהַגַּן; יַקְטִיל for יְהַקְטִיל; יִקָּטֵל for יְהִנְקָטֵל.

Rem. 2. The Hê of the 3rd. masc. sing. pronominal suffix is usually dropped, the preceding ă and the following û being contracted to ô. The Hê of the suffix of the 3rd. plural masc. and fem. is often absorbed, or dropped, e. g., מַלְכּוֹ for mălkăhû; מַלְכָּם for mălkăhem.

Rem. 3. In a few cases, the original Wau or Yodh remains at the end of the word, e. g., גָּלוֹ for the more common גָּלֹה; הַכֵּי for the more common הַכֵּה.

Rem. 4. In a few other cases, apparently through Aramaic influence, the vowel letter Hê is supplanted by Aleph, e. g., שֵׁנָא for the ordinary שֵׁנָה from יְשֵׁנָה.

B. FEEBLENESS OF WAU AND YODH.

1. At the beginning of a word, Wau nearly always is changed into Yodh, e. g., יָלַד, יָרַד.

Rem. This Yodh derived from an original Wau, often remains even when not at the beginning of the word, e. g., יִירַשׁ for יִוְרַשׁ; יֻלַּד for יֻוְּלַד.

2. After an inseparable preposition, or a Wau conjunctive, a vowelless Yodh contracts with a preceding Ḥiriḳ to form î.

3. When occurring as a radical at the end of a word, two cases occur (1), Wau and Yodh are usually rejected, their place being taken by the vowel letter Hê, but (2) occasionally, Wau and Yodh remain being changed into the corresponding vowels וֹ and ִי.

4. At the beginning or end of a syllable in the middle of a word, Wau and Yodh are commonly contracted with the vowel of the syllable to which they belong, so that the contractions of *w* and *y* may be tabulated as follows:

ăw = ô as in יוֹם from yăwm.
âw = ô as in גָּלוֹ from gălâw.
wă = ô as in נָקוֹם from năḳwăm.
ăwâ = ô as in קוֹם from ḳăwâm.
ăwă = ô as in הָקוֹם from hiḳḳăwăm.
ăy = ê as in סוּסֵי from sûsăy.
ăy = é as in תְּגַלְיָנָה from tāglăyna.
ăyâ = ô as in שׁוֹם from săyâm.
âyi = â as in שָׂם from sâyim.
yî = î as in יָשִׂים from yăsyîm.
yĭ = î as in יָשִׂים from yăsyĭm.
ĭy = î as in דִּין from dĭyn.
wî = î as in יָקִים from yăḳwîm.
ĭw = î as in יִירָא from yĭwră.
ŭw = û as in צוּר from ṣŭwr.
wŭ = û as in יָקוּם from yaḳwŭm.
ăwû = û as in גָּלוּ from galăwû.
ŭwû = û as in יִגְלוּ from yaglŭwû (?).

LESSON IX.

THE TONE.

1. Commonly, the tone is upon the ultimate.

Sometimes, however, it is upon the penult; but never upon the antepenult, e. g., קָטַל, דָּבָר, מֶלֶךְ, נַעַר.

Rem. 1. When a closed penult is accented, the ultimate must be open. When a closed ultimate is unaccented the penult must be open, e. g., מֶלֶךְ קָלוּ אַרְצָה יִגַּל.

Rem. 2. Waw conversive, followed by the Imperfect, occasionally draws the accent from the ultimate to the penult, e. g. וַיֹּאמֶר, וְיִלָּחֶם, וְנָקָם, וְנָשָׂם, וַיֵּלֶךְ.

Rem. 3. a. A word usually accented on the ultimate, when it happens to be in close connection with a following word accented on the penult, sometimes throws its own accent back to its penult. In such cases, the vowel of the final closed syllable is commonly shortened; except in case of Ṣere, which should, however, receive a Methegh. Wherever a Makkef is inserted between the two words, the accent is always thrown back. (Compare V. 2 and VI. 2 above). See e, f.

b. Whenever the second word is an accented monosyllable connected with the preceding word by Makkef, the accent of the first word is thrown back to the ultimate. See h.

2. In pause, that is, at the end of a sentence, the vowel of the tone syllable, if short, is heightened. See k.

Rem. 1 a. This heightening is usually based upon the original short vowel, i. e. ă becomes ā or é, ŭ becomes ō, and ĭ becomes ē, e. g., קָטֶל from קַטַל; יִקְטֹלוּ from יִקְטֻלוּ; מָלְאוּ from מַלְאוּ, אֶרֶץ from אֶרֶץ; פְּרִי from פִּרְיִ; יִתְהַלָּךְ from יִתְהַלַּךְ See m, s.

b. But sometimes the ē is heightened, from an ĭ attenuated from an original ă, e. g., דִּבֶּר from דַּבַּר.

c. Exceptionally, as in the case of אַרְבַּע the original short vowel remains unheightened. See l.

Rem. 2. In pause, בְּךָ becomes בָּךְ; לְךָ, לָךְ; and אִתְּךָ אִתָּךְ. See n.

Rem. 3. In pause, the accent is often changed from the ultimate to the penult, e. g., אַתָּה becomes אָתָּה; or conversely, from the penult to the ultimate, e. g., וַיֹּלֶךְ becomes וַיֹּלֶךְ. See o. p.

Rem. 4. Sometimes an original consonant, as well as vowel (the latter heightened), is retained or resumed in pause, e. g., בָּעְיוּ from original בַּעְיוּ for later בָּעוּ. See t.

Rem. 5. Singular is the reading שָׁכַבְתִּי in pause for שָׁכַבְתִּי from original שַׁכַבְתִּי. Perhaps, there was, also, an original form שָׁכֲבְתִּי, which would in pause properly become שָׁכַבְתִּי. See u.

Rem. 6. An ă preceding a Ḥeth with Ḳameṣ is heightened to Seghol. Thus אַחֵי becomes in pause אָחֵי; יִתְנַחֵם becomes יִתְנָחֵם. See v.

LESSON X.

THE CHARACTER OF THE VOWELS.

A. GENERAL REMARKS.

The original vowels in Hebrew seem to have been only six in number and all pure. They were ă, ĭ, ŭ, and â, î, û, pronounced as the vowels of at, it, but and băă, ēēn, and shŏŏ. These original pure vowels were liable to the following changes.

1. Obscuring. This is the term employed to denote the change of the original pure ă or ĭ to e, ŭ to ŏ; and ăă to â or ô.

2. Attenuation, which denote the change of original ă to ĭ, e. g., יִקְטֹל from יַקְטֹל.

3. Heightening which denote the change of original ă to ā or é; of original ŭ to ō; and of original ĭ to ē. e. g. אֶרֶץ, אָרֶץ, אָרֶץ; יִקְטֹל, יַקְטֹל; אֵם, אֵם. This heightening involves obscuring and lengthening.

4 Lowering is the opposite of heightening and involves obscuring and shortening of the original pure short vowels, until they become indistinguishable one from another. This obscure vowel is represented by Shewa. It may be compared to the obscure vowel of Webster's Dictionary, e. g., דְּבַר from דָּבָר, יִקְטְלוּ from יִקְטָלוּ; יִתְּנוּ from יִתְּנוּ.

5. Shortening, which denotes the change from ē to ĕ, and from ō to ŏ, e. g., קִטֶּלְךָ from קִטֵּל; בְּקָרוֹ from בָּקָר.

6. Contraction which denote the change resulting from the union of two vowels with one another, or of a vowel with Wau or Yodh, so as to produce one long pure or impure sound, e. g., יָוֹם becomes יוֹם; עָיִן, עַיִן; יֵאֱמַר, יֶאֱמַר etc.

7. Lengthening would denote the prolongation of a pure sound without the obscuring of it. No examples of this are found in Hebrew, unless we find one in the long î of the Hiphil coming from an ĭ attenuated from an original ă. Thus, הַקְטַל, הִקְטִיל, הִקְטַל.

8. Reversion denotes the return of an obscured, attenuated, heightened, lowered, shortened, or contracted vowel to the original vowel of the form, e. g., in דְּבַר we find the original ă under the second radical instead of the heightened ā of דָּבָר, in בְּלֹם we have the original ŭ instead of the heightened ō of בֹּל, or the obscured ŏ of כָּל.

B. SPECIAL TREATMENT.

1. Original ăă (pronounced like aa in *baa*), sometimes becomes obscured to â (pronounced like a in all) as in כָּתָב; but nearly always, it has been further obscured to ô (pronounced like o in note), e. g., the ô of קָטוֹל קְטֹל, נְקְטוֹל, מְזוֹמוֹר, etc.

2. Original û remains unchangeable, e. g., קְטוּל.

3. Original î remains unchanged, e. g., צְדִיק.

4. Original ă (1) remains, as in the ultimate of קָטַל and בִּרְךָ, and in the penult of נָחַל and צַדִיק; or,

(2) It is heightened to ā, as in the penult of קָטַל, and in the ultimate and penultimate of דָּבָר and קָטָלָם; or to é, as in the penult of מֶלֶךְ and יֶדֶם (?) and פֶּרִי.

(3) It is lowered to the half-vowel as with the first radical of דְּבַר (from דַּבַּר) and of קְטָלָם (from קַטַּלַם) and with the second radical of יִרְאוּ (from יִיְרַאוּ) and of דִּבְרֵי (from דַּבַּרֵי).

(4) It is attenuated to Ḥiriq, as in the penultimate of קִטֵּל, יִפֶּן, דִּבְרֵי and יִקְטֹל. It is attenuated and then heightened as in the ultimate of קִטֵּל.

(5) It is contracted to ô, as in יוֹם from יַוְם; or to ê, as in עֵינֵי from עַיְנֵי. An ô from contraction occasionally is changed further into û as in נְקוּמוֹתָ from נָקוֹם.

(6) It is attenuated to ĭ, then heightened to ē, and then shortened to ĕ, as in וַיֵּלֶךְ. This may be called a case of obscuration.

5. Original i (1) remains as in the penult of סִפְרוֹ and of אֹיִבְךָ.

(2) Is heightened to ē, as in the penult of סֵפֶר and the ultimate of יִתֵּן.

(3) Is lowered to the half-vowel, as under the first radical of סְפָרִים, and under the second radical of יִתְּנוּ.

(4) Is obscured into Seghol in בֶּן־ תֶּן־ and חֶלְקִי. This obscuration of i takes place also, when the i has been attenuated from an original ă, as in the penult of קִטֶּלְכֶם.

(5) Is contracted with y to form î, as in דִּין from *dĭyn*, יָשִׂים from *yăsyĭm*; and with w to form î, as in יָקִים from *yăḳwîm*.

6. Original ŭ (1) remains, as in the penult of שֻׁלְחָן, קֻטַּל, and סֻכָּה.

(2) Is heightened to ō, as in יִקְטֹל from יִקְטֻל; קֹדֶשׁ from קֻדְשׁ; בֹּרַךְ from בֻּרַךְ; פֹּעֲלוֹ from פֻּעְלוֹ.

(3) Is lowered to the half-vowel, as in יִקְטְלוּ from yăḳṭŭlû.

(4) Is obscured to ŏ, as in יִקְטָלְךָ, יְכָלְתֶּם, כָּל־.

(5) Is contracted with w to form û, as in סוּס from סֻוְס; יָקוּם from יַקְוֻם etc.

C. GENERAL REMARKS.

1. The originally long vowels are always unchangeable in inflection. The change from ăă to â, or ô, which has always taken place does not affect any of the present inflections as found in the Bible. Nor do ô and â interchange nor vary in inflection.

2. Vowels which arise by contraction are almost always unchangeable. Sometimes, we find both the uncontracted and the contracted combinations in use, e. g., *măwt*, in the absolute state, is מָוֶת in the construct מוֹת; *ʿayn*, in the absolute state is עַיִן in the construct עֵין.

In certain cases, an ô passes over into וּ, e. g., in נְקוּמוֹתָה instead of נְקוֹמוֹתָה.

3. In the closed and sharpened syllables, immediately before the tone, the vowel usually remains unchanged in inflection, e. g., in the penult of יִקְטֹל, מִזְמוֹר, שֻׁלְחָן. But notice that in the Piel form of the verb, the perfect is קִטֵּל and the Infinitive construct and other forms have קַטֵּל.

4. The originally short vowels in all open syllables, are subject to heightening, lowering, obscuring, et cet. according to the presence, absence, or nearness of the tone, or stress of voice. In the originally closed syllables, ă may be attenuated or obscured, and ĭ and ŭ may be obscured.

5. In all cases of heightening, or lowering, there may be a reversion to the original vowel, (or its obscured form) or a change from one to the other. Thus one may have ָ ְ, or ַ ֶ ְ, or ֹ ֵ ְ, or ֻ (ָ) ֹ : For example: קָטַל, קְטָלוֹ, קָטְלוּ; אָח, אֲחִי, אַחַי, אֶחָי; אֹיֵב, אֹיְבִי, אֹיְבְכֶם; יִקְטֹל, יִקְטְלוּ, יִקְטָלְכֶם.

6. (1) In the syllable before the tone an original ă is often heightened into ā, e. g., in קָטַל, דָּבָר, דְּבָרִים, קְטָלוֹ, בָּרַךְ.

(2) Sometimes, an original ă is heightened in the syllable before the tone to é, e. g., in אֶחָי, הֶחָג, אֶחָד, הִטֶּהָרוּ בֶּחָרֶב.

(3) Sometimes, an original ĭ is heightened before the tone into ē, e. g., in forms like לֵבָב, and כְּבֵדָה, and בֵּרַךְ.

(4) Very seldom, an original ŭ have been heightened before the tone into ō, as in בֹּרַךְ.

Rem. In cases such as בָּרַךְ, בֶּרַךְ, and בִּרַךְ, the vowel before the tone has been heightened to preserve the form, in asmuch as the r cannot be doubled. In all such cases the heightened vowel remains unchanged in the inflection of the particular form, which it helps to constitute. For example, בֶּרֶךְ, בָּרְכוּ, בֵּרֲכוּ, בֵּרַכְתֶּם; בָּרַךְ, בָּרְכוּ, בָּרְכְתֶּם; בֹּרַךְ, בֹּרְכוּ, בֹּרַכְתֶּם. So in nouns פָּרָשׁ (form קָטָל), חֶרְבָה (from קַטָּלָה), רָעָה (form קָלָה), and שְׁחֹרִים (for שְׁחֹרִים).

LESSON XI.

CHANGES OF CONSONANTS.

1. Nun at the end of the first syllable of a word is assimilated to the first letter of the following syllable, which is thus doubled. The doubling is, of course, denoted by Dagesh *forte*.

Rem. 1. The Nun of the preposition מִן is often assimilated to the first letter of the word following it, e. g., מִקּוֹל.

Rem. 2. When the first syllable ends in Nun, because of an inseparable preposition, the Nun is not assimilated, e g., לִנְגֹּף לִנְדֹּר.

Rem. 3. When the Nun is followed by a guttural, or r, which cannot be doubled, the Nun may either remain, or be dropped, and the vowel before it heightened. This vowel will then be unchangeable in the further inflection of the form, e. g., יַחַת, יָחֲתוּ; מִן־הַבּוֹר; מַחֲקִי.

Rem. 4. Occasionally, also, before other consonants, especially dentals, Nun is unassimilated, e. g., יִנְטֹר.

Rem. 5. In the verb נָתַן *to give*, the last Nun, when it ends the penultimate syllable is assimilated to the first letter of the ultimate, e. g., נָתַתָּ for נָתַנְתָּ.

Rem. 6. Where Nun at the end of a syllable precedes a Nun at the beginning of a syllable of the same word,

the Nun is written but once, its doubling being denoted by Dagesh *forte*, e. g., נָתַנּוּ.

Rem. 7. In the Imperfect Kal of the verb לָקַח *to take*, the Lamedh is assimilated, when at the end of a syllable, exactly as the Nun of Pê Nun verbs, e. g., יִקַּח, יִקְחוּ.

2. Tau, also, is sometimes assimilated to the following letter, especially when that letter is a dental. In אַחַת *one*, the ד of אַחַדְתִּ has been dropped before the following ת.

When two Taus come together in inflection, one only is written and receives Dagesh *forte*, e. g., בָּרַתִּי for בָּרַתְתִּי.

3. In a few cases, Hê is said to be assimilated backwards, i. e., to the letter preceding it, e. g., in קְטָלַּתּוּ for קְטָלַתְּהוּ; תִּקְטְלֶנָּהוּ for תִּקְטְלֶנְהוּ.

4. Such letters as Aleph, Yodh (Wau), Lamedh, and Nun, are sometimes dropped, when they would have but a half vowel after them, e. g., נַחְנוּ for אֲנַחְנוּ; דַּע for יָדַע; קַח for לְקַח; גַּשׁ for נְגַשׁ; עֲדָה for וְעֵדָה.

5. a. The vowel of the weak letter Aleph is frequently thrown back on the letter which precedes it, the Aleph quiescing, e. g., לִקְרַאת for לִקְרָאת.

b. In like manner Hê, when it represents the article, or a preformative of the verb, throws back its vowel and disappears altogether, e. g., לַמֶּלֶךְ for לְהַמֶּלֶךְ; and יַקְטִיל for יְהַקְטִיל. Radical Hê probably never thus disappears, not even in Is. 52:14.

c. When Aleph is written and neither preceded nor followed by a vowel, it is said to be otiant. It serves in such cases to show the root, e. g., גָּיָא, חָטָא, וַיֵּרָא.

d. Sometimes an Aleph is prefixed, especially before sibilants, to help us to pronounce the word, e. g., אָזְרוֹעַ instead of זְרוֹעַ. This Aleph is called prosthetic Aleph. Compare the prefixed Alpha of the Ionic dialect in Greek and the Aleph prosthetic of the Arabic.

6. When the Tau of the Hithpael stem comes before a sibilant, the two letters are transposed. When the sibilant is Ṣadhe, the Tau is not merely transposed but

is changed to Ṭeth. See n and Etymology, Lessons X and XII.

Rem. In the only case, where a verb beginning with Zain occurs in the Hithpael in Hebrew, the Tau is assimilated and the Zain doubled.

LESSON XII.

THE RISE OF NEW VOWELS AND SYLLABLES.

1. When a particle with Shewa is prefixed to a word whose first radical has a simple Shewa, the particle commonly takes a Ḥiriq, so as to enable us to pronounce the syllable; since three consonants cannot occur at the beginning of a syllable, e. g., לִבְנֵי.

Rem. 1. If the first letter of the word was an unvowelled Yodh, the Yodh loses its Shewa and quiesces in the preceding Ḥiriq, e. g., בִּימֵי, וַיְהִי.

Rem. 2. Sometimes, after the preposition Lamedh, the first consonant of the word loses its half-vowel, the syllable beginning with Lamedh thus becoming closed, e. g., לִשְׁפֹּךְ, לִתְפֹּשׂ.

2. When the first syllable of a word begins with a guttural with a compound Shewa, the inseparable particle takes the corresponding short vowel, e. g., וַאֲרִי, בֶּעָנִי, לֶאֱכֹל.

Rem. 1. Sometimes, in such cases, the particle seems to have taken (or retained) the vowel corresponding to the compound Shewa, and then the compound Shewa has been changed to a silent one, e. g., in לֶאְסֹר. So, often, with preformatives, e. g., נֶהְפַּךְ, יֶחְסַר, נַחְתּוֹם.

Rem. 2. To be noted are the verbs הָיָה *to be* and חָיָה *to live*, the first consonant of whose root is wont to close the first syllable after a prefix of any kind, e. g., לִהְיוֹת, וְחָיָה, וְחָיוּ, מֵהְיוֹת. This is true in the case of these two verbs after preformatives as well as after prefixes, e. g.,

נֶהֱיָה, יְהֱיֶה. The Methegh in these instances denotes that the syllable is closed. See V, 2, Rem. 3 (5) above.

3. When a compound Shewa would come before another Shewa, it is changed to the corresponding short vowel. See c. The reason for this is that a vocal Shewa cannot end a syllable, nor two Shewas begin one.

4. At the end of a word, we sometimes find two consonants ending apparently the syllable. The second of these consonants is nearly always ב, ד, כ, ק, ת, or ט. (פ is found once, to wit, in Prov. 30:6). It is open to discussion whether the latter of the Shewas is vocal, or silent. It seems impossible to pronounce the last consonant without a short vowel sound after it, somewhat like the final *e muet* in French. See d.

5. Generally, however, a so-called helping vowel is inserted between two final unvowelled consonants. This vowel is always short and is ordinarily Seghol. But note,

(1) When one of the two consonants is a guttural, the helping vowel is Pathaḥ, e. g., קָמַח, יִחַר.

(2) When one of the two consonants is Yodh, the helping vowel is Ḥiriq, e. g., עֵין. When the second of the two consonants is Yodh, the Ḥiriq contracts with it as in פָּרִי for פָּרִיְ.

(3) When the last consonant of the word is Wau, the helping vowel is ū, which combines with the Wau to form Shureq, e. g. בְּהוּ.

Rem. In the second feminine singular of the perfect of a verb, whose last radical is a guttural, a helping Pathah is inserted after the guttural before the sufformative תְּ. This Pathah does not aspirate the following תְּ. It is doubtful, whether the Dagesh of this Tau is Dagesh *lene* or Dagesh *forte*, e. g., שָׁמַעַתְּ.

B. ETYMOLOGY.

LESSON I.

1. THE INSEPARABLE PREPOSITIONS.

1. The last consonant of the preposition מִן is commonly assimilated to the first consonant of the following word, e. g., מִבַּיִת but מִן־שָׂרֵיו.

Rem. 1. If the following consonant is a Yodh with Shewa, the Yodh is not doubled but quiesces in the preceding Ḥiriq, e. g., מִימֵי.

Rem. 2. When the first letter of the word, which מִן precedes, is a guttural, the following cases arise: —

(a) Before א and ע and ר, the Ḥiriq of the preposition is usually heightened to Ṣere, the Nun disappearing, e. g., מֵאִישׁ, מֵרֹאשׁ, מֵעִיר; but מִן־עֲדֵךְ.

(b) Before ה and ח, (1) the Ḥiriq remains, the Nun disappears, and the guttural is said by grammarians to be implicitly doubled, e. g., מֵהֵיוֹת, מֵחוּץ.

(2) מִן remains in full and is followed by Makkef, e. g., מִן־הָאָרֶץ.

(3) The Nun is dropped and the vowel heightened to ē, e. g., מֵחֵלֶב, מֵחָקִי, מֵהַגּוֹלָה.

Rem. 3. Sometimes, letters followed by a half-vowel are not doubled, but the preceding vowel remains short, the syllable being half-open, e. g., מִשְׁמַנֵּי.

2. The prepositions בְּ, כְּ, and לְ had originally, doubtless, the short vowel ă. This vowel has been changed as follows.

a. Before a consonant with a vowel, it is lowered to the half-vowel, denoted by simple Shewa, e. g., בְּכָל־, לְבֵית, כְּצוּרָם.

b. Before a consonant with simple Shewa, it is attenuated to Ḥiriq, e. g., בִּשְׁמִי, לִפְנֵי.

c. Before a consonant with compound Shewa, it becomes the corresponding short vowel. כַּאֲרִי, לֶאֱכֹל, בֶּעֱנִי.

d. Before an unvowelled Yodh, the preposition receives a Ḥiriq in which the Yodh quiesces, and in consequence drops its Shewa, e. g., בִּימֵי.

e. When אֱלֹהִים is preceded by an inseparable preposition, the preposition takes Ṣere; in which the Aleph quiesces, e. g., בֵּאלֹהִים, לֵאלֹהִים, כֵּאלֹהִים, Lamedh, in like manner, takes Ṣere before אֱמֹר and we get לֵאמֹר.

f. Immediately before an accented syllable, the prepositions sometimes receive a pretonic Qameṣ, e. g., לָהֶם, לָלֶכֶת.

g. Before the interrogative מה *what*?, ב and כ receive Pathah and the מ is doubled; but ל takes Qameṣ and the מ is doubled, e. g., בַּמָּה, לָמָּה.

h. Before אֲדֹנָי *Lord*, the prepositions ב, כ, and ל take Pathah in which Aleph quiesces, e. g., לַאדֹנָי. The tetragrammaton יהוה takes the same pointing, but is read as if אֲדֹנָי. After מן, we have מֵאֲדֹנָיו and מֵיְהוָה, or מִיְּהוָה.

2. THE CONJUNCTION WAU.

(1) The conjunction Wau *and* is ordinarily pronounced with a half-vowel, which is denoted by Shewa, e. g., וְאַתָּה.

(2) But before a guttural with a compound Shewa, it takes the corresponding short vowel, e. g., וַאֲנִי, וֶחָלִי, וֶאֱכֹל.

Rem. 1. But before אֱלֹהִים, Wau takes Ṣere, in which the Aleph quiesces, thus resulting in וֵאלֹהִים. Before אֲדֹנַי, the Wau receives Pathah in which the Aleph quiesces, thus resulting in וַאדֹנַי (and וַיהוָה).

Rem. 2. When a guttural after Wau receives a silent Shewa, the Wau takes the vowel corresponding to the compound Shewa which the guttural would regularly have received, e. g., וֶהָיָה instead of וְהָיָה.

(3) Before a consonant with a half-vowel, and also before the labials, Wau becomes Shureq, i. e. w is changed to û, because the latter is more easy to pronounce, e. g., וּלְכֹל, וּבִין, וּמִן, וּפֶן.

(4) Before an unvowelled Yodh, the conjunction receives a Ḥiriq, in which the Yodh quiesces, or rather, with which it contracts to form î, e. g., וִיהִי for וְיִהִי.

The Wau receives Ḥiriq, also, before some forms of הָיָה *to be*, e. g., וְהִיוּ, see Lesson XLVI.

(5) Before the accented syllable, even when it begins with a labial, the Wau often receives a pretonic Qameṣ, e. g., וָחַי, וָשֵׁשׁ, וָשָׁבַע, וָבֹשֶׁת, וָמֹתִי.

3. THE ARTICLE.

(1) The definite article Hê, which perhaps is derived from an original *Hal*, takes ordinarily the vowel Pathaḥ, the following consonant being doubled, perhaps on account of the assimilated *l* of the original *Hal*., e. g., הַמֶּלֶךְ.

(2) When, however, the consonant following the article has a half-vowel after it (denoted, of course, by Shewa), it is frequently not doubled, especially if this consonant be Yodh, or one of the liquids *l*, *m*, or *n*, e. g., הַיְקוּם, הַלְאֻמִּים, הַמְלָאכָה, הַנְּבָלָה.

Rem. When followed by ה or ע, an unvowelled Yodh, or Mem, is doubled, e. g., הַיְהוּדִי, הַיְעָרִים, הַמְּעִיל, הַמְּהוּמָה. Mem is doubled, also, in many other cases, e. g., הַמְּאֹרוֹת, הַמְּלָכִים, הַמְּקֻמוֹת. Lamedh, also, is doubled in הַלְּשָׁכוֹת.

(3) Before the gutturals and Resh, which cannot be doubled, the article takes the following pointings.

a. Before Aleph and Resh, the Pathaḥ is always heightened to Qameṣ, e. g., הָאָדָם, הָאַבְרִים, הָרָגֶל, הָרְפָאִים.

b. Before Hê, there are three usages.

1. Pathaḥ commonly remains, e. g. הַהוּא, הַהֶבֶל, הַהָרוֹן.

2. Pathaḥ is heightened to Qameṣ, e. g., הָהָר, הָהֵם, הָהַנָּה.

3. Pathaḥ is heightened to Seghol, but only when the Hê following the article is followed by a pretonic Qameṣ, e. g., הֶהָרִים, הֶהָמוֹן, הֶהָדָר.

c. Before Ḥêth, there are, also, three usages.

1. Pathaḥ commonly remains, e. g., הַחֶבֶל, הַחֲטָא, הַחָרְבָה.

2. Pathaḥ is heightened to Qameṣ (very infrequent), e. g., הָחַי.

3. Pathaḥ is heightened to Seghol, but only when the Ḥêth has Qameṣ, or Ḥaṭef-Qameṣ, e. g., הֶחָדָשׁ,

הֶחָרְבוֹת, הֶחָלִי, הֶחָי (pausal form for הֲחַי), הֶחָרֵב (pausal form for הַחָרֵב).

d. Before Ayin, there are two usages.

1. Ordinarily Pathaḥ is heightened to Qameṣ, e. g., הָעָצָב.

2. But when the Ayin is followed by pretonic Qameṣ, the Pathaḥ in heightened to Seghol, e. g., הֶעָנָן, הֶעָפָר, הֶעָרִים.

(4) When preceded by the article, the vowel or half-vowel of the first radical of the following six words becomes Qameṣ, to wit: אֶרֶץ *earth* (from original אַרְץ), הַר *mountain*, עַם *people*, פַּר *young bull*, חַג *pilgrimage*, and אֲרוֹן *ark*, become respectively הָאָרֶץ, הָהָר, הָעָם, הַפָּר, הֶחָג, and הָאָרוֹן.

(5) When the inseparable prepositions precede a word with the article, they assume the pointing of the article, the *Hê* being dropped, e. g., כַּמֶּלֶךְ, בָּאָרֶץ, בָּעָפָר, כַּכְּפִיר.

Note 1. The interrogative מה takes the pointings of the article, to wit:

1. Before most letters, it is pointed מַהּ, being followed by Makkef and the next letter taking Dagesh *forte*, e. g., מַה־יִּקְרָא, מַה־לְּךָ.

2. Before Aleph, Hê, Ayin and Resh it takes Qameṣ, e. g., מָה רָאָה; מָה עָשָׂה; מָה־הָעֵרְבוֹן; מָה אֹמַר.

Note 2. The Wau conversive with the Imperfect takes the pointings of the article.

1. Usually Pathaḥ followed by Dagesh forte, e. g., וַיִּקְטֹל, וַתִּקְטֹל, וְנִקְטֹל.

2. But before the Aleph of the first person singular the Pathaḥ is heightened to Qameṣ, e. g., וָאֶקְטֹל.

3. But when Yodh, or Nun, loses its vowel and has nothing but a half-vowel, the Dagesh is dropped, e. g., וַיְהִי, וַיִּכֶל, וַיִּקְמְהוּ, וְנִקְטַל.

LESSON II.

THE PERSONAL PRONOUNS.

1. In pause, אָנֹכִי throws the accent back to the penult; אֲנִי changes the Ḥateph-Pathaḥ to an accented ā; אַתָּה throws the accent to the penult and heightens the ă to ā; אַתְּ heightens ă to ā; and נַחְנוּ and אֲנַחְנוּ heighten the ă of the penult to ā.

See tables at end of the book.

2. Shortened forms of the personal pronouns are commonly employed for the genitive and accusative, i. e. for what we call the possessive and objective pronouns. These forms are affixed to the end of the noun, or verb, and are called pronominal suffixes, or simply suffixes. In general, the suffixes for verb and noun are the same, except for the first person singular. The connection between suffixes and independent pronouns is obvious, except in the second person where t changes into k.

3. Note that some of the pronouns have two forms.

INFLECTION OF THE NOUN.

A. GENERAL REMARKS.

1. The *noun* in Hebrew has three numbers, singular, dual, and plural, e. g., יָד *hand,* יָדַיִם *two hands,* יָדוֹת *hands.*

Rem. The adjective has no dual. When the noun is dual the adjective is plural, e. g., הָרַגְלַיִם הַטּוֹבוֹת *the two good feet.*

2. Nouns and adjectives have two genders, — masculine and feminine, e. g. טוֹב *good,* fem. טוֹבָה; מֶלֶךְ *king,* fem. מַלְכָּה *queen*; masc. plur., טוֹבִים, fem. plur., טוֹבוֹת.

3. Nouns and adjectives have two forms, called the absolute state and the construct state. The absolute state, only, may stand alone, or take the article, e. g., מֶלֶךְ *a king,* הַמֶּלֶךְ *the king,* מְלָכִים *kings,* הַמְּלָכִים *the kings.*

The noun in the construct never takes the article and is always followed immediately by another noun in what

we would call the genitive case, e. g., מֶלֶךְ הָעִיר *the king of the city;* מַלְכֵי הָאָרֶץ *the kings of the land.*

From the very nature and use of the noun in the construct state, it is always as short as possible, i. e., as short as the possible changes of the Hebrew vowels by way of lowering, attenuating, contraction, and reversion, (See Orthography Lesson X above) will allow. In accordance with the laws of pronunciation, of derivation, of accent and of the syllable, e. g., דְּבַר, דִּבְרִי, גְּדוֹל, גְּדוֹלַת, גְּדֻלּוֹת, are all as short as they can be, and get accents, syllables, laws of vowel changes, and forms of noun are all preserved intact. Nouns accented on the penult like מֶלֶךְ are no exception to this rule, since the final vowel is inserted merely to assist in the pronunciation and the ă is heightened with the accent to é. קַטֶל is no exception, since you cannot have a short vowel, other than ă, in the ultimate.

4. Naturally long vowels, (that is, those which were originally long, or those which have been contracted) remain unchanged in inflection. But any vowel which was originally short is subject to changes caused by heightening, lowering, attenuation, obscuration, reversion, or contraction.

5. There are no endings for the masculine singular. In the masculine plural the endings are ים. for the absolute state and י_ for the construct.

For the feminine singular the endings are ה_ for the absolute state and ת_ for the construct. In the feminine plural the ending is וֹת for both states. e. g. טוֹב, טוֹב; טוֹבִים, טוֹבֵי; טוֹבָה, טוֹבַת; טוֹבוֹת, טוֹבוֹת.

6. In connecting the suffixes with the singular noun two different union vowels are employed, to wit: ĭ and ă. The former appears heightened into ē in סוּסֵךְ and סוּסֵנוּ, סוּסָתֵךְ and סוּסָתֵנוּ; and contracted into י_ in סוּסִי, סוּסָתִי. The latter in its heightened forms in סוּסָם, סוּסָן and in the pausal form סוּסָךְ; in its lowered form in סוּסְכֶם, סוּסְכֶן, and סוּסְכֶן; and in its contracted form in סוּסוֹ from סוּסַהוּ, and סוּסָהּ from סוּסַהּ. So, also, in סוּסָתָם etc., סוּסַתְכֶם etc.

Rem. The feminine singular simply places תַ between the masculine form and the suffixes, the ă remaining before כֶם and כֶן, the so called grave suffixes, and being heightened to ā elsewhere.

7. The original form of the construct plural masculine ending was יַ, contracted later into ֵי. This original יַ remains before ךָ, a helping vowel Ḥiriq being given to the Yodh, e. g., סוּסְיִךָ. But, before the other suffixes יַ is contracted into ֵי, as before נוּ, כֶם, כֶן, הֶם, and הֶן; or to י, as before הָ and ךָ; or יַ, as in סוּסַי for סוּסַיְ; or, into יו, as in סוּסָיו from סוּסָיְהוּ from סוּסַיְהוּ.

8. The feminine plural inserts the construct ending of the masculine between it and the suffixes with the same contractions and results, as if it were the masculine, e. g., סוּסֹתַי, סוּסֹתָיו, סוּסֹתָיִךָ, סוּסֹתֵיכֶם.

B. SPECIAL REMARKS.

1. To many forms of words ending in vowels, the suffixes are appended directly.

2. Sometimes, הוּ was joined with the noun by means of Ṣere, in which case no contraction takes place, e. g., מְנָהוּ, אוֹרֵהוּ.

3. The following unusual forms are to be noted: ה written instead of וֹ; נוּ for נוּ, as in בָּלְנוּ; מוֹ for הֶם; and יִךָ for יְךָ.

LESSON III.

THE INFLECTION OF UNCHANGEABLE NOUNS.

A B MASCULINE.

1. By an unchangeable masculine noun is meant one whose absolute singular form remains unchanged before all endings.

Rem. 1. In a few cases, where the singular of the noun is unchangeable, the plural in use has been formed from an earlier uncontracted form or possibly from another singular, e. g., שׁוֹר contracted from שַׁוְרָ, plural שְׁוָרִים; עִיר, עָרִים.

2. One may treat as unchangeable

(1) All monosyllables having in the absolute singular an î, or an û; and those in a, e and o which are derived from roots whose second radical is Wau, or Yodh, e. g., רִיב, חוֹץ, קָם, עַד, חַיִל and סוֹף. Also forms like כְּסִיל, כְּרוּב, בְּכוֹר, whose first radical was originally ĭ or ŭ. Also זְאֵב *wolf*.

Rem. The plural of some nouns with a masculine form has the feminine form, e. g., חוֹץ, חוּצוֹת; רוּחַ, רוּחוֹת. Whether the noun in such cases is really masculine, or feminine, can be determined only by observing whether the verbs and adjectives agreeing with it are masculine or feminine, e. g., הַמְּקוֹמוֹת הָרְחֹקִים; הַמְּאוֹרוֹת הַגְּדֹלִים; but הָרוּחוֹת הַטּוֹבוֹת.

(2) Dissyllables, having a naturally long vowel in the ultimate and the first syllable closed, e. g., צַדִּיק, גִּבּוֹר, חֲלוֹן, עָמוּד, פְּקוּד, טַבָּח, and אָבְיוֹן, רִאשׁוֹן, אַחֲרוֹן, מְזִמּוֹר, מַלְקוֹחַ, מִישׁוֹר.

Rem. When the second radical of such forms was a guttural, or Resh, the preceding vowel is heightened and remains unchangeable, e. g., פֶּרֶשׁ, סָרִים, plural פָּרָשִׁים and סָרִיסִים.

(3) Words ending in a guttural take compound Shewa prefore הָ, כֶם and כֶן, e. g. רוּחֲךָ, רֵעֲךָ, בְּרִיחֲכֶם, טַבָּחֲךָ. In pause, רוּחֶךָ etc.

Rem. 1. Ability to tell whether a final a or o is unchangeable will only come in two ways (1) by a knowledge of the original noun form and (2) by observation of the actual use. A thorough knowledge of the first of these ways comes only from a study of comparative Semitics; a knowledge of the second can be gained from a good Hebrew concordance, provided that the Bible happens to contain a form, like the construct plural, which commonly requires a change. With all the means at our disposal, there is still room at times for doubt.

Rem. 2. In the adjective רַע the vowel is heightened to ָ before all endings, e. g., רָעִים.

C D FEMININE.

1. By an unchangeable feminine noun is meant one which changes the sufformative of gender only in inflection, e. g., סוּס, ה,—סוּס, תַ—סוּס, וֹת—סוּס.

Rem. 1. In the case of the singular of the noun before the suffixes, the original feminine ending תַ is retained before כֶם and כֶן, the ă being heightened to ā before all other suffixes, e. g., סוּסַתְכֶם, but סוּסָתוֹ.

Rem. 2. The feminine plural of these nouns is unchangeable for all states and in all inflections, e. g., סוּסוֹת, סוּסוֹתַיִכֶם, סוּסוֹתָיו.

2. Among unchangeable feminine nouns may be reckoned the following:

(1) The feminine forms of all unchangeable masculine forms, e. g., קָמָה, מַתָּה, טוֹבָה, סוּסָה, שִׂרָה, צַדִּיקָה, הָרָבָה (hărrâvăh מַבָּחָה), חֲבוּרָה, אֵימָה (from אַיָּמָה).

(2) Those whose second radical is doubled before the feminine ending, e. g., כַּלָּה, זָמָּה, חֲקָקָה, מְסִלָּה, תְּהִלָּה.

Rem. When the second radical is a guttural, or Resh, the preceding consonant takes a heightened unchangeable vowel, e. g., מְעָרָה, צָרָה.

(3) Those whose third radical is doubled before endings in order to preserve the original form, e. g., עֲמֻקָּה, קְטַנָּה, כְּלִמָּה.

Rem. When the third radical is a guttural, the preceding vowel is heightened and unchangeable, e. g., גְּבֹהָה.

(4) All additional dissyllables whose penult is unchangeable, e. g., מְנוּחָה, פְּלִיטָה, גְּלִיָּה, גְּוִיָּה, יְשׁוּעָה, יְרִיעָה, גְּדוֹלָה, תְּשׁוּקָה, תּוֹרָה, מְצֻוָּה, מְנוֹרָה, מְדִינָה.

Rem. The ā of גָּלוּת remains unchanged both in the construct and before suffixes, e. g. גָּלוּת הַמֶּלֶךְ, גָּלוּתִי.

LESSON IV.

MASCULINE NOUNS WHICH HAD ORIGINALLY TWO SHORT VOWELS BOTH CHANGEABLE.

1. It may be observed first of all that the general rule for all nouns is, that they are as long as possible in the absolute state, and as short as possible in the construct. By *possible*, is here meant as long and as short as the rules of the *Hebrew* language for syllables and vowel changes will allow. Thus, for example, in the case of דָּבָר *word*, the original *dăvăr* becomes in the absolute state *dāvār*, each vowel having been made as long as it is possible in Hebrew to make it. In the construct state, it becomes *dᵉvăr*, a word of one syllable and the shortest possible form in which the combination of consonants can be pronounced; and yet at the same time, the original form is perfectly clear, the ă of the ultimate having been retained (or recovered by reversion), and the ă of the penult lowered.

In the case of the plural, also, the absolute דְּבָרִים is as long as possible in accordance with the Hebrew rule which permits of the heightening of but one vowel before the tone and of the other rule which forbids a short vowel in an open unaccented syllable.

Note. דְּבָרִים would have been equally in harmony with the rule above given. But the heightening of the second original vowel before the primary accent is a characteristic of the verb, as in קָטְלוּ from ḳăṭălû. This variation between the noun and the verb in regard to the vowel heightened is probably for the sake of *differentiation*.

The construct plural was originally *dăvărăy*. The final ăy contracts to ◌ֵי, the ultimate ă is lowered, and the original penultimate ă is either retained, or attenuated to ◌ִי*.

* No rule can be given as to when the original ă is to be retained and when attenuated. See Stade's Hebräische Grammatik, where a complete induction of examples is made without any reason for the difference in use being found.

The student will see for himself, that it is impossible to shorten דִּבְרֵי, and yet all of the original vowels have been retained, the last contracted, the next lowered and the first attenuated.

2. In the construct singular of nouns whose last radical is Aleph, the ultimate ă is heightened to ā, because a short vowel cannot stand at the end of a word; and the Aleph here having lost all consonantal form, the ă must in consequence be heightened, e. g., צָבָא.

3. When a radical is a guttural, it takes a compound Shewa wherever other consonants would take a simple Shewa. e. g., עֲשַׂן, נַהֲרֵי, רִשְׁעֲכֶם.

Note, that the plural of nouns which had originally one short vowel, is the same as the ordinary plural of nouns which had originally two short vowels, e. g., נְעָרִים, נַעֲרֵי from נַעַר (originally *năʿr*), just like נְהָרִים, נַהֲרֵי from נָהָר (originally *năhăr*).

4. A few nouns which had originally two short *a* vowels, double the final consonant before sufformatives and suffixes, instead of heightening and lowering the original vowels, e. g., *qătăn* becomes קְטַנִּים, קְטַנֵּי, קְטַנּוֹ, קְטַנּוֹת etc.

5. Nouns which had originally the form Ḳăṭŭl, heighten both vowels in the absolute state, e. g., נָקִי. The only construct singular of this form found in the Bible is קְטַן. Before sufformatives and suffixes of this form, the vowel of the ultimate is retained in its original state, and the last consonant is doubled, e. g. נְקִיָּה, נְקִיִּים, נְקִיּוֹ etc.

Rem. When the last consonant is a guttural, or Resh, the ŭ is heightened by way of compensation. This heightened ō remains in all forms before sufformatives and suffixes, e. g., שְׂחֹרָה, שְׂחֹרִים, שְׂחֹרוֹת.

6. Nouns whose vowels were original ă—ĭ, heighten both vowels in the absolute singular, e. g., זָקֵן. The construct singular is generally like זְקַן, but sometimes like זְקֵנֵי, and with final Aleph like מְלֵא. Before all light suffixes both for singular and plural, the form is זְקַנ; and also before all sufformatives for gender and number,

except the construct plural, — and here also sometimes, when the third radical is Aleph.

Rem. The adjective אַחֵר retains the ă of the penult unheightened in the absolute singular, both masculine and feminine, but in the plural, it becomes Ḥaṭef-Pathaḥ, e. g., אַחֶרֶת, אֲחֵרִים, אֲחֵרוֹת.

LESSON V.

SEGHOLATE NOUNS.

In its broadest sense, all nouns which take a helping vowel ĕ to aid in the pronunciation of the last two consonants should be called *segholates*, whether these nouns be masculine, or feminine, or had originally one or more vowels. Most grammarians use the word, however, for nouns which had originally one short vowel, and even without regard to the question as to whether the helping vowel is really a Seghol at all. In this and the following lessons, we shall treat of nouns which had originally one short vowel and of the changes which this vowel has undergone in process of time, through heightening, attenuation, contraction etc.

1. The first class of nouns which had originally one short vowel is composed of those nouns which had ă after the first radical. While the noun still had its case endings, this would be for the nominative *mălkŭ*, for the genitive *mălkĭ*, for the accusative *mălkă*. When these case endings were dropped, the ă was commonly heightened to é and a helping vowel was given to the second radical. This helping vowel is commonly ĕ, e. g., *mălk* becomes מֶלֶךְ.

2. But when the second radical is a guttural, the ă after the first radical is retained and the helping vowel, also, is ă, e. g., נַעַר. When the third radical is a guttural the original ă is heightened to é, but the helping vowel is ă, e. g., זֶרַע.

3. The construct singular is the same as the absolute.

4. Before all suffixes the singular has the form *mălk*, e. g., מַלְכּוֹ, מַלְכָּם. But when the second, or third, radical is a guttural, the following variations occur.

(1) Where the strong letters have vocal Shewa the gutturals take a compound Shewa, e. g., נַעֲרוֹ, זְרֻעֲכֶם, חֲסָרִים.

(2) Wherever the presence of a guttural would cause a compound Shewa to come before another Shewa, the compound Shewa is changed into the corresponding short vowel, e. g., נַעֲרָךְ, נַעֲרָכֶם.

(3) Where the first or second radical is a guttural, Pathaḥ occurs under the first radical in the construct plural, e. g., נַעֲרֵי, חַסְדֵי.

5. Notice especially that the plurals of nouns of this class are exactly the same as if the nouns had had originally two short vowels, i. e., they are exactly like those in Lesson IV, e. g.,

Original form of singular	dăvăr	mălk	ḥăḳăm	ḥasd	năhăr	năʿr
Absolute sing.	דָּבָר	מֶלֶךְ	חָכָם	חֶסֶד	נָהָר	נַעַר
„ plural	דְּבָרִים	מְלָכִים	חֲכָמִים	חֲסָדִים	נְהָרִים	נְעָרִים
Construct „	דִּבְרֵי	מַלְכֵי	חַכְמֵי	חַסְדֵי	נַהֲרֵי	נַעֲרֵי
With light suff.	דְּבָרָיו	מְלָכָיו	חֲכָמָיו	חֲסָדָיו	נְהָרָיו	נְעָרָיו
With grave suff.	דִּבְרֵיכֶם	מַלְכֵיכֶם	חַכְמֵיכֶם	חַסְדֵיכֶם	נַהֲרֵיכֶם	נַעֲרֵיכֶם

Rem. עֶשְׂרִים *twenty* is formed from עֶשֶׂר *ten* (ʿăsr) by appending the plural ending to the original form of the singular, ă being changed to ĕ on account of the guttural. רַחֲמִים *mercy*, is formed in like manner from רֶחֶם. So, רַחֲמָיו *his mercy*.

6. The dual, however, is formed regularly from the original form *mălk* by appending the ordinary dual ending *ăyim*, e. g., מַלְכַּיִם, מַלְכַּי, מַלְכָּיו, מַלְכֵיכֶם. Also רַגְלַיִם, נַעֲלַיִם, קַרְנַיִם.

Rem. 1. When the second radical is a guttural, it takes compound Shewa under it.

Rem. 2. Of unusual formation, is the dual דְּלָתַיִם *doors* from דֶּלֶת.

7. Before suffixes, and in the construct plural, the original ă is often attenuated to Ḥiriq, e. g., פִּשְׁעִי, פִּשְׁעֵי. When it is to be thus changed is a matter of observation, since no rule seems to cover the cases of change.

8. In pauses, the ă, (or é), of the penult of both singular and dual is heightened to ā, e. g., חָדֶר : חֲדָרִים : נַעֲרַיִם. When the first letter of the singular is Ḥeth with Qameṣ, the article takes Seghol, e. g., הַחֶדֶר but הֶחָדֶר.

9. The inseparable prepositions may take a pretonic Qameṣ before a segholate in the absolute state without the article, e. g., לְנַעַר.

10. When אֶרֶץ *earth* takes the article, it heightens the original ă to ā, e. g., הָאָרֶץ.

LESSON VI.

NOUNS WHICH HAD ORIGINALLY A SHORT I OR U.

1. The second class of nouns with one short vowel consists of those which had originally a short i. In the singular before suffixes, this i commonly remains; but elsewhere it is heightened to ē, e. g., סִפְרוֹ but סֵפֶר.

Rem. Where the first radical is a guttural the i, in forms with suffixes, is commonly obscured to ĕ, e. g., חֶלְקִי, עֶזְרֵנוּ.

2. The third class of nouns with one short vowel consists of those which had originally a vowel ŭ. This ŭ is commonly obscured to ŏ in closed syllables, and heightened to ō in open syllables, e. g., בָּקָר, בְּקָרוֹ; but exceptionally ŭ remains as in גְּדֻלּוֹ. When the second radical is a guttural it takes Ḥaṭef-Qameṣ, e. g., פֹּעֲלוֹ. Before grave suffixes this Ḥaṭef-Qameṣ becomes ŏ, e. g., פָּעֳלָכֶם.

3. In both of these classes, the helping vowel is ordinarily Seghol, e. g., קֹדֶשׁ; but when the second or third radical is a guttural, the helping vowel is ă, e. g., נַצַּח, פֹּעַל, אֹרַח.

4. When the third radical is a guttural, it takes compound Shewa, where other consonants take simple Shewa, e. g., נִצְּחָכֶם.

5. Singular is the noun חַטָּא whose final letter is otiant. Its plural construct is חַטָּאֵי.

6. The plural absolute of nouns in ĭ and ŭ is commonly exactly like the plurals of those in a. (See lesson V. above.) The construct plural, however, has ordinarily ĭ under the first radical for nouns whose original vowel was ĭ; and ŏ obscured from ŭ for those whose original vowel was ŭ.

Rem. 1. Where the first, or second, radical is a guttural, nouns whose original vowel was ĭ, obscured it to ĕ in the construct plural, e. g., עֶגְלֵי.

Rem. 2. In the plural of שֹׁרֶשׁ from šŭrš and קֹדֶשׁ from kŭḏš, the original ŭ obscured to ŏ is retained under the first radical; in the plural of אֹהֶל from 'ŭhl, it is heightened to ō. The resultant forms are שָׁרָשִׁים, קָדָשִׁים, אָהָלִים. In the plural of חֹדֶשׁ from ḥŭḏš, it is lowered to the compound Shewa and we get as a result חֳדָשִׁים.

Note: But with the article we find: הַקְּדָשִׁים and הָאֳהָלִים; and with suffixes קָדָשָׁיו and קָדָשֶׁיךָ, אָהָלֶיךָ, אָהָלָיו (but once מַאֳהָלָיִךְ).

LESSON VII.

NOUNS WITH MIDDLE, OR LAST, RADICAL WAU OR YODH.

1. In the absolute singular, some nouns with middle Yodh, preserve the original ă under the first radical and give the helping vowel ĭ to the second radical, e. g., אַיִל, צַיִד, קַיִן, עַיִן, לַיִל, נַיִן, חַיִל, נַיִת, בַּיִת, אַיִן.

Rem. 1. In the construct of all of these, the ăy contracts into ê, which is unchangeable in the singular before suffixes, e. g., וַיִת, וֵיתוֹ, וֵיתְכֶם.

Rem. 2. The plurals are of great variety, e. g., אֵילִים, וַיְתִים, בָּתִּים, לֵילוֹת, עֵינוֹת (dual עֵינַיִם), חֵילִים. Of some, no plurals are found, e. g., אַיִן, נַיִן, קַיִן, and צַיִד.

Rem. 3. In sporadic cases the contraction took place even in the absolute singular and the noun became unchangeable, e. g., חֵיל (See Lesson III above).

Rem. 4. גֵּיא in the absolute singular preserves the original ă and the Aleph becomes otiant. The construct is גֵּיא.

Rem. 5. לַיִל *night* usually takes an unaccented ה at the end of the absolute singular.

2. Nouns with middle Yodh whose original vowel was ĭ contracted the ĭ and Yodh into unchangeable î and come under lesson III, e. g., שִׁיר, אִישׁ, דִּין, הִין(?), חִיל, מִין(?), רִיב, עִיר, כִּיר.

3. Nouns with middle Wau of the first class (1) heighten in the absolute state the ă to ā and take the helping vowel Seghol, e. g., אָוֶן, מָוֶת, עָוֶל, תָּוֶךְ. In the construct, the ă and Wau contract into ô except in עָוֶל whose construct is עַוֶל.

Rem. שָׁוְא heightens the ă but has otiant Aleph and no helping vowel.

(2) Contract the ă and Wau into ô, which remains unchangeable in the singular, e. g., אוֹר, אוֹת, בּוֹר, גּוֹי, דּוֹד, הוֹן, יוֹם, כּוֹם(?), סוֹף, עוֹד, עוֹף, עוֹר, קוֹל, שׁוֹק, שׁוֹר, תּוֹר. See lesson III above).

(3) In the construct and plural the ă and *w* han contracted into unchangeable ô; except in a few nouns like שְׁוָקִים *streets* and שְׁוָרִים *oxen* and יָמִים *days*, the former two of which are regular in the plural.

4. When the second radical is Wau and the original short vowel was ŭ, the ŭ and the w contract into an unchangeable û and the noun comes under the class of unchangeable nouns mentioned in Lesson III, e. g., חוּץ, טוֹב, טוּר, לוּחַ(?), מוּל, סוּף(?), צוּר, רוּחַ, שׁוּר.

5. Nouns whose last radical is Yodh commonly lower the vowel of the first radical and retain only the helping vowel i of the second radical in which the Yodh quiesces, or better with which it contracts, e. g., בְּכִי, בְּלִי, גְּלִי, מְרִי, פְּרִי, פְּתִי, צְבִי, שְׁבִי, or with compound Shewa under the first radical אֲרִי, עֲנִי, חֲלִי, חֲצִי.

Rem. 1. The plurals of these nouns are mostly regular, e. g., חֲלָיִים; but בְּלִי has בֵּלִים, כְּלִי and פְּתִי has פְּתָאִים and

צְבִי, צְבָאִים. In these two last it is likely that Aleph was pronounced as y, as it often is in Syriac.

Rem. 2. אִי seems to be contracted from *'iwy* and in the plural becomes אִיִּים.

6. Nouns with final Wau are either regular or the Wau contracts with the helping vowel to form û, e. g., קָצֶו, בֹּהוּ, תֹּהוּ.

Rem. Sometimes, the final Wau or Yodh has been elided, e. g., אֶל, בַּל, בֵּן, אָב, דָּם, יָד, מִן, עַד, עַל, שֵׁם, אָח. Most of these nouns are exceedingly singular and will be considered in Lesson XVI.

7. The student will learn the causative, or Hiphil and Hophal stems. See Lesson XXI.

LESSON VIII.

NOUNS WHICH HAD ORIGINALLY ONE SHORT VOWEL FROM ROOTS WHOSE SECOND AND THIRD RADICALS WERE THE SAME.

1. Before all sufformatives and suffixes the original form remains, the double letter being denoted by Dagesh *forte*, e. g., גַּלָּה, גַּלָּהּ, גַּלִּים, גַּלְּכֶם, לִבּוֹ, רֻבְּכֶם.

2. In the absolute and construct singular, the third radical is dropped, since but one consonant of the same kind can be pronounced at the end of a syllable, e. g., בַּד (for bădd), חַג (for ḥăgg), חַת, כַּף, לֵב, סַף, צַד, רֹב, שֹׁד.

Rem. 1. That ĭ and ŭ are always heightened in the monosyllabic forms to ē and ō except when these are followed by Makkeph, when they are obscured to ĕ and ŏ, e. g., אֵם, חֵן, לֵב, צֵל, קֵן, קֵץ, שֵׁן, חֹם, חֹק, עֹז, עֹל, קֹר, רֹב, שֹׁד, תֹּם, כֹּל. But כָּל־; and with suffixes לִבּוֹ, רֻבּוֹ.

Rem. 2. Adjectives or nouns of the form קַטַל, i. e., which had originally two short a vowels have contracted into the same form as nouns which had one short a, and are to be treated in inflection in exactly the same way, e. g., דַּל, חַי, מַר, עַז, צַר, קַל and רַב.

Rem. 3. When the second radical is aguttural, or Resh, which cannot be doubled, the preceding vowel is heightened to an unchangeable ā, ē, or ō, whenever endings are appended, e. g., מָרִים, צָרָה, פָּרָה, שָׂרָה, רָעָה. But, before Hêth, the Pathah may remain, e. g., פַּחִים, though this may be of the form קַטְל.

Rem. 4. When the doubled radical was Yodh, the construct singular was יְ when the original vowel was ă, e. g., דֵּי from *dăyy,* חֵי from ḥăyy. But when the original vowel was ĭ, we get a form like אִי, אִיִּים, אִיֵּי.

Rem. 5. Certain nouns in ă heighten this ă to ā in the absolute singular with the article, e. g., הַר, הָהָר; חַג, הֶחָג; פֶּר, הַפָּר; עַם, הָעָם.

The word יָם *sea,* always has the ā in the absolute state, whether with or without the article; and also, in the construct state, except before סוּף, e. g., יַם־הַמֶּלַח, הַיָּם but יַם־סוּף.

LESSON IX.

NOUNS WHOSE PENULT IS UNCHANGEABLE AND THEIR ULTIMATE CHANGEABLE.

1. In nouns whose penultimate is unchangeable and whose ultimate had originally an ă, two cases arise:

(1) The ă is heightened to ā in the absolute singular and plural and before light suffixes; is lowered to the half-vowel in the construct plural; and reverts to the original ă in the construct singular, e. g., עוֹלָם, עוֹלָמִים, עוֹלְמֵי, עוֹלַם. Before the grave suffixes the forms of the construct are found; before the light suffixes the form of the absolute, e. g., עוֹלַמְכֶם, עוֹלָמֵיכֶם. עוֹלָמוֹ, עוֹלָמָיו.

Rem. When the third radical is Aleph, the Qameṣ of the absolute plural, is retained in the construct, e. g., מוֹצָאַי (R. יָצָא).

(2) The original ă is retained in the construct singular and before all sufformatives and suffixes, the last consonant being doubled, e. g., אוֹפַנּוֹ, אוֹפַנִּים.

In the absolute singular, the ă is heightened, e. g., אוֹפָן.

2. When the penultimate syllable is a closed one, and the ultimate syllable had originally an ă, the changes in inflection are the same as when the original vowel of the penult was long. That is, to nouns of this class belong not merely, nouns like עוֹלָם, אוֹפָן, and אוּלָם, but nouns like מִקְדָּשׁ, נִקְרָא, שֻׁלְחָן, קָרְבָּן, and יִצְהָר.

Rem. 1. Many nouns whose penultimate, originally closed, has become open through contraction, belong here, e. g., מוֹרָד from *măwrăḏ* (R. יָרַד), מוֹסָר from *muwsăr*, (R. יָסַר) מֵישָׁר from *măyšăr*, תֵּימָן from *täymăn*. Also, many nouns whose first syllable has become half-open, owing to the first radical's being a guttural, e. g., מַאֲכָל, מַעֲבָר, מַעֲלָל, מֵעֲרָב, מֶעָשָׂר. Also, מוֹבָא *entrance*.

Rem. 2. The final letter is occasionally doubled in forms whose penult ends in a consonant, e. g., מִשְׁמַנִּי.

Rem. 3. In nouns whose last radical is Aleph, the original ă is sometimes lowered in the absolute plural, e. g., נִמְצָאִים. Compare נִפְלָאוֹת.

Rem. 4. Notice, that most of these nouns are formed by prefixing מ, נ or ת to the root.

3. מָגֵן and מָעוֹז, the vowel of whose penult is an original â and hence unchangeable, double the final radical before all endings, e. g., מָגִנִּי, מָעֻזּוֹ.

4. For this lesson, the student will need to learn the Niphal Stem, see Lesson XXII.

LESSON X.

LAST SUBJECT CONTINUED.

1. When the penultimate syllable is unchangeable, either because it has an originally long vowel or one long by contraction, or because it constitutes a closed, or sharpened, syllable, the vowel of the ultimate syllable, (1) if it was originally ĭ, is heightened usually in the singular absolute and construct to ē, and takes the accent, e. g., קוֹטֵל.

(2) In the plural absolute and construct and before suffixes, it is lowered to the half-vowel, e. g., קֹטְלִים, קֹטְלֵי.

Rem. 1. Before ךָ, כֶם and כֶן, the vowel is commonly obscured to ֶ, e. g., קֹטֶלְכֶם, קֹטֶלְךָ, but אֹיִבְכֶם.

Rem. 2. When the last radical is a guttural, it is preceded in the construct singular by Pathaḥ, e. g., יוֹדַע.

2. Nouns of this class which end in the absolute singular in ֶה have ֵה in the construct singular, ִים in the absolute plural, and ֵי, in the construct plural, e. g., גֹּלָה, גֹּלֵה, גֹּלִים, גֹּלֵי.

In the singular, the endings are dropped, and the suffixes appended directly to the second radical, e. g., גֹּלָהּ, גֹּלְכֶם, but גֹּלֵהוּ; in the plural, they are appended directly to the construct ending, e. g., גֹּלָיו, גֹּלֵיכֶם.

Rem. These nouns ending in ֶה are from verbs whose original third consonant was Wau, or Yodh. This third radical has been dropped and Hê is inserted as vowel letter after the final vowel.

3. The student will learn here the participle active Kal. Imv. (See Lesson XIX. 3 and Paradigm XIX and Ges. § 50); and, also, the Hithpael stem (Lesson XXII B and Ges. § 54).

Rem. 1. As to meaning, note that the Hithpael is usually reflexive, or reciprocal in sense; but rarely passive.

Rem. 2. An ָה at the end of the first person of the Imperfect denotes intention, or volition, e. g., נִתְחַכְּמָה "let us act wisely".

LESSON XI.

NOUNS WHOSE ULTIMATE IS UNCHANGEABLE AND THE PENULT CHANGEABLE.

1. These comprise all nouns which had originally a long vowel in the ultimate, i. e., î, û, or â (ô), and an ă

in the penult. This ă has been heightened to ā in the absolute singular, and everywhere else, has been lowered, e. g., קָטִיל, קָטוּל, קָטוֹל, but קְטֹלוֹ, קְטֹלִים etc.

Rem. An original penultimate ĭ or ŭ is dropped everywhere, and in consequence, nouns of these forms have come to be classed among the unchangeable nouns of Lesson III, 2. (1) above.

2. When the third radical is Yodh preceded by î, only one Yodh is written; but before all endings, it is doubled and receives Dagesh *forte*, e. g., נָקִי, נְקִיּוֹ, נְקִיִּי, נְקִיִּים, נְקִיָּיו.

3. Nouns with preformatives, which through contraction have come to have forms with an unchangeable ultimate and a penultimate ā, are inflected just as if the preformative were a radical, e. g., מָאוֹר, מָבוֹא, מָצוֹר, מָקוֹם, מָרוֹם, מָשׁוֹשׁ. The plural of these may be feminine in form, but they remain masculine in gender, e. g., מְאוֹרוֹת, מְקוֹמוֹת.

Rem. So also with forms ending in וֹן from ל״ה verbs, e. g., חָזוֹן, הָמוֹן, חָרוֹן, רָצוֹן.

4. Of course, a guttural will take a compound Shewa, where other consonants take simple Shewa, e. g., עֲנִיִּי, מְבוֹאָךְ. A guttural will, also, take a Pathaḥ furtive in all of these nouns, when it is not followed by a sufformative, or suffix, e. g., מָשְׁחַת, רָקִיעַ, שָׁבוּעַ. Except of course a final Aleph, e. g., נָבִיא.

5. Observe that מָרִים comes under the class of unchangeable nouns the form being sărrîs, and the ā heightened to compensate for the non-doubling of the r. Observe, also, that in the plurals גּוֹיִם and שָׁמַיִם, the vowel of the ultima is written defectively, contrary to analogy; and that in the case of the latter the accent is on the penult, just as in the case of מַיִם *water*.

LESSON XII.

FEMININE NOUNS (1) FROM MASCULINE NOUNS, WHICH HAD ORIGINALLY TWO SHORT-VOWELS; AND (2) OTHERS, WHICH HAVE THE SAME INFLECTION AND CHANGES.

1. The feminine of nouns, which had originally two short vowels was primarily of the form *ḳăṭălăth*, *ḳăṭŭlăth*, *ḳăṭŭlath*, etc. In the construct state, the Tau is still retained and also the Pathah which preceded it; but, the vowel of the original penult has been lowered to Shewa, and that of the original antepenult, when ă, has been attenuated ordinarily to ĭ, e. g., נִדַּבַת from *năḏăvăth*. In the construct plural the ending וֹת is unchangeable but the same changes in the original vowels of the penult and antepenult have taken place as in the construct singular e. g., נִדְבוֹת.

2. In the absolute singular, the original Tau has been sluffed off, or dropped, and the preceding ă heightened at the end of the word to ā, which is followed by the vowel letter Hê. When the vowel of the original penult was ĭ or ă, it has been heightened to ē or ā respectively, while the antepenultimate vowel is lowered to Shewa, e. g., נִבְלָה, נָדְבָה.

Rem. When the vowel of the original penult was ŭ, it has not been heightened to ō except by way of compensation before gutturals; but the last radical has been doubled to preserve the distinction between nouns of the form *ḳăṭălăth* and those of the form *ḳăṭûlăth*. The former becomes like קְבֻרָּה and comes under Lesson III. C D. The latter becomes like קְטוּלָה and comes, likewise, under Lesson III C D. So, also, with forms like קְטַנָּה from ḳăṭăn, and כְּלִמָּה from kălĭm (?).

3. In the absolute plural, the ending וֹת is appended to the same form as ה in the singular, i. e., the vowel preceding the sufformative is heightened from ă to ā, or

from ĭ to ē, and the vowel of the antepenult is lowered, e. g., גְּדֻלוֹת, גְּדֻבוֹת.

4. Before the grave suffixes כֶם and כֶן, the construct singular remains unchanged; but, before the light suffixes, the final ă is heightened to ā, e. g., גְּדָבְתָם, גְּדָבְתוֹ.

The construct plural remains unchanged before all suffixes, e. g., גְּדֻבֹתֵיכֶם, גְּדֻבֹתָיו.

5. Feminine nouns formed from masculines of the form ă-ĭ, *ḳăṭĭl*, frequently retain the ĭ heightened to ē, even in the construct, especially when the second or third radical is Aleph, e. g., שְׁאֵלַת, מְלֵאַת.

Rem. When the first radical was a Yodh or Wau, it is dropped in nouns of this form, e. g., עֵצָה for יְעֵצָה, שֵׁנָה for יְשֵׁנָה, עֵדָה for יְעֵדָה.

6. When the first radical is a guttural, the vowel of the first syllable often becomes Seghol, e. g., עֶגְלַת, עֶגְלוֹת. When the second radical is a guttural, this takes place also in the case of בֶּהֱמַת.

LESSON XIII.

FEMININE NOUNS FORMED FROM MASCULINES, WHICH HAD ORIGINALLY ONE SHORT VOWEL.

1. The feminine singular of this class of nouns simply adds the feminine endings to the original forms *ḳăṭl*, *ḳăṭl*, *ḳŭṭl*, except that it generally obscures ŭ to ŏ, e. g., מַלְכָּה, מִלְכָּה, מָלְכָּה, but טָמְאָה.

Rem. When the first radical is a guttural with ă or ĭ, the vowel is generally obscured to ĕ, e. g., חֶרְפָּה, חֶלְקָה, חָמְדָה, עֶבְרָה, עֶגְלָה, עֶזְרָה, עֶרְוָה. But אִמְרָה and עַלְמָה.

2. The plurals, however, are generally formed, as if the singulars were derived from masculine nouns with two short vowels, as the following table will show. (See Paradigms XII and XIII).

נְדָבוֹת	עֲרָבוֹת	עֲגָלוֹת	צְעָקוֹת
נִדְבוֹת	עַרְבוֹת	עֶגְלוֹת	צַעֲקוֹת
דְּבָרוֹת	מְלָכוֹת	חֲרָפוֹת	נְעָרוֹת
דִּבְרוֹת	מַלְכוֹת	חֶרְפוֹת	נַעֲרוֹת

Rem. But the plural of nouns with a short ŭ are formed like חֲכָמוֹת, חָכְמוֹת, and טְמָאוֹת, טֻמְאוֹת.

LESSON XIV.

FEMININE NOUNS WITH SEGHOLATE FORMATIONS.

1. Under this class may be placed all feminine nouns which take a helping vowel in the ultimate of the singular and which are accented on the penult, e. g., יוֹנֶ֫קֶת, שֶׁ֫בֶת, אַחֶ֫רֶת, מִשְׁמֶ֫רֶת, מֶמְשֶׁ֫לֶת, פִּילֶ֫גֶשׁ, תִּפְאֶ֫רֶת, מוֹלֶ֫דֶת, צָרַ֫עַת, דַּ֫עַת, טַבַּ֫עַת, מַחֲלֹ֫קֶת, בֹּ֫שֶׁת, נְחֹ֫שֶׁת, פָּרֹ֫כֶת, כַּפֹּ֫רֶת, כְּתֹ֫נֶת, קְטֹ֫רֶת, תְּכֵ֫לֶת.

2. Certain nouns which have a different form in the absolute singular, but a segholate form in the construct, are inflected in the plural and before suffixes just as if they were segholates, e. g., גְּבִירָה, גְּבֶרֶת, גְּבַרְתּוֹ; מִשְׁפָּחָה, מִשְׁפַּחַת; מְלָאכָה, מְלֶאכֶת; מֶרְכָּבָה, מִרְכֶּבֶת; מַחֲשָׁבָה, מַחֲשֶׁבֶת.

Rem. To be noted, is the peculiar inflection of כְּתֹנֶת, כֻּתָּנְתּוֹ. Also, the unchangeable ā in צָרַ֫עַת, inasmuch as a Resh cannot be doubled. The form is קַטֶּ֫לֶת, טַבַּ֫עַת.

LESSON XV.

NOUNS FROM ל״ה ROOTS.

1. In masculine nouns from roots whose third radical was originally Yodh the form *ḳᵉṭî* is often found in the absolute and construct singular, e. g., אֲרִי, בְּכִי, חֳלִי (See VII. 5 above). This form comes from an original *ḳăṭy* or *ḳiṭy* קַטְיְ or קִטְיְ. For inflection, see VII. 5 above.

Rem. 1. Many nouns from these roots drop the final

Yodh entirely in many forms, e. g., אָח, אָב, but in the construct אֲחִי, אֲבִי; אֶל, אֲלֵי; עַד, עֲדֵי. See XVI below.

Rem. 2. For nouns with final Wau, see VII. 6. above.

Rem. 3. But feminines like עֶרְוָה, קֶרְיָה and גַּאֲוָה are regular. See XIII. 1.

2. Nouns of most other formations commonly reject altogether the third radical, and add directly to the second radical the endings ־ֶה, ־ָה, ־ִים, ־ֵי, for the masculine, and ־ָה, ־ַת, ־וֹת, for the feminine, e. g., גֹּלָה, גֹּלַת, גֹּלִים, גֹּלֵי, גֹּלָה, גֹּלַת, גֹּלוֹת; מַחֲנֶה, מַחֲנִים.

Rem 1. The suffixes are added to their apocopated forms, e. g., גֹּלָתוֹ, גֹּלָתָם, גֹּלָיו, גֹּלָיִם, גֹּלָתָם, גֹּלַתְכֶם, גֹּלָתִיכֶם. So, also, with all forms whose penult is unchangeable, e. g., מַעֲשֶׂה, מַחֲנֶה, תִּקְוָה, גַּאֲה, פְּנֶה, עֲלִיָּה, גְּוִיָּה, רֹעֶה, חֹוֶה, עֹלֶה, וֹנֶה, גֹּלֶה, מַרְאֶה, מַשְׂכֶּה, מִשְׁתֶּה, מִשְׁנֶה, מִקְנֶה, מִקְוֶה, מִצְוָה, מַכֶּה, מַטֶּה, מִטֶּה.

Rem. 2. Nouns ending in וֹת from ל״ה roots are unchangeable in inflection, e. g., שְׁבוֹת, דְּמוֹת, כְּסוֹת, פְּדוֹת, תַּזְנוֹת, and even גָּלוֹת.

3. But in nouns which had originally two short vowels, the vowel of the penult is changeable, e. g., in the following: פָּנִים (sing. פָּנֶה), קָצֶה, קָשֶׁה, רָפֶה, שָׂדֶה, and שָׂנֶה, חָמָה, עָנָו, שְׁנַיִם.

Rem. This is true, also, in all other nouns which have in the penult of the absolute singular a heightened vowel, e. g., נָקִי, עָנִי, חָזוֹן, הָמוֹן, הָרוֹן, רָצוֹן. See Lesson XI. 2, 3.

4. When a third radical Yodh is preceded by a fully written Ḥiriq, but one Yodh is written, e. g., נָקִי for נָקִיי; but when this form has a sufformative, or suffix, the Yodh is doubled, e. g., נְקִיָּה, נְקִיִּים, נְקִיּוֹ, נְקִיָּיו.

LESSON XVI.

NOUNS OF PECULIAR FORMATION.

1. Many of the peculiarities of the singular nouns arise from the dropping, or contraction of a letter, e. g., in אָב,

אָח, בֵּן, and שֵׁם the last letter has been dropped. In the constructs אֲבִי and אֲחִי, the original final letter has been retained, as in אֲרִי, כְּלִי.

2. Some of these nouns seem to have plurals from different roots, e. g., אִישׁ and אִשָּׁה; and others of different form, as כֵּלִים. To most of them we shall give a separate discussion.

(1) אָב, probably from a root אבי. Hence the construct singular אֲבִי; אָבִי *my father* from אַבְיִי; אָבִיו from אָבִיהוּ from אַבְיְהוּ. The plural אָבוֹת is for אֲבָיוֹת *ăyâ* contracting into ô, אֲבוֹת, אֲבוֹתָם less seldom אֲבוֹתֵיהֶם.

(2) אָח, probably from a root אחי. Hence, the construct אֲחִי and אָחִי *my brother* (for אַחְיִי) and אָחִיו (for אַחְיְהוּ). In the plural, the absolute is אַחִים (perhaps for more original אַחְיִים), אֲחֵי (for אַחְיֵי), אֲחֵיכֶם (for אַחְיֵיכֶם). אַחַי (for אַחְיַיִי), in pause אֶחָי (with ă changed to Seghol before Ṭêth with Ḳameṣ), אֶחָיו (for אַחְיָיו).

(3) אָחוֹת contracted in the last syllable and heightened in the penult probably from אַחַיַת, const. אֲחוֹת; plur. absolute אֲחָיוֹת regular and אָחוֹת contracted; const. אַחְיוֹת regular and אֲחוֹת contracted.

(4) אָמָה, אֲמַת etc. (just like the עָקָה of צְעָקָה). Plural אֲמָהוֹת, אַמְהוֹת (just like עֲרָבוֹת) with Hê inserted as frequently in Syriac.

(5) אִישׁ in the singular unchangeable like דִּין of Lesson III. In the plural, there is a poetical form אִישִׁים; but the form in use in prose is אֲנָשִׁים (as if from אֶנֶשׁ or אָנָשׁ; a form אֱנוֹשׁ is actually found in poetry, but its plural would be אֲנוֹשִׁים) construct אַנְשֵׁי, just like the nouns of Lesson IV, or Lesson V.

(6) אִשָּׁה from אִנְשָׁה, const. אֵשֶׁת, אִשְׁתּוֹ etc.; Plural, נָשִׁים (as if from a singular נָשֶׁה) inflected like פָּנִים, Lesson XV.

(7) בַּיִת a singular in every respect like זַיִת, Lesson VII. Plural בָּתִּים, בָּתֵּי, with Qameṣ followed by Dagesh *forte* and accompanied by Methegh, a unique formation, to be remembered but not to be explained. The Methegh is doubtless used to call attention to the Qameṣ in the closed

and sharpened syllable; and the Tau may be doubled to distinguish the form from the participle בָּתִים from בּוּת.

(8) בֵּן, const. בֶּן־ or בִּן־, with 3rd radical elided. Plural בָּנִים, like פָּנִים, as if from singular בָּנָה.

(9) בַּת (from בַּנְתְּ from בַּנְיַת) with suffix בִּתּוֹ for בִּנְתּוֹ; plural, בָּנוֹת as if from singular בָּנָה, like יָפָה, Lesson XV.

(10) הַר, from *hărr;* hence, הָרִים = *harrim,* הָרֵי with unchangeable Qameṣ because of the non doubling of the Resh. הַרְרֵי = regular uncontracted plural construct.

(11) יוֹם, contracted from *yawm,* inflected like טוֹב Lesson III in singular; in plural יָמִים (for יְוָמִים but with second radical dropped instead of contracted), like פָּנִים, Lesson XV.

(12) כְּלִי in singular like פְּרִי. In plural כֵּלִים as if from כִּלְיִים, כְּלֵי for כִּלְיֵי.

(13) מַ֫יִם and שָׁמַ֫יִם are found only in the plural and are accented on the penult, the i of the ultimate being short. In the construct plural of מַיִם there are two forms in use מַי and a reduplicated form מַימַי.

(14) עִיר in the singular like דִּין, Lesson III. In the plural like ~~פָּנִים~~ קָמִים Lesson ~~XV~~ III. Compare, also, (11) above.

(15) פֶּה root and original form uncertain. Construct פִּי "My mouth", also, פִּי.

(16) רֹאשׁ apparently contracted from רַ֫אַשׁ. Plural רָאשִׁים, with unchangeable Qameṣ, apparently from רְאָשִׁים, the ָ thrown back and Aleph quiescent.

(17) שֵׁם, const. שֵׁם or שֶׁם־; plural שֵׁמוֹת, שְׁמוֹת.

(18) שָׁמַיִם from root שׁמי. See (13) above.

(19) עֵדוּת, עֵדְוּוֹת or עֵדוֹת.

(20) שֵׂיוֹ שֶׂה, as if the second radical were Yodh.

(21) עַד, (22) עַל, (23) אֶל, retain in the plural the inflection of nouns like פָּנִים, פְּנֵי.

(24) יָד and דָּם (25) are inflected alike, dropping the vowel of the second radical in the singular and in the plural being inflected like פָּנִים and יָפוֹת. Notice the Seghol in יֶדְכֶם.

LESSON XVII.

THE VERB.

1. The verb is either transitive or intransitive. Transitive verbs are of the form קָטַל. Intransitive verbs are sometimes of the form קָטַל, but they have, also, the two special forms קָטָל and קָטֹל.

2. The original forms of the transitive verb were:

	3rd person		2nd person		1st person	
	sing.	plur.	sing.	plur.	sing.	plur.
Masc.	ḳăṭălă	ḳăṭălûna	ḳăṭălta	ḳăṭăltŭn	ḳăṭălti	ḳăṭalnû
Fem.	ḳăṭălătă	ḳăṭălânā	ḳăṭălti	ḳăṭăltĕn	com.	

3. Ḳăṭălă drops the ultimate vowel, except before suffixes; retains the penultimate vowel ă, which receives the accent; and heightens the original antepenultimate ă to ā,—the resultant form being קָטַל, but before suffixes קָטָל.

Rem. 1. No one can tell, why the verb form ḳăṭălă is of the form קָטַל, whereas the noun form ḳăṭălŭ-ĭ-ă, is קָטָל, קָטַל. A reason for the difference is found in the principle of the differentiation of forms, i. e., here, a distinction is thus made to the eye and ear between the verb and the noun.

Rem. 2. At the end of a sentence, i. e. in pause, the form קָטַל becomes קָטָל. Before the light suffixes it becomes קָטָל, e. g., קָטָל + הוּ = קָטָלוֹ. Before the grave it becomes קָטַל, e. g., קָטַל + כֶם = קָטַלְכֶם.

4. Ḳăṭălăth sluffs off the final consonant, the final ă being in consequence heightened to ā, to which is given the vowel letter Hê. The penultimate vowel is lowered and the vowel of the antepenult heightened, the resultant form being קָטְלָה.

Rem. 1. The verb probably took the form קָטְלָה to differentiate itself from the feminine noun form קִטְלָה. Both were from an original ḳăṭălăth.

Rem. 2. The original Tau is retained before suffixes, e. g., קְטָלַתְהוּ.

5. Kăṭălûnă drops the *na*, lowers the original antepenultimate ă and heightens the first ă to ā, the resultant form being קָטְלוּ; before suffixes קְטָלוּ.

Rem. 1. The form קָטְלֻן is still found at times, especially in pause.

Rem. 2. Once, perhaps because of a scribal error, Hê appears at the end of the third plural instead of Wau, e. g., שָׁפְכָה. Or, should this be pointed שָׁפְכָה and be taken as a third feminine plural, or singular; or even, as the dual subject would allow, as an example of an old dual form?

Rem. 3. Sometimes an Aleph was appended to the final û, e. g., הָלְכוּא. See Orthog. VIII, 1. This may have been in imitation of the Arabic.

6. In the perfect, the third feminine plural has ceased to be used, the masculine form taking its place; or, perhaps, at times, the feminine singular takes its place.

7. In the first and second persons, the endings are the last syllable of the respective personal pronouns, all easily recognizable, except the first singular, where a change between *k* and *t* seems to have taken place.

Rem. 1. In tabular form the pronouns of the first and second persons may be represented as follows:

	Singular			Plural		
	Ind.	Sufform.	Suffix	Ind.	Sufform.	Suffix
2nd masc.	אַתָּה	תָּה	כָּה	אַתֶּם	תֶּם	כֶם
2nd fem.	אַתְּ	תְּ	כִּ	אַתֶּן	תֶּן	כֶן
1st com.	(אֲנִי) אָנֹכִי	תִּי	נִי	נַחְנוּ	נוּ	נוּ

Rem. 2. For the change from כִּי to תִּי in the first person, compare the change from *t* to *k* in the second person, as between the sufformatives and suffixes. Also, it is to be noted, that in Ethiopic, the sufformatives of the perfect for the 1st and 2nd singular all begin with k.

8. Notice, that in the third person, the accent is on the ultimate, e. g., קָטַל, קָטְלָה, קָטְלוּ.—In the other forms,

it is on the syllable טַל, except in the second plural where it is on the syllable following טַל; the resultant forms being קְטַלְתָּה, קְטַלְתְּ, קְטַלְתִּי, קְטַלְנוּ (all with pretonic Qameṣ) and קְטַלְתֶּם, קְטַלְתֶּן (with the pretonic Qameṣ lowered, since it is no longer before the accent).

9. In intransitive verbs of the forms in ĭ (ē), and ŭ (ō) the following changes are to be noted.

(1) The ĭ of the verbs in ĭ (ē) remains only in the first form i. e. the 3rd sing. masc., e. g., כָּבֵד, where it is heightened to ē. Except in pause, where the original ĭ is sometimes found heightened to ē in the 3rd fem. sing. and in the 3rd masc. plural, e. g., קָרְבָה, קָרְבוּ. In other forms, the ĭ is changed to ă, e. g., קָרְבְתְּ.

Rem. In sporadic cases, an ă is changed to ĭ after the second radical, e. g., יִרְשְׁתֶּם.

(2) The ŭ of verbs in ŭ is heightened to ō, wherever the syllable containing it has the accent. Elsewhere, it is lowered to Shewa, as in the 3rd fem. sing. and 3rd masc. plur.; or obscured to ŏ, as in the 2nd plural, e. g., יָכֹל, יָכְלוּ, יָכְלָה, יָכְלְתֶּם, יָכְלְתֶּן.

10. When the third radical is Tau and the sufformative begins with Tau, but one Tau is written, but is receives Dagesh-*forte*, e. g., פָּרַתָּה, פָּרַתְּ, פָּרַתִּי, פָּרַתֶּם, שָׁבַתֶּן.

11. When the third radical is Nun and the sufformative begins with Nun, but one Nun is written and it receives Dagesh-*forte*, e. g., שָׁכַנּוּ, נָתַנּוּ, טָמַנּוּ, צָפַנּוּ, קָטֹנּוּ, שָׁמַנּוּ.

LESSON XVIII.

THE IMPERFECT KAL.

1. There are three forms of the Imperfect Kal, just as of the perfect, and distinguished in like manner by the vowel after the second radical into Imperfects in ă, ĭ, and ŭ, the latter two of which are always heightened by the accent into ē and ō.

Note. The form in ē is not found in Hebrew in the

regular verb, but appears in the Pê Nun verb יִתֵּן (from יִנְתֵּן), see Lesson XXXIV), and in Pê Wau verbs of the form יֵשֵׁב. (See Lesson XXXVI.)

In the regular verb the ă appears in the Imperfects of intransitive verbs only, e. g., יִכְבַּד from כָּבַד, יִרְגַז from רָגַז, יִקְטַן from קָטַן.

Note. But in irregular, or weak, verbs it appears in verbs transitive, or intransitive, whose second or third radical is a guttural, e. g., יִגְאַל, יִשְׁמַע. This ă is heightened before a final א into ā, e. g., יִמְצָא; also, in pause, for all verbs in ă, e. g., יִרְגָּז; and before most light suffixes, e. g., יִשְׁמָעֵהוּ.

The ŭ appears heightened to ō in the accented syllable of all regular transitive verbs, e. g., יִקְטֹל, תִּקְטֹלְנָה. In forms like יִקְטֹל, the original ŭ is obscured to ŏ before the suffixes כֶם and כֶן, e. g., יִקְטָלְכֶם.

In syllables not having the accent, the original vowels are always lowered, except before certain suffixes. (See Lessons XXVI and following), e. g., תִּקְטְלִי, יִקְטְלוּ, תִּקְטְלוּ; תִּכְבְּדִי, יִכְבְּדוּ, תִּכְבְּדוּ; תִּתְּנִי (for תִּנְתְּנִי), יִתְּנוּ (for יִנְתְּנוּ), תִּתְּנוּ (for תִּנְתְּנוּ).

So that the original vowels ŭ and ă appear as follows in the various forms: יִקְטֹל, יִקְטְלוּ, יִקְטָלְכֶם; יִכְבַּד, יִכְבְּדוּ, יִכְבָּדְהוּ.

The original forms of the Kal Imperfect in ŭ may be tabulated as follows:

	Singular		Plural	
	Masc.	Fem.	Masc.	Fem.
3rd person	Yăḳṭŭlŭ-ī-ă	Tăḳṭŭlŭ-ī-ă	Yăḳṭŭlûna	Tăḳṭŭlnă
2nd person	Tăḳṭŭlū-ī-ă	Tăḳṭŭlina	Tăḳṭŭlûna	Tăḳṭŭlnă
1st person	ʾăḳṭŭlŭ-ī-ă		Năḳṭŭlŭ-ī-ă	

In like manner, yăḳṭălŭ-ī-ă for the Imperfect in ă; and yăntĭnŭ-ī-ă for the Imperfect in ĭ.

Rem. 1. Of the preformatives of the Imperfect,

י is always 3rd person masculine
א „ „ 1st „ singular
נ „ „ „ „ plural
ת „ either 2nd „ , or 3rd fem.

As to sufformatives, וּ is always masc. plural
נָה „ „ fem. „
ִי „ „ 2nd fem. singular.

Note: These preformatives and sufformatives are used in all stems and in all kinds of verbs regular and irregular.

Rem. 2. The original ă of the preformative is attenuated to ĭ with י, ת, and נ, but with א it is obscured to ĕ; e. g., יִקְטֹל for יַקְטֹל, but אֶקְטֹל.

Rem. 3. Occasionally, especially at the end of a sentence (i. e. in pause), the older forms in *ûn* appear in the masculine plural, e. g., יִלְקְטוּן׃ יִרְגְּזוּן׃.

Rem. 4. Once, the Imperfect has וּ instead of Shewa after the second consonant of the third plural, e. g., יִשְׁפּוּטוּ.

Rem. 5. The original vowels of the penult are heightened in pause, e. g., יִשְׁבָּתוּ, תִּשְׁקְטִי, תִּקְרָבוּ. So also, the ă of the ultimate, e. g., תִּקְרַב. But, on the other hand, the original ŭ is obscured before Makkeph, e. g., יִכְתָּב־שָׁם.

LESSON XIX.

THE INFINITIVES, IMPERATIVE, AND PARTICIPLES KAL.

1. The Infinitive Absolute is unchangeable, and never takes article, preposition, nor suffixes. The original form was *ḳăṭâl* which becomes by heightening of ă in the pretonic syllable and by obscuring of â to ô, קָטוֹל.

2. The original form of the Infinitive Construct in most common use was *ḳăṭl* (Ges. § 93t), a form which is ordinarily retained before suffixes, the ŭ being commonly obscured to ŏ in the closed syllable, e. g., קָטְלוֹ. In the absolute and construct forms of the Infinitive Construct, the vowel is shifted to the second radical and heightened, so that the resulting form is קְטֹל.

Before כֶם and כֶן and sometimes before ךָ, as also before Makkeph, this ō becomes ŏ, e. g., קִטְלָכֶם, מְלָךְ־מָלָךְ; לִשְׁמָרֵךְ, but also, בִּשְׁכָבְךָ.

Rem. Other forms of the Infinitive Construct are קְטַל, קִטְלָה, קַטְלָה, קָטְלָה, (קָטְלָה), מִקְטָל, מַקְטָל.

3. The Active Participle קוֹטֵל from ḳâṭîl is inflected according to Lesson X above. The feminine singular is קֹטֶלֶת or קֹטָלָה.

Rem. Intransitive verbs in ē use the form קָטֵל as a participle, e. g., כָּבֵד.

4. The Passive Participle is of the form ḳăṭûl, with the û unchangeable and the ă lowered everywhere, except in the absolute singular, where it is heightened to ā, e. g., קָטוּל, but קְטוּל, קְטוּלָה, קְטוּלוֹ, קְטוּלִי, קְטוּלַי, קְטוּלֵי. See Lesson XI above.

Rem. In a few cases, the form of the passive seems to be active, or reflexive, in sense, e. g., זָכוּר *mindful*.

5. For practical purposes, the Imperative may be looked upon as formed from the second person of the Imperfect by simply dropping the preformative תּ. This requires the insertion of a helping vowel in the feminine singular and in the masculine plural, inasmuch as three consonants would otherwise come at the beginning of the syllable, e. g., תִּקְטְלִי, קִטְלִי, קִטְלִי. This helping vowel is Ḥiriq, but exceptionally Qameṣ Ḥaṭuf.

LESSON XX.

THE INTENSIVE STEMS, PIEL AND PUAL.

1. The intensive stem is formed from the simple stem by doubling the second radical. Thus ḳăṭălă became ḳăṭṭălă; passive ḳŭṭṭălă.

2. (1) The final vowel is dropped as in Kal; (2) the vowel of the original antepenult is retained except in the Perfect Piel, where it is attenuated to ĭ; (3) and the vowel of the original penult is either retained (as it is before the sufformatives of the first and second persons of the Perfect); or (4) attenuated and heightened, as it is in the Piel, where the following letter ends the word, and before

the sufformative נָה of the Imperfect and Imperative; or (5) lowered to Shewa, as it is before all vowel endings and before all sufformatives and suffixes of the participle, except כֶם and כֶן, e. g., (1)(2) קִטַּל (3) קִטַּלְתְּ, קִטַּל, (4) קִטַּל, קִטַּל, תְּקִטַּלְנָה, (5) קִטְּלוּ, מְקִטְּלִים, מְקִטְּלוֹ, מְקִטְּלֶכֶם.

3. Preformatives in these stems take uniformly Shewa; the Aleph of the first person, a Ḥaṭef-Pathaḥ, e. g., יְקִטַּל, יְקִטַּל, מְקִטַּל, אֲקִטַּל.

Rem. The preformatives and the sufformatives, except for the vowel of the preformative, are the same as in the Kal stem.

5. Sometimes, before a final Resh the vowel of the 3rd person singular masculine is heightened to Seghol, e. g., דִּבֶּר. Sometimes, with other consonants, the original ă is retained, e. g., גָּדַל.

6. In pause, vowels will be heightened as usual, e. g., מְלַמֵּד, יְכַבֵּד, לְמַד.

LESSON XXI.

THE CAUSATIVE STEMS, HIPHIL AND HOPHAL.

1. The original forms were hăf'ălă and hŭf'ălă. In both the final ă has been dropped. In the Hophal, the original form has been retained, except for the obscuring commonly of ŭ to ŏ. But in the Hiphil, the following changes of vowels occur.

(1) The ă of the preformative is attenuated in the Perfect to ĭ, e. g. הִקְטַלְתְּ.

(2) The ă of the original penult has in certain cases been changed to î, e. g. in the 3rd person of the Perfect, in the Inf. Construct, in the Participle; in all forms of the Imperfect, except the feminine plural, and in the forms of the Imperative which have vowel sufformatives, e. g., הַקְטִיל, הַקְטִילוּ; הַקְטִיל; מַקְטִיל; יַקְטִיל, יַקְטִילוּ; הַקְטִילוּ.

Rem. 1. The ă of the original penult is retained in the first and second persons of the Perfect, e. g. הִקְטַלְתָּה, הִקְטַלְנוּ.

Rem. 2. This î cannot be accounted for in accordance with the ordinary rules of vowel change. In Arabic the vowel is ă; in Syriac, ē, the original ă being attenuated and then heightened; but in Hebrew the heightened ē seems to have been further changed into î, a change not unprecedented in the Semitic languages in the case of a contracted ê, but not to be expected in the case of a mere heightened vowel.

Rem. 3. In the verb standing alone the syllable with î always takes the accent, e. g., הַקְטִילָה, וַיַּקְטִילוּ, הַקְטִילִי.

But not in the participle, nor before suffixes, e. g., מַקְטִילִים, הַקְטִילָם, וַיַּקְטִילֵהוּ.

Rem. 4. In the Imperfect before נָה, the second syllable has טַל. This טַל appears also in the Inf. Abs., in the first form of the Imperative and in the 2nd person feminine plural of the Imperative, e. g., תַּקְטֵלְנָה, הַקְטֵל, הַקְטֵלְנָה.

2. In the Imperfects and Participles, the Hê of the preformative is dropped, or absorbed, after the preformative, e. g., יַקְטִיל for יְהַקְטִיל, מַקְטִיל for מְהַקְטִיל, יָקְטַל for יְהָקְטַל, מָקְטָל for מְהָקְטָל.

3. There is a form of the Imperfect, called Jussive (see Lesson XXV), shortened, where possible, from the ordinary form of the Imperfect. In the Hiphil, it occurs in the 3rd person singular and in the 2nd masc. sing. under the forms יַקְטֵל, תַּקְטֵל, from יְהַקְטַל, תְּהַקְטַל. The Imperative is formed from this Jussive by dropping, as usual, the preformatives, e. g., תְּהַקְטַל becomes הַקְטֵל; תְּהַקְטִילִי, הַקְטִילִי etc.

4. The Infinitives Absolute are הַקְטֵל, הָקְטַל; the Constructs are הַקְטִיל, with suffixes הַקְטִילוֹ, הַקְטִילָם, and הָקְטַל, with suffixes הָקְטָלוֹ, הָקְטָלָם.

LESSON XXII.

THE REFLEXIVE, OR NIPHAL, AND THE RECIPROCAL, OR HITHPAEL.

A. THE NIPHAL.

1. The original form of the Perfect of the Niphal stem was năḳṭălă. In the regular verb the last ă is dropped, the penultimate ă is (1) unchanged in the 3rd masc. sing. and in the 1st and 2nd persons, (2) lowered before ה and ו to Shewa. The ă of the antepenult is attenuated to ĭ, e. g., נִקְטַל, נִקְטַלְתָּה, נִקְטְלוּ.

2. The Participle is of the same form as the Perfect, except that in the absolute state singular the ă is heightened to ā, e. g., נִקְטָל, נִקְטָל, נִקְטָלִים, נִקְטָלַי, נִקְטָלָה, נִקְטָלוֹת, נִקְטָלֹת.

3. After the preformatives of the Imperfect, Imperative and more common Infinitives, the Nun of the stem is assimilated to the first radical of the verb, e. g., יִנְקְטַל becomes יִקְּטַל; הִנְקְטַל becomes הִקָּטֵל etc. Notice that in these forms, the last vowel is usually attenuated and then heightened to ē, and the penultimate vowel is usually heightened to ā. This ā remains everywhere in the Impf., Imv., and Infinitives, but the ē is lowered to the half-vowel in all forms with a sufformative vowel, e. g., יִקָּטְלוּ, הִקָּטְלוּ, הִקָּטְלִי. Before the נָה of the Impf., and Imv., the original ă is retained, e. g., תִּקָּטַלְנָה, הִקָּטַלְנָה.

4. Note that there are two forms of the Infinitive absolute, הִקָּטֵל and נִקְטֹל. A form אִדָּרֹשׁ with Aleph for Hê occurs once.

5. Before Makkeph and before דְּ, כֶם and כֶן the final ē is changed to ĕ, e. g., הִקָּטְלָכֶם, הִשָּׁמֶר־לְךָ.

6. The vowel of the preformative א of the Imperfect first person singular is as often ĭ as ĕ, i. e. אִקָּטֵל, as well as אֶקָּטֵל.

7. Notice the pausal forms, יִקָּבְרוּ, תִּשָּׁמְדוּן, and the older ending in this latter word and in יֵלָכְדוּן, et al.

B. THE HITHPAEL.

1. The Hithpael is formed by prefixing הִת to the Piel stem, *ḳăṭṭăl*. The syllable קַט remains unchanged in all forms. טַל (1) remains before the endings of the first and second persons of the Perfect; (2) is changed to ē by attenuation and heightening before נָה of the Impf. and Imv., and in all forms without a sufformative; (3) is lowered before all endings consisting of a vowel or beginning with one, and (4) is obscured to Seghol before the suffixes הָ, כֶם and כֶן, e. g., (1) הִתְקַטַּלְתָּה; (2) תִּתְקַטַּלְנָה, הִתְקַטָּל; (3) הִתְקַטְּלוּ, הִתְקַטְּלוֹ, (4) הִתְקַטְּלֶם.

2. The Hê of the preformative is dropped, or absorbed, after the preformatives of the Imperfect and Participle.

3. In the Hithpael of verbs beginning with ס, שׂ and שׁ the ת and the sibilant are transposed, e. g., הִסְתַּתֵּר, מִשְׂתַּכֵּר, הִשְׁתַּמֵּר. In verbs beginning with צ, transposition takes place and the Tau is changed to ט, e. g., הִצְטַדֵּק. In the only case of a Hithpael of a verb beginning with ז, the ת is assimilated to the Zain, e. g., הִזְּכוּ Is. 1. 16.

4. In the Hithpael of verbs beginning with ת, one Tau is written, but it is to be doubled and receives Dagesh *forte*, e. g., הִתַּמֵּם.

When a root begins with Daleth or Ṭeth, the Tau is assimilated to it, e. g., הִדַּבֵּר, הִטַּמֵּא.

Rem. Occasionally, with other letters assimilation occurs.

5. In the Perfect, Imperfect, and Imperative, the original ă of the טַל syllable always heightens to ā in pause, e. g., תִּתַּמָּם, יִטַּמָּא, נִצְטַדָּק, יִטַּמָּאוּ.

6. The Hithpael had apparently originally a passive in use of the form Huthpaal. It is found in but four verbs and but eight times in all. In the case of הֻכְבַּם, the Tau has seemingly been assimilated.

LESSON XXIII.

THE PERFECT KAL WITH SUFFIXES.

1. It may be said in general, that the more original forms of the verb are found before suffixes, e. g., taking (1) ḳăṭălă the earlier form of קָטַל and adding the suffixes we get:

ḳăṭălă + hû = with contraction	קָטְלוֹ
ḳăṭălă + hî (or ha) = with contraction	קָטְלָה
ḳăṭălă + kā, with proper changes	קָטַלְךָ
ḳăṭălă + nî „ „ „	קָטָלַנִי
ḳăṭălă + hem „ „ „	קָטָלָם
ḳăṭălă + hen „ „ „	קָטָלָן
ḳăṭălă + kem „ „ „	קָטַלְכֶם
ḳăṭălă + ken „ „ „	קָטַלְכֶן
ḳăṭălă + nû „ „ „	קָטָלָנוּ; but

ḳăṭălă + ki becomes קָטַלְךְ.

(2) Taking ḳăṭălăth for a second example we get:

ḳăṭălăth + hû = קָטָלַתְהוּ or קָטָלַתּוּ by assimilation backwards.
„ + hî = קָטָלַתָּה
„ + hem = קָטָלַתָּם
„ + kem = קָטָלַתְכֶם etc.; but קָטָלַתְּךָ.

2. Forms ending in a vowel append the pronouns directly without further change than the proper heightening, lowering etc. of the vowels on account of changes of accent, and the casual contractions arising from *hu* preceded by ă or i, e. g., קָטְלוּ, but קָטָלוּהוּ; קָטַלְתָּה, but קָטַלְתּוּ; קָטַלְתִּי, but קָטַלְתִּיו.

3. The ending of the 2nd person plural is changed to תוּ for both genders, e. g., קָטַלְתּוּהוּ, קָטַלְתּוּם; the ending of the 2nd fem. sing. reverts to, or rather retains, the more original ending תִּי, e. g., קָטַלְתִּיהוּ, thus coming to coincide in form with the first person singular, which has, also, the form קָטַלְתִּי before suffixes.

4. Notice the exceptional forms קָטַלְךְ, קָטַלְתְּךָ, where the union vowel ŭ is employed heightened with the accent to

ē and obscured without the accent to ĕ. Notice, also, the forms קִטַּלַנִי but קִטָּלָנוּ; קִטַּלְתַּנִי but קִטַּלְתָּנוּ. For none of these variations is a satisfactory reason known.

LESSON XXIV.

PERFECTS OF DERIVED STEMS WITH SUFFIXES.

1. All forms of the first and second persons are unchangeable before suffixes, e. g., הִקְטַלְנוּהוּ, קִטַּלְתִּיהוּ. Except, of course, that the ā of תָּ becomes ă before נִי, e. g., הִסְגַּרְתַּנִי.

2. The 3rd fem. sing. becomes קִטְּלַת and הִקְטִילַת with the same changes as in Kal; the 3rd plur. remains unchanged, i. e., קִטְּלוּ and הִקְטִילוּ; the 3rd masc. sing. becomes קִטֵּל and הִקְטִיל, just as in Kal קָטַל. Examples: קִטַּלְתּוּ, הִקְטִילָתָה; קִטְּלָהוּ; הִקְטִילוּהוּ; קִטַּלְתֶּם, הִקְטַלְתֶּם.

Rem. קִטֵּל becomes קִטֶּל before דְּ, כֶּם and כֶּן, e. g., קִבֶּדְךָ, קִבֶּצְכֶם.

3. Notice, that the second radical of the Piel, where it is followed by a half-vowel only, often loses its characteristic doubling, e. g., בִּקְּשָׁהוּ.

LESSON XXV.

THE COHORTATIVE AND JUSSIVE.

1. The so-called Cohortative is formed by appending הָ to the first person singular or plural of the Imperfect. In all stems except Hiphil, this causes the lowering of the preceding vowel, e. g., אֶקְטְלָה, אֶקְטֳלָה, אַקְטָלָה; but אַקְטִילָה.

Rem. 1. In pause, however, the vowel preceding the ending הָ is heightened, e. g., אֶקְטְלָה, but אֶקְטֹלָה, אֶרְגְּוָה, אֶתְקַטָּלָה. Notice, that in the Niphal and Hithpael, as well as in the Kal Imperfect in ă, the vowel is heightened from the original ă to ā.

Rem. 2. This הָ is the fragment of a primitive ending *ăn*, the Nun of which is often retained before suffixes of

the 3rd pers. sing., and perhaps of the 2nd masc. sing., e. g., אֶקְטְלָה, אֶקְטְלָנָּה, אֶקְטְלָךְ.

2. The Cohortative denotes intention, determination, or, in the case of the plural, exhortation. It is to be rendered in English by the auxiliaries "will", "let", etc.

3. The Jussive is a shortened form of the Imperfect, where shortening is possible, to denote command etc. In Arabic, there are five moods of the Imperfect, which may be called Indicative, Subjunctive, Jussive, and Energetic (two of this last). The first three have the endings of the cases of the noun ŭ, ă, ĭ. The Jussive in Hebrew corresponds to the last of these, but has a distinctive form, (now that the old endings have been dropped), only in the Hiphil, e. g., יַקְטִיל becomes יַקְטֵל and תַּקְטִיל, תַּקְטֵל. In forms of the Hiphil with endings, the Jussive coincides in form with the ordinary Imperfect.

Rem. 1. The term Voluntative is used to embrace the Cohortative and Jussive.

Rem. 2. It will be seen, that the first form of the Hiphil Imperative is formed from the Jussive by dropping the preformative, i. e., הַקְטֵל from תְּהַקְטֵל.

4. The cohortative ה֫ is sometimes appended to the Imperative, changing its meaning from a command to a request, or prayer. In Kal, this cohortative Imperative takes either the form שָׁמְרָה, or the form שִׁכְבָה; though the form צָרוֹבָה is found once.

LESSON XXVI.

THE IMPERFECT WITH SUFFIXES.

1. The forms of all Imperfects ending in a vowel remain unchanged before suffixes, e. g., יִקְטְלוּהוּ, יִקְטְלוּהִי, יִקְטְלוּהוּ, יִקְטִילוּהוּ.

Rem. Instead of the feminine plural, the masculine plural is employed before suffixes.

2. Of the forms of the Imperfect ending in a consonant before suffixes.

(1) The Hiphil forms remain unchanged, e. g., יַקְטִילֵהוּ, יַקְטִילָהּ, יַקְטִילָם.

(2) The Kal forms in ŭ and Piel forms (a) obscure the last vowel before, ךָ, כֶם and כֶן, e. g., יִקְטָלְכֶם; יִקְטָלֵךְ, יִקְטָלְךָ, יִקְטָלְכֶם, יִקְטָלְכֶן.

b. Lower the last vowel everywhere else, e. g., יִקְטָלֵהוּ, יִקְטָלֵהוּ.

Rem. 1. The union vowels are

(1) ָ occurring only before הָ, e. g., יִקְטָלָהּ, יִקְטָלָהּ;

(2) ַ „ before ךָ, כֶם and כֶן, e. g., יִקְטָלֵךְ, יִקְטָלְךָ;

(3) ֲ „ everywhere else, e. g., יִקְטָלֵהוּ, יִקְטָלֵהוּ.

Rem. 2. Once, the original ŭ is written with Shurek, e. g., תִּשְׁמוּרֵם. Probably, a scribal error.

Rem. 3. In Imperfects in ă, the original ă (1) is retained before ךָ, כֶם and כֶן, e. g., יִלְבַּשְׁךָ, יִלְבַּשְׁכֶם.

(2) Is heightened, everywhere else into ā, e. g., יִשְׁמָעֵהוּ, יִשְׁמָעֶהָ.

3. In about four hundred cases in all, the old Nun of the energetic or cohortative form of the Imperfect is retained before the suffixes of the 3rd person singular. With הוּ, this Nun contracts into נּוּ; with הָ, into נָּה, e. g., יִשְׁמָרֶנּוּ, יִשְׁמָרֶנָּה.

Rem. 1. In addition to this visible, and certain, employment of Nun (called by grammarians, Nun epenthetic, demonstrative, or energetic), a Dagesh *forte* is often found in the first letter of the suffix of the second masculine singular, which may have been rightly inserted by the Massoretes for an assimilated Nun energetic, e. g., תִּשְׁמָרֶךָּ.

Rem. 2. A Nun epenthetic is found, also, occasionally before נִי, e. g., יְכַבְּדֶנֵנִי.

4. To forms of the Imperfect ending in a consonant, וֹ and הּ are sometimes appended instead of הוּ and הָ, e. g., יַשְׁפִּילֵהוֹ, יִרְדְּפוֹ. For ךְ of the second feminine singular כִי is occasionally found, e. g., אֶזְכָּרֵכִי.

5. A change of accent in a form with a suffix will, of course, cause a heightening and lowering of the changeable vowels in the word, e. g., אַקַּבֶּצְךָ in pause for אֲקַבֶּצְךָ.

6. Sometimes in forms of Imperfects in ŭ with suffixes, a compound Shewa appears instead of the usual simple Shewa, e. g., אֶכְתֳּבֶנָּה, אֶרְדֳּפֵךְ.

LESSON XXVII.

THE INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

A. THE INFINITIVES.

1. The Infinitive construct alone is used with suffixes.

2. The ordinary Infinitive construct Kal takes its original form ḳŭṭl before light suffixes, with the ŭ obscured to ŏ, e. g., קָטְלוֹ. But before grave suffixes, it takes the form קָטֹל, e. g., קָטְלָם.

Rem. 1. Both forms are found before ךָ, e. g., לִשְׁמָרְךָ, לִשְׁכָּבְךָ.

Rem. 2. The Infinitive construct Kal frequently unites with the preposition ל so as to form, as it were, one word. In such cases, the vocal Shewa becomes silent, e. g., לִשְׁפֹּךְ.

Rem. 3. The Infinitives are all inflected exactly like nouns, except that they take the objective suffix נִי for *me*. Of course, seeing that Infinitives are true *verbal* nouns, they must be treated as having the uses of both verb and noun. So, לְדָרְשֵׁנִי *to seek me;* but לְקִבְצִי *for my gathering*, i. e., *that I gather*.

Rem. 4. Before suffixes the Infinitive of בָּגַד becomes בְּגֹד, e. g., בְּבִגְדוֹ; that of שָׁכַב, before the grave suffixes becomes שְׁכַב, e. g., שְׁכַבְכֶם, before the light suffixes שָׁכְבְ, or שָׁכָב, or שְׁכַב, e. g., שָׁכְבְךָ, or שָׁכְבוֹ or שְׁכָבָהּ.

Rem. 5. Other forms of the Infinitive construct Kal beside the common form are שָׁכַב, וְקָנָה, אֲהַבָה, מִגְרַשׁ, מָמְשָׁלֶת etc.

3. Of the Infinitives of the derived stems, it need only be remarked, that the Infinitive Hiphil is unchangeable like the nouns of Lesson III; and that the others change only the vowel of the ultimate like the nouns of Lessons IX and X.

B. THE IMPERATIVES.

1. Imperatives being really nothing but abbreviated Imperfects, i. e., the second person of the Imperfect Jussive with the preformative Tau omitted, affix the suffixes in exactly the same way as the Imperfect, with of course, the necessary consequent vowel changes, e. g., קָטְלָהוּ, תִּקְטְלָהוּ with the vowel ŏ as helping vowel; קָטְלִיהוּ, תִּקְטְלִיהוּ, with ĭ as helping vowel; קַטְּלֵהוּ, תְּקַטְּלֵהוּ; קַטְּלִילֵהוּ, תְּקַטְּלִילֵהוּ, with the original characteristic Hê appearing in the Imperative.

Rem. With the form of the 2nd masc. sing. Imv. with the suffix 3rd masc. sing. קָטְלוֹ may be compared יִקְטְלוֹ, the less common form of the Imperfect with the 3rd masc. sing. suffix.

C. THE PARTICIPLES.

1. The Participles are inflected exactly like nouns. It must be remembered, however, that they are really verbal adjectives, when they are true participles; and as such they take objective pronouns, not possessive, or adjective, pronouns, e. g., מְקַבְּצָם *gathering them;* מְקַדִּשְׁכֶם *sanctifying you;* רְדָפָם *pursuing them;* שִׁלְמֵי רָע *paying me evil.*

Often, these adjectives have come to be indistinguishable from *nomina agentis*, e. g., רֹדְפֵיהֶם *their pursuers*, or *those persuing them.*

Rem. The Participle Hiphil is unchangeable in inflection; the Participles Kal, Piel, and Hithpael, are inuceted like the nouns in Lesson X; the Participles Niphal, Pal, and Hophal, like the nouns in Lesson IX.

LESSON XXVIII.

THE PERFECT AND IMPERFECT WITH WAU CONVERSIVE.

1. Wau conversive, or consecutive, is the conjunction Wau employed in immediate connection with the Perfect, or Imperfect, of the verb, with the result that the Perfect

following it, takes no longer the *nuances* of the Perfect but of the Imperfect; and the Imperfect following it, takes the *nuances* of the Perfect.

2. With the Perfect, the Wau has the pointings of ordinary Wau conjunctive; but the accent of קָטַלְתָּה and קָטַלְתִּי is in most verbs thrown from the penult to the ultimate, when the Wau is conversive, e. g., וְקָטַלְתָּה but וָקָטַלְתָּה, so וְקָטַלְתָּ, וְקָטַלְתְּ, וְקָטַלְתִּי etc. No change, however, takes place in the other seven forms of the Perfect, nor in the Perfect with Suffixes, when the Wau is conversive. The *context* alone must determine the character of the Wau.

3. With the Imperfect, Wau conversive takes the same pointings as the article with nouns. That is, before י, ת, and נ, the Wau conversive takes Pathaḥ and the preformative is doubled, e. g., וַיִּקְטֹל, וַתִּקְטֹל, וַנִּקְטֹל. Since Aleph cannot be doubled, the Wau conversive takes ā before the first person singular, e. g., וָאֶקְטֹל.

Rem. Where the Yodh of the preformative has a half-vowel, it cannot be doubled. Where it is not doubled in pronunciation, it does not receive Dagesh *forte* in writing, e. g., וַיִּקְטֹל, but with Wau conjunctive וַיִּקְטֹל.

4. In the Hiphil, the Jussive form is used with Wau conversive, e. g., וַיַּקְטֵל, וַתַּקְטֵל, but with suffixes וַיַּקְטִלֵהוּ.

5. Sometimes, Wau conversive causes the accent of the Imperfect to be thrown from the ultimate to the penult, e. g., in the irregular verb וַיָּקָם for וַיָּקָם.

6. After a protasis which may be resolved into an Imperfect, may come a perfect with Wau conversive, i. e., בַּאֲשֶׁר אֶפְקֹד = בְּיוֹם פָּקְדִי, *when I shall visit*. Hence, the perfect וּפָקַדְתִּי in the apodosis.

LESSON XXIX.

PÊ GUTTURAL VERBS.

1. The quickest way of mastering the guttural verbs is to apply the rules as to the peculiarities of gutturals to the original forms of the regular verb, observing the

variations arising from the fact that at times the changes are based not on the original forms but on the forms in actual use, e. g., the original form of the Kal Imperfect was יִקְטָל. If the first radical were a guttural, this would become יַעְטֹל, which is the form now in actual use. But in the Piel of גָּאַל, we find גִּאַל, a form based not on קִטֵּל but on קִטַּל. So, also, in נֶעֱמַד, הֶעֱמִיד, and יֶחֱזַק, the Seghols arise from the forms נִקְטַל, הִקְטִיל. and יִכְבַּד, not from the forms נִקְטַל, הַקְטַל, and יַכְבֵּד. So, also, יַעֲמֹד arises from יִקְטֹל rather than from יִקְטַל.

2. The Pê Guttural verbs (1) take compound Shewa, wherever the regular verb has simple vocal Shewa, e. g., עֲמַדְתֶּם, עֲמֹד, עֲמוּדָה, עָמְדוּ etc.

(2) Take a compound Shewa when the guttural would end the first syllable and hence have simple Shewa, e. g., יַעֲמֹד, יֶחֱזַק, נֶעֱמָד, נֶעֱמָד, הֶעֱמִיד, הֶעֱמַד etc.

(3) Change this compound Shewa into the corresponding short vowel, wherever it would come before another Shewa, e. g., יַעַמְדוּ, יֶחֱזְקוּ, נֶעֱמְדוּ, הֶעֱמְדוּ etc.

Rem. An exception to this rule occurs in the Imperative of the Kal in forms with vowel sufformatives, e. g., חִזְקוּ, עִמְדִי.

(4) In forms where the first radical should be doubled, heighten the preceding vowel, e. g., in Niphal wherever the Nun should be assimilated to the following consonant, e. g., הַעָמֵד, נֶעָמֵד.

3. Sometimes, at the end of a syllable, a guttural takes a silent instead of a compound Shewa; and in such cases, the preformatives prefer Seghol to Pathah, e. g., יֶחְסַר, נֶחְשַׁבְנוּ, נֶעְתַּק, נֶאְדַּר, נֶחְפַּדְתָּ. But where the ultimate vowel is Ḥolem, the preformative may take Pathaḥ, e. g., תַּחְבֹּל, יַחְמֹל; and, also, in some other cases, e. g., יַחְסְרוּ.

Rem. Seghol is also found sometimes in Imperative forms of the Kal with cohortative ה, e. g., אֶסְפָּה.

4. When the first radical is an Aleph, a Ḥaṭef-Seghol is employed in the Inf. Cons. and Imv. Kal instead of Ḥaṭef-Pathaḥ, e. g., אֱכֹל, וֶאֱמֹץ.

Rem. But when a suffix is added, the compound Shewa becomes Ḥaṭef-Pathaḥ, e. g., אֲכָלְכֶם, אֲכָלָךְ.

LESSON XXX.

PÊ ALEPH VERBS.

1. Pê Aleph verbs are but a sub-class of Pê Guttural verbs, from which they differ in but a few particulars. In fact, most verbs whose first radical is Aleph belong to the Pê Guttural class, there being but seven verbs altogether beginning with Aleph, that have any of the peculiarities of the so-called Pê Aleph verbs. These are אָמַר, אָכַל, אָחַז, אָסַף, אָבַד, אָבָה, and אָפָה.

2. The distinguishing peculiarity of Pê Aleph verbs is, that the preformative of the Imperfect Kal has the vowel ô in which the Aleph quiesces, e. g., יֹאמַר, יֹאכַל, יֹאחַז, יֹאסֵף, יֹאבַד, יֹאבֶה, and יֹאפֶה.

Rem. Two of these verbs have other forms, i. e., אָסַף and אָחַז, to wit: יֶאֱסֹף and יֶאֱחֹז. Two of them are Lamedh Hê as well as Pê Guttural, to wit: אָבָה and אָפָה and will be treated in Lesson XL.

3. In the first person singular of the Kal Imperfect, the Aleph of the root is dropped, e. g., אֹמַר, אֹכַל.

4. The Inf. cons. and the 2nd sing. masc. have a Ḥaṭef-Seghol with the Aleph אֲכֹל; but when a suffix is added it becomes Ḥaṭef-Pathaḥ, e. g., אֲכָלְכֶם, אֲכָלֵךְ.

5. The forms of the Imperfect of אָמַר and אָחַז, which are without sufformatives or suffixes, throw back the accent to the penult, when they have Wau conversive, e. g., וַיֹּאמֶר, וַיֹּאחֶז. In pause, however, we find וַיֹּאמַר etc.

LESSON XXXI.

AYIN GUTTURAL VERBS.

1. Wherever the regular verb has vocal Shewa under the second radical, these verbs have a compound Shewa, e. g., שָׁחֲטוּ, יִשְׁחֲטוּ, שָׁחֲטוּ, שֹׁחֲטִים, נִשְׁחֲטוּ, יִשָּׁחֲטוּ etc.

2. Since gutturals could not be doubled by the Hebrews, wherever the second radical should be doubled to constitute the form, as in the Piel, Pual, and Hithpael stems, it remains single; but the preceding vowel is often heightened by way of compensation, e. g., מַאַן.

3. More often, however, the vowel remains unheightened, the consonant being said to be implicitly doubled, e. g., בְּעַר, שְׂחַק, רְחַץ, נְחַם, כְּהַן, כְּחַד, טְהַר, נְאַץ. This is more common than not, when the second radical is Ḥeth, or Hê, or Ayin; but with Aleph, the vowel is usually heightened.

4. In the inflection of the intensive stems, verbs whose second radical is Resh, seeing that it cannot be doubled, always heighten the preceding vowel, e. g., בָּרַךְ, בֵּרַךְ, בֹּרַךְ.

Rem. They frequently, also, take compound Shewa under the Resh, e. g., בָּרְכוּ, בֵּרְכוּ.

5. When a helping vowel comes before a guttural with compound Shewa, the vowel is made to correspond with the Shewa, e. g., שַׁחֲטוּ.

6. In the Imperfect and Imperative Kal, the common vowel is ă, e. g., יִשְׁחַט, אָבְחַר, אָשְׁאַל, בְּחַר.

Rem. This ă is heightened before light suffixes, e. g., יִשְׁחָטֵהוּ, יִגְאָלֵנוּ; but remains before the grave suffixes and הֶ, e. g., יִגְאַלְכֶם.

7. Always before Ḥeth with Qameṣ, and once before Hê with Qameṣ, the ă becomes Seghol, e. g., הַטָּהֳרוּ.

8. Sometimes, with Wau conversive, the accent is thrown back to the penult. In such cases, of course, the vowel of the ultimate is shortened, e. g., וַיְבָרֶךְ, וַיִּלָּחֶם.

LESSON XXXII.

LAMEDH GUTTURAL VERBS.

1. At the end of a word, after all heterogeneous vowels, the gutturals Hê, Ḥêth, and Ayin, take before them a helping vowel Pathaḥ, called Pathaḥ *furtive*. This vowel does not form a syllable, nor influence the accent; but is inserted, simply because of the difficulty of pronouncing

these gutturals after any vowels but ă and ā, e. g., שְׁלַח, הִשְׁלִיחַ, שָׁלוּחַ, שְׁלוּחַ.

Rem. The heterogeneous vowels are ē, î, ō, ô, and û, i. e., all but ă, ā, e. g., שָׁלַח, יִשְׁמָע. The naturally long vowels ê and â do not occur in the guttural verb.

2. The Imperfect and Imperative Kal, with one or two exceptions, take ă as the characteristic vowel, e. g., יִשְׁלַח, שְׁלַח, תִּשְׁלַחְנָה.

Rem. 1. In pause, and before light suffixes, this ă is heightened to ā, e. g., יִשְׁמָע, יִשְׁלָחֵךְ, תִּבְלָעֵנוּ; but יִשְׁמַעֲכֶם.

Rem. 2. Before vowel sufformatives, this a is lowered, e. g., שִׁלְחוּ, יִשְׁלְחוּ.

3. Wherever the regular verb has vocal Shewa under the third radical, the guttural has Ḥaṭef-Pathaḥ, e. g., יִשְׁלָחֵךְ, מְנָעֲךָ.

4. Wherever the regular verb has silent Shewa under the third radical Lomadh Guttural verbs have, also, silent Shewa, e. g., שְׁלַחְתִּיךְ, שְׁמַעְתֶּם.

5. Before the ending תְּ of the second feminine singular, these verbs take a helping vowel ă, to aid in the pronunciation, e. g., שָׁלַחַתְּ. It does not, however, constitute a syllable.

Rem. 1. In pause the ă of the accented syllable is heightened to ā, e. g., פָּשָׁעַתְּ.

Rem. 2. Before suffixes, this form is regular, e. g., שְׁלַחְתִּיהוּ.

Rem. 3. This helping vowel is to be compared with the helping Seghol in forms like מָלְכָה, קָטְלָה, and more particularly to the helping Pathaḥ in נַעַר and דַּעַת and בִּרַחַת. The question arises as to whether the point in the ת is in this case Dagesh *forte*, or Dagesh *lene*. Origin and analogy would be in favor of Dagesh *forte*.

6. Feminine participles of these verbs may have the form שֹׁלַחַת, pause שֹׁלָחַת.

7. Forms which in the regular verb have Ṣere, derived probably from an original ă, retain the original ă, except in pause, where Ṣere usually occurs, e. g., יִבְקַע, הַצָּלַח, וַיִּכְנַע.

Rem. In the forms of the Hiphil Jussive and Impera-

tive, where the guttural is the final letter, nothing but ă is ever found.

Participial forms, however, which have an ē heightened from an original ĭ, keep the ē in the absolute, but change it to ă in the construct, e. g., מְוַבֵּחַ, שֹׁלֵחַ.

LESSON XXXIII.

LAMEDH ALEPH VERBS.

Lamedh Aleph verbs are but a sub-class of Lamedh Guttural verbs, but on account of the peculiar weaknesses of Aleph, they require a separate treatment to record their variations from the other Lamedh guttural verbs.

1. Wherever Aleph is the final letter of the syllable, the preceding vowel, if short, is heightened and the Aleph quiesces, e. g., מָצָא, נִמְצָא, הָמְצָא; מָצָאתִי; תִּמְצָאנָה; רֹפֵא, מְטַמֵּא, שָׂנֵאתָ. Or, it is attenuated and heightened, e. g., יִטְמָא, יִמְלָא, טִמֵּא, מַלֵּא; נִמְצֵאתָ, הִמְצֵאתָ, טִמֵּאתָ.

Rem. 1. Every Aleph which in the regular verb would come at the end of a syllable, quiesces in these verbs in the preceding vowel, which is then heightened.

Rem. 2. Where Tau follows a quiescent Aleph, it is aspirated, e. g., מָלֵאתָ.

2. The original characteristic ŭ of the Hophal is sometimes retained, e. g., הָמְצָא.

3. At the beginning or in the middle of a syllable and before suffixes the Aleph is treated as the other gutturals, e. g., שְׂנָאַךְ, יִרְפָּאֵם, יִמְצָאוּ, מָצְאוּ.

Rem. In the form שְׂנָאַךְ, the guttural has attracted the original vowel from ĭ to ă, so as to cause it to harmonize with the Ḥaṭef-pathaḥ of the Aleph.

LESSON XXXIV.

PĒ NUN VERBS.

1. When the Nun occurs at the end of the initial syllable, it is assimilated to the following consonant, e. g., הִנִּישׁ, נִגַּשׁ, יִגַּשׁ.

Rem. 1. In the Hophal, this causes the retention in the sharpened syllable of the original ŭ, e. g., הֻגַּשׁ.

Rem. 2. Before gutturals the Nun ordinarily remains, e. g., הִנָּחַלְתִּי, יִנָּצֵף, יִנְהַג, יִנְעַם. So, also, sometimes before other consonants, e. g., יִנְטֹר, הִנְדַּף.

On the other hand, the Nun is sometimes dropped and the guttural implicitly doubled, e. g., נִחַם for נִנְחַם; or the preceding vowel is heightened by way of compensation, e. g., יַחַת for יִנְחַת.

2. In the Imperative and Infinitive Construct Kal of verbs whose Imperfect is in ă or ē (from ĭ), the Nun is dropped, e. g., גַּשׁ, תֵּן; גָּשֶׁת, תֵּת (See 3 (3) below).

Rem. 1. If the third radical is a guttural the Infinitive has ă, both as main and as helping vowel, e. g., נַגַּעַת, קָחַת (from לָקַח, see below).

Rem. 2. This Infinitive is a feminine segholate. Before suffixes, the ă either remains, or is attenuated to Ḥiriq, e. g., נַגְּעָתוֹ, גָּשְׁתּוֹ, קָחְתּוֹ, תִּתּוֹ.

Rem. 3. When the Nun is followed by a guttural, it is not dropped, e. g., נָהַג.

Rem. 4. When the Imperfect is in ō (from ŭ), the Nun is not dropped, e. g., נָפֹל.

Rem. 5. The cohortative form of the Imperative is גְּשָׁה, שָׁקָה.

3. The verb נָתַן "to give" has the following peculiarities.

(1) The final Nun is assimilated to the sufformatives beginning with Tau, e. g., נָתַתָּה for נָתַנְתָּה etc. When the sufformative is נוּ, but one Nun is written, but it receives Dagesh *forte*, e. g., נָתַנּוּ

(2) The Imperfect and Imperative have the vowel ĭ, heightened to ē, e. g., יִתֵּן, תֵּן. Of course, this ē is lowered to Shewa before vowel sufformatives and likewise before light suffixes, e. g., יִתְּנוּ, תְּנוּ, יִתְּנֵהוּ, תְּנֵהוּ, אֶתְּנָה; and shortened to ĕ before כֶם, e. g., אֶתֶּנְכֶם.

(3) The Infinitive construct drops both Nuns and takes the form תֵּת (from נַתֵּנַת). Before suffixes this becomes תֵּת, e. g., תִּתּוֹ, תִּתְּכֶם.

4. The verb לָקַח, "to take", is treated in the Kal Imperfect, Infinitive construct, and Imperative, as if the first radical were Nun, i. e., we get the forms יִקַּח, יִקְחוּ, יִקָּחֵהוּ; קַח, קְחוּ, קְחֵהוּ; קַחַת, קַחְתּוֹ, קַחְתְּכֶם.

LESSON XXXV.

AYIN AYIN VERBS. or Double Ayin Verb.

In these verbs, the second and third radicals are alike. Some of the forms are always uncontracted and regular, as the Infinitive absolute and Participles of Kal, e. g., סָבוֹב, סוֹבֵב, סָבוּב, — all forms which have in them an originally long vowel. Other forms are sometimes contracted and sometimes not, e. g., שָׁמְמוּ, סַבּוּ. It will be understood, that in what follows, we are treating of the irregular or contracted forms alone, since the regular forms need no further treatment.

Note that the contractions are usually made from the original forms.

1. When the verbal form has no sufformative only two radicals are written and the original vowel is generally thrown back on the first, e. g., סַב, נָסַב.

Rem. 1. In the Perfect and Participle Niphal, the throwing back of the vowel of the 2nd radical to the ~~second~~ 1st causes the vowel of the ~~first radical~~ preformative to be left in an open unaccented syllable. This vowel is then heightened to ā, e. g., נָסַב, נָסָב (cons. נְסַב), from נַסְבַּב, נַסְבָּב.

Rem. 2. In the Hiphil, the original ă of the second radical is thrown back to the first, where it sometimes remains unchanged, e. g., הֵפַר and with gutturals הֵרַע. אָרַע. But generally, it is changed to Tsere, which remains before vowel sufformatives, the following consonant being then doubled, e. g., הֵסֵב, הֵסֵבּוּ, יָסֵב, יָסֵבּוּ. Notice, that in the Hiphil Perfect, the vowel of the preformative, when before the tone, is Tsere.

Rem. 3. The Hophal throws back the vowel of the ~~third~~ 2nd radical to the ~~second~~ 1st and heightens the vowel

Great tendency in these verbs is to unite the 2nd & 3rd radicals, and consequently to double the 2nd radical.

of the preformative into unchangeable û, e. g., הוֹסַב, הוֹסַבּוּ.

2. When the verbal form has a sufformative consisting of a vowel, it is affixed directly to the second radical, which is then doubled, e. g., סַבּוּ, יְסֹבּוּ; נָסַבּוּ, הִסַּבּוּ; הַסַּבּוּ, יָסַבּוּ; הוּסַבּוּ, יוּסַבּוּ.

Rem. When the second radical is a guttural or Resh, the vowel is heightened if possible, e. g., רָעוּ, רָעָה. But הַפְרוּ, יָרֵעוּ.

3. When the sufformative of the Perfect begins with a consonant a long vowel o is inserted between the sufformative and the doubled second radical, e. g., סַבּוֹתָה, נָסַבּוֹתָה, הוּסַבּוֹתָה, הַסַּבּוֹתָה.

Rem. The affixing of these endings causes no change in the Kal and Hophal except the doubling of the last radical. In the Niphal and Hiphil, however, it causes the lowering of the vowel of the preformative.

4. When the sufformative of the Imperfect begins with a consonant (i. e. in the feminine plural) the accented union vowel ֶ is employed, e. g., תְּסֻבֶּינָה. The withdrawal of the accent from the sharpened syllable causes its vowel in the Kal and Hiphil to revert to the pure short vowel and the pretonic vowel of the preformative to be lowered, e. g., תְּסֻבֶּינָה, תְּסֻבֶּינָה.

5. In Ayin Ayin verbs, there are found different contracted forms of the Kal Imperfect, e. g., יָסֹב, יָסֹב, יָקֹל, יָרוֹן(?), but יָחֹנֵן.

Rem. The form יָסֹב is exactly like the Imperfect in ŭ of the Pê Nun verb, e. g., יִפֹּל, יִפְלוּ; יִסַּב, יִסְבּוּ.

6. The Niphal יָסַב is contracted from יִנָּסַבּ. In יִסַּבּוּ, the ס is doubled because of the assimilated Nun, and the ב for the two radicals.

7. The Participle of the Hiphil changes the î of the ultimate to ē, and the ă of the penult to ē, thus making מֵסֵב. Before endings this becomes מְסֵבּ, e. g., מְסֵבָּה, מְסֵבִּים, מְסֵבָּם, etc.

8. When suffixes or sufformatives are added to the contracted forms, the vowels of the sharpened syllables are always short and pure and the vowel of the preformative is always lowered, e. g., סַבּוֹ, יְסֻבֵּהוּ; הֲסִבּוֹ, יְסִבֵּהוּ.

Rem. When the contracted consonant is a guttural or Resh, the preceding vowel remains long even when the accent is withdrawn, e. g., יְפֵרֶנּוּ, מְצֵרָה, תְּרֹעֵם.

9. The following extraordinary forms are to be noted (1) רָנִּי with ŏ in the sharpened syllable instead of the more usual ō or ŭ. (2) תָּרוֹן with ō written fully. (3) נְשַׁדֻּנוּ perhaps for נְשַׁדּוֹנוּ. (4) יְשָׁלּוּךָ instead of יְשֻׁלֶּךָ. (5) הָשַׁמָּה for הוּשַׁמָּהּ. (6) נָבְלָה for נָבֹלָּה. (7) יָחְנְךָ for יְחֻנְּךָ. (8) תֵּחָתּוּ = תִּסַּבּוּ in pause; but better to take it here as an intransitive Kal like יֵקַל (9) נָשַׁמָּה Niphal Perfect; נְשַׁמָּה Niphal Participle; נָסַבָּה Hiph. Imperfect; נְסַבֶּהָ Hiph. Imperfect with fem. suffix.

10. In the Intensive stems of these verbs, three forms are used:

(1) A regular form like קִטֵּל, e. g. הַלְלוּ, וַיְמָרֲרֻהוּ, רַנֵּן, נְרַנְּנָה.

(2) A form which inserts an unchangeable ô after the first radical, but having the last syllable regular, e. g., סוֹבֵב, סוֹבַב, הִסְתּוֹבֵב.

(3) A form which doubles the contracted root, but has the same vowels as the regular Piel, e. g., שִׁעֲשַׁע, שָׁעֳשַׁע.

Rem. 1. The first syllable of all these forms remains unchangeable, and the second suffers in all the same changes, e. g., סוֹבְבוּ, יְסוֹבְבוּ, יְשַׁעֲשְׁעוּ.

Rem. 2. A verb may have two forms of the Intensive, e. g. הִלֵּל, הוֹלֵל. חִלֵּל, חוֹלֵל.

LESSON XXXVI.

PÊ WAU VERBS.

1. At the beginning of a form, an original Wau has been almost always changed into Yodh, e. g., יָשַׁב, יָרַד.

2. After preformatives, however, it is usually contracted
(1) When preceded by ă into ô, e. g., נוֹשַׁב, הוֹשִׁיב.
(2) When preceded by ŭ into û, e. g., הוּשַׁב.
(3) When preceded by ĭ into î, e. g., יִירַשׁ, יִירָא.

Rem. 1. But in the Kal Imperfect of eight verbs, the original Wau has been dropped and the ĭ heightened into ē or the Wau has been first changed to Yodh and then contracted into ê, e. g., יֵשַׁב, either from יְוֹשַׁב or from יִישַׁב.

Rem. 2. Some think that יוּכַל is Kal Imperfect. If so the וּ has been contracted from ŭw into û instead of the more common î.

3. The Kal Imperative is formed by dropping the preformative of the Imperfect, e. g. תֵּשֵׁב, שֵׁב; תִּירָא, יְרָא; תֵּדַע, דַּע; but יִירַשׁ, רַשׁ (p. רָשׁ), רַשׁ, and יְרָשָׁה. So, also, הַב from יָהַב.

4. The Infinitive construct of verbs which have ê with the preformative drops the first radical and takes a so-called feminine segholate form, e. g., שָׁבֶת, דַּעַת. But, also, רֶשֶׁת from יִירַשׁ. In the case of יָצָא, צֵא, the Infinitive takes the form צֵאת.

Rem. 1. Before suffixes, the segholate Infinitives are inflected exactly as if they were masculine segholates with one original short vowel a, or i, e. g. שִׁבְתּוֹ, דַּעְתּוֹ, צֵאתוֹ.

Rem. 2. The Infinitive construct of verbs, whose Imperfect is of a form like יִירָא or יוּכַל, is varied, e. g., יְרֹא and יִרְאָה, יִרְאַת, יִרְאָתוֹ; יְכֹלֶת, יְכָלְתְּךָ; רֶשֶׁת, רִשְׁתּוֹ.

LESSON XXXVII.

PÊ YODH VERBS.

1. Pê Yodh verbs strictly speaking are such as had originally a Yodh for their first radical. In the Kal Imperfect they all have î with the preformative, and ă after the second radical, just like the second form of Lesson XXXVI, e. g., יִיטַב, יִיצַר.

Rem. 1. This ă becomes ĕ, when the accent is withdrawn to the penult, e. g., וַיִּיטַב, וַיִּיצֶר. It becomes ā in

pause, e. g., וָאִישָׁן; where, also, an original ă is found heightened to ā, e. g., יִבָּשׁוּ.

Rem. 2. The Infinitives, Participles and Imperative of these verbs are formed regularly, e. g., יָטוֹב, יְטֹב, יֹצֵר, יְטַב.

2. In the Hiphil, the original Yodh is contracted with the preceding ă into ê, e. g., הֵינִיק, יֵינִיק.

Rem. Singular is the pointing יְיֵלִיל for יֵילִיל.

3. In a few verbs whose first radical was Wau or Yodh, the first radical is assimilated after the preformative in the Kal and Hiphil, just as if the first radical had been Nun, e. g., אֶצֹּק, הִצִּית, יַצִּית. Almost every case of this kind the 2nd rad. is a sibbalant.

LESSON XXXVIII.

AYIN WAU VERBS.

1. The Wau is dropped in the Perfect and Participle active, e. g., קָם, מֵת, בּוֹשׁ; and in some Jussives Kal and all Hiphil Jussives, e. g., יָקֹם, יָקֵם.

Rem. 1. In the third person of the Perfect the Wau is dropped but the original vowel of the second radical apparently is heightened, e. g., קָוַם becomes קָם, מָוַת becomes מֵת, בָּוֹשַׁ becomes בּוֹשׁ. In the 3rd person this heightened vowel remains throughout and retains the accent, e. g., קָ֫מָה, קָ֫מוּ; מֵ֫תָה, מֵ֫תוּ; בּוֹשָׁה, בּ֫וֹשׁוּ. In the 1st and 2nd persons, the ā and ē become ă, e. g., קַמְתָּ, מַתָּה. But the ō remains, except before תָּם and תָּן where it is shortened to ŏ, e. g., בּוֹשְׁתָּ, בָּשְׁתֶּם.

Rem. 2. In the Participle active, the second radical is dropped and the vowel heightened to an unchangeable a. The participle of the verb "to die" has the form מֵת and that of the verb "to be ashamed" has the form בּוֹשׁ. These are inflected an follows: קָם, קָמָ֫ה, קָמִים, קָמֵי, קָמָיו; מֵתָ֫ה, מֵתוֹ, מֵתְךָ, מֵתִים; בּוֹשִׁים etc.

Rem. 3. The Jussive Kal יָקֹם comes from an original form yăḳŭm; not from yaḳwŭm, which would have given the contracted vowel û. With Wau conversive, the Jussive becomes וַיָּ֫קָם; in pause וַיָּקֹם.

Since the contraction in this verb occurs in the middle it affects both the 1st & 2nd rad. Much like the Ayin Ayin verb.

The Jussive of the Hiphil, likewise, comes from yăkĭm, not yaḳwîm. Hence, we get the forms יָקֶם, in pause וַיָּקֶם; with suffixes, וַיְקִמֵהוּ.

2. The Wau is contracted with u to û, with a to ô, with i to î.

(1) The Wau is contracted (a) with a preceding ŭ in the Kal Infinitive construct, e. g., קוּם from ḳŭwm.

(b) With a following ŭ, in the Kal Imperfect and Imperative, e. g. יָקוּם from yăḳwŭm, קוּם from ḳwum.

(c) With a following û, in the pass. part, Kal, e. g., קוּם from ḳăwûm.

(2) Wau is contracted with an a,

(a) Preceding and following in the Inf. Abs. Kal, e. g., קוֹם from ḳăwâm; in the Niphal Imperfect. Imperative and Infinitive, e. g. הָקוֹם, יָקוֹם from yinḳăwăm.

(b) Following, as in the Kal Imperfect and Imperative in ă, e. g. יָבוֹשׁ from yăvwăš; in the Niphal Perfect and Participle, e. g. נָקוֹם from năḳwăm.

(3) Wau is contracted with i in the Hiphil throughout, so as to form î unchangeable, e. g., הָקִים from hĭḳwîm; יָקִים from yăḳwîm.

Rem. 1. The Jussive Imperfect is an exception to this. See above under 1. Rem. 3.

Rem. 2. The Participle Hiphil is מֲקִים, not מָקִים, as we should have expected.

3. A union vowel ô is inserted in the Perfects of the Niphal and Hiphil stems between the stem and the sufformatives. In the Niphal the contracted ô is commonly changed to û, e. g., נְקוּמוֹתָ; Hiphil הֲקִימוֹתָ.

But in the Niphal נְקֹמְתֶם is found, with the ô unchanged.

Rem. In the Imperfect of Kal a union vowel ֫ is inserted before the ending of the feminine plurals of forms which have an unchangeable û preceding the final radical, e. g., תְּקוּמֶינָה, תְּמוּתֶינָה; but תְּבוֹשְׁנָה, תְּקוֹמְנָה (the last form being the Jussive of the first).

4. The Hophal has the same form exactly, as if the verb were Pê Wau, e. g., הוּקַם, יוּקַם etc.

5. The intensive stems are formed in three ways.

(1) They are sometimes regular, e. g., קִיֵּם.

(2) They reduplicate the third radical, and contract the second radical into an unchangeable ô, e. g., קוֹמֵם, קוֹמַם, הִתְקוֹמֵם; כּוֹנֵן; עוֹפֵף; רוֹמֵם.

(3) They reduplicate the shortened Kal stem. e. g., כִּלְכֵּל. from kălkăl.

Rem. A verb way have two forms, e. g. קִיֵּם, קוֹמֵם.

6. When the 3rd radical is Tau and comes immediately before the Tau of a suffix, the two are written but once and the doubling denoted by Dagesh *forte*, e. g., מַתִּי, מַתָּה.

7. Notice, that in the 3rd fem. sing. and 3rd plur. of the Perfects and in the masc. plur. and 2nd fem. sing. of the Imperfect of the Kal, Niphal, and Hiphil Stems, the accent is on the penult, e. g., קָ֫מָה, קָ֫מוּ; נָקֹ֫ומָה, נָקֹ֫ומוּ; הֵקִ֫ימָה, הֵקִ֫ימוּ; יָקֹ֫ומוּ, תָּקֹ֫ומוּ, תָּקֹ֫ומִי; יִקֹּ֫ומוּ, תִּקֹּ֫ומוּ, תִּקֹּ֫ומִי; יָקִ֫ימוּ, תָּקִ֫ימוּ, תָּקִ֫ימִי.

8. Notice, also, especially such forms as הָרֵעַ, יָבוֹא, תָּבִיא, זָבַ֫ת, אָרִיחַ, נָנֹ֫וּסָה, הַצָּד (article with perfect), הֲקֵמֹתוֹ (instead of הֲקִימֹתוֹ), הֱמִתָ֫נִי, וַתַּנַּח for וַתָּנַח, הִנִּיחַ for הֵנִיחַ.

LESSON XXXIX.

AYIN YODH VERBS.

These verbs are exactly like Ayin Wau verbs, except that in the Kal Infinitive construct, Imperative, and Imperfect, î is found instead of û; and that no union vowel occurs in the feminine plural of the Imperfect, e. g., שִׂים, יָשִׂים, שִׂים, תָּשֵׂמְנָה.

Rem. 1. That in these verbs the Imperfect Kal and the Imperfect Hiphil are the same in form.

Rem. 2. Sometimes the Infinitive construct has û, e. g., שׂוּם.

Rem. 3. In the Jussive Kal, just as in the Hiphil, the î becomes ē (by heightening from yăś[w]ĭm), e. g., יָשֵׂם, וַיָּשֶׂם; in pause וַיָּשֵׂם.

Rem. 4. When the last radical is Tau, and the sufformative begins with Tau, but one Tau is written. This Tau, however, receives Dagesh *forte*, e. g., שַׁתָּה.

Rem. 5. The first singular Imperfect Kal, or Hiphil, has the form אָשִׁים, even after Wau conversive. The cohortative is אָשִׁימָה.

Rem. 6. The Imv. of the Kal is like the Imperfect with the preformative dropped, e. g., שִׂים, שַׂמְנָה.

LESSON XL.

LAMEDH HÊ VERBS.

Originally, the third radical was Wau, or Yodh; but, when final, this radical has been dropped, its preceding vowel being heightened and being given the vowel letter Hê. From this last circumstance, the verbs are called Lamedh Hê. It must be remembered, that this Hê is never a radical, but always a vowel letter. When final Hê is a radical, it receives Mappik and the verb is treated as a Lamedh Guttural verb, e. g., גָּבַהּ.

1. In the Perfect, a final ă is heightened to ā, e. g. גָּלָה, נִגְלָה הִגְלָה etc.

2. In the Imperfect, the final vowel caused by the loss of the 3rd radical is always Seghol, e. g. יִגְלֶה, יִגָּלֶה, יִגָּלֶה.

3. In the Imperative, the final vowel caused by the dropping of the third radical is always Ṣere, e. g. גְּלֵה, הִגָּלֵה, הַגְלֵה.

4. In the Participles, the final vowels are for the masc. sing. abs. always Seghol; construct Ṣere, e. g., גֹּלֶה, גֹּלֵה. For the fem. sing. abs., we have גֹּלָה. For the masc. plur. cons. גֹּלֵי. The other forms are גֹּלִים, גֹּלֵת, גֹּלוֹת. All other participles are formed in like manner, except the passive of Kal, which has the forms גָּלוּי, גְּלוּי, גְּלוּיָה etc.

5. The Infinitive absolute of the Kal, Niphal, Piel, Pual, and Hithpeal ends in ô; of the Hiphil and Hophal in ē. In all of these forms, it seems that the third

radical has simply been dropped, e. g., גָּלֹה (or גָּלוֹ), הִגָּלֹה, הַגְלֵה.

6. All Infinitives construct end in an unchangeable וֹת probably contracted from וַת or ־וַת, e. g., גְּלוֹת, הִגָּלֹת, הַגְלֹת. With suffixes גְּלֹתוֹ, גְּלוֹתְכֶם.

7. Before all vowel sufformatives, the third radical disappears entirely, the sufformatives being affixed directly to the second radical, e. g. גָּלוּ, נִגְלוּ, הִגְלוּ; יִגְלוּ, תִּגְלִי; יִגָּלוּ: יְגַלּוּ.

8. Before sufformatives of the Perfect beginning with a consonant, the third radical is contracted with the preceding vowel of Kal into î, of the Pual and Hophal into ê, and of all the other stems into either ê or î, e. g. גָּלִיתָ, גֻּלֵּיתָ, גִּלִּיתָ or גִּלֵּיתָ.

9. Before sufformatives of the Imperfect and Imperative beginning with a consonant, the Yodh is preceded by a Seghol in which it quiesces; or with which it forms a diphthong, e. g., תִּגְלֶינָה, תִּגָּלֶינָה, תַּגְלֶינָה.

10. The third feminine singular of the Perfect is anomalous in that it seems to have two feminine endings, i. e. גָּלְתָה is formed as if the original *gălăyăth* had dropped the *yă* and then added an ā to the gălăth. It will be seen, that if גָּלַת were the verb, the feminine would have the same form, e. g. גָּלְתָה, נִגְלְתָה (comp. נִקְטְלָה), גִּלְתָה (comp. קִטְּלָה).

11. The Jussives are formed by apocopating the final vowel of the forms of the Imperfect and Imperative ending in Hê, e. g., יִגָּל, יְגַל, יִתְגַּל; הִגָּל, גַּל, הִתְגַּל.

Rem. 1. In the Kal and Hiphil and Hophal Imperfects a helping vowel is generally needed to aid in the pronunciation of the apocopated forms, e. g., יֹגֶל or יֹגֵל; יִגֶל; יָגֶל. So, also, in the Hiphil Imperative, e. g., הֶרֶב from הַרְבֵּ from הַרְבֵּה.

But exceptions are not infrequent, e. g., יֵבְךְ, יַפְתְּ, יֶשְׁבְּ, יַשְׁקְ, יַשְׁתְּ.

Rem. 2. The Kal Imperative cannot be apocopated' since to cut off the ending from גְּלֵה would require a vowel to be given to the radicals remaining.

12. In the Perfect, the suffixes are added regularly to the forms of the first and second persons, the only change being the lowering in Kal of the vowel of the first radical to Shewa, since it is no longer pretonic, e. g., גְּלִיתִיהָ, הִגְלִיתִיו. They are added directly and without change in any of the stems, except the Kal, to the 3rd plural, e. g., הִגְלוּהָ, But in Kal the ā of the first radical is lowered when not before the accent, e. g., גָּלוּהָ, but גְּלוּכֶם.

In the case of the 3rd fem. sing., the form before suffixes is גָּלַת, גִּלַּת e. g., כִּסָּתְנִי, גָּלַתְנוּ.

In the 3rd masc. sing., the suffixes are added directly to the vowel after the second radical, the vowel letter having been dropped, e. g. גָּלָהוּ, כִּסָּהוּ. This final vowel is lowered before ךָ, כֶם and כֶן, e. g., גָּלְךָ. In pause הִרְבֶּךָ.

Rem. Note הֶפְדָּהּ with Seghol instead of Ḥiriḳ.

13. In the Imperfect and Imperative, the suffixes are added directly, without any change, to forms ending in וּ and ִי, e. g., יְכַסּוּהוּ, תִּשְׁתּוּהוּ. The fem. plur. takes the form of the second masculine plural.

The remaining forms, i. e. all those ending in ה cut off the ֶה, or ִה, and add the suffixes to the second radical just as the regular verb does to the third, e. g., תְּכַלֶּנָּה, תְּכַסֵּנוּ, פְּדֵנִי, הַשְׁקֵהוּ, יַשְׁקֵנִי, אַשְׁקְךָ.

LESSON XLI.

PÊ GUTTURAL AND פ״א VERBS WITH 2ND, OR 3RD RADICAL WEAK.

The verbs in this lesson all partake of the peculiarities of both the classes of weak verbs to which they belong.

1. Pê Guttural verbs which are also Ayin Guttural. These are such as אָהַב, הָרַס, חָרַשׁ, עָרַב, עָרַךְ, Examples of forms: נֶאֱהָבִים, יַעֲרֹךְ, תְּהָרֵס.

2. (1) Pê Guttural and Lamedh Hê, such as הָגָה, הָמָה, חָזָה, עָלָה, עָשָׂה. Examples: נֶהְגֶּה, הֲמִיתֶם, תֶּחֱזֶינָה, לַעֲשׂוֹת, עֲשֵׂה, וַיַּעַשׂ, עֲשׂוֹ.

(2) Pê Guttural and Lamedh Aleph, such as חָטָא. Examples: חָטָאתָם, יֶחֱטָא, יֶחֶטְאוּ.

(3) Pê Aleph and Lamedh Hê, such as אָבָה, אָפָה. Examples: יֹאבָה, תֹּאבוּ.

Rem. Sometimes, the Aleph is omitted, e. g., in וַתֹּפֶהוּ.

LESSON XLII.

VERBS PÊ NUN WHOSE THIRD RADICAL IS WEAK.

These verbs partake of the peculiarities of both kinds of weak verbs.

1. Those whose third radical was Wau, or Yodh, i. e., Lomadh Hê, e. g., נָטָה, נָטָה, נָטָה, נָטָה. Examples נָטָה, נָטִ֫ית, נָטוֹ, נְטוּיָה, נְטוּיוֹת, נָטֹה, נְטֵה, נְטֵ֫־, נְטֵ, נְטֵה, נְטֻיָּה; נְטוּי, נְטֻיָּה, נְטֻיּוֹת, הַטֵּה, הַטֵּ֫ה, הַטֵּ֫נִי, הַטֵּ֫נוּ, הַטֵּ֫נִי, הַטֵּ֫נָה, הַטּוּי, הַטּוּיָה, הַטּוּיוֹת; נָטוּי

2. The second a Resh, the 3rd a guttural, e. g., קָרַע. Treated like Ayin guttural and Lamedh guttural verbs, e. g., יִקְרַע.

3. The second a Resh, the 3rd an Aleph, e. g., בָּרָא, קָרָא. Partake of the peculiarities of both, e. g., בְּרַא, קְרַא, Inf. cons. קְרֹא "to call", לִקְרַאת "to meet". See Paradigm XLIV, 2(?).

4. Second radical Wau. 3rd radical a guttural, e. g., גָּוַע. Wau remains firm and verb treated as Lamedh guttural only, e. g., יִגְוַע.

5. Second radical Wau, 3rd radical a Yodh (or Wau?), e. g. לָוָה, קָוָה, צָוָה. Wau remains firm and the verbs treated as Lamedh Hê only, e. g., יִלְוֶה; יְלַוֵּךְ, צִוָּה, צַוֵּנוּ; יְקַוֶּה.

6. Second radical Wau, 3rd radical Aleph, e. g., בּוֹא. Partake of peculiarities of Ayin Wau and, also, of Lamedh Aleph verbs, e. g., בָּא, בָּאתָה; בּוֹא, בּוֹאוּ, בּוֹאוֹ, בּוֹאַךְ, יָבוֹא, תְּבוֹאָנָה, or תְּבוֹאֶינָה; בּוֹא; בָּא, בָּאָה, בָּאַת, בָּאִים, בֹּאוֹת; בָּאִי; הַבִיאוּ, הַבִיאוֹ, הֲבִיאֹתָנוּ, but הַכְאֹתָ; יָבִיא, תְּבִיאֶינָה; הָבָאת.

7. Second radical guttural, or Resh, and third radical Wau, or Yodh (Lamedh Hê), see paradigm XLIV 2. (1), שָׂחָה, שָׂעָה, קָרָה, מָחָה.

(1) Most of these partake of the peculiarities of both, e. g., שָׂעָה, מָחָה, מָחִיתִי, אֶמְחָה, יִשַׁע, תִּשְׁעֶינָה; זָרִיתָ, זָרוּת, זֹרוּ.

(2) קָרָה has some forms as if the 3rd radical were Aleph, e. g., קְרָאָה, לִקְרַאת see 3 above. But others are purely Lamedh Hê, e. g., קָרֵךְ.

(3) שָׂחָה differs from other verbs in reduplicating the 3rd radical Wau in certain forms, e. g., הִשְׂתַּחֲוָה; יִשְׂתַּחֲוֶה (3rd. sg. masc. Impf.), יִשְׂתַּחֲוּוּ 3rd. plur. masc. Impf.

LESSON XLV

VERBS WITH ALL THE RADICALS WEAK.

1. When the first radical is a guttural and the verb Ayin Ayin, e. g., אָרַר, הָלַל, חָנַן, חָיָה. (See XLVI), חָלַל, חָנַן, חָקַק, חָתַת, עָנַן. Examples אָרוּתִי, Imv. אֲרֹר־ or אוֹרוּ; Niph. נֶאֱרִים;

Pi. אֵרֲרָהּ, מְאָרְרִים; בְּהִלּוֹ Inf. cons.; Niph. נִחַל, Hiph. הַחֵל, יַחֵל or יָחֵל; לְחָנְנָהּ, לַחֲנַנְכֶם, חָנֵּנִי, יֶחֱנַן or יָחֹן; אַחַתָּה, חִתַּתֵּנִי, הַחִתֹּתָ.

2. When the first radical is Resh, the verb partokes of the peculiarities of all three classes, e. g., רָאָה, רָעָה. Examples: רָאִיתָה, רָאוּ, רָאֲתָה; רְאוֹת, רָאוֹ; יִרְאָה, יֵרָא, וַיֵּרָא, וַתֵּרָא, רְאֵה, רְאִי; רֹאֶה; נִרְאָה, יֵרָאֶה; הֶרְאָה, יַרְאֶה, וַיַּרְא; תִּרְעֶינָה, רֹעִי; אֶרְאֶנּוּ, וַיֵּרָא, הַרְאֵנִי, יַרְאֵהוּ.

3. When the first is Resh and the verb Ayin Ayin, e. g., רָבַב, רָעַע, רָנַן Examples: רָנִּי, יָרוּן, יָרֹנּוּ; רָע (in pause), רָעוּ, יָרֹעַ or יֵרַע, יִרְעוּךְ (for יֵרְעוּךְ?) Inf. cons. רֹעַ or רַע; Niph. יֵרוֹעַ; Hiph. הֵרַע, הֲרַעְוֹתָ, הֵרַעוּ, הֲרַעְתֶּם; מֵרַע, מְרֵעִים.

4. When the first radical is a Nun, it remains firm, and the verb partakes of the peculiarities of the other two classes, e. g., נָחָה, נָחַנִי, נְחֵה, נְחֵנִי.

5. Verbs Pê Guttural, Ayin Wau, and Lamedh Hê (Yodh), e. g., אָוָה, הָוָה, עָוָה. In these verbs, the Ayin Wau is always firm, e. g., אִוְּתָה, הִתְאַוּוּ, תִּתְאָו; עָוְתָה, נַעֲוֵתִי, הֶעֱוָה.

So also with רָוָה , e. g., רָוְתָה, יִרְוְיֻן.

6. Verbs Pê Guttural, Ayin Resh, and Lomadh Hê, e. g., הָרָה, חָרָה, עָרָה. These partake of the peculiarities of all three radicals, e. g., הָרֲתָה, וַתַּהַר, וַיִּחַר, וַיְעַר: הָרֶתָה.

LESSON XLVI.

THE VERBS הָיָה AND חָיָה.

1. The forms of הָיָה to be noted are הֱיִיתֶם, הֱיוֹת, לִהְיֹת יִהְיֶה (with silent Shewa under the radical Hê), יְהִי, וִיהִי, וַיְהִי, וַתְּהִי, וָאֱהִי, תִּהְיֶינָה; הֱיֵה, וֶהְיֶה, וִהְיוּ.

2. The verb חָיָה is treated as a contracted Ayin Ayin verb, or as an uncontracted Ayin Ayin verb. In the latter case, it is a Lamedh Hê verb. Examples: חָיָה, חַי, חֱיוֹת, יִחְיֶה (with silent Shewa under Ḥeth and ĭ under the preformative), יְחִי, וִיחִי, וַיְחִי, וַיֶּחִי: תִּחְיֶינָה. Verbal adjective חַי *living*, חַיָּה, חַיִּים.

LESSON XLVII.

THE NUMERALS.

A. THE CARDINALS.

1. The cardinals for one and two are of the same gender as the object numbered, e. g., אִישׁ אֶחָד *one man,* יוֹם אֶחָד *one day,* שָׁנָה אַחַת *one year.* שְׁנֵי הַמְּאֹרוֹת *the two lights;* שְׁתֵּי נָשִׁים *two wives.*

Rem. Commonly *one* is not expressed, e. g., אֶלֶף is *one* thousand; אַמָּה *one* cubit. So, also, *two* is expressed by the dual, e. g., יוֹמַיִם *two days;* מָאתַיִם וְאַלְפַּיִם *two hundred and two thousand.*

2. The cardinals from 3 to 10 inclusive are of the opposite gender from that of the object numbered, e. g., עֲשָׂרָה גְמַלִּים *ten camels;* שֵׁשׁ מֵאוֹת *six hundreds;* עֶשֶׂר יְרִיעֹת *ten curtains;* שֶׁבַע שָׁנִים (שָׁנִים is feminine) seven years.

3. The number eleven is formed by putting אַחַד or עַשְׁתֵּי before עָשָׂר *ten,* to constitute the form used with masculine nouns; and אַחַת before עֶשְׂרֵה to constitute the form used with feminine nouns, e. g., עַשְׁתֵּי עָשָׂר חֹדֶשׁ *11 months;* אַחַד עָשָׂר נְשִׂיאִם *11 princes;* אַחַת עֶשְׂרֵה עָרִים *11 cities.*

4. The number twelve is formed by placing שְׁנֵים or שְׁנֵי before עָשָׂר to constitute the form used with masculine nouns; and שְׁתֵּים or שְׁתֵּי with עֶשְׂרֵה to constitute the form used with feminine nouns. שְׁנֵים עָשָׂר אַחִים *12 brethren.* שְׁתֵּים עֶשְׂרֵה אֲבָנִים *12 stones.*

5. The numbers from 13 to 19 inclusive are formed by putting the feminine absolute or construct form of the units before עָשָׂר to constitute the forms used with the masculine noun; and the masculine absolute or construct, form of the unit before עֶשְׂרֵה to constitute the form to be used with the feminine noun, e. g., חֲמִשָּׁה עָשָׂר יוֹם *fifteen days;* חֲמֵשׁ עֶשְׂרֵה שָׁנָה *fifteen years.* חֲמִשֶּׁת עָשָׂר בָּנָיו *his fifteen sons;*

6. The number 20 is formed from the original form of ten by affixing the plural masculine ending, e. g., עֶשְׂרִים (from עֶשֶׂר).

7. The other tens are formed from the units by affixing the masculine plural ending to the masculine singular construct, e. g., שְׁלֹשִׁים 30. In the case of 40, the vowel, before the plural ending is heightened, e. g., אַרְבַּע; but, אַרְבָּעִים. In the case of 50 and 60, the final consonant is doubled, e. g., חֲמִשִּׁים, שִׁשִּׁים. In the case of 70 and 90, the plural ending is appended to the original one vowel form, e. g., תִּשְׁעִים from תִּשְׁעָ; hence, תִּשְׁעִים. In the form for 70, the original ă has been attenuated, e. g., שִׁבְעִים from שִׁבְעָ from שָׁבְעָ. In the case of 80 the ending of שְׁמֹנָה is dropped and the plural appended to שְׁמֹנ forming שְׁמֹנִים.

Rem. These numbers are not used in the construct.

8. In Hebrew, one may say *two and twenty*, or *twenty and two.*

9. The word for one hundred is מֵאָה, const. מְאַת, plur. מֵאוֹת, const. מְאוֹת; 200 מָאתַיִם (for מְאָתַיִם); 300 שְׁלֹשׁ מֵאוֹת; 400 אַרְבַּע מֵאוֹת; 500 חֲמֵשׁ מֵאוֹת; 600 שֵׁשׁ מֵאוֹת; 700 שְׁבַע־מֵאוֹת; 800 שְׁמֹנֶה מֵאוֹת, 900 תְּשַׁע מֵאוֹת.

10. The word for one thousand is אֶלֶף, אַלְפֵי, אַלְפִים, dual אַלְפַּיִם=2000; 3000 שְׁלֹשֶׁת אֲלָפִים, or שְׁלֹשֶׁת אֲלָפִים etc.

11. The word for ten thousand is רִבּוֹא; 40000=אַרְבַּע רִבּוֹא or אַרְבָּעִים אֶלֶף; 20000=רִבֹּתַיִם or עֶשְׂרִים אֶלֶף.

12. As to the number of the object numbered, the following rules are to be remembered:

(1) The singular is used invariably with *one*, e. g., יוֹם אֶחָד.

(2) The plural is used commonly with numbers from three to ten, e. g., שְׁלֹשׁ אַמּוֹת, שְׁלֹשֶׁת אֲלָפִים, שֵׁשׁ מֵאוֹת, שֶׁבַע שָׁנִים.

(3) The dual is used commonly for two, e. g., יוֹמַיִם, אַלְפַּיִם.

(4) The plural is used ordinarily for numbers from eleven to nineteen inclusive, e. g., אַחַד עָשָׂר כּוֹכָבִים *eleven stars;* שְׁנֵים עָשָׂר נְשִׂיאִם *twelve princes;* פָּרִים שְׁלֹשָׁה עָשָׂר *thirteen bullocks;* שִׁשָּׁה עָשָׂר אֲדָנִים *sixteen bases;* עָרִים אַחַת עֶשְׂרֵה *eleven cities* (עָרִים is feminine).

Rem. 1. But frequently a singular form of the thing numbered is employed, e. g., שִׁבְעָה עָשָׂר אָלֶף *seventeen thousand;* תִּשְׁעָה עָשָׂר אִישׁ *nineteen men.*

Rem. 2. The plural is generally used, when the object numbered precedes the numeral, e. g., פָּרִים שְׁלֹשָׁה עָשָׂר *13 bullocks.*

(5) With numbers above nineteen, the numeral usually precedes and the thing numbered follows in the plural, e. g., עֶשְׂרִים עֲבָדָיו *his twenty servants;* שְׁבַע־מֵאוֹת פָּרָשִׁים *seven hundred horsemen;* תִּשְׁעִים עֲבָדִים *90 servants.*

Or, if the noun is a collective. it may be put in the singular, e. g., חֲמִשִּׁים אֶלֶף אִישׁ *50000 men;* עֶשְׂרִים יוֹם *20 days;* תֵּשַׁע וְעֶשְׂרִים שָׁנָה *29 years.*

(6) The hundreds and thousands, also, precede the name of the thing numbered, e. g., מָאתַיִם וַאֲלָפִים מַלְאָךְ *2200 angels;* אַלְפֵי רְבָבָה *thousands of myriads;* מֵאָה שָׁנָה *100 years* מְאַת שָׁנָה *100 years.*

(7) With numbers compounded of units, tens, hundreds etc., the name of the objects enumerated is frequently repeated, in the plural with the units, and in the singular with the tens, hundreds, and thousands, e. g., חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה וּמֵאָה שָׁנָה *five years and seventy years and one hundred years.*

13. The cardinals from two to ten inclusive may stand in the construct before the noun; or in apposition either before, or after, the noun, e. g., עֲשֶׂרֶת יָמִים *ten days.* אַלְפִים שְׁלֹשֶׁת 3000; חֲמִשָּׁה יָמִים *five days,* שְׁלֹשׁ אַמּוֹת *three cubits;* עֶשֶׂר עָרִים *ten cities.*

Rem. The word for year is used frequently in the construct singular before the number, e. g., בִּשְׁנַת שְׁמֹנִים וְשֶׁבַע in the eighty seventh year.

B. THE ORDINALS.

1. There are several ways of expressing "the first."

(1) הָאֶחָד follows the noun, e. g., הַקֶּרֶשׁ הָאֶחָד, *the one board* = the first board.

(2) In naming the days of the month, the idiom is as follows: בְּאֶחָד לַחֹדֶשׁ *on the first of the month.*

(3) In numbering the years, we have the following idiom; בִּשְׁנָה אַחַת *in the first year.*

(4) רִאשׁוֹן is used, e. g., הַבַּיִת הָרִאשׁוֹן.

2. Ordinals from second to tenth are formed by appending ִי to the third radical of the cardinal and usually by inserting another ִי after the second radical of the cardinal, e. g., שְׁלִישִׁי, שְׁבִיעִי, שְׁמִינִי, תְּשִׁיעִי, עֲשִׂירִי, e. g., בַּחֹדֶשׁ הַשְּׁמִינִי *in the eighth month* הַחֹדֶשׁ הָעֲשִׂירִי *the tenth month.*

Rem. 1. The prosthetic Aleph is dropped in forming fourth, e. g., רְבִיעִי e. g., הַיּוֹם הָרְבִיעִי *the fourth day.*

Rem. 2. Sixth and fifth double the last radical and keep the vowel before the second a short i, e. g., שִׁשִּׁי, חֲמִשִּׁי, as in הַיּוֹם הַשִּׁשִּׁי *the sixth day.*

Rem. 3. *Second* is of the form שֵׁנִי, e. g., בַּחֹדֶשׁ הַשֵּׁנִי *in the second month.*

3. The feminine is formed by appending ת, e. g., הַשָּׁנָה הַשֵּׁנִית *the second year;* הָעִיר הַשְּׁלִישִׁית *the third city.*

4. The ordinals above ten are expressed by the cardinals, which commonly in such usage precede the noun, e. g., בְּעַשְׁתֵּי־עָשָׂר חֹדֶשׁ *in the eleventh month;* בִּשְׁנֵים עָשָׂר חֹדֶשׁ *in the twelfth month;* בִּשְׁלֹשׁ־עֶשְׂרֵה שָׁנָה *in the thirteenth year;* בִּשְׁבָעָה עָשָׂר יוֹם *on the seventeenth day;* בְּעֶשְׂרִים וְאֶחָד לַחֹדֶשׁ *on the twenty-first of the month;* בְּעֶשְׂרִים וַחֲמִשָּׁה לַחֹדֶשׁ *on the twenty-fifth of the month;* בִּשְׁלֹשִׁים וְשֶׁבַע שָׁנָה *in the thirty-seventh year;* בְּאַרְבָּעִים שָׁנָה *in the fortieth year.*

Rem. 1. Sometimes, however, they follow the noun when the year is enumerated, e. g., בַּשָּׁנָה הָאַחַת עֶשְׂרֵה *in the eleventh year;* בִּשְׁנַת שְׁמֹנִים וָשֶׁבַע *in the eighty seventh year.*

Rem. 2. Sometimes the word for year precedes in the construct and follows, also, in the absolute, e. g., בִּשְׁנַת חָמֵשׁ עֶשְׂרֵה שָׁנָה *in the fifteenth year.*

TABLES OF PARADIGMS.

The numeration of these tables corresponds to the sections of the Etymology and, also, to the sections of the "Illustrations".

I.

THE INSEPARABLE PREFIXES.

A. THE INSEPARABLE PREPOSITIONS.

1. מִן. (1) מִגּוֹי (2) מִימֵי, מִחוּץ (3) מֵאִישׁ, מֵיהוָֹה (מֵאֲדֹנָי).
2. ב, כ, and ל. (1) לְפָנִים (2) לִבְנֵי (3) לַאֲבִי, לֶאֱכֹל, לָחֳלִי, לַאדֹנָי, לַיהוָֹה (Read לַאדֹנָי), לֵאלֹהִים, לֵאמֹר (4) לָתֵת, לָאֵלֶּה.

B. THE CONJUNCTION WAU.

1. THE SO-CALLED WAU CONJUNCTIVE.

(1) וְאַתָּה (2) וַאֲקַטֵּל, וֶאֱכֹל, וָעֳנִי, וַאדֹנָי, וַיהוָֹה, וֶהְיֵה, וֵאלֹהִים. (3) וִיקַטֵּל, וִיהִי, וִהְיוּ (4). וּבֵן, וּמִן, וּפֶן. (5) וּלְכֹל וּדְמוּת (6). וָרָע, וָבֹהוּ.

2. THE SO-CALLED WAU CONVERSIVE, OR CONSECUTIVE.

(1) וַיִּקְטֹל. (2) וָאֶקְטֹל (3) וַיְקַטֵּל, וָאֲקַטֵּל, וַתְּקַטֵּל (4) וַיְהִי, וַיֶּחִי, וָאֱהִי.

C. THE ARTICLE.

1. WITHOUT THE INSEPARABLE PREPOSITIONS.

(1) הַמֶּלֶךְ, הַיְאוֹר, הַיְעָרִים (2) הָאוֹר, הָאָרֶץ, הָרֹאשׁ. (3) הָעִיר, הָעָם, הֶעָרִים, הָעַמִּים. (4) הַהֵיכָל, הַהִין, הַהוּא, הָהָר, הֶהָרִים (5) הַחַיִל, הָחַי, הֶחָי, הֶחָכָם, הֶחָג, הֶחֳדָשִׁים.

2. WITH THE INSEPARABLE PREPOSITIONS.

(1) מִן־הָאָרֶץ, or מֵהָאָרֶץ. (2) לַמֶּלֶךְ, לָאוֹר, לֶעָרִים, לַחַיִל.

D. HÊ INTERROGATIVE.

1. Ordinarily, הֲ, e. g., הֲכִי, הֲתִחְיֶינָה 2. Before an unvowelled letter הַ, e. g., הַמְעַט 3. Occasionally, it receives Pathaḥ, e. g., הַאַכֶּה, הַמַכֶּה 4. Occasionally, it receives Pathaḥ and the following letter Dagesh forte, e. g., הַכְּצַעֲקָתָהּ.

II.

THE PERSONAL PRONOUNS.

	A. INDEPENDENT		B. SUFFIXED			
			Singular		Plural	
	Singular	Plural	With Nouns.	With Verbs.	With Nouns.	With Verbs.
3rd Masc.	הוּא	הֵמָּה or הֵם	ו, וֹ or הוּ	וֹ or הוּ	ם or הֶם	ם
„ Fem.	הִיא	הֵנָּה or הֵן	ָהּ or ֶהּ	ָהּ or ֶהּ	ן or הֶן	ן
2nd Masc.	אַתָּה	אַתֶּם	ךָ or ְכָה	ךָ or ְךָ	ְכֶם	ְכֶם
„ Fem.	אַתְּ	אַתֶּנָּה or אַתֶּן	ְךָ	ְךָ	ְכֶן	ְכֶן
1st Common	אָנִי or אֲנִכִי	אֲנַחְנוּ or נַחְנוּ	ִי	ִי	נוּ	נוּ

Pausal forms: אָנִי, אָנֹכִי, אֲנָחְנוּ, or נָחְנוּ.

C. THE NOUN WITH SUFFIXED PRONOUNS.

	MASCULINE NOUN		FEMININE NOUN	
	Singular	Plural	Singular	Plural
Absolute State	סוּס	סוּסִים	סוּסָה	סוּסוֹת
Construct State	סוּס	סוּסֵי	סוּסַת	סוּסוֹת
Suffix Sing.				
3rd Masc.	סוּסוֹ	סוּסָיו	סוּסָתוֹ	סוּסוֹתָיו
„ Fem.	סוּסָהּ	סוּסֶיהָ	סוּסָתָהּ	סוּסוֹתֶיהָ

2nd Masc.	סוּסְךָ	סוּסֵיךָ	סוּסָתְךָ	סוּסוֹתֶיךָ
„ Fem.	סוּסֵךְ	סוּסַיִךְ	סוּסָתֵךְ	סוּסוֹתַיִךְ
1st Com.	סוּסִי	סוּסַי	סוּסָתִי	סוּסוֹתַי
Suffix Plural				
3rd Masc.	סוּסָם	סוּסֵיהֶם	סוּסָתָם	סוּסוֹתֵיהֶם
„ Fem.	סוּסָן	סוּסֵיהֶן	סוּסָתָן	סוּסוֹתֵיהֶן
2nd Masc.	סוּסְכֶם	סוּסֵיכֶם	סוּסַתְכֶם	סוּסוֹתֵיכֶם
„ Fem.	סוּסְכֶן	סוּסֵיכֶן	סוּסַתְכֶן	סוּסוֹתֵיכֶן
1st Com.	סוּסֵנוּ	סוּסֵינוּ	סוּסָתֵנוּ	סוּסוֹתֵינוּ

III.

A. B. NOUNS THE FORM OF WHOSE MASCULINE SINGULAR ABSOLUTE DOES NOT CHANGE IN INFLECTION.

Original form	ḳâyim(?)	măyĭth	tăwăv	šiyr	ṣăddîḳ	părrâš
Meaning	rising up	dying	good	song	righteous	horseman
Absolute singular	קָם	מֵת	טוֹב	שִׁיר	צַדִּיק	פָּרָשׁ
Construct „	„	„	„	„	„	„
With light suffix	קָמוֹ	מֵתוֹ	טוֹבוֹ	שִׁירוֹ	צַדִּיקוֹ	פָּרָשׁוֹ
With grave suffix	קָמְכֶם	מֵתְכֶם	טוֹבְכֶם	שִׁירְכֶם	צַדִּיקְכֶם	פָּרָשְׁכֶם

Original form	kâyim(?)	măyîth	tăwăv	siyr	şăddîḳ	părrâš
Meaning	rising up	dying	good	song	righteous	horseman
Absolute plural	קָמִים	מֵתִים	טוֹבִים	שִׁירִים	צַדִּיקִים	פָּרָשִׁים
Construct „	קְמֵי	מֵתֵי	טוֹבֵי	שִׁירֵי	צַדִּיקֵי	פָּרָשֵׁי
With light suffix	קָמָיו	מֵתָיו	טוֹבָיו	שִׁירָיו	צַדִּיקָיו	פָּרָשָׁיו
With grave suffix	קָמֵיכֶם	מֵתֵיכֶם	טוֹבֵיכֶם	שִׁירֵיכֶם	צַדִּיקֵיכֶם	פָּרָשֵׁיכֶם?
So their feminines	[קָמָה]	מֵתָה	טוֹבָה	שִׁירָה	צַדִּיקָה	[חָרְבָה]

C. D. NOUNS THE FORM OF WHOSE FEMININE SINGULAR ABSOLUTE CHANGES THE ENDING ONLY IN INFLECTION.

Original form	kăllăth	şărrăth	ḥâmăth	ʿămŭkăth	găvŭhăth
Meaning	bride	affliction	wall	depth	height
Absolute singular	כַּלָּה	צָרָה	חוֹמָה	עֲמֻקָּה	גְּבֹהָה
Construct „	כַּלַּת	צָרַת	חוֹמַת	עֲמֻקַּת	גְּבֹהַת
With light suffix	כַּלָּתוֹ	צָרָתוֹ	חוֹמָתוֹ	עֲמֻקָּתוֹ	גְּבֹהָתוֹ
With grave suffix	כַּלַּתְכֶם	צָרַתְכֶם	חוֹמַתְכֶם	עֲמֻקַּתְכֶם	גְּבֹהַתְכֶם
Absolute plural	כַּלּוֹת	צָרוֹת	חוֹמוֹת	עֲמֻקּוֹת	גְּבֹהוֹת
Construct „	„	„	„	„	„
With light suffix	כַּלּוֹתָיו	צָרוֹתָיו	חוֹמֹתָיו	עֲמֻקֹּתָיו	גְּבֹהֹתָיו
With grave suffix	כַּלּוֹתֵיכֶם	צָרוֹתֵיכֶם	חוֹמֹתֵיכֶם	עֲמֻקֹּתֵיכֶם	גְּבֹהֹתֵיכֶם

E.

1. INFLECTION OF THE PERFECT OF THE SIMPLE, OR KAL, STEM OF THE REGULAR, OR STRONG, VERB.

	Singular		Plural	
	Original Forms	Forms in use	Original Forms	Forms in use
Third masculine	קַטַל	קָטַל	קַטַלוּן	קָטְלוּ
„ feminine	קַטַלַת	קָטְלָה	[קַטַלָן]	?
Second masculine	קַטַלַתַ	קָטַלְתָּה	(?)קַטַלְתוּם	קְטַלְתֶּם
„ feminine	קַטַלְתִי	קָטַלְתְּ	(?)קַטַלְתֶן	קְטַלְתֶּן
First common	קַטַלְתִי	קָטַלְתִי	קַטַלְנוּ	קָטַלְנוּ

2. FORMATIVE ELEMENTS OF THE HEBREW PERFECT.

	Singular		Plural	
	Masculine	Feminine	Masculine	Feminine
Third Person	*None*	ה (ת_)	ו (ון)	*None in use*
Second Person	תְּ (תָּה[אַ])	תְּ (תִי[אַ])	תֶּם (תֶּם[אַ])	תֶּן (תֶן[אַ])
First Person	תִי (כִי[אָנ]?)		נוּ (נוּ[נַח])	

IV.

A. NOUNS WHICH HAD ORIGINALLY TWO SHORT VOWELS.

Original form	dāvăr	ʿăšăn	năhăr	răšăʿ	ṣăvăʾ	ʿănăw	ḳăṣăy	răʿăʿ
Meaning	word	smoke	river	wicked	host	poor	end	evil
Absolute singular	דָּבָר	עָשָׁן	נָהָר	רָשָׁע	צָבָא	עָנָו	קָצֶה	רַע
Construct „	דְּבַר	עֲשַׁן	נְהַר	רְשַׁע	צְבָא	(?) עֲנַו	קְצֵה	רַע
With light suffix	דְּבָרוֹ	עֲשָׁנוֹ	נְהָרוֹ	רְשָׁעוֹ	צְבָאוֹ	(?) עֲנָווֹ	קָצֵהוּ	(?) רָעוֹ
With grave suffix	דְּבַרְכֶם	עֲשַׁנְכֶם	נְהַרְכֶם	רְשַׁעֲכֶם	צְבַאֲכֶם	(?) עֲנַוְכֶם	קְצֵכֶם	(?) רָעֲכֶם
Absolute plural	דְּבָרִים	חֲכָמִים	נְהָרִים	רְשָׁעִים	צְבָאוֹת	עֲנָוִים	פָּנִים	רָעִים
Construct „	דִּבְרֵי	חַכְמֵי	נַהֲרֵי	(?) רִשְׁעֵי	צִבְאוֹת	עַנְוֵי	פְּנֵי	רָעֵי
With light suffix	דְּבָרָיו	חֲכָמָיו	נְהָרָיו	רְשָׁעָיו	צִבְאֹתָיו	עֲנָוָיו	פָּנָיו	(?) רָעָיו
With grave suffix	דִּבְרֵיכֶם	חַכְמֵיכֶם	נַהֲרֵיכֶם	(?) רִשְׁעֵיכֶם	צִבְאֹתֵיכֶם	עַנְוֵיכֶם	פְּנֵיכֶם	(?) רָעֵיכֶם

Original form	zăḳĭn	nĭkăr	ṣĭlăʿ	yărĭk	mălĭʾ	gămăl	năkŭd	šăḫŭr
Meaning	old	stranger	rib	thigh	full	camel	speckled	black
Absolute Singular	זָקֵן	נֵכָר	צֵלָע	יָרֵךְ	מָלֵא	גָּמָל	נָקֹד	שָׁחֹר
Construct „	זְקַן	נֵכַר	צְלַע	יֶרֶךְ	מְלֵא	גְּמַל	נְקֹד	שְׁחֹר

With light suffix	זְקֵנוֹ	נִכְרוֹ	צַלְעוֹ	יְרֵכוֹ	מְלֵאוֹ	גְּמָלוֹ	נְקֻדּוֹ	שְׁחֹרוֹ
With grave suffix	זִקְנְכֶם	נִכְרְכֶם	צַלְעֲכֶם	יַרְכְּכֶם (?)	מְלֵאֲכֶם	גְּמַלְכֶם	נְקֻדְּכֶם	שְׁחֹרְכֶם
Absolute plural	זְקֵנִים	נִכְרִים	צְלָעוֹת	יְרֵכַיִם	מְלֵאִים	גְּמַלִּים	נְקֻדִּים	שְׁחֹרִים
Construct „	זִקְנֵי	נִכְרֵי	צַלְעוֹת	יַרְכֵי (?)	מְלֵאֵי	גְּמַלֵּי	נְקֻדֵּי	שְׁחֹרֵי
With light suffix	זְקֵנָיו	נִכְרָיו	צַלְעָתָיו	יְרֵכָיו	מְלֵאָיו	גְּמַלָּיו	נְקֻדָּיו	שְׁחֹרָיו
With grave suffix (*)	זִקְנֵיכֶם	נִכְרֵיכֶם	צַלְעֹתֵיכֶם	יַרְכֵיכֶם (?)	מְלֵאֵיכֶם	גְּמַלֵּיכֶם	נְקֻדֵּיכֶם	שְׁחֹרֵיכֶם

B. THE PERFECT OF THE INTENSIVE STEM.

	ACTIVE OR PIEL		PASSIVE OR PUAL	
	Singular	Plural	Singular	Plural
3rd masc.	קִטֵּל	קִטְּלוּ	קֻטַּל	קֻטְּלוּ
2nd masc.	קִטַּלְתָּ	קִטַּלְתֶּם	קֻטַּלְתָּ	קֻטַּלְתֶּם

(*) Nouns of the form גָּו, טוֹב (see Lesson III) and שְׂדֵה, פָּנִים (Lesson XV) belonged originally to this class.

1. Where there is no ending a helping-vowel is supplied.
2. All the suffixes are added on to sing. & orig. form
3. The plurals for these nouns are like nouns with the 2 short vowels.

V.

A. NOUNS WHICH HAD ORIGINALLY THE ONE SHORT VOWEL *ă*.

Original form	*mălk*	*ḥăsd*	*năʿr*	*păšʿ*
Meaning	king	favor	boy	transgression
Absolute singular	מֶלֶךְ	חֶסֶד	נַעַר	פֶּשַׁע
Construct „	מֶלֶךְ	חֶסֶד	נַעַר	פֶּשַׁע
With light suffix	מַלְכּוֹ	חַסְדּוֹ	נַעֲרוֹ	פִּשְׁעוֹ
With grave suffix	מַלְכָּם	חַסְדָּכֶם	נַעֲרָכֶם	פִּשְׁעֲכֶם (?)
Absolute plural	מְלָכִים	חֲסָדִים	נְעָרִים	פְּשָׁעִים
Construct „	מַלְכֵי	חַסְדֵי	נַעֲרֵי	פִּשְׁעֵי
With light suffix	מְלָכָיו	חֲסָדָיו	נְעָרָיו	פְּשָׁעָיו
With grave suffix	מַלְכֵיכֶם	חַסְדֵיכֶם	נַעֲרֵיכֶם	פִּשְׁעֵיכֶם

B. THE IMPERFECT AND IMPERATIVE OF THE SIMPLE (OR KAL) STEM.

	IMPERFECT		IMPERATIVE	
	Singular	Plural	Singular	Plural
Third masc.	יִקְטֹל	יִקְטְלוּ		
„ fem.	תִּקְטֹל	תִּקְטֹלְנָה		
Second masc.	תִּקְטֹל	תִּקְטְלוּ	קְטֹל	קִטְלוּ
„ fem.	תִּקְטְלִי	תִּקְטֹלְנָה	קִטְלִי	קְטֹלְנָה
First com.	אֶקְטֹל	נִקְטֹל		

VI.

A. NOUNS WHICH HAD ORIGINALLY THE SHORT VOWEL *ĭ*, OR *ŭ*.

Original form	sifr	ʿĭgl	nĭṣḥ	bŭḳr	ḳŭdš	pŭʿl
Meaning	book	calf	perpetuity	morning	holiness	work
Absolute singular	סֵפֶר	עֵגֶל	נֵצַח	בֹּקֶר	קֹדֶשׁ	פֹּעַל
Construct „	סֵפֶר	עֵגֶל	נֵצַח	בֹּקֶר	קֹדֶשׁ	פֹּעַל
With light suffix	סִפְרִי	עֶגְלוֹ	נִצְחוֹ	בָּקְרוֹ	קָדְשׁוֹ	פָּעֳלוֹ
With grave suffix	סִפְרְכֶם	עֶגְלְכֶם	נִצְחֲכֶם	בָּקְרְכֶם	קָדְשְׁכֶם	פָּעֳלְכֶם
Absolute plural	סְפָרִים	עֲגָלִים	נְצָחִים	בְּקָרִים	קָדָשִׁים	פְּעָלִים
Construct „	סִפְרֵי	עֶגְלֵי	נִצְחֵי	בְּקָרֵי	קָדְשֵׁי	פָּעֳלֵי
With light suffix	סְפָרָיו	עֲגָלָיו	נְצָחָיו	בְּקָרָיו	קָדָשָׁיו	פָּעֳלָיו
With grave suffix	סִפְרֵיכֶם	עֶגְלֵיכֶם	נִצְחֵיכֶם	בָּקְרֵיכֶם	קָדְשֵׁיכֶם	פָּעֳלֵיכֶם

Notice, also, the forms חַטָּא *sin*, חֲטָאֵי; אֹהֶל *tent*, אָהֳלִים; שֹׁרֶשׁ *root*, שָׁרָשִׁים; לְאֹם *people* (from *lŭʾm*), לְאֻמִּים; זְאֵב *wolf*, זְאֵבִי, זְאֵבִים, הַקָּדָשִׁים, קָדָשֶׁיךָ.

B. THE IMPERFECT OF THE INTENSIVE STEMS, PIEL AND PUAL.

Piel, or Active, יְקַטֵּל, יְקַטְּלוּ etc. Pual or Passive, יְקֻטַּל, יְקֻטְּלוּ etc.

VII.

A. NOUNS WITH ONE ORIGINAL SHORT VOWEL, WHOSE MIDDLE RADICAL WAS WAU OR YODH.

Original form	tăwk	ʿăwl	zăyth	ʾăry	ḥŭly	pĭry
Meaning	midst	iniquity	olive	lion	sickness	fruit
Absolute singular	תָּוֶךְ	עָוֶל	זַיִת	אֲרִי	חֳלִי	פְּרִי
Construct „	תּוֹךְ	עָוֶל	זֵית	אֲרִי	חֳלִי	פְּרִי
With light suffix	תּוֹכוֹ	עַוְלוֹ (?)	זֵיתוֹ	אַרְיוֹ	חָלְיוֹ	פִּרְיוֹ
With grave suffix	תּוֹכְכֶם		זֵיתְכֶם	—	חָלְיֵכֶם	פִּרְיֵכֶם (?)
Absolute plural	—		זֵיתִים	אֲרָיִים	חֳלָיִים	
Construct „	—		זֵיתֵי	אַרְיֵי	חָלְיֵי	
With light suffix	—		זֵיתָיו	אֲרָיָיו	חֳלָיָיו	
With light suffix	—		זֵיתֵיכֶם	אַרְיֵיכֶם	חָלְיֵיכֶם	

Notice, also, the forms שָׁוְא; גֵּיא, גֵּיא; שׁוּר, שְׁוָרִים; קְצֵוֹת, קְצָוֹת; תֹּהוּ; פְּתִי, פְּתָאִים.

B. THE PERFECT OF THE CAUSATIVE STEMS.

	THE ACTIVE, OR HIPHIL STEM		THE PASSIVE, OR HOPHAL STEM	
	Singular	Plural	Singular	Plural
Third masc.	הִקְטִיל	הִקְטִילוּ	הָקְטַל	הָקְטְלוּ
„ fem.	הִקְטִילָה	—	הָקְטְלָה	—

Second masc.	הִקְטַלְתָּ	הִקְטַלְתֶּם	הָקְטַלְתָּ	הָקְטַלְתֶּם
„ fem.	הִקְטַלְתְּ	הִקְטַלְתֶּן	הָקְטַלְתְּ	הָקְטַלְתֶּן
First com.	הִקְטַלְתִּי	הִקְטַלְנוּ	הָקְטַלְתִּי	הָקְטַלְנוּ

C. THE IMPERFECT OF THE CAUSATIVE STEMS.

Hiphil יַקְטִיל, יַקְטִילוּ, תַּקְטִילְנָה. Hophal יָקְטַל, יָקְטְלוּ, תָּקְטַלְנָה.

VIII.

NOUNS WHICH HAD ORIGINALLY ONE SHORT VOWEL FROM ROOTS WHOSE SECOND AND THIRD RADICALS WERE ALIKE ORIGINALLY, OR WHOSE SECOND RADICAL HAS BEEN ASSIMILATED TO THE THIRD.

Original form	kăpp	ḥĭṣṣ	ḥŭqq	'ănf	'ĭnz	dăll
Meaning	palm of hand	arrow	statute	nostril	goat	poor
Absolute singular	כַּף	חֵץ	חֹק	אַף	עֵז	דַּל
Construct „	כַּף	חֵץ	חָק(חָק)	אַף	עֵז	דַּל
With light suffix	כַּפּוֹ	חִצּוֹ	חֻקּוֹ	אַפּוֹ	עִזּוֹ	דַּלּוֹ
With grave suffix	כַּפְּכֶם	חִצְּכֶם	חֻקְּכֶם	אַפְּכֶם	עִזְּכֶם	דַּלְּכֶם

(1) Before endings the 2nd radical is doubled.
(2) In forms without endings the hiriq is lightened to sere, the Kibbus to holem

Original form	kăpp	ḥĭṣṣ	ḥŭqq	ʾănf	ʿĭnz	dăll
Meaning	palm of hand	arrow	statute	nostril	goat	poor
Absolute plural	כַּפַּיִם	חִצִּים	חֻקִּים	אַפַּיִם (dual)	עִזִּים	דַּלִּים
Construct „	כַּפֵּי	חִצֵּי	חֻקֵּי	אַפֵּי	עִזֵּי	דַּלֵּי
With light suffix	כַּפָּיו	חִצָּיו	חֻקָּיו	אַפָּיו	עִזָּיו	דַּלָּיו
With grave suffix	כַּפֵּיכֶם	חִצֵּיכֶם	חֻקֵּיכֶם	אַפֵּיכֶם	עִזֵּיכֶם	דַּלֵּיכֶם

Notice the forms אֵם *mother*, אִמּוֹת; יָם *sea*, construct יַם, or יָמּ; דַּי *sufficiency*, construct דֵּי; סַף *threshold*, plur. סִפִּים; הַר *mountain*, plur. הָרִים, הָרֵי (or הָרְרֵי), with the article הָהָר, הָהָרִים, with Hê directive הָהָרָה.

IX.

A. NOUNS WHOSE FIRST SYLLABLE IS UNCHANGEABLE.

Original form	ʿâlăm	ʾâfăn	mawṣăʾ	mâgĭn	măštăy
Meaning	eternity	wheel	exit	shield	feast
Absolute singular	עוֹלָם	אוֹפָן	מוֹצָא	מָגֵן	מִשְׁתֶּה
Construct „	עוֹלַם	אוֹפַן	מוֹצָא	מָגֵן	מִשְׁתֵּה
With light suffix	עוֹלָמוֹ	אוֹפַנּוֹ	מוֹצָאוֹ	מָגִנּוֹ	מִשְׁתּוֹ
With grave suffix	עוֹלַמְכֶם	אוֹפַנְכֶם	מוֹצָאֲכֶם	מָגִנְּכֶם	מִשְׁתְּכֶם

Absolute plural	עוֹלָמִים	אוֹפַנִּים	מוֹצָאִים	מִשְׁתִּים
Construct „	עוֹלְמֵי	אוֹפַנֵּי	מוֹצָאֵי	מִשְׁתֵּי
With light suffix	עוֹלָמָיו	אוֹפַנָּיו	מוֹצָאָיו	מִשְׁתָּיו
With grave suffix	עוֹלְמֵיכֶם	אוֹפַנֵּיכֶם	מוֹצָאֵיכֶם	מִשְׁתֵּיכֶם
So also	מִקְדָּשׁ	עִירִם	נִקְרָא	גּוֹלָה
	מִקְדָּשִׁים	עֵירִמִּים	נִקְרָאִים	גּוֹלִים

B. THE NIPHAL, OR REFLEXIVE STEM

(SOMETIMES, PASSIVE IN SENSE).

	PERFECT		IMPERFECT		IMPERATIVE		INFINITIVE	PARTICIPLE
	Singular	Plural	Singular	Plural	Singular	Plural	Abs. הִקָּטֵל	נִקְטָל
Third masc.	נִקְטַל	נִקְטְלוּ	יִקָּטֵל	יִקָּטְלוּ	—	—	(נִקְטֹל)	
Second „	נִקְטַלְתָּ	נִקְטַלְתֶּם	תִּקָּטֵל	תִּקָּטֵלְנָה	הִקָּטֵל	הִקָּטְלוּ	Cons. הִקָּטֵל	נִקְטַל

X.

A. MORE NOUNS WHOSE PENULT IS UNCHANGEABLE.

Original form	כֹּתֶב	măzbăḥ (?)	ḥâzăy	măḥănăy
Meaning	writing	altar	seer	camp
Absolute singular	כּוֹתֵב	מִזְבֵּחַ	חֹזֶה	מַחֲנֶה
Construct „	כּוֹתֵב	מִזְבַּח	חֹזֵה	מַחֲנֵה
With light suffix	כּוֹתְבוֹ	מִזְבְּחוֹ	חֹזֵהוּ	מַחֲנֵהוּ(וֹ)
With grave suffix	כּוֹתֶבְכֶם	מִזְבַּחֲכֶם	חֹזְכֶם	מַחֲנְכֶם
Absolute plural	כּוֹתְבִים	מִזְבְּחוֹת	חֹזִים	מַחֲנִים
Construct „	כּוֹתְבֵי	מִזְבְּחוֹת	חֹזֵי	מַחֲנֵי
With light suffix	כּוֹתְבָיו	מִזְבְּחוֹתָיו	חֹזָיו	מַחֲנָיו
With grave suffix	כּוֹתְבֵיכֶם	מִזְבְּחוֹתֵיכֶם	חֹזֵיכֶם	מַחֲנֵיכֶם

B. THE HITHPAEL, OR RECIPROCAL STEM.

	PERFECT		IMPERFECT		IMPERATIVE		INFINITIVE	PARTICIPLE
	Singular	Plural	Singular	Plural	Singular	Plural		
Third masc.	הִתְקַטֵּל	הִתְקַטְּלוּ	יִתְקַטֵּל	יִתְקַטְּלוּ	—	—	Abs. הִתְקַטֵּל	מִתְקַטֵּל
Second „	הִתְקַטַּלְתָּ	הִתְקַטַּלְתֶּם	תִּתְקַטֵּל	תִּתְקַטְּלוּ	הִתְקַטֵּל	הִתְקַטְּלוּ	Cons. הִתְקַטֵּל	מִתְקַטֵּל

XI.

NOUNS WHOSE FINAL SYLLABLE IS UNCHANGEABLE.

Original form Meaning	gădâl great	pākîḏ overseer	ʿănîy afflicted	zikkărân memorial
Absolute singular	גָּדֽוֹל	פָּקִיד	עָנִי	זִכָּרוֹן
Construct „	גְּדוֹל	פְּקִיד	עֲנִי	זִכְרוֹן
With light suffix	גְּדוֹלוֹ	ו „	עֲנִיּוֹ	זִכְרוֹנוֹ
With grave suffix	גְּדוֹלָם	כם „	עֲנִיָּם	זִכְרוֹנָם
Absolute plural	גְּדוֹלִים	ים „	עֲנִיִּים	זִכְרוֹנִים
Construct „	גְּדוֹלֵי	י „	עֲנִיֵּי	זִכְרוֹנֵי
With light suffix	גְּדוֹלָיו	יו „	עֲנָיָיו	יו „
With grave suffix	גְּדוֹלֵיכֶם	יכם „	עֲנֵיכֶם	יכם „
So also	עָצוּם			

B
The Imperative of Kal.

2nd	masc. sing.	קְטֹל
„	fem. „	קִטְלִי
„	masc. plur.	קִטְלוּ
„	fem. „	קְטֹלְנָה

XII.

FEMININE NOUNS FROM MASCULINE NOUNS WITH TWO SHORT VOWELS.

Original form Meaning	nădăvăt freewill offering	ʿărăvăt desert	ʿăgălăt waggon	ṣăʿăqăt cry	măliʾăt fulness.	băhămăth beast
Absolute singular	נְדָבָה	עֲרָבָה	עֲגָלָה	צְעָקָה	מְלֵאָה	בְּהֵמָה
Construct „	נִדְבַת	עַרְבַת	עֶגְלַת	צַעֲקַת	מְלֵאַת	בֶּהֱמַת
With light suffix	נִדְבָתוֹ	עַרְבָתוֹ	עֶגְלָתוֹ	צַעֲקָתוֹ	מְלֵאָתוֹ	בֶּהֱמָתוֹ
With grave suffix	נִדְבַתְכֶם	עַרְבַתְכֶם	עֶגְלַתְכֶם	צַעֲקַתְכֶם	מְלֵאַתְכֶם (?)	בֶּהֱמַתְכֶם
Absolute plural	נְדָבוֹת	עֲרָבוֹת	עֲגָלוֹת	צְעָקוֹת	מְלֵאוֹת	בְּהֵמוֹת
Construct „	נִדְבוֹת	עַרְבוֹת	עֶגְלוֹת	צַעֲקוֹת	מְלֵאוֹת	בֶּהֱמוֹת
With light suffix	נִדְבוֹתָיו	עַרְבוֹתָיו	עֶגְלוֹתָיו	צַעֲקוֹתָיו	מְלֵאוֹתָיו	בֶּהֱמוֹתָיו
With grave suffix	נִדְבוֹתֵיכֶם	עַרְבוֹתֵיכֶם	עֶגְלוֹתֵיכֶם	צַעֲקוֹתֵיכֶם	מְלֵאוֹתֵיכֶם	בֶּהֱמוֹתֵיכֶם

Compare also

תּוֹעֵבָה, תּוֹעֲבַת, תּוֹעֵבוֹת, תּוֹעֲבוֹת
מַמְלָכָה, מַמְלֶכֶת, מַמְלָכוֹת, מַמְלָכוֹת
עַמְקָה, עֲמֶקֶת, עֲמָקִים, עֲמָקוֹת
קְטַנָּה, קְטַנַּת, קְטַנִּים, קְטַנּוֹת

XIII.

FEMININE NOUNS FROM MASCULINES WITH ONE SHORT VOWEL.

Original form	mălkăth	dĭbrăth	ḥărpăth (?)	ḥŏkhmăth	ṭŭm'ăth
Meaning	queen	word	reproach	wisdom	uncleannes
With light suffix	מַלְכָּה	דִּבְרָה	חֶרְפָּה	חָכְמָה	טֻמְאָה
With grave suffix	מַלְכַּת	דִּבְרַת	חֶרְפַּת	חָכְמַת	טֻמְאַת
With light suffix	מַלְכָּתוֹ	דִּבְרָתוֹ	חֶרְפָּתוֹ	חָכְמָתוֹ	טֻמְאָתוֹ
With grave suffix	מַלְכַּתְכֶם	דִּבְרַתְכֶם	חֶרְפַּתְכֶם	חָכְמַתְכֶם	טֻמְאַתְכֶם
Absolute plural	מְלָכוֹת	דְּבָרוֹת	חֲרָפוֹת	חָכְמוֹת	טֻמְאוֹת
Construct „	מַלְכוֹת	דִּבְרוֹת	חֶרְפוֹת	חָכְמוֹת	טֻמְאוֹת
With light suffix	מַלְכוֹתָיו	דִּבְרוֹתָיו	חֶרְפוֹתָיו?	חָכְמוֹתָיו	טֻמְאוֹתָיו
With grave suffix	מַלְכוֹתֵיכֶם	דִּבְרוֹתֵיכֶם	חֶרְפוֹתֵיכֶם?	חָכְמוֹתֵיכֶם	טֻמְאֹתֵיכֶם

XIV.

FEMININE NOUNS WITH SEGHOLATE FORMATIONS.

Original form	yânikăth (?)	mišmărt (?)	nŭḥŭšăth (?)	kŭthŭnăth (?)	ṭăbbă'ăth	ṣărră'ăth
Meaning	sucking	guard	bronze	tunic	ring	leprosy
Absolute and Construct singular	יוֹנֶקֶת	מִשְׁמֶרֶת	נְחֹשֶׁת	כְּתֹנֶת	טַבַּעַת	צָרַעַת
With suffixes	יוֹנַקְתּוֹ	מִשְׁמַרְתּוֹ	נְחָשְׁתּוֹ	כֻּתָּנְתּוֹ	טַבַּעְתּוֹ	צָרַעְתּוֹ

Original form	yâuikăth(?)	mišmărt(?)	nŭḫŭšătḥ(?)	kŭthŭnăth(?)	tăbbā'ăth	ṣărrā'ăth
Meaning	sucking	guard	bronze	tunic	ring	leprosy
Absolute plural	יוֹנָקוֹת	מִשְׁמָרוֹת	No	כְּתֹנֶת (?)	טַבָּעוֹת	צָרָעוֹת
Construct „	יוֹנְקוֹת	מִשְׁמְרוֹת	plural	„	טַבְּעוֹת	צָרְעוֹת
With suffixes	„	„		„	„	„

XV.

NOUNS FROM LAMEDH HÊ ROOTS.

Original form	pĕry	'ărY	ḥŭly	sădăy	năḳîy	'ănăw	ḥâzăy
Meaning	fruit	lion	disease	field	pure	afflicted	seer
Absolute singular	פְּרִי	אֲרִי	חֳלִי	שָׂדֶה	נָקִי	עָנָו	חֹזֶה
Construct „	„	„	„	שְׂדֵה	נְקִי	עֲנִי	חֹזֵה
With light suffix	פִּרְיוֹ	אַרְיוֹ	חָלְיוֹ	שָׂדֵהוּ	נְקִיּוֹ	עֲנָוֹ	חֹזֵהוּ
With grave suffix	פִּרְיָכֶם ?	אַרְיֵכֶם	חָלְיָכֶם	שָׂדְכֶם	נְקִיָּכֶם	עֲנַוְכֶם	חֹזֵכֶם
Absolute plural	אֲרָיוֹת	אֲרָיִים	חֳלָיִים	פָּנִים	נְקִיִּים	עֲנָוִים	חֹזִים
Construct „	אַרְיוֹת	אַרְיֵי	חָלְיֵי	פְּנֵי	נְקִיֵּי	עֲנָוֵי	חֹזֵי

With light suffix	אַרְיוֹתָיו	אֲרָיָיו	חֳלָיָיו	פָּנָיו	נְקִיָּיו	עֲנָוָיו	חֹזָיו
With grave suffix	אַרְיוֹתֵיכֶם	אַרְיֵיכֶם	חָלְיֵיכֶם	פְּנֵיכֶם	נְקִיֵּיכֶם	עַנְוֵיכֶם	חֹזֵיכֶם

The plural of צְבִי *gazelle* is צְבָאִים; of פְּתִי *simple* is פְּתָאִים. Feminine of חֹזֶה = חֹזָה, חֹזַת, חֹזוֹת; of שָׂדֶה = form יָפָה *beautiful*, יְפַת, יָפוֹת, יְפוֹת. *פָּנִים face.

XVI.

NOUNS OF PECULIAR FORMATION.

	1.	2.	3.	4.
Original form	ăvĭy (?)	'aḥiy	'ăḥăwăth	'ămăhăth (?)
Meaning	father	brother	sister	maid
Absolute singular	אָב	אָח	אָחוֹת	אָמָה
Construct „	אֲבִי	אֲחִי	אֲחוֹת	אֲמַת
With light suffix	אָבִיו, (אָבִי my father)	אָחִיו (אָחִי my brother)	אֲחוֹתוֹ	אֲמָתוֹ
With grave suffix	אֲבִיכֶם	אֲחִיכֶם	אֲחוֹתְכֶם	אֲמַתְכֶם
Absolute plural	אָבוֹת	אַחִים	אֲחָיוֹת or אָחוֹת	אֲמָהוֹת
Construct „	אֲבוֹת	אֲחֵי	אַחְיוֹת or אֲחוֹת	אַמְהוֹת
With light suffix	אֲבוֹתָיו	אֶחָיו (אֶחָי p. אַחַי my brothers)	אַחְיוֹתָיו or אֲחוֹתָיו	אַמְהוֹתָיו
With grave suffix	אֲבוֹתֵיכֶם	אֲחֵיכֶם	אַחְיוֹתֵיכֶם or אֲחוֹתֵיכֶם	אַמְהוֹתֵיכֶם

	5.	6.	7.	8.	9.	10.
Original form	ʾiyš (?)	inšat	băyt	biny	bănyăt(?)	hărr
Meaning	man	woman	house	son	daughter	mountain
Absolute singular	אִישׁ	אִשָּׁה	בַּיִת	בֵּן	בַּת	הַר (הָהָר)
Construct „	אִישׁ	אֵשֶׁת	בֵּית	בֶּן־ (בֹּן־)	בַּת	הַר
With light suffix	אִישׁוֹ	אִשְׁתּוֹ	בֵּיתוֹ	בְּנוֹ	בִּתּוֹ	הָרוֹ
With grave suffix	אִישְׁכֶם	אִשְׁתְּכֶם	בֵּיתְכֶם	בְּנְכֶם	בִּתְּכֶם	הָרְכֶם
Absolute plural	אֲנָשִׁים	נָשִׁים	בָּתִּים	בָּנִים	בָּנוֹת	הָרִים
Construct „	אַנְשֵׁי	נְשֵׁי	בָּתֵּי	בְּנֵי	בְּנוֹת	הָרֵי (הַרְרֵי)
With light suffix	אֲנָשָׁיו	נָשָׁיו	בָּתָּיו	בָּנָיו	בְּנוֹתָיו	הָרָיו
With grave suffix	אַנְשֵׁיכֶם	נְשֵׁיכֶם	בָּתֵּיכֶם	בְּנֵיכֶם	בְּנוֹתֵיכֶם	הָרֵיכֶם

	11.	12.	13.	14.	15.	16.
Original form	yăwm	kily	may (?)	ʾiyr(?)	păy(?)	răʾš
Meaning	day	vessel	water	city	mouth	head
Absolute singular	יוֹם	כְּלִי	No	עִיר	פֶּה	רֹאשׁ
Construct „	יוֹם	כְּלִי	singular	עִיר	פִּי	רֹאשׁ

With light suffix	יוֹמוֹ	כִּלְיוֹ		עִירוֹ	פִּיו (פִּיהוּ)	רֹאשׁוֹ
With grave suffix	יוֹמְכֶם	כִּלְיֵכֶם		עִירְכֶם	פִּיכֶם	רֹאשְׁכֶם
Absolute plural	יָמִים	כֵּלִים	מַ֫יִם	עָרִים		רָאשִׁים
Construct „	יְמֵי	כְּלֵי	מֵי (מֵימֵי)	עָרֵי		רָאשֵׁי
With light suffix	יָמָיו	כֵּלָיו	מיו ?	עָרָיו		רָאשָׁיו
With grave suffix	יְמֵיכֶם	כְּלֵיכֶם	?	עָרֵיכֶם		רָאשֵׁיכֶם

17. שֵׁם name (from šimy(?)), cons. שֵׁם, שְׁמוֹ, שִׁמְכֶם; plural שֵׁמוֹת, שְׁמוֹת.

18. שָׁמַ֫יִם heaven (from šămăy), cons. שְׁמֵי, שָׁמָיו, שְׁמֵיכֶם.

19. עֵדוּת testimony, ? עֵדְוּוֹת.

20. שֶׂה lamb, שֵׂיוֹ.

21. עַד until, עֲדֵי.

22. עַל upon, עֲלֵי, עָלָיו, עֲלֵיכֶם.

23. אֶל unto, אֱלֵי, אֵלָיו, אֲלֵיכֶם.

24. יָד hand, יַד, יָדוֹ, יֶדְכֶם; יָדַ֫יִם, יְדֵי, יָדָיו, יְדֵיכֶם; יָדוֹת, יְדוֹת.

25. דָּם blood, דַּם, דָּמוֹ, דָּמִים, דְּמֵי, דָּמָיו, דְּמֵיכֶם.

שָׁנָה, year, is another of the very few fem. nouns w. rose plural is (ם.), see אִשָּׁה, נָשִׁים

XVII.

A. THE PERFECT OF THE SIMPLE (OR KAL) STEM.

	Verb in ă		Verb in ĭ		Verb in ŭ	
	Ground form	Form in use	Ground form	Form in use	Ground form	Form in use
3rd masc. sing.	ḳăṭălă	קָטַל	kăvĭḏă	כָּבֵד	ḳăṭŭna	קָטֹן
„ fem. „	ḳăṭălăth	קָטְלָה	kăvĭḏăth	כְּבֵדָה	ḳăṭŭnăth	קָטְנָה
„ masc. plur.	ḳăṭălûnă	קָטְלוּ	kăvĭḏûnă	כָּבְדוּ	ḳăṭŭnûnă	קָטְנוּ
2nd „ sing.	ḳăṭăltă	קָטַלְתָּ	kăvĭḏtă	כָּבַדְתָּ	ḳăṭŭntă	קָטֹנְתָּ
„ fem. „	ḳăṭălti	קָטַלְתְּ	kăvĭḏti	כָּבַדְתְּ	ḳăṭŭnti	קָטֹנְתְּ
„ masc. plur.	ḳăṭăltem	קְטַלְתֶּם	kăvĭḏtem	כְּבַדְתֶּם	ḳăṭŭntem	קְטָנְתֶּם
„ fem. „	ḳăṭălten	קְטַלְתֶּן	kăvĭḏten	כְּבַדְתֶּן	ḳăṭŭnten	קְטָנְתֶּן
1st com. sing.	ḳăṭălti	קָטַלְתִּי	kăvĭḏti	כָּבַדְתִּי	ḳăṭŭnti	קָטֹנְתִּי
„ „ plur.	ḳăṭălnû	קָטַלְנוּ	kăvĭḏnû	כָּבַדְנוּ	ḳăṭŭnnû	קָטֹנּוּ (?)

B. TABLE OF SUFFORMATIVES, OR AFFIXES, OF THE PERFECT.

Singular	Third person		Second person		First person
	Masc.	Fem.	Masc.	Fem.	Common
Without suffixes		ā	(אַתָּה) tā	(אַתְּ) t	ti
With suffixes	ă	ăth	tă	tî	tî

Plural			
Without suffixes	û	(אַתֶּם) tĕm (אַתֵּן) tĕn	(נַחְנוּ) nû
With suffixes	û	tû	nû

C.

Pausal forms	קָטְלוּ, כָּבֵדוּ, קָטֹנוּ, קָטָלְתָּ, זָקָנְתָּ (?), שָׁכֵן (?).
Unusual forms	קָטְלַת, קָטְלֶה, קָטְלוּן, קְטִלְתֶּם, כָּרַתָּה, נָתַנּוּ.

XVIII.

A. THE IMPERFECT KAL.

	Imperfect in ŭ.			Imperfect in ă.	Imperfect in ĭ.
	3rd person	2nd person	1st person	3rd person	3rd person
Ground form	yăḳṭŭl	tăḳṭŭl	'ăḳṭŭl	yăḳṭăl	yaḳṭil
Masc. sing.	יִקְטֹל	תִּקְטֹל	com. gender.	יִכְבַּד	י(נְ)תֵּן
Fem. „	תִּקְטֹל	תִּקְטְלִי	אֶקְטֹל	תִּכְבַּד	תִּ(נְ)תֵּן
Masc. plur.	יִקְטְלוּ	תִּקְטְלוּ	נִקְטֹל	יִכְבְּדוּ	י(נְ)תְּנוּ
Fem. „	תִּקְטֹלְנָה	תִּקְטֹלְנָה		תִּכְבַּדְנָה	תִּ(נְ)תֵּנָּה

B. TABLE OF PREFORMATIVES AND SUFFORMATIVES OF THE IMPERFECT.

	3rd person	2nd person	1st person
Masc. sing.	***י	***ת	***א
Fem. „	***ת	***נה	
Masc. plur.	***ו	***ו	***נ
Fem. „	***נָה	***נָה	

Pausal forms of Imperfect

יִ(נְ)תֵּנוּ, יִכְבָּדוּ, יִקְטֹלוּ etc.

Unusual forms of Imperfect

יִכְבָּדוּן׃, יִקְטֹלוּן׃, (?)יִקְטוּלוּ, יִקְטְלוּן׃

XIX.

THE INFINITIVES, IMPERATIVE AND PARTICIPLES KAL.

1. The Infinitives are (1) the absolute קָטוֹל, and the construct קְטֹל, שְׁכַב.
   The Infinitive construct with suffixes: קָטְלוֹ, קְטָלְכֶם, שׁכבוֹ, שְׁכַבְכֶם.
   „ „ „ „ prepositions: לִתְפֹּשׁ, לִשְׁכַּב, לִכְבֹשׁ.
   Unusual forms of the construct infinitive: דָּבְקָה, זִקְנָה, מִגְרָשׁ.

2. The Imperative Kal of verbs whose Imperfect is

	(1) in ŭ	2 in ă	3 in ĭ
2. m. s.	קְטֹל	שְׁכַב	(נְ)תֵּן
2. f. s.	קִטְלִי	שִׁכְבִי	(נְ)תְּנִי

2. m. p.	קִטְלוּ	שִׁכְבוּ	(נְ)תְנוּ
2. f. p.	קִטֹלְנָה	שִׁכַבְנָה	(נְ)תֵנָה

Unusual form of the Imperative: מָשְׁכוּ.

3. The Participles of the Kal.

(1) The active participle. (2) The passive participle. (3) The intransitive participle.

	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
Original form	ḳâṭĭl	kâṭĭlăth	ḳăṭûl	ḳăṭûlăth	ḳăvĭḏ	kăvĭḏăth
Meaning	killing	killing	killed	killed	heavy	heavy
Absolute singular	קֹטֵל	קֹטֶלֶת	קָטוּל	קְטוּלָה	כָּבֵד	כְּבֵדָה
Construct „	קֹטֵל	קֹטֶלֶת	קְטוּל	קְטוּלַת	כְּבַד	כְּבֵדַת
With light suffix	קֹטְלוֹ	קֹטַלְתּוֹ	קְטוּלוֹ	קְטוּלָתוֹ		
With grave suffix	קֹטְלֵכֶם	קֹטַלְתְּכֶם	קְטוּלְכֶם	קְטוּלַתְכֶם		
Absolute plural	קֹטְלִים	קֹטְלוֹת	קְטוּלִים	קְטוּלוֹת	כְּבֵדִים	כְּבֵדוֹת
Construct „	קֹטְלֵי	„	קְטוּלֵי	„	כִּבְדֵי	כִּבְדוֹת
With light suffix	קֹטְלָיו	קֹטְלוֹתָיו	קְטוּלָיו	קְטוּלוֹתָיו		
With grave suffix	קֹטְלֵיכֶם	קֹטְלוֹתֵיכֶם	קְטוּלֵיכֶם	קְטוּלוֹתֵיכֶם		

XX.

THE INTENSIVE ACTIVE AND PASSIVE: OR PIEL AND PUAL.

PERFECT

	PIEL				PUAL			
Original form	קַטַל				קֻטַל			
	Singular		Plural		Singular		Plural	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
3rd	קִטֵּל	קִטְּלָה	קִטְּלוּ		קֻטַּל	קֻטְּלָה	קֻטְּלוּ	
2nd	קִטַּלְתָּ	קִטַּלְתְּ	קִטַּלְתֶּם	קִטַּלְתֶּן	קֻטַּלְתָּ	קֻטַּלְתְּ	קֻטַּלְתֶּם	קֻטַּלְתֶּן
1st com.	קִטַּלְתִּי		קִטַּלְנוּ		קֻטַּלְתִּי		קֻטַּלְנוּ	

IMPERFECT.

	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
3rd	יְקַטֵּל	יְקַטֵּל	יְקַטְּלוּ	תְּקַטֵּלְנָה	יְקֻטַּל	תְּקֻטַּל	יְקֻטְּלוּ	תְּקֻטַּלְנָה
2nd	תְּקַטֵּל	תְּקַטְּלִי	תְּקַטְּלוּ	תְּקַטֵּלְנָה	תְּקֻטַּל	תְּקֻטְּלִי	תְּקֻטְּלוּ	תְּקֻטַּלְנָה
1st com.	אֲקַטֵּל		נְקַטֵּל		אֲקֻטַּל		נְקֻטַּל	

					wanting			
Imperative	קַטֵּל	קַטְּלִי	קַטְּלוּ	קַטֵּלְנָה	——	——	——	——
Infinitives abs.	קַטֹּל cons. קַטֵּל				abs. קֻטֹּל cons. קֻטַּל			

Participles abs.	מְקַטֵּל	מְקַטְּלָה	מְקַטְּלִים	מְקַטְּלוֹת	מְקֻטָּל	מְקֻטָּלָה	מְקֻטָּלִים	מְקֻטָּלוֹת
„ cons.	„	מְקַטֶּלֶת	מְקַטְּלֵי	„	מְקֻטַּל	מְקֻטָּלַת	מְקֻטָּלֵי	„

Unusual forms כִּפֵּר, בִּקֵּשׁוּ, יְבַקְּשׁוּ, מְבַקְּשֵׁי.

XXI.

THE CAUSATIVE ACTIVE AND PASSIVE, OR HIPHIL AND HOPHAL.

	HIPHAL.		PERFECT.		HOPHAL.			
Original form	הַקְטַל				הָקְטַל			
	Singular		Plural		Singular		Plural	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
3rd	הִקְטִיל	הִקְטִילָה	הִקְטִילוּ		הָקְטַל	הָקְטְלָה	הָקְטְלוּ	
2nd	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתֶּן	הִקְטַלְתֶּם	הָקְטַלְתָּ	הָקְטַלְתְּ	הָקְטַלְתֶּם	הָקְטַלְתֶּן
1st com.	הִקְטַלְתִּי		הִקְטַלְנוּ		הָקְטַלְתִּי		הָקְטַלְנוּ	
	IMPERFECT.							
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
3rd	יַקְטִיל	תַּקְטִיל	יַקְטִילוּ	תַּקְטֵלְנָה	יָקְטַל	תָּקְטַל	יָקְטְלוּ	תָּקְטַלְנָה
2nd	תַּקְטִיל	תַּקְטִילִי	תַּקְטִילוּ	„	תָּקְטַל	תָּקְטְלִי	תָּקְטְלוּ	„
1st com.	אַקְטִיל		נַקְטִיל		אָקְטַל		נִקְטַל	

					wanting			
Imperative	הַקְטֵל	הַקְטִילִי	הַקְטִילוּ	הַקְטֵלְנָה	—	—	—	—
Infinitive abs. הַקְטֵל cons. הַקְטִיל, הַקְטִילוֹ, הַקְטִילָם					abs. הָקְטֵל cons. הָקְטַל, הָקְטְלוֹ, הָקְטַלְכֶם			
Participles abs.		מַקְטִיל	מַקְטִילָה		מָקְטָל	מָקְטָלָה		
cons.		„	מַקְטִילַת or מַקְטִלַת		מָקְטַל	מָקְטָלֶת		

XXII.

THE REFLEXIVE AND RECIPROCAL, OR NIPHAL AND HITHPAEL.

1. PERFECT.

	NIPHAL				HITHPAEL			
Original form	נִקְטַל				הִתְקַטֵּל			
	Singular		Plural		Singular		Plural	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
3rd	נִקְטַל	נִקְטְלָה	נִקְטְלוּ		הִתְקַטֵּל	הִתְקַטְּלָה	הִתְקַטְּלוּ	
2nd	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתֶּם	נִקְטַלְתֶּן	הִתְקַטַּלְתָּ	הִתְקַטַּלְתְּ	הִתְקַטַּלְתֶּם	הִתְקַטַּלְתֶּן
1st com.	נִקְטַלְתִּי		נִקְטַלְנוּ		הִתְקַטַּלְתִּי		הִתְקַטַּלְנוּ	

2. IMPERFECT.

	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
3rd	יִקָּטֵל	תִּקָּטֵל	יִקְטְלוּ	תִּקְטֵלְנָה	יִתְקַטֵּל	תִּתְקַטֵּל	יִתְקַטְּלוּ	תִּתְקַטֵּלְנָה

2nd	תִּקָּטֵל	תִּקָּטְלִי	תִּקָּטְלוּ	תִּקָּטֵלְנָה	תִּתְקַטֵּל	תִּתְקַטְּלִי	תִּתְקַטְּלוּ	תִּתְקַטֵּלְנָה
1st com.	אֶקָּטֵל (or אִקָּטֵל)		נִקָּטֵל		אֶתְקַטֵּל		נִתְקַטֵּל	

3. IMPERATIVE, INFINITIVES AND PARTICIPLES.

	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
(3) Imperative	הִקָּטֵל	הִקָּטְלִי	הִקָּטְלוּ	הִקָּטֵלְנָה	הִתְקַטֵּל	הִתְקַטְּלִי	הִתְקַטְּלוּ	הִתְקַטֵּלְנָה
(2) Infinitives abs.	הִקָּטֹל, or נִקְטֹל, cons. הִקָּטֵל				הִתְקַטֹּל, cons. הִתְקַטֵּל			
(3) Participles	נִקְטָל, con. נִקְטַל נִקְטְלִים etc.				מִתְקַטֵּל, מִתְקַטְּלִים, מִתְקַטֶּלֶת			

4.

Unusual and pausal forms: הִטַּמָּא, מִדַּבֵּר, יִתַּמָּם, הִצְטַדֵּק, הִסְתַּתֵּר, הִשְׁתַּמֵּר, יִקָּטֵלוּן, יִקָּטֵלוּ, יִקָּטְלוּן, הֻטַּמָּא, הֻכַּבֵּס.

XXIII.

THE PERFECT KAL WITH THE OBJECTIVE PRONOUN, OR SUFFIX.

The suffixes	him	her	thee (m)	thee (f)	me	them (m)	them (f)	you (m)	you (f)	us
	הוּ + ַ = וֹ	הָ + ַ = ָהּ	ךָ	ךְ	נִי	ם	ן	כֶם	כֶן	נוּ

The Perfect Kal.

	3. m. s.	3. f. s.	2. m. s.	2. f. s.	1. c. s.	3. p.	2. m. p.	2. f. p.	1. c. p.
Original form	קַטַל	קַטַלַת	קַטַלְתָּ (?)	קַטַלְתְּ	קַטַלְתִּי	קַטַלוּ	קַטַלְתֶּם (?)	קַטַלְתֶּן (?)	קַטַלְנוּ
Independent form (absolute state)	קָטַל	קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי	קָטְלוּ	קְטַלְתֶּם	קְטַלְתֶּן	קְטַלְנוּ
Form with light suffixes (construct state)	קְטַל	*קְטַלַת	קְטַלְתָּ	קְטַלְתִּי	קְטָלוּ	קְטַלְתּוּ			
Form with grave suffixes	קְטַל	קְטַלַת			קְטַלְתִּי	קְטָלוּ			

* Or קְטָלַת or קְטַלַת.

Verb	With singular suffixes.					With plural suffixes.			
3. m. s.	קְטָלוֹ	קְטָלָהּ	קְטָלֵךְ	קְטָלַנִי	קְטָלָם	קְטָלָן	קְטָלְכֶם	קְטָלְכֶן	קְטָלָנוּ
3. f. s.	*קְטָלַתְהוּ	קְטָלַתָּהּ	קְטָלַתֵּךְ	קְטָלַתְנִי	קְטָלַתָּם	קְטָלַתָּן	קְטָלַתְכֶם	קְטָלַתְכֶן	קְטָלַתְנוּ
2. m. s.	קְטָלְתּוֹ	קְטָלְתָּהּ		קְטָלְתַנִי	קְטָלְתָּם	קְטָלְתָּן			קְטָלְתָּנוּ
2. f. s.	°קְטָלְתִּיהוּ	קְטָלְתִּיהָ		קְטָלְתִּינִי	קְטָלְתִּים	קְטָלְתִּין			קְטָלְתִּינוּ
1. c. s.	„	„	קְטָלְתִּיךְ		„	„	קְטָלְתִּיכֶם	קְטָלְתִּיכֶן	
3. p.	קְטָלוּהוּ	קְטָלוּהָ	קְטָלוּךְ	קְטָלוּנִי	קְטָלוּם	קְטָלוּן	קְטָלוּכֶם	קְטָלוּכֶן	קְטָלוּנוּ
2. p.	קְטָלְתוּהוּ	קְטָלְתוּהָ		קְטָלְתוּנִי	קְטָלְתוּם	קְטָלְתוּן			קְטָלְתוּנוּ
1. p.	קְטָלְנוּהוּ	קְטָלְנוּהָ	קְטָלְנוּךְ		קְטָלְנוּם	קְטָלְנוּן	קְטָלְנוּכֶם	קְטָלְנוּכֶן	

* Or קְטָלַתּוּ. ° Or קְטָלְתִּיו.

XXIV.

PERFECTS OF THE DERIVED STEMS WITH SUFFIXES.

Forms of Perfect	3. m. s.	3. f. s.	2. m. s.	2. f. s.	1. c. s.	3. p. c.	2. p. c.	1. p. c.
Piel with suffixes	קִטְּל*	קִטְּלַת°	קִטַּלְתֹּ	קִטַּלְתִּי	קִטַּלְתִּי	קִטְּלוֹ	קִטַּלְתּוֹ	קִטַּלְנוֹ
Hiphil with suffixes	הִקְטִיל	הִקְטִילַת	הִקְטַלְתֹּ	הִקְטַלְתִּי	הִקְטַלְתִּי	הִקְטִילוֹ	הִקְטַלְתּוֹ	הִקְטַלְנוֹ

* Before ְכֶם, ְכֶן, and ְךָ we have קִטֶּל. ° קִטְּלַתּוֹ &c., just as with Kal.

XXV.

THE JUSSIVE AND COHORTATIVE.

A. THE JUSSIVE.

	Kal	Niphal	Piel	Hiphil	Hithpael
3. m. s.	יִקְטֹל	יִקָּטֵל	יְקַטֵּל	יַקְטֵל	יִתְקַטֵּל
3. f. s. / 2. m. s.	תִּקְטֹל	תִּקָּטֵל	תְּקַטֵּל	תַּקְטֵל	תִּתְקַטֵּל

B. THE COHORTATIVE OF THE IMPERFECT.

	Kal	Niphal	Piel	Hiphil	Hithpiel
1. c. s.	אֶקְטְלָה	אִקָּטְלָה	אֲקַטְּלָה	אַקְטִילָה	אֶתְקַטְּלָה
1. c. p.	נִקְטְלָה	נִקָּטְלָה	נְקַטְּלָה	נַקְטִילָה	נִתְקַטְּלָה

Pausal and unusual forms אֶקְטֹלָה, אֶתְפַּלָּלָה, אִשְׁקֲלָה.

C. THE COHORTATIVE OF THE IMPERATIVE.

2. m. s. קְטָלָה, or קָטְלָה. Unusual form צְרוֹפָה.

XXVI.

THE IMPERFECT WITH SUFFIXES.

A. THE KAL.

	With singular suffixes.					With plural suffixes.				
3. m. s. of verbs in ŭ	יִקְטְלֵהוּ	יִקְטְלָהּ	יִקְטָלְךָ	יִקְטָלֵנִי	יִקְטְלֵם	יִקְטְלֵן	יִקְטָלְכֶם	יִקְטָלְכֶן	יִקְטְלֵנוּ
3. m. s. of verbs in ă	יִלְבָּשֵׁהוּ	יִלְבָּשָׁהּ	יִלְבָּשְׁךָ	יִלְבָּשֵׁנִי	יִלְבָּשֵׁם	יִלְבָּשֵׁן	יִלְבָּשְׁכֶם	יִלְבָּשְׁכֶן	יִלְבָּשֵׁנוּ
3. m. p.	יִקְטְלוּהוּ	יִקְטְלוּהָ	יִקְטְלוּךָ	יִקְטְלוּנִי	יִקְטְלוּם	יִקְטְלוּן	יִקְטְלוּכֶם	יִקְטְלוּכֶן	יִקְטְלוּנוּ
1. m. s. with energetic *nun*	אֶלְבָּשֵׁהוּ	אֶלְבָּשֶׁנָּה	אֶקְטָלֶךָּ(?)						אֶקְטָלֵנוּ

B. THE PIEL AND HIPHIL.

1. The Piel יְקַטְּלֵהוּ, יְקַטְּלוּהוּ, יְקַטְּלֶם, &c. אֲקַטְּלֵנוּ
2. The Hiphil יְקַטִּילֵהוּ, יְקַטִּילוּהוּ, יַקְטִילֶם, &c. אַקְטִילֵנוּ

Pausal and unusual forms: תִּשְׁמוֹרֵם for תִּשְׁמְרֵם, אֶכְתֹּבְנָה, יִרְדֹּפְךָ, יִלְבֹּשֵׁם for יִלְבְּשֵׁם, יְכַבְּדֵנִי for יְכַבְּדֵנִי(?), יַשְׁפִּילֵהּ for יַשְׁפִּילֶהָּ(?).

XXVII.

THE INFINITIVES, IMPERATIVES AND PARTICIPLES WITH SUFFIXES.

A. THE INFINITIVES. (See, also, Lesson XIX.)

	Kal	Piel	Hiphil	Niphal	Hophal
With light suffix	קָטְלוֹ קִטְלוֹ	קַטְּלוֹ	הַקְטִילוֹ	הִקָּטְלוֹ	הָקְטְלוֹ
With grave suffix, or ךָ	קְטָלְךָ or קָטְלְךָ	קַטֶּלְכֶם	הַקְטִילְכֶם	הִקָּטֶלְכֶם	הָקְטַלְכֶם

B. THE IMPERATIVES. (Used only with light suffixes.)

	Kal	Piel	Hiphil
2. m. s.	קָטְלֵהוּ, קָטְלוֹ	קַטְּלֵהוּ	הַקְטִילֵהוּ
2. f. c.	קִטְלִיהוּ	קַטְּלִיהוּ	הַקְטִילִיהוּ
2. p.	קִטְלוּהוּ	קַטְּלוּהוּ	הַקְטִילוּהוּ

C. THE PARTICIPLES. (See, also, Lesson XIX.)

	Kal	Niphal	Hiphil
Original form	ḳâṭĭl	niḳṭăl	măktil
Abs. sing.	קֹטֵל	נִקְטָל	מַקְטִיל
Cons. „	„	נִקְטַל	„
With light suffix	קֹטְלוֹ	נִקְטְלוֹ	מַקְטִילוֹ
With grave suffix	קֹטֶלְכֶם	נִקְטַלְכֶם	מַקְטִילְכֶם

	Kal	Niphal	Hiphil
Original form	ḳâṭîl	niḳṭăl	măktil
Abs. plur.	קְטִלִים	נִקְטָלִים	מַקְטִילִים
Cons. „	קִטְלֵי	נִקְטְלֵי	מַקְטִילֵי
With light suffix	קִטְלָיו	נִקְטָלָיו	מַקְטִילָיו
With grave suffix	קִטְלֵיכֶם	נִקְטָלֵיכֶם	מַקְטִילֵיכֶם

XXVIII.

THE PERFECT AND IMPERFECT WITH WAU.

A. THE PERFECT.

1. Forms of the perfect accented on the ultimate have no change, e. g.

(1) With Wau conjunctive	וְקָטַל,	וְקָטְלָה,	וְקָטַלְתְּ,	וְקָטַלְתִּי,	וְקָטְלוּ,	וְקָטַלְתֶּם,	וְקָטַלְתֶּן
(2) With Wau conversive	וְקָטַל,	וְקָטְלָה,	וְקָטַלְתְּ,	וְקָטַלְתִּי,	וְקָטְלוּ,	וְקָטַלְתֶּם,	וְקָטַלְתֶּן

2. Forms of the perfect accented on the penult.

(1) With Wau conjunctive	וְקָטַלְתָּ,	וְקָטַלְתִּי,	וְקָטַלְנוּ,	וְקָטַלְתֶּם,	וְקָטַלְתֶּן	וְהִקְטַלְתָּ
(2) With Wau conversive	וְקָטַלְתָּ,	וְקָטַלְתִּי,	but וְקָטַלְנוּ,	וְקָטַלְתֶּם,	וְקָטַלְתֶּן	וְהִקְטַלְתָּ
(3) With Wau conj. + suffix	וְקָטַלְתּוֹ,	וְקָטַלְתִּיו,	וְקָטַלְנוּהוּ,	וְקָטַלְתֶּמוֹ,	וְקָטַלְתֶּנוּ	וְהִקְטַלְתּוֹ
„ „ conv. + „	„	„	„	„	„	„

B. THE IMPERFECT.

		1. With Wau Conjunctive.				2. With Wau Conversive.		
		Kal	Piel	Hiphil	Jussive	Kal	Piel	Hiphil
With preformative	י	וְיִקְטֹל	וִיקַטֵּל	וַיַּקְטֵל	וְיַקְטֵל	וַיִּקְטֹל	וַיְקַטֵּל	וַיַּקְטֵל
„ „	ת	וְתִקְטֹל	וּתְקַטֵּל	וַתַּקְטֵל	וְתַקְטֵל	וַתִּקְטֹל	וַתְּקַטֵּל	וַתַּקְטֵל
„ „	א	וְאֶקְטֹל	וַאֲקַטֵּל	וַאַקְטֵל	וַאֲקַטְלָה	וָאֶקְטֹל וָאֶקְטְלָה	וָאֲקַטֵּל וָאֲקַטְלָה	וָאַקְטֵל וָאַקְטִילָה
3. With suffixes + Wau conj. + Wau conv.		וְיִקְטְלֵהוּ וַיִּקְטְלֵהוּ	וִיקַטְּלֵהוּ וַיְקַטְּלֵהוּ	וַיַּקְטִילֵהוּ וַיַּקְטִילֵהוּ				

XXIX.

PE GUTTURAL VERBS.

1. PERFECT.

	Kal	Niphal	Hiphil	Hophal
3. m. s.	עָמַד	נֶעֱמַד	הֶעֱמִיד	הָעְמַד
3. m. p.	עָמְדוּ	נֶעֶמְדוּ	הֶעֱמִידוּ	הָעְמְדוּ
2. m. p.	עֲמַדְתֶּם	נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הָעְמַדְתֶּם

2. IMPERFECT.

	Kal		Niphal	Hiphil	Hophal
3. m. s.	יַעֲמֹד	יֶחֱזַק	יֵעָמֵד	יַעֲמִיד	יָעֳמַד
3. m. p.	יַעַמְדוּ	יֶחֶזְקוּ	יֵעָמְדוּ	יַעֲמִידוּ	יָעָמְדוּ

3. IMPERATIVE.

2. m. s.	עֲמֹד	חֲזַק	הֵעָמֵד	הַעֲמֵד	wanting
2. m. p.	עִמְדוּ	חִזְקוּ	הֵעָמְדוּ	הַעֲמִידוּ	

4. INFINITIVES.

Abs.	עָמוֹד		הֵעָמֹד	הַעֲמֵד	הָעֳמֵד
Cons.	עֲמֹד		הֵעָמֵד	הַעֲמִיד	הָעֳמַד

5. PARTICIPLES.

Masc. sing.	עֹמֵד	עָמוּד	נֶעֱמָד	מַעֲמִיד	מָעֳמָד
„ plur.	עֹמְדִים	עֲמוּדִים	נֶעֶמְדִים	מַעֲמִידִים	מָעָמְדִים

6. WITH SUFFIXES.

(1) The Perfect עֲמָדוֹ, עֲמָדֻהוּ, עֲמַדְתּוֹ, הֶעֱמִידוֹ.

(2) The Imperfect יַעַמְדֵהוּ, יַעַמְדֻהוּ, תַּעַמְדֶנּוּ, יַעֲמִידֵהוּ, יַעֲמִדֻהוּ, תַּעֲמִדֶנּוּ.

(3) The Imperative עָמְדֵהוּ, עָמְדֻהוּ, הַעֲמִידֵהוּ, הַעֲמִידֻהוּ

(4) The Infinitive עָמְדוֹ, עֲמָדְכֶם, הֵעָמְדוֹ, הֵעָמַדְכֶם, הַעֲמִדוֹ, הַעֲמִדְכֶם.

(5) The Participles עֹמְדוֹ, עֹמֶדְכֶם, עֲמוּדוֹ, נֶעֶמְדוֹ, נֶעֱמַדְכֶם, מַעֲמִידוֹ, מָעָמְדוֹ.

7. LESS COMMON AND PAUSAL FORMS.

נֶהְפַּךְ, נֶחְשַׁב, תַּחְבֹּל, יַחְבֹּלוּ, יֶחְסַר, יַחְסְרוּ, וֶאֱמָץ, יֶחְפָּץ, נַחְתּוֹם.

XXX.

PE ALEPH VERBS.

1. Imperfect Kal.

יֹאכַל p. יֹאכֵל, 1. p. s. אֹכַל p. אֹכֵל, יֹאכְלוּ p. יֹאכֵלוּ, יֹאכֵלוּן.

So also יֹאמַר, יֹאבַד and יֹאבֶה, יֹאפֶה. But יֹאחֵז or יֶאֱחֹז and יֹאסֵף or יֶאֱסֹף.

With suffixes יֹאכְלֵהוּ, אֹכְלֵהוּ, יֹאכְלוּהוּ. With Wau Conversive וַיֹּאמֶר, וַיֹּאכַל, וַיֶּאֱחֹז.

2. The Imperative אֱכֹל, אִכְלוּ. With suffixes אָכְלֵהוּ, אִכְלוּהוּ

3. The Infinitives אָכוֹל, אֱכֹל, אָכְלוֹ, אֲכָלְכֶם. With prepositions לֶאֱכֹל; but לֵאמֹר.

XXXI.

AYIN GUTTURAL VERBS.

1. PERFECT.

	Kal	Niphal	Piel		Pual		Hophal
3. m. s.	שָׁחַט	נִשְׁחַט	שִׁחֵט	בֵּרֵךְ	שֻׁחַט	בֹּרַךְ	הָשְׁחַט
3. m. p.	שָׁחֲטוּ	נִשְׁחֲטוּ	שִׁחֲטוּ	בֵּרְכוּ	שֻׁחֲטוּ	בֹּרְכוּ	הָשְׁחֲטוּ

2. IMPERFECT.

3. m. s.	יִשְׁחַט	יִשָּׁחֵט	יְשַׁחֵט	יְבָרֵךְ	יְשֻׁחַט	יְבֹרַךְ	יָשְׁחַט
3. m. p.	יִשְׁחֲטוּ	יִשָּׁחֲטוּ	יְשַׁחֲטוּ	יְבָרֲכוּ	יְשֻׁחֲטוּ	יְבֹרְכוּ	יָשְׁחֲטוּ

3. IMPERATIVE.

2. m. s.	שְׁחַט	הִשָּׁחֵט	שַׁחֵט	בָּרֵךְ			
2. m. p.	שַׁחֲטוּ	הִשָּׁחֲטוּ	שַׁחֲטוּ	בָּרֲכוּ		wanting	

4. INFINITIVE.

Absolute	שָׁחוֹט	הִשָּׁחֵט	שַׁחֵט (?)	בָּרֵךְ (?)	שָׁחֵט (?)	ברך (?)	הָשְׁחֵט
Construct	שְׁחֹט	הִשָּׁחֵט	שַׁחֵט	בָּרֵךְ	שֻׁחַט	בֹּרַךְ	הָשְׁחַט

5. PARTICIPLES.

Masc. sing.	שֹׁחֵט	נִשְׁחָט	מְשַׁחֵט	מְבָרֵךְ	מְשֻׁחָט	מְבֹרָךְ	מָשְׁחָט
„ plur.	שֹׁחֲטִים	נִשְׁחֲטִים	מְשַׁחֲטִים	מְבָרֲכִים	מְשֻׁחֲטִים	מְבֹרָכִים	מָשְׁחֲטִים

6. WITH SUFFIXES.

1. The Perfect שְׁחָטוֹ, שְׁחָטֻהוּ, שְׁחַטְתּוֹ, שִׁחֲטוֹ, שִׁחֲטֻהוּ, בֵּרֲכוֹ, בֵּרֲכֻהוּ.
2. The Imperfect יִשְׁחָטֵהוּ, יִשְׁחָטֻהוּ, תִּשְׁחָטֶנּוּ, יְשַׁחֲטֵהוּ, יְבָרֲכֵהוּ, תְּבָרֲכֶנּוּ.
3. The Imperative שַׁחֲטֵהוּ, שַׁחֲטֻהוּ, בָּרֲכֵהוּ.
4. The Infinitive שַׁחֲטוֹ, שָׁחֲטוֹ, בָּרֲכוֹ, שֻׁחֲטוֹ, בֹּרְכוֹ, הָשְׁחֲטוֹ.
5. The Participles שֹׁחֲטוֹ, נִשְׁחֲטוֹ, מְשַׁחֲטוֹ, מְבָרֲכוֹ, מְשֻׁחֲטוֹ, מְבֹרְכוֹ, מָשְׁחֲטוֹ.

XXXII.

LAMEDH GUTTURAL VERBS.

1. PERFECT.

	Kal	Niphal	Piel	Hiphil	Hithpael
3. m. s.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
2. m. s.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2. f. s.	שָׁלַחַתְּ	נִשְׁלַחַתְּ	שִׁלַּחַתְּ	הִשְׁלַחַתְּ	הִשְׁתַּלַּחַתְּ

2. IMPERFECT.

	Kal	Niphal	Piel	Hiphil	Hithpael
3. m. s.	יִשְׁלַח	יִשָּׁלַח	יְשַׁלַּח	יַשְׁלִיחַ	יִשְׁתַּלַּח
3. m. p.	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ	יַשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3. f. p.	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה	תַּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה

3. IMPERATIVE.

2. m. s.	שְׁלַח	הִשָּׁלַח	שַׁלַּח	הַשְׁלַח	הִתְשַׁלַּח
2. m. p.	שִׁלְחוּ	הִשָּׁלְחוּ	שַׁלְּחוּ	הַשְׁלִיחוּ	הִתְשַׁלְּחוּ

4. INFINITIVE.

Absolute	שָׁלוֹחַ	נִשְׁלוֹחַ	שַׁלֵּחַ	הַשְׁלֵחַ	הִתְשַׁלֵּחַ
Construct	שִׁלַּח	הִשָּׁלֵחַ	שַׁלַּח	הַשְׁלִיחַ	הִתְשַׁלַּח

5. PARTICIPLE.

Act. masc. sg.	שֹׁלֵחַ		מְשַׁלֵּחַ	מַשְׁלִיחַ	
„ fem. sg.	שֹׁלַחַת		מְשַׁלַּחַת	מַשְׁלִיחַת	
Pass. masc. sg.	שָׁלוּחַ	נִשְׁלָח	מְשֻׁלָּח		מִשְׁתַּלֵּחַ
„ fem. sg.	שְׁלוּחָה	נִשְׁלַחַת	מְשֻׁלַּחַת		מִשְׁתַּלַּחַת

6. WITH SUFFIXES.

1.	The Perfect	שְׁלָחָם, שְׁלָחֵךְ, הִשְׁלִיחַךְ, שְׁלָחוֹ; שִׁלַּחְתִּינִי, שִׁלְחוֹ;				
2.	The Imperfect	תַּשְׁלִחֵנּוּ, יְשַׁלְּחֶהוּ; תִּשְׁלָחֶנּוּ, יִשְׁלָחֶהוּ, יְשַׁלְּחֶהוּ,				
3.	The Imperative	הַשְׁלִחֵהוּ, שַׁלְּחֵהוּ, שָׁלְחֵהוּ, שְׁלָחֵהוּ.				
4.	The Infinitive	הַשְׁלִיחַךְ, שַׁלַּחַךְ, הִשָּׁלְחוֹ, הִשָּׁלְחֵךְ, שְׁלָחוֹ,				
5.	The Participles masc.	מְשֻׁלָּחוֹ	מַשְׁלִיחוֹ	מְשֻׁלָּחוֹ	נִשְׁלָחוֹ	שָׁלוּחַ
	fem.	מְשֻׁלַּחְתּוֹ	מַשְׁלִיחָתוֹ (?)	מְשֻׁלַּחְתּוֹ	נִשְׁלַחְתּוֹ	שְׁלֻחָתוֹ

XXXIII.

LAMEDH ALEPH VERBS.

1. PERFECT.

	Kal	Niphal	Piel	Hiphil
3. m. s.	מָצָא	נִמְצָא	מִצֵּא	הִמְצִיא
3. m. p.	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ	הִמְצִיאוּ
2. m. s.	מָצָאתָ	נִמְצֵאתָ	מִצֵּאתָ	הִמְצֵאתָ

2. IMPERFECT.

3. m. s.	יִמְצָא	יִמָּצֵא	יְמַצֵּא	יַמְצִיא
3. m. p.	יִמְצְאוּ	יִמָּצְאוּ	יְמַצְּאוּ	יַמְצִיאוּ
3. f. p.	תִּמְצָאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה	תַּמְצֶאנָה

3. IMPERATIVE.

	Kal	Niphal	Piel	Hiphil
2. m. s.	מְצָא	הִמָּצֵא	מַצֵּא	הַמְצֵא
2. m. p.	מִצְאוּ	הִמָּצְאוּ	מַצְּאוּ	הַמְצִיאוּ
2. f. p.	מְצֶאנָה	הִמָּצֶאנָה	מַצֶּאנָה	הַמְצֶאנָה

4. INFINITIVE.

Absolute	מָצוֹא	הִמָּצֹא	מַצֹּא	הַמְצֵא
Construct	מְצֹא	הִמָּצֵא	מַצֵּא	הַמְצִיא

5. PARTICIPLE.

M. abs. sg.	מֹצֵא	נִמְצָא	מְמַצֵּא	מַמְצִיא
M. abs. pl.	מֹצְאִים	נִמְצָאִים	מְמַצְּאִים	מַמְצִיאִים

6. WITH SUFFIXES.

1.	Perfect	מְצָאוֹ, מְצָאֲכֶם; מְצָאוֹ, מְצָאֲכֶם; הִמְצִיאוֹ, הִמְצִיאֲכֶם.
2.	Imperfect	יִמְצָאֵהוּ, יִמְצָאֲכֶם; יִמְצָאֵהוּ, יִמְצָאֲכֶם; יַמְצִיאֵהוּ, יַמְצִיאֲכֶם.
3.	Imperative	מְצָאֵהוּ (?), מְצָאֵהוּ; מְצָאֵהוּ, מְצָאוּהוּ; הַמְצִיאֵהוּ, הַמְצִיאֲכֶם.
4.	Infinitives	מְצָאוֹ, מְצָאֲכֶם; מְצָאוֹ, מְצָאֲכֶם; הַמְצִיאוֹ, הַמְצִיאֲכֶם.
5.	Participles	מְצָאוֹ, נִמְצָאוֹ, מְמַצְּאוֹ, מְמַצְּאֲכֶם, נִמְצָאֲכֶם, מְמַצְּאֲכֶם.

to here

XXXIV.

נָגַשׁ = to draw nigh.

PE NUN VERBS.

	Perfect	Imperfect			Imperative			Infinitives				Participles
Kal 3. m. s.	נָגַשׁ	יִתֵּן	יִפֹּל	יִגַּשׁ	תֵּן	נְפֹל	גַּשׁ	Abs.	נָתֹן	נָפֹל	נָגֹשׁ	Act. נֹגֵשׁ
3. m. p.	נָגְשׁוּ	יִתְּנוּ	יִפְּלוּ	יִגְּשׁוּ	תְּנוּ	נִפְלוּ	גְּשׁוּ	Cons.	תֵּת	נְפֹל	גֶּשֶׁת	Pass. נָגוּשׁ
Niph.	נִגַּשׁ		יִנָּגֵשׁ			הִנָּגֵשׁ			הִנָּגֵשׁ	הִנָּגֵשׁ		נִגָּשׁ
Piel	נִגֵּשׁ		יְנַגֵּשׁ			נַגֵּשׁ			נַגֵּשׁ	נַגֵּשׁ		מְנַגֵּשׁ
Pual	נֻגַּשׁ		יְנֻגַּשׁ						נֻגֹּשׁ	נֻגַּשׁ		מְנֻגָּשׁ
Hiphil	הִגִּישׁ		יַגִּישׁ			הַגֵּשׁ			הַגֵּשׁ	הַגִּישׁ		מַגִּישׁ
Hophal	הֻגַּשׁ		יֻגַּשׁ						הֻגֵּשׁ	הֻגַּשׁ		מֻגָּשׁ
Hithpael	הִתְנַגֵּשׁ		יִתְנַגֵּשׁ			הִתְנַגֵּשׁ			הִתְנַגֵּשׁ	הִתְנַגֵּשׁ		מִתְנַגֵּשׁ

CERTAIN FORMS WITH SUFFIXES, OR NOTEWORTHY.

דְּעוּהוּ, דָּעִיהוּ, דָּעֵהוּ, דַּע, דַּעְתּוֹ, דַּעַת, תִּתּוֹ, גִּשְׁתּוֹ, תְּנוּהוּ, תְּנִיהוּ, תְּנֵהוּ, יַפִּלֵהוּ, יִתְּנֵהוּ, יַגִּשֵׁהוּ,
נִחַם, הִנְחַלְתִּי, תִּנְחַל, קַחַת, קַח, יִקַּח, נָתַתָּ, נָתַנּוּ, גְּשָׁה, שֲׁקָה, נְהַג, וַיַּסֶּךְ, וַיַּצֵּב, יַצִּבֵהוּ, יַצֵּב.

XXXV.

AYIN AYIN VERBS.

1. PERFECT.

	Kal	Niphal	Hiphil	Hophal	Polel	Pilpel
3. m. s.	סַב	נָסַב	הֵסֵב	הוּסַב	סוֹבֵב	כִּלְכֵּל
3. f. s.	סַבָּה	נָסַבָּה	הֵסֵבָּה	הוּסַבָּה	סוֹבְבָה	כִּלְכְּלָה
3. p.	סַבּוּ	נָסַבּוּ	הֵסֵבּוּ	הוּסַבּוּ	סוֹבְבוּ	כִּלְכְּלוּ
2. m. s.	סַבּוֹתָ	נָסַבּוֹתָ	הֵסַבּוֹתָ	הוּסַבּוֹתָ	סוֹבַבְתָּ	כִּלְכַּלְתָּ

2. IMPERFECT.

3. m. s.	יָסֹב	יִסַּב	יָסֵב	יוּסַב	יְסוֹבֵב	יְכַלְכֵּל
3. m. p.	יָסֹבּוּ	יִסַּבּוּ	יָסֵבּוּ	יוּסַבּוּ	יְסוֹבְבוּ	יְכַלְכְּלוּ
3. f. p.	תְּסֻבֶּינָה	תִּסַּבֶּינָה	תְּסֵבֶּינָה	תּוּסַבֶּינָה	תְּסוֹבַבְנָה	תְּכַלְכֵּלְנָה

3. IMPERATIVE.

2. m. s.	סֹב	הִסַּב	הָסֵב	wanting	סוֹבֵב	כַּלְכֵּל
2. m. p.	סֹבּוּ	הִסַּבּוּ	הָסֵבּוּ		סוֹבְבוּ	כַּלְכְּלוּ
2. f. p.	סֻבֶּינָה	הִסַּבֶּינָה	הָסֵבֶּינָה		סוֹבַבְנָה	כַּלְכֵּלְנָה

4. INFINITIVES.

Absolute	סָבוֹב	הָסֵב	הָסֵב	הוֹסַב	סוֹבֵב	כַּלְכֵּל
Construct	סֹב	"	"	"	"	"

5. PARTICIPLES.

Masculine Regular	נָסָב	מֵסֵב	מוּסָב	מְסוֹבֵב	מְכַלְכֵּל
Feminine	נְסַבָּה	מְסִבָּה	מוּסַבָּה	מְסוֹבָבָה	מְכַלְכֶּלֶת

6. WITH SUFFIXES.

1. The Perfect סַבּוֹ, סַבּוּהוּ, סַבְּתוֹ, סַבְּכֶם; הֵסִבּוֹ, הֲסִבְּכֶם, הֲסִבָּהוּ, הֲסִבַּתּוּ.
2. The Imperfect יְסֻבֶּהוּ, יְסֻבֶּכֶם, יְסֻבָּהוּ; יְסֻבֵּהוּ, יְסֻבְּכֶם, יְסֻבֶּהוּ.
3 The Imperative סָבֵּהוּ, סָבְּכֶם, הַסְבֵּהוּ; סוֹבְבֵהוּ, כַּלְכְּלֵהוּ.
4. The Infinitive סָבּוֹ, סָבְּכֶם; הָסֵבּוֹ, הָסַבְּכֶם; הֲסַבּוֹ, הֲסַבְּכֶם; סוֹבְבוֹ, כַּלְכְּלוֹ.
5. The Participle סוֹבְבוֹ; נָסַבּוֹ, נָסַבְּכֶם; מְסִבּוֹ, מְסִבְּכֶם; מְסוֹבְבוֹ, מְכַלְכְּלוֹ.

XXXVI.

PÊ WAU VERBS.

1. PERFECT.

	Kal	Niphal	Hiphil	Hophal	Kal
3. m. s.	יָשַׁב	נוֹשַׁב	הוֹשִׁיב	הוּשַׁב	יָרַשׁ
3. m. p.	יָשְׁבוּ	נוֹשְׁבוּ	הוֹשִׁיבוּ	הוּשְׁבוּ	יָרְשׁוּ

2. IMPERFECT.

	Kal	Niphal	Hiphil	Hophal	Kal
3. m. s.	יֵשֵׁב	יִוָּשֵׁב	יוֹשִׁיב	יוּשַׁב	יִירַשׁ
3. m. p.	יֵשְׁבוּ	יִוָּשְׁבוּ	יוֹשִׁיבוּ	יוּשְׁבוּ	יִירְשׁוּ

3. IMPERATIVE.

2. m. s.	שֵׁב	הִוָּשֵׁב	הוֹשֵׁב	wanting	יְרַשׁ
2. m. p.	שְׁבוּ	הִוָּשְׁבוּ	הוֹשִׁיבוּ		יִרְשׁוּ

4. INFINITIVE.

Absolute	יָשׁוֹב	הִוָּשֵׁב	הוֹשֵׁב	ה֫וּשָׁב	יָרוֹשׁ
Construct	שֶׁבֶת	הִוָּשֵׁב	הוֹשִׁיב	ה֫וּשַׁב	רֶשֶׁת

5. PARTICIPLES.

יוֹשֵׁב	נוֹשָׁב	מוֹשִׁיב	מוּשָׁב

6. WITH SUFFIX.

1. Perfect הוֹשִׁיבוֹ; יְדָעוֹ; הוֹצִיאוֹ.
2. Imperfect יְדָעֵהוּ; יְדַעֲכֶם; יוֹשִׁיבֵהוּ, יוֹשִׁיבְכֶם.

3. Imperative דָּעֵ֫הוּ, דָּעִ֫יהוּ, דָּעוּ֫הוּ; הוֹצִיאֵ֫הוּ, יוֹשִׁיבְכֶם.
4. Infinitive שַׁבְתּוֹ, שִׁבְתְּכֶם; הִוָּשְׁבוֹ, הִוָּשֶׁבְכֶם; הוֹשִׁיבוֹ, הוֹשִׁיבְכֶם.
5. Participle יֹשְׁבוֹ, יוֹשֶׁבְכֶם, נוֹשְׁבוֹ, נוֹשַׁבְכֶם, מוֹשִׁיבוֹ, מוֹשִׁיבְכֶם.

7. FORMS TO BE NOTED.

דַּעַת, דַּע, יֵדַע; יֵצֵא, צֵא, צֵאת; וַיֵּ֫שֶׁב; יִרְאָה, יְרֹא, יְכֹ֫לֶת; הַב, הָבוּ; יֹסֵף.

XXXVII.

PÊ YODH VERBS.

To be good

Kal { יָטַב, יִיטַב, יְטַב, יָטוֹב, יְטֹב.
יָצַק, יִצֹּק, יְצֹק, יָצוֹק, יְצֹק יֹצֵק יָצוּק.

Hiphil { הֵיטִיב, יֵיטִיב, הֵיטֵב, הֵיטֵב, הֵיטִיב, מֵיטִיב.
הִצִּית, יַצִּית, הַצֵּת, הַצֵּת, הַצִּית, מַצִּית.

FORMS TO BE NOTED.

וַיֵּגְקֵ֫הוּ, יִבָּשׁוּ, וַיִּיחֶל, אִישָׁן, יְיֵלִיל.

XXXVIII.

AYIN WAU VERBS.

1. PERFECT.

	Kal		Niphal	Hiphil	Hophal	Polel	Pilpel
3. m. s.	קָם	מֵת	בּוֹשׁ	הֵקִים	הוּקַם	קוֹמֵם	כִּלְכֵּל
3. f. s.	קָמָה	מֵתָה	בּוֹשָׁה	הֵקִימָה	הוּקְמָה	קוֹמְמָה	כִּלְכְּלָה
2. m. s.	קַמְתָּ	מַתָּה	בּוֹשְׁתָּ	הֲקִימוֹתָ	הוּקַמְתָּ	קוֹמַמְתָּ	כִּלְכַּלְתָּ

2. IMPERFECT.

3. m. s.	יָקוּם	יָמוּת	? יֵבוֹשׁ	יָקִים	יוּקַם	יְקוֹמֵם	יְכַלְכֵּל
3. m. p.	יָקוּמוּ	יָמוּתוּ	? יֵבוֹשׁוּ	יָקִימוּ	יוּקְמוּ	יְקוֹמְמוּ	יְכַלְכְּלוּ
3. f. p.	תְּקוּמְינָה	תְּמוּתֶינָה	(?) תֵּבוֹשְׁנָה	תָּקֵמְנָה	תּוּקַמְנָה	תְּקוֹמַמְנָה	תְּכַלְכֵּלְנָה

3. IMPERATIVE.

2. m. s.	קוּם	מוּת	בּוֹשׁ	הָקֵם		קוֹמֵם	כַּלְכֵּל
2. m. p.	קוּמוּ		בּוֹשׁוּ	הָקִימוּ	Wanting	קוֹמְמוּ	כַּלְכְּלוּ
2. f. p.	קוּמְנָה		בּוֹשְׁנָה	הָקֵמְנָה		קוֹמֵמְנָה	כַּלְכֵּלְנָה

4. INFINITIVES.

Absolute	קוֹם	מוֹת	בּוֹשׁ	הִקּוֹם	הָקֵם	הוּקֵם	קוֹמֵם	כַּלְכֵּל
Construct	קוּם	מוּת	בּוֹשׁ	הִקּוֹם	הָקִים	הוּקַם	"	"

5. PARTICIPLES.

	Act.	Intr.	Pass.					
Masc.	קָם	מֵת	קוּם	נָקוֹם	מֵקִים	מוּקָם	מְקוֹמֵם	מְכַלְכֵּל
Fem.	קָמָה	מֵתָה	קוּמָה	נְקוֹמָה	מְקִימָה	מוּקְמָה	מְקוֹמְמָה	מְכַלְכְּלָה

6. WITH SUFFIXES.

(1) The Perfect הֲקִימוֹ, הֲקִימְכֶם; קוֹמְמַתְהוּ קֹמְמוֹ; הֲקִימֹתוֹ.

(2) The Imperfect יְקִימֵהוּ, יְקִימְכֶם; תְּרֹמְמֵהוּ, תְּרֹמְמְכֶם.

(3) The Imperative הֲקִימֵהוּ, הֲקִימְכֶם.

(4) The Infinitive קוּמוֹ, קוּמְכֶם; הִקּוֹמוֹ, הִקּוֹמְכֶם; הֲקִימוֹ, הֲקִימְכֶם.

(5) The Participle קָמוֹ, קָמֵיכֶם; מְקִימוֹ?, קָמָתוֹ, קָמֵיכֶם.

7. FORMS TO BE NOTED.

1. The Jussives a. Kal. יָקֹם, וַיָּקָם p. וַיָּקֹם; b. Hiphil יָקֵם, וַיָּקֶם, וַיְקִמֵהוּ, וַיָּקֵם, וַיָּסַר.

2. Other forms וָמַתִּי, קוּמָה, יֵעוֹרוּ, וָבשְׁתְּ, נְפֹצוֹתֶם, תָּבוֹאוּ, הָרֵעַ, זְבַת, הַצָּד, רֹמְמָתְנוּ, הֲקֵמֹתוֹ, וֶהֱמִתָנִי, הֵמַתָּה, וַתַּנַּח, הִנִּיחַ, וְהִנַּחְתּוֹ, וַיַּנַּח.

XXXIX.

AYIN YODH VERBS.

1. KAL AND HIPHIL.

	Perfects	Imperfect	Imperativ	Infinitives	Participes
Kal	שָׂם	וַיָּשֶׂם, וָיָשֶׂם, וַיָּשֶׂם	שִׂים	שׂוּם, שׂוּם or שִׂים,	שָׂם, שׂוּם
Hiphil	הֵשִׂים	וַיָּשֶׂם, וָיָשֶׂם, וַיָּשֶׂם	הָשֵׂם	הָשִׂים,	מֵשִׂים

2. WITH SUFFIXES.

(1) Perfect שָׂמוֹ, שָׂמְכֶם, שַׂמְתִּיו, שַׂמָנוּהוּ; הֲשִׂימְכֶם, הֲשִׂימוֹ. (2) Imperfect יָשִׂימֵהוּ, יְשִׂימְכֶם. (3) Imperative שִׂימֵהוּ, הָשִׂימֵהוּ. (4) Infinitive שִׂימוֹ, הָשִׂימוֹ. (5) Participle שָׂמוֹ, שָׂמְכֶם.

3. FORMS TO BE NOTED.

הִתְבּוֹנֵן, נִבְנִים, אֲשִׁיתֶנּוּ, שַׁתְּ (שַׁתְּ).

XL.

LAMEDH HÊ VERBS.

1. PERFECT.

	Kal	Niphal	Piel	Pual	Hiphil	Hophal	Hithpael
3. m. s.	גָּלָה	נִגְלָה	גִּלָּה	גֻּלָּה	הִגְלָה	הָגְלָה	הִתְגַּלָּה
3. f. s.	גָּלְתָה	נִגְלְתָה	גִּלְּתָה	גֻּלְּתָה	הִגְלְתָה	הָגְלְתָה	הִתְגַּלְּתָה

3. m. p.	גָּלוּ	נִגְלוּ	גְּלוּ	גָּלוּ	הִגְלוּ	הָגְלוּ	הִתְגַּלּוּ
2. m. s.	גָּלִית	נִגְלֵית	גְּלִי	גָּלִית	הִגְלִית	הָגְלִית	הִתְגַּלִּית
	גָּלִיתְ	נִגְלֵיתְ	גְּלִיתְ		הִגְלִיתְ		הִתְגַּלִּיתְ

2. IMPERFECT.

3. m. s.	יִגְלֶה	יְגָלֶה	יְגַלֶּה	יְגֻלֶּה	יַגְלֶה	יָגְלֶה	יִתְגַּלֶּה
3. m. p.	יִגְלוּ	יְגָלוּ	יְגַלּוּ	יְגֻלּוּ	יַגְלוּ	יָגְלוּ	יִתְגַּלּוּ
3. f. p.	תִּגְלֶינָה	תְּגָלֶינָה	תְּגַלֶּינָה	תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
Apocopated	יִגֶל, יִגֶל	יְגָל	יְגַל	יְגֻל (?)	יַגֶל, יַגֶל	יָגֶל	יִתְגַּל

3. IMPERATIVE.

2. m. s.	גְּלֵה	הִגָּלֵה	גַּלֵּה		הַגְלֵה		הִתְגַּלֵּה
2. m. p.	גְּלוּ	הִגָּלוּ	גַּלּוּ	Wanting	הַגְלוּ	Wanting	הִתְגַּלּוּ
2. f. p.	גְּלֶינָה	הִגָּלֶינָה	גַּלֶּינָה		הַגְלֶינָה		הִתְגַּלֶּינָה

4. INFINITIVES.

Absolute	גָּלֹה	הִגָּלֹה	גַּלֵּה	גְּלֹה	הַגְלֵה	הָגְלֵה	הִתְגַּלֵּה
Construct	גְּלוֹת	הִגָּלוֹת	גַּלּוֹת	גְּלוֹת	הַגְלוֹת	הָגְלוֹת	הִתְגַּלּוֹת

5. PARTICIPLES.

Masc. sg.	גָּלוּי, גֹּלֶה	נִגְלֶה	מְגַלֶּה	מְגֻלֶּה	מַגְלֶה	מָגְלֶה	מִתְגַּלֶּה

6. WITH SUFFIXES.

(1) The Perfect גָּלָהוּ, גָּלְכֶם; גְּלִיתוֹ; גַּלָּהוּ, גַּלְּכֶם; הִגְלָהוּ, הִגְלְכֶם.

(2) The Imperfect יִגְלֵהוּ, יִגְלְכֶם; יִגְלוּכֶם; יְגַלֵּהוּ; יַגְלֵהוּ, יַגְלְכֶם.

(3) The Imperative גְּלֵהוּ, גַּלֵּהוּ, הַגְלֵהוּ.

(4) The Infinitive גְּלֹתוֹ, גְּלוֹתְכֶם; הִגָּלֹתוֹ; גַּלֹּתוֹ, הַגְלֹתוֹ.

(5) The Participles גֹּלֵהוּ, גֹּלְכֶם, גֹּלָתוֹ, גֹּלַתְכֶם; גֹּלָיו, גֹּלֵיכֶם, גֹּלֹתָיו, גֹּלֹתֵיכֶם.

7. FORMS TO BE NOTED.

יַשְׁקְ = יַשֶׁק = יַשְׁקֶה; הֶפְדָּה; אַשְׁקְךָ; יֵשֶׁת = יֵשֶׁת = יִשְׁתֶּה.

XLI.

PE GUTTURAL VERBS (INCLUDING פ״א VERBS), WHERE 2nd OR 3rd RADICAL IS WEAK.

1. Pe Guttural verbs, which are also Ayin Resh, or Ayin Guttural.

Examples: הָרְסָה, הֲרַסְתֶּם, הֵרֵס, הֵרְסוּ; אָהֲבוּ, אֲהַבְתֶּם, יֶאֱהַב, נֶאֱהָב.

2. Pe Guttural verbs, which are also Lamedh Aleph, or Lamedh He.

(1) עֲשִׂיתֶם, עֲשׂוֹת, עֲשֵׂה, יַעֲשֶׂה, יֶהְגֶּה, תֶּחֱזֶינָה, יִחַר, יַעַשׂ, יַעֲשֵׂהוּ, וַיַּעַשׂ, וַיַּעֲשֵׂהוּ.

(2) חֲטָאתֶם, חֲטֹא, יֶחֱטָא, חָטְאוֹ, הֶחֱטִיאוֹ, יַחֲטִיאֵהוּ, הַחֲטִיאוֹ.

(3) אָבָה, יֹאבֶה, תֹּאבוּ; אָפָה, תֹּפֵהוּ.

XLII.

PE NUN VERBS WITH 3rd RADICAL WEAK.

1. The third radical Wau or Yodh (ל״ה).

(1) נָטֹה, נְטֵה, יִטֶּה, יֵט, יֶט־, יִטֵּהוּ, וַיֵּט, וַיַּטֵּהוּ, נַסֵּנִי, יַטֶּנּוּ.

(2) הַכֵּה, הַכֵּהוּ, הַכּוֹת, הַכֹּה, נְכֵה, נְכֵהוּ, נְכוֹת, נְכֹה, מַכֵּה, מַכֵּהוּ, מַכּוֹת, מַכֹּה, נַכֵּה, נַכֵּהוּ, נַכּוֹת, נַכֹּה, תַּכֵּה, תַּכֵּהוּ, תַּכֶּינָה, תַּכֶּינָה, אַכֶּה, נַכֶּה, יַכֶּה, יַכֵּהוּ, יַכּוּ, יַכֶּינָה.

2. The third radical an Aleph.

הַשֵּׂא, הַשֵּׂאוּ, הַשֵּׂאנָה, נְשָׂא, נְשָׂאוּ, נְשָׂאנָה, מַשֵּׂא, מַשֵּׂאוּ, מַשֵּׂאנָה, נַשֵּׂא, נַשֵּׂאוּ, נַשֵּׂאנָה, תַּשֵּׂא, תַּשֵּׂאנָה, תִּשֶּׂינָה, אֶשָּׂא, נִשָּׂא, יִשָּׂא, יִשְּׂאוּ, יִשֶּׂינָה, שְׂאֵת or שְׂאֵת, שְׂאֵתוֹ; הַשֵּׂא, הַשֵּׂאוּ, יַשֵּׂא, יַשֵּׂאוּ.

3. The third radical a guttural.

קְחֵת, קְחֵתוֹ, קַח, קְחוּ, יִקַּח, יִקְחוּ.

XLIII.

PE WAU AND PE YODH VERBS WITH 3rd RADICAL WEAK.

1. The third radical Wau or Yodh (ל״ה).

הוֹדֵה, הוֹדֵהוּ, הוֹדוֹת, הוֹדֹה, יוֹדֶה, יוֹדֶהוּ, יוֹדוּ, יוֹדֶינָה.

2. The third radical an Aleph.

הֵיטֵב, הֵיטִיבוּ, הֵיטִיבָה, הֵיטִבְתָּ, הֵיטִבְתִּי, הֵיטִבְתֶּם, הֵיטִבְתֶּן, הֵיטִבְנוּ, הֵיטִבוֹת, הֵיטִבוּ, הֵיטִבְתִּיו, הֵיטִבְתִּיהָ, הֵיטִבְתִּיהוּ, הֵיטִבְתִּינוּ, הֵיטִבְתִּיכֶם, הֵיטִבְתִּיכֶן, הֵיטִבְתִּים, הֵיטִבְתִּין, הֵיטִבְתִּיהֶם, הֵיטִבְתִּיהֶן, הֵיטִיבוּנִי, הֵיטִיבוּךָ, הֵיטִיבוּךְ, הֵיטִיבוּכֶם, הֵיטִיבוּכֶן, הֵיטִיבוּם, הֵיטִיבוּן, הֵיטִיבוּהוּ, הֵיטִיבוּהָ, הֵיטִיבוּנוּ, הֵיטִיבוּכֶם, הֵיטִיבוּכֶן, הֵיטִיבוּם, הֵיטִיבוּן, יֵיטִיב, יֵיטִיבוּ, יֵיטִיבוּן, יֵיטִיבוּנִי, יֵיטִיבוּךָ, יֵיטִיבוּךְ, יֵיטִיבוּכֶם, יֵיטִיבוּכֶן, יֵיטִיבוּם, יֵיטִיבוּן, יֵיטִיבוּהוּ, יֵיטִיבוּהָ, יֵיטִיבוּנוּ, יֵיטִיבוּכֶם, יֵיטִיבוּכֶן, יֵיטִיבוּם, יֵיטִיבוּן, הֵיטֵב, הֵיטִיבוּ, הֵיטִיבִי, הֵיטִיבוּן, הֵיטִיבוּנִי, הֵיטִיבוּנוּ, הֵיטִיבוּךָ, הֵיטִיבוּךְ, הֵיטִיבוּכֶם, הֵיטִיבוּכֶן, הֵיטִיבוּהוּ, הֵיטִיבוּהָ, הֵיטִיבוּם, הֵיטִיבוּן, הֵיטִיבוּנִי, הֵיטִיבוּנוּ, הֵיטִיבוּכֶם, הֵיטִיבוּכֶן, הֵיטִיבוּם, הֵיטִיבוּן, הֵיטִיבוּהוּ, הֵיטִיבוּהָ

הֲבִיאוֹ, הֲבִיאַת, הֲבִיאָתְ or הֲבִיאֹתְ, הֲבִיאָתֶם or הֲבִיאֹתֶם.
יָבִיא, יְבִיאֶהוּ, הָבִיא, תָּבִיא, יְבִיאוּ, הָבִיאוּ.

(3) The second Wau and the 3rd a guttural.

יָגֹעַ, יְגֹעַ.

2.

(1) The second radical a guttural, or Resh, and the third Wau, or Yodh (ל״ה).

מָחָה, מָחֲתָה, אֶמְחֶה, מְחֵה, מָחוֹ; מְחוֹת; הִשְׁתַּחֲוָה, הִשְׁתַּחֲוִוּ, יִשְׁתַּחֲוֶה apoc. יִשְׁתַּחוּ, plur. יִשְׁתַּחֲווּ.

(2) The second radical a guttural, or Resh, and the third an Aleph.

Inf. cons. Kal קְרֹא, קְרֹאַת, קִרְאָתוֹ, לִקְרֹאת, לִקְרֹאתוֹ; Piel בָּרֵא.

XLV.

VERBS WITH ALL RADICALS WEAK.

1. Pê, Guttural and Ayin Ayin. גָּאָה, הִתְאַוָּה; גָּאַר, אָרַר.
2. Ayin Guttural, Lomadh Hê, and Pe Resh רָאָה, רֶאֱתָה, הֶרְאָה; נִתְרָאָה, נִרְאָה, וַיִּרְאֶה, וַיֵּרָא, נִרְאָה, נִרְאֵיתָ, נִרְאֵינוּ, יֵרָא, יֵרְאֶה, יֵרֶא.
3. Pê Resh and Ayin Ayin. רָעַע, חֲרַעְתָּ, מְרֵעִים.
4. Pê Nun, Ayin Guttural, and Lomadh Hê. נָחָה, נָחֲתָה, יִנְחֶה, נְחֵה.
5. Pe Guttural, Ayin Wau and Lomadh Hê. הִתְאַוּוּ, אַוֵּה.
6. Pê Guttural, Ayin Guttural or Resh, and Lamedh Hê. יָעַר, יְעָרָה, עֵרָתָה, עֶרֶה, עָרָה, וַיְעָרֵהוּ.

XLVI.

הָיָה and חָיָה.

1. אֶהְיֶה, נֶהְיֵי, נִהְיֵי, וַיְהִי, יְהִי, וַיְהִי, וַיִּהְיוּ, הָיָה, הָיְתָה, הָיִיתָ; לִהְיוֹת, הֱיוֹת; וַיְהִי, וַיִּהְיוּ; הֱיֵה, אֱהִי; נִהְיָה, נִהְיָה, הוֹיָה.
2. חָיָה or חַי, חָיְתָה or חַיְתָה; יְחִי, יִחְיֶה, וַיִּחְיוּ, נִחְיֵי, נֶחְיֵי.

XLVII.

THE NUMERALS.

A. CARDINALS.

	With the Masculine.		With the Feminine.	
	Absolute	Construct	Absolute	Construct
One	אֶחָד	אַחַד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלוֹשׁ	שְׁלֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִשָּׁה	חֲמִשֶּׁת	חָמֵשׁ	חֲמֵשׁ
Six	שִׁשָּׁה	שִׁשֶּׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שִׁבְעָ
Eight	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	?
Nine	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע
Ten	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר
Eleven	אַחַד עָשָׂר or עַשְׁתֵּי עָשָׂר		עֶשְׂרֵה	אַחַת
Twelve	שְׁנֵים עָשָׂר or שְׁנֵי עָשָׂר		„	שְׁתֵּים
Thirteen	„ שְׁלֹשָׁה		„	שְׁלוֹשׁ
Fourteen	„ אַרְבָּעָה		„	אַרְבַּע
Fifteen	„ חֲמִשָּׁה		„	חָמֵשׁ
Sixteen	„ שִׁשָּׁה		„	שֵׁשׁ
Seventeen	„ שִׁבְעָה		„	שִׁבַע
Eighteen	„ שְׁמֹנָה		„	שְׁמֹנֶה
Nineteen	„ תִּשְׁעָה		„	תִּשַּׁע
Twenty	עֶשְׂרִים			

Twenty one אֶחָד וְעֶשְׂרִים or אַחַת וְעֶשְׂרִים or עֶשְׂרִים וְאֶחָד etc.
Twenty two „ שְׁנַיִם or „ שְׁתַּיִם
Twenty three „ שְׁלֹשָׁה or „ שָׁלוֹשׁ
Thirty שְׁלֹשִׁים, Forty אַרְבָּעִים, Fifty חֲמִשִּׁים, Sixty שִׁשִּׁים,

Seventy שִׁבְעִים, Eighty שְׁמֹנִים, Ninety תִּשְׁעִים, One hundred מֵאָה.

100 מֵאָה, מְאַת, מֵאוֹת, מְאוֹת. 200 מָאתַיִם. 300 שְׁלוֹשׁ מֵאוֹת. 400 אַרְבַּע מֵאוֹת. 1000 אֶלֶף. 2000 אַלְפַּיִם. 3000 שְׁלֹשֶׁת אֲלָפִים. 10000 רִבּוֹא. 20000 עֶשְׂרִים אֶלֶף. 100000 מֵאָה אֶלֶף. 200000 מָאתַיִם אֶלֶף. 300000 שְׁלֹשׁ מֵאוֹת אֶלֶף. Anno Domini 1908 בִּשְׁנַת אֶלֶף וְתִשְׁעַת מֵאוֹת וּשְׁמֹנֶה שָׁנָה לַמִּשְׁיחַ.

B. ORDINAL NUMBERS.

First	הָאֶחָד	or הָרִאשׁוֹן*	Sixth	שִׁשִּׁי	שִׁשִּׁית
Second	שֵׁנִי	שֵׁנִית	Seventh	שְׁבִיעִי	שְׁבִיעִית
Third	שְׁלִישִׁי	שְׁלִישִׁית	Eighth	שְׁמִינִי	שְׁמִינִית
Fourth	רְבִיעִי	רְבִיעִית	Ninth	תְּשִׁיעִי	תְּשִׁיעִית
Fifth	חֲמִישִׁי	חֲמִישִׁית	Tenth	עֲשִׂירִי	עֲשִׂירִית

* Or רִאשׁוֹנָה רִאשׁוֹן.

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ILLUSTRATIONS

OF

GESENIUS' HEBREW GRAMMAR

WITH VOCABULARIES

BY

ROBERT DICK WILSON, PH. D., D. D.,
PROFESSOR OF SEMITIC PHILOLOGY IN PRINCETON THEOL. SEMINARY

PRINCETON
1906

ILLUSTRATIONS OF THE GRAMMAR.

This book is meant to give examples in illustration of the orthography and etymology of GESENIUS' Hebrew grammar. The sections, which the examples following illustrate, are given at the beginning of each lesson. All the words contained in the Hebrew bible twenty-five times, or more, have been used in the illustrations; so that the student who masters these, will not merely have acquired a knowledge of the elements of Hebrew grammar, but a working vocabulary as well. The words used in the illustrations will be found in the vocabularies at the end of the book:—the first of which contains the Hebrew words, and the second, under the corresponding numbers, their meanings in English.

The sections of this Text-book, which are denoted by the Roman numerals, will be found to correspond to the sections in the author's "Notes on Hebrew Orthography and Etymology". These "Notes" have been prepared especially for those who cannot afford to purchase the larger and more expensive grammar. It is the hope of the author, that all who can will procure both the grammar of GESENIUS and the "Notes on Orthography and Etymology".

I. The Consonants.

א ב ד ג ד ב ד א ג ב ה ג ה ו א — Ges. § 5.
ב ח ג ה ז ו א ט ה נ כ ל י ו ז כ ד ח ט ו כ
י ד ה ח כ ב ז י ל מ נ ז ו ג ק ט כ ב ד ח
ל נ א ד ח ל מ ט י נ ק ט כ מ ל ז א ה ו י
נ ע ס מ ט ח א ע ה ח ס ז פ מ ב ו פ ס ע נ
י צ ר ל נ מ ר ד ב כ פ ק ס ש שׁ ז צ ס ת
ד ט כ ב ת שׁ ז ס צ ש שׂ ק
ב ג ד ה כ פ ת ב ב ג ג ד ה כ — §§ 6n—13.
כ פ פ ת ת
ך ץ ף ן ם נ כ ך ן פ מ ם ף — §§ 5c—10i.
צ ץ ן ך
א ב ג ג ב ד ד ת ת ט ב פ נ ל ב — § 6o, p.
ו פ מ א ה ח ע כ פ ג ג ך י ק צ ש שׂ ז ש ץ
ס ב ג כ ד ה ת ף

II. The Vowels, Vowel letters, and signs. Mappik.

אָב אֵב אוֹב בָּא בַּג אֵד אֵיד — §§ 8, 7a, b, 14a.
אוֹד בַּד בָּד גַּד גוֹד דָּג דּוֹג דֹּב דּוֹב דּוּב גֵּא גּוֹא
גַּב גָּב גֵּב גֹּב גּוֹב גּוּב גַּו גֵּו גּוֹ גָּג גּוֹג דַּד דּוֹד

דּוּר הֵא הֵד הַר בָּהּ בָּא בּוֹ בּוֹא הָהּ הוֹ הוֹי הוּא
זֶה אָז זוּ גֵּז בַּז וָו חָג חַג חַד אָח חֹב חוֹב חוּב
טֹב טוֹב טוּב אַט אָט יָד יַד יַט אַי אֵי אִי אוֹ
בִּי בּוֹ בָּהּ דֵּי דַּי הִי הִיא הוֹ הוּא חַי חֵי גַּי גַּיְא
גֵּי גַּו יָהּ כַּד כֹּה אַךְ דַּךְ בָּךְ הַךְ חֵךְ כֹּחַ לֹא אַל
לוּ אֶל אֵל לָהּ לֵב לֵז לָט לָאט לוֹט לוּט לִי לוֹ
לָךְ בַּל גַּל גָּל גֹּל גּוּל דַּל הַל חֹל טַל כֹּל מַה מֶה
מָה מָג גַּן גּוֹב דָּן דּוּן הֵן חֵן זֵן כֵּן מַן נָה לָן
סוֹא סֹב הַס אֵם אִם הֵם בָּם דָּם חָם יָם גַּם הַם
מַר חֹם מַט נָא נַד אָן נוּן נוֹחַ בָּן כּוֹס סַל סָג
מַס עָב עֵד דַּע זוּעַ לוּעַ נוּעַ עַז עֵז עֹז עָז עוּז
עוּג עִי עוֹל עַם עֵין פּוּג פֹּה פֶּה פִּי פּוּט אַף
גּוֹף גַּף כַּף עוֹף סוֹף נוֹף צֵא צַד צַח בֵּץ לֵץ
נֵץ עֵץ צַי צַל קַן קִיא קַל דַּק בּוּק קֵן קוּם קֻם
רַב רַךְ רָץ אוֹר בּוֹר דּוֹר מוֹר עוֹר שָׂא שֵׂיב שֶׂה
שׂוֹג שֵׂב שֵׂד שֵׂם שֹׂד שֵׂן דָּשׁ שִׂים חוּשׁ אֵשׁ
בֹּשׁ שֹׂךְ עָשׁ שׂוֹט קַשׁ שָׂשׂ יֵשׁ מָשׁ שִׂיחַ שֵׂשׁ
שֻׁב תָּו תֵּל תֹּם אֵת בֵּית גַּת דָּת חַת מֵת לִישׁ
פַּת רוּת שִׁית מֻת שֵׁת

III. Shewa, Metheg, and Dagesh forte.

§§ 10c, 16c, 22f. — קְטֹל מְמַלֵּא קוֹטְלָה יִקְטְלוּ
קִטְּלוּ -d- לַמְנַצֵּחַ מַלְכֵי בִּנְפֹל -f- חֲמוֹר אֱמֹר חֳלִי
-g (a) שִׁבֲּלֵי הַלֲלִי תֹּאכֲלֶנָּה -(b)- וְזֲהַב הוּטְלוּ

-(c)- יִצְחַק -h- רָאִי לֻקָחָה וְסֻעָרָה נִקְרָאָה -i- מֶלֶךְ
נֵרְדְּ קָטַלְתְּ וַיַּשְׁקְ וַיִּשְׁבְּ -l- שְׁתַּיִם

IV. I. Unchangeable vowels.

25b. — יֵיטִיב גְּבוּל קוֹל -d- גַּנָּב מִדְבָּר -e- מֵאֵן
בֹּרַךְ

2. Syllables.

26a. — וּדְבַר וּמֶלֶךְ אָמַר -b- קָטַלְתָּ קַטֵּל -c- מַלְכֵי
כִּתְבוּ -d- קֹשְׁטְ -e- סֵפֶר עֵנָב קָטַל -f- נַחַל בַּיִת
יֹרֶב -g- קְטָלַנִי וַאדֹנָי -h- מִדְבַּרָה -i- נַעֲרוֹ יֶאֱסֹר
פָּעֳלוֹ בִּדְבַר -k- יֶחֶזְקוּ פָּעָלְךָ -m- לְחִי -o- מַלְכָּה
וַיָּסַר וַיָּקָם חָכְמָה -p- תַּקְטֵלְנָה קֹמְנָה כָּתָבְתָּ
קָטַלְתִּי הִנֶּנּוּ -q- אִמִּי כֻּלּוֹ סַבּוּ שָׁמָּה הֵמָּה
-r- קָטַלְתְּ תּוֹסְפְּ

V. I. Dagesh Lene Aspiration and Asperation.

§§ 13, 21. — פָּרַץ יִפְרֹץ כֹּל לְכֹל -b- עַל־כֵּן עֵץ
פְּרִי בְּרֵאשִׁית וַיְהִי כַּאֲשֶׁר וַיְהִי־כֵן -c- וּמָצָא
בָהּ: רָאָה כִּי עָלַי פִּיהֶם: קָו בְּיָדוֹ -e- יִרְפָּא
קְטַלְתֶּם -f- רִדְפוּ מַלְכֵי -g- שָׁלַחַתְּ

2. Makkeph and Methegh.

§ 16. — כָּל־אָדָם: אֶת־כָּל־עֵשֶׂב: אֶת־כָּל־אֲשֶׁר־
לוֹ -d- הָאָדָם הָאַרְבָּעִים עֶבֶד־הַמֶּלֶךְ שָׁבֻעֹתֵיכֶם
בְּנֵי־יִשְׂרָאֵל: מִי־לְךָ -e- וּבָנִים: וּזֲהַב -f- קָטְלָה
יִרְאוּ: יִשְׁנוּ: שָׁת־לִי: אֹהֵב דָּעַת: יַעֲמֹד צֹעֲקִים:
יֶקָּבֶנּוּ יִהְיֶה אֶחְיֶה בָּתִּים אָנָּה -g-(a) הַמְסִלָּה לַמְסִלָּה
וַיְהִי־כֵן: וַיְהִי הָאָדָם: לַקְרָב: -(b)- הַאֵלֵךְ הַבְרָכָה
-h- וַיִּשָּׁבַע לוֹ: רוּחַ־אֵל: -i- אָכְלָה יִרְאוּ יִרְאוּ אָכְלָה

VI. 1. Raphe.

מֶלֶךְ סְפַר שָׁתָה: שָׁלוּ בָהּ: — § 14e.

2. Dagesh forte.

נָתַנּוּ שַׁתִּי יִתֵּן לִמֵּד גְּמַלִּים הוֹלְלִים — §§ 12, 20.
תְּבָרְכְךָ הַלְלוּ -c- לְכָה־נָּא: לֶקָחָה־זֹאת: מֹשֶׁה
לֵאמֹר: וּמִשְׁנֶה־כֶּסֶף: -d- וְזֶה־שְׁמוֹ: מַה־פָּרַצְתָּ
-f- שָׁבִיתָ שֶׁבִי: עֹשֶׂה פְּרִי: אַרְצָה כְּנַעַן: מָלְאָה
שֹׂחַד: הָרָה לָךְ עֲשֵׂה־פְּרִי: עָשִׂיתָ קְעָרֹתָיו:
-g- קוֹמוּ צְאוּ: -h- עִנְבֵי עִקְבֵי מַמְגֵרוֹת -i- חָדֲלוּ
רָמוּ -k- הֲמָה אֵלֶה לָמָּה בַּמֶּה -l- רֹב עַם הָעָם
גַּן הַגַּן אַתְּ -m- וַיְהִי חַיְתוֹ עוֹרִים מִלְאוּ הַמְּקֵרָה
הִנְנִי יִקְחוּ תְּחָנְךָ זִכְרוֹן מִשְׁמַנֵּי כִסְאוֹ הַצְפַרְדְּעִים
חֲזִיוֹן הֶגְיוֹן יִשְׁאוּ

VII. Peculiarities of the Gutturals.

מִאֵן הָאָדָם הָעָם הָהָר יֶחֱבָא אֶחָד הֶחָג — § 22c.
הֶהָרִים הֶעָנִי הַחֹדֶשׁ מִחוּט הַהוּא בְּעֵר נִאַץ -d- זָבַח
שָׁמַע שָׁלַח יִשְׁלַח שִׁלַּח יַחְמֹד נַעַר -e- דֶּשֶׁא פֶּלֶא
כֹּחַ גָּבוֹהַּ נוֹעַ רֵעַ שִׁלַּח הַגְּבֹהַּ בֹּרֵא רוּחַ שָׁמוּעַ
בָּרוּא בְּרֹא הִשְׁלִיחַ יַגְבִּיהַּ מַזְרִיעַ בָּרִיא -h- פֹּעַל
אָהֶל לֶחֶם רֶחֶם -i- עֶמְדָה יֶהְגּוּ יֶחְבַּשׁ נֶאְדָּר
חֶבְלֵי יַעְתֵּק -k- הִלֵּל חַטָּה אִבַּד עִבַּר הֶגְיוֹן חֲזִיוֹן
עוֹרִים -l- אֲקַטֵּל אֱמֹר אֲהָלִים הַגִּיגִי הֱוֵה תְּהִלָּה
שָׁחֲטוּ הֶחֱזִיק חֲדָשִׁים עֲרָבָה אֶעֱשֶׂה הָעֲמַד
-m- שָׁלַחְתָּ יָדַעְתָּ גָּבַהְתָּ יַאְדִּיר תְּאַלַּף תְּהַגֶּה
נֶחְמַד אֶעְבְּרָה הָהְפַּךְ הָחְבָּאוּ תַּעֲמִדוּ נֶחֱרְבוּ

נֶאֶמְנוּ נָעָבְדֵם -o- אֱמֹר אֲלֵיכֶם אֲרִי אֲנִי הֲרֹג
חֲמוֹר -p- מֵאֲנָה הִטָּהֲרוּ שָׁחֲטוּ הֹעֲלָה הַעֲמִיד
הֶעֱמִיד הָעֳמַד -q- בֵּרַךְ בָּרֵךְ בֹּרַךְ -r- וַיַּרְא וַיָּסַר
VIII. I. Feebleness of Aleph and Hê. — § 23. מָצָא מָלֵא הוֹצִיא מְלֹא כָּלוּא מָצָאתָ
תִּמְצֶאנָה מָלֵאתָ חֵטְא דֶּשֶׁא -b- אָמַר מָאֲסוּ הוֹצִיאָה
לֶאֱכֹל נֶאְדַּר -c- רָאשִׁים פֻּארָה חֹטְאִים חַטֹּאות
מְלָאכָה יִשְׁמָעֵאל שְׂמֹאל -d- וַיָּאצֶל יֹאכֵל לֵאמֹר
וַאדֹנָי וַיהוָה לֵאלֹהִים יֹאמַר -e- בּוֹר רֵים יְמַלֵּא
-f- יָצָתִי שֵׁלָתֵךְ אֹמַר -g-i- קָאם: רָאשׁ אֵזוֹר
הָלְכוּא נָקִיא -k- (§ 14[a]) אַרְצָהּ אַרְצָה גָּבֹהַּ לַבֹּקֶר
בָּאָרֶץ יַפְקִיד סוּסוֹ בָּם -l- רָאוֹ הַכֵּי שֵׁנָא נָשֹׂא
2. Changes of Wau and Yodh. — § 24[b]. הוּשַׁב יִיקַץ עִבְרִי עָשׂוּ שָׁלֵו זִו גּוֹי
גָּלוּי יוֹשִׁיב מֵיטִיב גָּלָה שָׁלָה -c- בִּיהוּדָה וִיהוּדָה
כִּיאֹר לִיהוּדָה מִידֵי -d- בֶּכֶה קֵצֶה פְּרִי תֹּהוּ
-f- צוּר דִּין יוֹם חֵיק הוֹשִׁיב הֵיטִיב
IX. The Tone. — § 29. קָטַל קָטְלָה קְטַלְתֶּם דָּבָר דְּבָרוֹ דִּבְרֵיכֶם
לַיְלָה קָטַלְתָּ קְטַלְתָּהוּ קַלּוּ קָמוּ וַיָּקֶם וַיָּקָם
-d- וַיֹּאמֶר וַיֵּלֶךְ -e- קָרָא לָיְלָה תֹּאכַל לֶחֶם
-f- לְבָעֵר קָיִן: הוֹלֶם פַּעַם -h- וַיִּכְתָּב־שָׁם -k- קָטָל
מָיִם קָטָלְתָּ אָרֶץ דִּבֵּר -l- אַרְבַּע -m- קָטָלָה מָלֵאוּ
יִקְטֹלוּ פֶּרִי חֵצִי חֹלִי -n- יֶהִי אָנִי דְּבָרֶךָ יִשְׁמְרֶךָ
בָּךְ אֹתָךְ -o, p- אָנֹכִי אָתָּה וַיָּמֹת -q- וַיֵּלַךְ

-s- יִתְהַלָּךְ -t- בְּעָיוּ -u- שָׁכָלְתִּי -v- אֶחָי יִתְנֶחָם

X. 1. The Character of the Vowels.

כְּתָב רָאשׁ -c- קָטַל יָד דָּבָר דִּבֵּר קְטָלָם — a, § 9.
-d- אַתָּ -e- נַחַל -f- יְדֵכֶם אֶרֶץ מֶלֶךְ קֶרֶן פְּרִי
-g- צַדִּיק יֶרְאוּ -h- קִטֵּל מִזְמוֹר וַיִּשְׁבְּ וַיִּפֶּן דִּבְרֵי
אֵיבְךָ בַּיִת -i- עֵינֵי -k- סֵפֶר שָׁנָה גִּלָּה בֵּן -l- עֵץ
יֵצֵא תֵּן־חֶלְקִי יִגֶּל -m- גְּבוּל גִּבְּלוֹ שֶׁלְחָן סָכָה
-p- יוֹם שָׁרְךָ -q- קִטֵּל אֱלוֹהַּ אֱלֹהִים -r- לְקַדֵּשׁ בִּרַּךְ
פְּעָלוֹ כֹּל כֻּלָּם כָּל־יִקְטֹל יִקְטְלוּ יִקְטָלְךָ אָכְלָה
אָכְלָה חָנֵנִי בָּתִּים כָּל־הָאָדָם וַיָּקָם שָׁת־לִי לָמָּה
-v- פָּעֲלוּ פָּעָלְךָ קָדָשִׁים

2. Changes of Vowels.

עֲנָלָה צְדָקָה קָטְלוּ יִקַּטְלוּ -e- דָּבָר — b, § 27.
דִּבַּר עָקֹב עֲקֹבִים עִקְּבִי יִקְטֹל יִקְטָלְךָ יִקְטְלוּ
כַּסְפִּי -d- יַד־יְהוָה: בֶּן הַמֶּלֶךְ: כָּל־הָעָם: אֵיבְךָ:
וַיָּקָם וַיֹּלֶךְ סִפְרֵי קָדְשִׁי מַלְכֵי אִמֵּי חֻקִּים עָזִּי
עַמִּי -e- קְטָלוּ סוֹפְתִי קִטָּלְךָ סוֹפָתְךָ -f- בֵּרַךְ בִּרַּךְ
-g- מָצָא מָצְאַתְּ יֹאכַל -h- קָטַל אֶרֶץ יִקְטְלוּ דִּבֵּר
הָאָרֶץ -i- שֵׁם שְׁמִי צִדְקַת בִּרְכַּת -k- דְּבַר גְּדוֹל
לְבָבִי תְּשׁוּבֶינָה -l- קָטְלָה יִקְטְלוּ כְּבֵדָה יִתְּנוּ
מַלְכֵי נַעֲרוֹ -m- דִּבְרֵיכֶם -n- נְקוּמוֹתָ מְנוּסָה
-o- יָקוּם יָקָם וַיָּקָם יָקִים יָקֵם וַיָּקֶם -p- אֲבִיתָר
-q- אֶחָיו הֶהָרִים הֶעָרִים הָאָב הָרֹאשׁ

XI. Changes of Consonants.

מִשָּׁם יִתֵּן לִנְגֹּף וּנְגֹעַ לִנְדֹּר בִּנְפֹל — c, § 19.
כִּנְשֹׂא יִפֹּל יִגַּשׁ יִנְחַל יֵחַת יִנְאַף יִנְהַג יִנְעַם
יִנְטֹר הִנְדֹּף שָׁכַ֫נְתָּ נָתַ֫נּוּ נָתַ֫תָּ -d- יִקַּח נִלְקַח
תִּנָּשֵׂא (§ 54c) הִדַּכָּא הִטַּהֵר הִתַּמֵּם הִנַּבֵּא תִּכַּסֵּא
אַחַת -f- קְטָלַ֫תּוּ -h- נַ֫חְנוּ דַּע קַח גַּשׁ -k- לִקְרַאת
לַמֶּ֫לֶךְ יַקְטִיל בַּאדֹנָי -l- וַיַּרְא -m- אֶזְרוֹעַ -n- הִשְׁתַּמֵּר
הִצְטַדֵּק הִסְתַּבֵּל

XII. Rise of New Vowels and Syllables.

בִּפְרִי בִּיהוּדָה וִיהוּדָה לִנְפֹּל -b- וַאֲנִי — a, § 28.
לֶאֱכֹל לָחֳלִי לַחְטֹב לֶאְסֹר לִהְיוֹת וֶהְיֵה -c- יַעַמְדוּ
נֶהֶפְכוּ פָּעָלְךָ -d- יֵשְׁטְ אָמַרְתְּ וַיֵּבְךְּ וְיֵרְדְּ וַיִּשְׁבְּ
וַיַּשְׁקְ -e- יֹ֫רֶב שָׁלַ֫חַתְּ בַּ֫יִת הֶ֫רֶף יֹ֫גֶל נַ֫חַל פְּרִי תֹּהוּ

B. ETYMOLOGY: EMBRACING EXERCISES TO BE TRANSLATED INTO ENGLISH.(*)

I.

THE INSEPARABLE PREFIXES.(**)

I. I. The Inseparable Prepositions.

מִיַּעַר -b- מִידֵי מֵאָדָם מִעָם מִחוּץ — a, § 102.
מִהְיוֹת -d- לִפְנֵי כְּאֲרִי בַּעֲנִי לִיהוּדָה בְּאֱלֹהִים
לֵאמֹר -f- לִתֵּת לְלֶ֫דֶת לְקַ֫חַת -g- בְּזֶה לְזֹאת כְּאֵלֶּה
בְּכֶם כְּכֶם -h- לְמָ֫יִם -i- לְעַד לְרֹב לְבֶטַח -k- בְּמֶה
-l- לְמָה -m- לִיהוָֹה מִיהוָֹה לֵאדֹנָיו

(*) Exercises to be translated from English into Hebrew will be found in Part II. The corresponding lessons have the same numbering.

(**) The student will point the following lesson in accordance with the rules in the sections cited.

2. The Conjunction Wau.

וְעַם וְאָדָם וְגַן -(b)- וְחֲכַם וְאֱכֹל וְחֳלִי — (a) § 104[d].
וְאֱלֹהִים וַאדֹנַי וְעִצֹּר -(c)- וְלִכֹּל וְמֶלֶךְ וּפְרִי וּבֵין
וְזָהַב -(d)- וַיהִי וְהָיֵה וְהָיִיתֶם -(e)- וּבֹהוּ וּמֵת וְרָע

3. The Article.

הַשֶּׁמֶשׁ הַיְאֹר הַלְוִיִּם -b- הַיְהוּדִים — a, § 35.
הַיְעָרִים הַיְסוֹד הַמְהוּמָה הַמְעָרָה הַמְרוֹמִים
-c- הָאָב הָאִישׁ הָאֵם הָאֱלֹהִים הָאוֹר הָרֶגֶל הָרֹאשׁ
-f- הַהוּא הַחֹדֶשׁ הַחָכְמָה הַחַיִל הַהֵמָּה הַהֵם
הַהֵנָּה הַחַי -g- הָעָיִן הָעֶבֶד הָעִיר -h- הָעַם הַהָר
הָעָיִן הַהָרִים הָעָוֹן -i- הַחָכָם הַחָג -k- הַחֳדָשִׁים
הָעֳמָרִים -n- בַּשָּׁמַיִם לָעָם בַּהָרִים -o- בַּחֳדָשִׁים:
הָאָרֶץ הַהַר: הַחַג: הָעַם: הַפַּר: הָאָרוֹן: מָעֹז לַתֹּם
דֶּרֶךְ יְהוָֹה:

II.

THE PERSONAL PRONOUNS.

II. The Personal Pronouns.

אָנֹכִי אָנֹכִי אֲנִי אָנִי — § 32 and Par. A page 536.
אַתָּה אָתָּה (§ 29[o]) אַתְּ אָתְּ הוּא הִיא אֲנַחְנוּ (§ 29[n])
אֲנָחְנוּ נַחְנוּ נָחְנוּ אַתֶּם
י וֹ ךָ ךְ נוּ כֶם הֶם ן ם הֶן כֶן הוּ הּ ָה
אַתֵּנָה אַתֵּן הֵם הֵמָּה הֶם הֵנָּה הֵן הֶן

The Inflection of the Masculine Noun.

סוּסִי סוּסוֹ סוּסָהּ סוּסִים סוּסֵי — b, p, § 91.
סוּסֵךְ סוּסְךָ סוּסֶךָ סוּסֵנוּ סוּסָם סוּסִים סוּסָן

סוּסְכֶם סוּסְכֶן -c- פְּרִיהֶם -d- שָׁדֵהוּ עָלֶהָ אוֹרֵהוּ
לְמִינֵהוּ רוֹחֵק -e- כַּפֶּכָה אָהֳלָה -f- כֻּלָּנוּ -h, i, g- סוּסַי
סוּסַיִךְ סוּסֶיהָ סוּסָהּ סוּסוֹ סוּסָם סוּסִי
סוּסָיו סוּסֵינוּ סוּסֵיכֶם סוּסֵיהֶם סוּסֵיכֶן סוּסֵיהֶן
סוּסֶיהוּ סוּסָיִךְ רֵעֵהוּ עֲוֹנֵנוּ -l- סוּסֵימוֹ סוּסֵיךְ

III.

UNCHANGEABLE NOUNS WITH SUFFIXES.

A. SINGULAR NOUN. MASCULINE.

III. Unchangeable Nouns with Suffixes. A. Singular Noun. Masculine.

אָנֹכִי — §§ 141[a, b], 140[a, b], 93[w], Par. I[i], 91[b, p], 89[a], 39[a].

גֵּר בָּאָרֶץ: לֹא כְצוּרָם צוּרֵנוּ: אַתֵּן צֹאנִי: אַתָּה
רָע: הוּא טוֹב: אַתָּה עֵד: אֲנִי גֵּר שָׁם: רָבַץ
שׁוֹרֵנוּ: שָׁכַב סוּסְךָ: סוּפָה: שָׁמַר כּוֹסִי: גָּדַל כֹּחוֹ:
לָמַד דִּינְכֶם: גָּדַל טוּבְךָ: קוֹלְכֶן טוֹב: וְאַתָּה רָע:
הוּא הָאִישׁ: אַתֶּם עֵדִים: שׁוֹרִי מֵת: הַגֵּר צַדִּיק:
יְהוָה עֵדִי: הוּא מֵת: קָבַר לוּחוֹ בָּעִיר: כָּתַב עַל־
לוּחַךְ: שָׁמַר הָאִישׁ צֹאנוֹ: רָבַץ שׁוֹרְךָ בַּבּוֹר:

B PLURAL NOUN. MASCULINE.

B. Plural Noun. Masculine.

לָמַד שִׁירַי: שָׁפַט הַדִּין בִּינִי — h, g- §§ 91, 40[c], 44[b].
וּבֵינֶךָ: סוּסַיִךְ רָעִים: שִׁירֶיךָ טוֹבִים: שִׁקּוּצֵיהֶם
וְגִלּוּלֵיהֶם עֵץ וָאֶבֶן כֶּסֶף וְזָהָב: קָבַר גְּרִיהָ הַמֵּתִים
בַּבּוֹר: עֵדֵיהֶם צַדִּיקִים: שִׁירֵיכֶם טוֹבִים לְרוּחִי:

גְּדַל הַסּוּס מִן הַשּׁוֹר: אַתָּה צַדִּיק מִן־עֵדֶךָ: רָבְצוּ
סוּסַיִךְ בָּעִיר: גְּרָיו מֻתִּים: שִׁירֵיכֶם רָעִים: קָטְלוּ
צַדִּיקִינוּ: כְּתַבְתֶּן שִׁירֵיכֶן עַל־לוּחַ: קָבְרוּ סוּסֵיהֶן
בֵּין הַבּוֹר וּבֵין הָעִיר

C. SINGULAR NOUN. FEMININE.

C. Singular Noun. Feminine.

§§ 132[a], 127[a], 92[h]. — §§ 89[e], 80[b]. — § 95, Rem. l, m, o, — s. — §§ 91[p, s], Par. I[d].

סוּסָתִךְ, סוּסָתִי, סוּסָתוֹ, סוּסָתֵנוּ, סוּסָתָם, סוּסָתָהּ, סוּסָתְךָ, סוּסָתָן, חֻקָּתוֹ, סוּסַתְכֶם, חֻקַּתְכֶן, חֻקָּתִי: תְּהִלָּתֵךְ: חוֹמַת הָעִיר: זִמַּת רוּחִי: חַיַּת הַגֶּר: מְנוּחָתָהּ: תְּמַתְכֶם: עֶמְקָתָם: תְּשׁוּקָתֵךְ: אַתְּ עֵדָתִי: הִיא מִטָּה: סוּסָתְךָ גְּדוֹלָה: סוּפַת יְהוָה: מְסִלַּתְכֶם רָעָה: תְּחִלָּתוֹ הַטּוֹבָה: חֻקָּתְךָ טוֹבָה: וְזִמָּתֵנוּ רָעָה: הַמְּסִלָּה גְּדוֹלָה: גְּדוֹלָה תְּהִלָּתְךָ בָּעִיר: חֻקָּתָהּ הַצַּדִּיקָה וְהַטּוֹבָה שָׁמַרְנוּ: שָׁמַר תּוֹרַת יְהוָה: כָּתַב הַחֻקָּה עַל־הַחוֹמָה: רָכַב עַל־סוּסָתוֹ: קָבַר הָאִישׁ בָּעֶמְקָה: רָבְצָה הַחַיָּה עַל־הַמְּסִלָּה: לָמְדָה חֻקַּת יְהוָה וְתוֹרָתוֹ: כָּתְבָה עַל־חוֹמַת הָעִיר: גְּדֻלָּה הַסּוּסָה מִן־הַחַיָּה: שָׁכְבָה הַחַיָּה הָרָעָה עַל־הַחוֹמָה הַגְּדוֹלָה: בִּמְנוּחָתָהּ: רָכַבְתְּ עַל־הַסּוּסָה הַטּוֹבָה:

D. PLURAL NOUN. FEMININE.

D. Plural Noun. Feminine.

צָרוֹת — §§ 95, Par. I[d], 91[g, h, i, m], 127[a], 44[a, b], 87[i].

הָאֱוִילִים צַדִּיקִים: כַּלּוֹתַיִךְ: שָׁמַרְנוּ גֵרַיִךְ: גָּדְלוּ
מְדִינָתָיו: שִׁירָיו כָּתַב עַל־לוּחוֹ: גְּבוּלֶיהָ גְּדוֹלִים:
יְרִיעוֹתֵיכֶן אַדִּירוֹת: יְשׁוּעַת הָאֵל: מְנוֹרוֹת הַכַּלּוֹת:
דּוֹרוֹתָיִךְ: דּוֹרוֹת הַגּוֹלָה: עוֹלוֹת הָאֵל: צָרוֹתַי
וְצָרוֹתָיִךְ: אֵלֵינוּ וְעוֹלוֹתֵיכֶם: בְּתוֹלֹתֵינוּ אַדִּירֹת:
דּוֹרוֹתֵיכֶם אֱוִילִים: חוֹמֹתֵיכֶם: יְרִיעוֹתֵיהֶן:
גְּבוּרֵיהֶם: שָׁמַרְתֶּם חֻקֹּתַי הַצַּדִּיקוֹת: קָבְרוּ
בְתוּלֹתֶיהָ בִּגְבוּל הַמְּדִינָה: כַּלּוֹתֵיכֶם אֱוִילוֹת:
קְטַלְתֶּן גְּבוּרֵינוּ: דָּרַשְׁנוּ הָאֵל לִישׁוּעָה מֵהַגּוֹלָה:
הַחוֹמָתַיִם גְּבֹהוֹת: שָׁכַב עַל־בָּמוֹתֵי הַגְּבָעוֹת:

IV.

NOUNS WHICH HAD ORIGINALLY TWO SHORT VOWELS, BOTH CHANGEABLE.

IV. Masculine Nouns which had originally two short vowels, both changeable.

עֶבֶא — § 93, Par. II[a–e], Rem.[dd-kk], § 92[b-g], § 84[a, f-i].

אֱלֹהִים עָבָא גָּדוֹל: גָּמְלוּ הַנְּעָרִים מֵחֲלַב הָעִזִּים:
רָכְבוּ עַל־סוּסִים לְבָנִים: מֵעֲשַׂן הָעִיר כָּשָׁלְתִּי:
הַצִּפּוֹר בָּדָד כִּי שָׁבַר כְּנָפוֹ: נַהֲרֵי הָאָרֶץ קְטַנִּים:
שְׁעַר הַגְּמַלִּים לָבָן: הִנֵּה הָעֲתוּדִים עֲקֻדִּים
נְקֻדִּים וּבְרֻדִּים: שָׁבַר נֶכֶר הָאָרֶץ כָּל־צַלְעֹתַי

וִירֵכַי: כַּנְפֵי הַצִּפּוֹר אַדֻּמִּים: קִדְמוּ זִקְנֵי הָעָם
הַנְּעָרִים הַקְּטַנִּים: אֲנִי מְלֵא שִׂמְחָה: יְהוָה אֶרֶךְ
אַפַּיִם: כִּפֶּר עַל־יֵרָאָיו: הַנְּהָרִים עֲמֻקִּים וּשְׁחֹרִים
וְהֶהָרִים עֲגֻלִּים וּגְבֹהִים: שָׁפְכוּ יָדֵיךְ דַּם הָעֲנָיִים:
לְךְ אֱלֹהִים אֲחֵרִים עַל־פָּנָי:

V.

SEGHOLATE NOUNS: MASCULINE.

A. FIRST CLASS.

V. Segholate Nouns: Masculine. A. First Class.

§ 93. Rem. g-n, Par. I[a, d], § 45[a], and § 47[a–e, h], and the first column of Par. B at end of the grammar.

מַלְכּוֹ: מַלְכְּךְ: נַעֲרָהּ: מַלְכֵּךְ: נַעַרְכֶם: נַעֲרֵי: מַלְכְּכֶן:
מַלְכֵיכֶן: נַעֲרֵיכֶם: מַלְכֵּנוּ: מַלְכֵּינוּ: נְעָרַי: מְלָכָיו:
נַעֲרֵיהָ: מְלָכֶיהָ: נְעָרַיִךְ: רַגְלַיִם: נַעֲלַיִם: הַקָּדֶם:
וְהַנֶּגֶב: תַּחַת דְּלָתֶיהָ: מַלְכִּי: צִדְקְךְ: נַפְשְׁכֶם
נְעָרִים: דְּרָכַי: מַלְכֵיכֶם: נַעֲרֵיהֶם: רַגְלֵיכֶן: נַעֲלֵיכֶם:
קְרָנָיו: יִקְבְּרוּ הַמֶּלֶךְ בְּקֶרֶב הַקֶּבֶר: פִּשְׁעֵי לָנֶצַח
נֶגְדִּי: יִשְׁמֹר צִדְקוֹ וְרַחֲמָיו לָנֶצַח: דֶּשֶׁא הָאָרֶץ
בְּאוֹר הַשֶּׁמֶשׁ: דַּרְכִּי נֶגֶד הָאֵל: יִשְׁעֲךְ לַיהוָה:
שָׁבַר עַצְמֵי רַגְלָי: חַסְדְּךְ טוֹב לְנַפְשִׁי: רֶשַׁע נְעָרַי
פְּלֵא לִי: תִּזְכֹּר זִבְחֵי אֶלֶיךְ: הַלֶּחֶם לִי וְהַכֶּסֶף
וְהַכְּרָמִים: זִבְחֵי אֵל וּנְסָכָיו: שָׁכַב עַל־בִּגְדֵיכֶם

בְּפִתַּח חַדְרִי: יִזְכֹּר אֱלוֹהַּ רַחֲמִים: סָגַר הַנַּעַר
פֶּתַח כַּרְמוֹ: תִּפְשֹׁט בְּגָדֶיךָ: תִּשְׁכַּב לְפֶתַח הֶחָדֵר:
יִקְבְּרוּ עַצְמֵי הָאִישׁ וְעוֹרוֹ וּבְגָדָיו בְּקִבְרֵי הַמְּלָכִים:
נִשְׁבַּר קַרְנֵי הַשּׁוֹר: יִשְׁבֹּר הַדְּלָתַיִם: אַשְׁרֵי הָאִישׁ
אֲשֶׁר זָכַר תּוֹרָתְךָ לִשְׁמֹר חֻקֶּתֶךָ: שָׁבְרוּ הַנְּעָרִים
הַדֶּלֶת:

VI.

B. SECOND AND THIRD CLASSES.

VI. B. Second and Third Classes.

נִצַּח: סֵפֶר נִצְחִי: — § 93o-t, Par. I b, c, e, f, § 52a.
סִפְרִי: נִצְחֲךָ: סִפְרְךָ: תִּשַּׁע: קָדְשְׁךָ: סְפָרַי: פָּעֳלִי:
סָתַר הָאִישׁ חֶטְאוֹ מִן־הָאֱלֹהִים: רָבְצוּ עֶגְלֵיכֶם
פִּתַּח אָהֳלִי: גָּדְלוּ חַטָּאי הָאִישׁ: שִׁלֵּם אֱלֹהִים
פָּעֳלֵיךָ לָךְ: אֹרֶךְ חֶלְקִי מָמוֹת וְרָחְבוּ מָמוֹת מְעָט:
עֻזֵּרְנוּ וְחֶלְקֵנוּ בִּיהוָה: הַזֹּרֵעַ וְהַשָּׁרְשִׁים עַל־גָּרְנְךָ
לֵאלֹהִים: שָׁכַן בַּקְּדָשִׁים וּבָאֹהָלִים לְיִשְׂרָאֵל: קְדֵשׁ
רֹאשׁוֹ בַּיּוֹם הַהוּא: לָכֶם רֹאשׁ הֶחָדָשִׁים הוּא:
דִּבֶּר אֶל־גְּדֵלוֹ עַל־הָאֲרָחוֹת: בַּבְּקָרִים וּבַחֹשֶׁךְ
זָכַר פְּעָלָיו: שָׁפַךְ מְעַט דְּבַשׁ עַל־הָאָרֶץ: לְמֵד
סִפְרֶךָ: שָׁכַן בְּעֵבֶר הָעֵמֶק: כִּבֵּס בְּגָדָיו בַּמָּיִם:
זֶרְעוֹ מָלֵא הַגּוֹיִם: זִמֵּר לְמַלְכּוֹ בַּלְאֻמִּים בִּנְבָלוֹ:
שָׁמְרוּ עֶדְרוֹ מְזֹאבֵי הָאֲנָמִים: גָּזְלוּ הַזְּאֵבִים הָעֵדֶר:

שָׁמְרוּ אֶת־הַנְּעָרִים בַּסֵּתֶר מִן־הַחֶרֶם: קִדְּשׁוּ קְדֵשִׁים
קָדָשִׁים: חֻפְצוּ בְתוֹרַת יְהוָה: עַבְדְּךָ דִבֶּר בְּאָזְנֵי
מַלְכוֹ: בִּשְׁלוּ חֵלֶב הָעֲגָלִים אֲשֶׁר לֹא לֻמָּדוּ:

VII.

NOUNS WITH MIDDLE OR LAST LETTER WAU OR YODH.

VII. Masculine Nouns with Middle or Last letter Wau or Yodh.

בְּתוֹךְ גֵּיא — Rem. u-z. § 93. Par. I[g, h, k] § 53[a–c].
בֵּית אָוֶן הִטְמִינוּ הָאֲבָנִים: שָׁוְא דִּבֶּר הָאִישׁ
בְּעֵינֵיהֶם: הִגְדִּיל עָוֶל הַגּוֹי: שָׁכַן בְּבֵיתוֹ בְּתוֹךְ
הָעִיר: חֲצִי הַלַּיְלָה הֵרִיעַ הַשָּׁוְרִים בַּשְּׁוָקִים
וּבָאֲרָחוֹת: בִּקְּשׁוּ הַצְּבָאִים בָּעֲמָקִים: רָבְצוּ הָאֲרָיִים
וְהַשְּׁוָרִים בְּתוֹךְ הַגֵּיא: שָׁמַר הַפְּתָאִים: בְּחָלְיוֹ
וּבְעָנְיוֹ הֶשְׁכַּב עַל־מִטָּתוֹ: יָפְיָהּ גְּדוֹלָה וְקַצְוָה
בְּכִי וּמָוֶת: הָאֵיִם תֹּהוּ וָבֹהוּ: מָוֶת בַּסִּיר אִישׁ
אֱלֹהִים:

VIII.

NOUNS FROM ROOTS WHOSE SECOND AND THIRD RADICALS ARE THE SAME.

VIII. Masculine Nouns from roots whose second and third radicals are the same.

שָׁכַן עַמִּי בְּאֵוֵי הַיָּם: — Rem.[aa, bb, cc] § 93, Par. I[l-n]
כָּל־חֻקֵּיךְ צַדִּיקִים: הִשְׁפִּין יִשְׂרָאֵל בֵּין יַם־סוּף
וּבֵין יָם־הַמֶּלַח: אַתֶּם דַּלִּים: הַצְּבָאִים קַלִּים
מִן־הָעִזִּים: דִּי חֵן לְאִמִּי: פִּלֵּט הָעִז קַל־הָרַגְלַיִם

הָהָרָה׃ שָׁמְרוּ הַסִּפִּים לָאֹהֶל׃ זָכַרְתִּי אַף יְהוָה
כִּי גָדוֹל׃ קָצַפְתִּי עַל־עַמִּי וְחִנּוֹ בְּעֵינַי זָכָרְתִּי׃
הִרְבִּיץ הָעִזִּים בְּתוֹךְ הַגָּיְא׃ שָׁמַר עַמִּי כָל־חֻקָּי׃
שָׁכְבָה אִמִּי עַל־הַסָּף׃ חַיִּים כֻּלְּכֶם הַיּוֹם׃ בִּשֵּׁל
עִזָּיו בְּאִשּׁוֹ׃ קָבַץ כָּל־עַמּוֹ בְאַפּוֹ עַל־הֶהָרִים׃
שָׁמַרְנוּ כָל־חֻקֹּתָיו׃ דְּרַשְׁתֶּם יְהוָה וְעֻזּוֹ׃ סִפֵּר
כָּל־חִצָּיו׃ סִפְּרוּ כָל־עֲצָמַי׃ שָׁכְלוּ עִזֶּיךָ׃

IX.

NOUNS WHOSE FIRST SYLLABLE IS UNCHANGEABLE.

IX. Nouns whose first syllable is unchangeable.

הָאוֹפַנִּים עֲגֻלִּים — Rem. nn-pp, § 93, Par. III.
וְהָאֻלַמִּים גְּבֹהִים׃ לְעוֹלְמֵי עוֹלָמִים יִשְׁמְרוּ הַנְּבִיאִים
בִּשְׁמִי אֶת־חֻקֹּתַי׃ תִּשְׁמְרוּ כָּל־מוֹצָאֵי הַמִּקְדָּשׁ
וְכָל־מוֹבָאָיו׃ מִקְרָאֵי קֹדֶשׁ הֵם נִקְרָאִים׃ קִדְּשׁוּ
הַשֻּׁלְחָנוֹת לְקָרְבְּנֵיהֶם בְּמִשְׁכְּנוֹת הַמִּדְבָּר׃ שָׁבְרוּ
צַוְּארֵי כָל־הַנִּמְצְאִים עֵירֻמִּים׃ אֶזְכֹּר אֱלֹהִים
מָגִנִּי וּמָעֻזִּי׃ יִשְׁפֹּט מִשְׁפְּטֵי צֶדֶק׃ יְקֻדְּשׁוּ מוֹשְׁבֵי
כָל־הַתּוֹשָׁבִים׃ מִסְפְּרֵי צִבְאוֹת הַמַּלְאָכִים גְּדֹלִים׃
תִּשְׁמְרוּ חֻקֹּתַי הַצַּדִּיקוֹת׃ הִנֵּה מִשְׁמַנֵּי הָאָרֶץ
מוֹשָׁבֶךָ׃ בִּקְצֵה תֵבֵל מִלֵּיהֵם׃ כִּנּוֹר וְנֶבֶל וָיַיִן
מִשְׁתֵּיהֶם׃

X.

LAST SUBJECT CONTINUED.

X. Last Subject Continued. אֲנִי שִׁמֵר — §§ 50 and 54, § 93 III[b] Rem. qq-ss.

חֻקֶּיךָ: אַתֶּם כְּתָבִים הַתּוֹרָה: קְטֹל אֹיְבֶכֶם עַל־
מִזְבַּח אֱלֹהִים: מוֹעֲדֵי אֹיְבֶיךָ מָחֲנֵיהֶם: הַכְּהָנִים
וְסֹפְרֵי הָעָם יִכְתְּבוּ מִשְׁנֵה מַרְאֵי הַחֹזִים עַל־לוּחֹת
הָאֲבָנִים: יִשְׁפְּטוּ הַשֹּׁפְטִים מוֹפְתֵי חֹזֵי: כָּל־מַעֲשֵׂי
מִקְוֵה סְחֲרֵי הַמֶּלֶךְ יִצְדָּקוּ: יָדְךָ עַל־עֹרֶף אֹיְבֶיךָ:
עִם גִּבּוֹר תִּתַּמָּם: הַקּוֹל מְדַבֵּר אֵלָיו: כָּל־אֹכְלָיו
יִטַּמָּאוּ: יִשְׁתַּמֵּר חֻקֹּתַי הַצַּדִּיקוֹת: מַה־נְּדַבֵּר
וּמַה־נִּצְטַדָּק: נִתְחַכְּמָה לוֹ: הִתְקַדְּשׁוּ לְמָחָר:

XI.

NOUNS WHOSE FINAL SYLLABLE IS UNCHANGEABLE.

XI. Nouns whose final syllable is unchangeable. פְּקַד — § 93, Par. IV, Rem.[tt-xx], § 85[uwl], § 84[k-u], § 50.

הַמֶּלֶךְ פְּקִידוּ עַל־הָעִיר: יִפְקְדוּ נְשִׂיאֵי בֵית
אֱלֹהִים: יִקְטָל־עָנִי וְאֶבְיוֹן: נָזַל מִשְׁפַּט עֲנִיִּי
עַמִּי: יִשְׁפֹּךְ דַּם הַנְּקִיִּים: כְּתֹב זִכְרוֹן מַעֲשַׂי
בַּסֵּפֶר: מִמִּזְרַח הַשֶּׁמֶשׁ וְעַד מְבוֹאוֹ גָּדוֹל שְׁמִי
בַּגּוֹיִם: כְּבוֹד הַקְּדוֹשִׁים גָּדוֹל מִכְּבוֹד הַנְּבִיאִים:
אֲדוֹן הָאֲדוֹן הַמְּשִׁיחַ הַנָּגִיד: הוּא שֹׁפֵךְ חֲרוֹנוֹ

עַל־נְדִיבִים עֲצוּמִים: הָרָקִיעַ בַּמִּקוֹמוֹת הָרְחוֹקִים:
דִּבַּרְתִּי בִּלְשׁוֹנִי דִּבְרֵי הַשָּׁלוֹם: הַמְאוֹרֹת הַגְּדֹלִים
בְּרִקִיעַ הַשָּׁמָיִם: עֲוֹן הַפָּרִיסִים גָּדוֹל:

XII.

FEMININE NOUNS (1) FROM MASCULINE NOUNS WHICH HAD ORIGINALLY TWO SHORT VOWELS AND (2) OTHERS WITH THE SAME INFLECTION AND CHANGES.

נִדְבַת יָדֵךְ — § 95, Par. II[a-c.] Rem. g-n. § 48[g-k.]

תְּקַדֵּשׁ לַיהוָה: עַרְבָתָה כְּגַן אֱלֹהִים: בִּרְכָתוֹ
עַל־עַמּוֹ: תִּמְשֹׁל בְּאַדְמָתְכֶם בִּצְדָקָתָה: עֶגְלָתוֹ
מְלֵאָה: בֶּהֱמֹת הַשָּׂדֶה טְמֵאוֹת: נִבְלַת אִישׁ תּוֹעֲבַת
הַקְּדוֹשִׁים: שְׁאֵלְתִי צַדִּיקָה: הַדָּגָה הַמֶּתָה בַּמַּיִם
הָעֲמֻקִּים: צַעֲקַת הָאַלְמָנוֹת תּוֹעֵבָה לֵאלֹהִים:
מַמְלְכוֹת הָעוֹלָם מְלֵאוֹת מִרְמָה: מְחִיר כְּלֵב
תּוֹעֲבַת יְהוָה: הִגָּה עָב קְטַנָּה כְּכַף אִישׁ: לֹא
מַחְשַׁבְתַּי מַחְשַׁבְתֵיכֶם נְאֻם אֲדֹנָי: תַּשְׁמֵדְנָה
הָאָרֶץ קְלֹלַת הָאַלְמָנוֹת:

XII. Feminine Nouns (1) from Masculine Nouns which had originally two short vowels, and (2) others with the same inflection and changes.

XIII.

FEMININE NOUNS FORMED FROM MASCULINES WHICH HAD ORIGINALLY ONE SHORT VOWEL.

גִּבְעוֹת הַצָּפוֹן — § 95, Par. I[a, b, c,] Rem. d-f, § 47[e, h.]

גְּבֹהוֹת מִן־גִּבְעוֹת הַקֶּדֶם: אִמְרוֹת יְהוָה אֲמָרוֹת

XIII. Feminine Nouns formed from Masculines which had originally one short vowel.

טְהֹרוֹת: דִּבְרוֹתֶיךָ חֶרְפַּת עוֹלָם: אֲדֹנִי חָכָם
כְּחָכְמַת מַלְאַךְ הָאֱלֹהִים לָדַעַת אֶת־כָּל־אֲשֶׁר
בָּאָרֶץ: דִּבְרוּ־לָנוּ חַלָּקוֹת: הַשְׁמִידוּ חֶלְקַת חֻמְדָתִי:
אַחֲרֵי טָהֳרָתוֹ מִטָּמְאָתוֹ יִקְדָּשׁ: יְהוָה צוּרִי וְלֹא
עַוְלָתָה בּוֹ: נֵזֶר מִשְׁחַת אֱלֹהָיו עָלָיו:

XIV.

FEMININE NOUNS WITH SEGHOLATE FORMATIONS.

XIV. Feminine Nouns with Segholate formations.

§ 95, Par.[e] and Par. III, Rem. p-r, § 94[b-h], § 90[g].

יַבְדִּיל הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים:
אֶרֶץ מוֹלַדְתֵּנוּ לֶחָרְבוֹת הַשְׁמָמוֹת: כָּל־יִתְדֹת
הֶחָצֵר נְחֹשֶׁת: יִלְבַּשׁ כְּתָנְתּוֹ: צַרְעָתוֹ תִּדְבַּק־בָּךְ:
תִּשְׁמֹר מִשְׁמַרְתִּי: לִבְשִׁי בִגְדֵי תִפְאַרְתֵּךְ: הַכְבִּיד
נְחָשְׁתִּי: תִּשְׁכְּבִי עַל־מִטָּה כְּבֵדָה וּקְטָרְתִּי יַקְטִירוּ
לְפָנֶיךָ: טַבְּעוֹתֵיהֶם זָהָב וְהַכַּפֹּרֶת כָּסֶף: אֶל־הַנָּהָר
יוֹנְקוֹתֶיהָ: אֲסַפֵּר כָּל־מַלְאַכוּתֶיךָ: הַמָּאוֹר הַגָּדוֹל
לְמֶמְשֶׁלֶת הַיּוֹם וְהַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלָּיְלָה:
אַתָּה רָחוֹק מִכִּלְיוֹתֵיהֶם:

XV.

NOUNS FROM LOMADH HÊ ROOTS.

§ 93, Par. I[k], II[f], III[c], IV[b], Rem.[x-z, ll, mm, rr, ss, vv], § 87[a, b] and § 46 — לִי חַצֵי הַפְּרִי אֲשֶׁר בַּשָּׂדֶה: תְּבַקֵּשׁ פָּנַי: כָּל־פְּרִיו קֹדֶשׁ לַיהוָה: דַּם הַנְּקִיִּם עַל־יְדֵיהֶם: נָתַן חַצֵי שָׂדֵהוּ לַעֲנִיִּים: מְאֲרָיוֹת גָּבְרוּ: כָּבֵד חֹזֶה יְהוָה בְּאֵיֵי הַיָּם: וְהִנֵּה־לוֹ מִשְׁתֶּה בְּבֵיתוֹ כְּמִשְׁתֵּה הַמֶּלֶךְ: זְכֹר עָנְיִי יְהוָה: הָעֲנִיִּים וְהָאֶבְיוֹנִים אֱלֹהִים יִשְׁמֹר: הֶחָלָיִים רָעִים: לַחֲזִים מַרְאִים בְּמַחֲנֵה הַמֶּלֶךְ: כָּל־מִקְנְךָ תִּזְכֹּר:

XV. Nouns from Lomadh Hê Roots. Compare VI above.

XVI.

NOUNS OF PECULIAR FORMATION.

כָּל־אַנְשֵׁי הָעִיר גִּבּוֹרֵי חָיִל: רָאשֵׁי בֵּית אֲבוֹתֵיהֶם הָאֲנָשִׁים הָאֵלֶּה: אָחִי אִישׁ טוֹב: דִּבְרֵי שָׁלוֹם בְּפִיהוּ וּמְזִמּוֹת מִרְמָה בְּלִבּוֹ: הָאֶבֶן הַגְּדוֹלָה עַל־פִּי הַבְּאֵר: פִּי מְדַבֵּר אֲלֵיכֶם: מֻחָקִי צָפַנְתִּי אִמְרֵי פִיו: קָרוֹב אַתָּה בְּפִיהֶם: אֲחֵיהֶם רָאשִׁים לְבֵית אֲבוֹתָם: נִקְבְּצוּ אֵלָיו כָּל־זִקְנֵי הָעָם רָאשֵׁיהֶם וְשֹׁפְטֵיהֶם: אֲנִי אֲחוֹתוֹ אֵשֶׁת אָחִיו: אָנֹכִי אֲמָתְךָ בַּת אִישׁ עִירֶךָ וּשְׁמִי רוּת: תִּכְתֹּב שִׁשָּׁה מִשְׁמוֹתָם עַל־הָאֶבֶן: וְשָׁמַר אֶת דִּבְרֵי הַתּוֹרָה הַזֹּאת עַבְדְּךָ וַאֲמָתֶךָ:

XVI. Nouns of Peculiar Formation

כָּל־אַנְשֵׁי הָעִיר גִּבּוֹרֵי — §§ 96, 91[c], §§ 34, 47, 103.

עַל־עֲבָדַי וְעַל אֲמָהוֹתַי אֶשְׁפֹּךְ רוּחִי בַּיּוֹם הַהוּא:
הָאָרֶץ הִנֵּה רַחֲבַת־יָדַיִם לִפְנֵיהֶם: לָהֶם עָרֵי
מִבְצָר בְּצוּרוֹת בַּשָּׁמָיִם: אֵלֶּה רָאשֵׁי הַמְּדִינָה: הִנֵּה
עֵלֶה זַיִת טָרָף בְּפִיהָ: לֹא יִשְׁטְפוּ הַמַּיִם הָרַבִּים
עָרֵי בְנֵי יִשְׂרָאֵל: בְּיָמָיו שָׁקְטָה הָאָרֶץ: אַשְׁבִּית
מִבְּנֵי אֲנָשִׁים זִכְרָם: לֵב חָכָם יַשְׂכִּיל פִּיהוּ:
יִרְגְּזוּ מוֹסְדֵי הָרִים וּשְׁמֵי שָׁמָיִם: אָבִינוּ זָקֵן וּבְנוֹ
הַקָּטוֹן אִתּוֹ הַיּוֹם: אֶחָיו בְּנֵי חָיִל: אַמְהָתָיו בְּנוֹת
אָבִיו וּנְשֵׁי אַנְשֵׁי עִירוֹ: כְּלִינוּ וּבָתֵּינוּ קְדַשְׁנוּ
לַיהוָה:

XVII.

THE PERFECT KAL.

XVII. The Perfect Kal.

קָטְלוּ קָטַל קָטַלְתִּי קָטְלָה — §§ 40—44[a, b], § 103.
קָטַלְתָּ קָטַלְנוּ קָטַלְתְּ קְטַלְתֶּם קְטַלְתֶּן: סָמַכְתִּי
יָדִי עַל רֹאשׁ הָעֹלָה: סָפְדוּ עָלָיו כְּמִסְפֵּד עַל־
הַיָּחִיד: צָפַנְתָּ בְּלִבֵּךְ אִמְרֵי־פִי: מָשְׁכוּ אוֹתוֹ
מִן־הַבּוֹר: זָקַנְתָּ אִמֵּךְ וַאֲנִי זָקַנְתִּי: בְּגַדְתֶּם בִּי בֵּית
יִשְׂרָאֵל: שָׁכְבוּ עַל־הָאֲדָמָה: רָכַבְנוּ עַל־הַסּוּסִים:
מִקּוֹל יְהוָה רָגְזָה הָאָרֶץ: לָאֱלִילִים שָׁפַכְתְּ נֶסֶךְ
וְאוֹתִי לֹא זָכַרְתְּ: מְכַרְתֶּם אוֹתִי אֶחָי: לֹא שְׁמַרְתֶּן
מִצְוֹתָי: כָּבֵד הָרָעָב בָּאָרֶץ: מָכְרוּ אֹתוֹ לִסְרִים

פַּרְעֹה שַׂר הַטַּבָּחִים: כָּשְׁלוּ אָחוֹר: אֶל־אֱלֹהֶיהָ
לֹא קָרֵבָה: קָטַנְתִּי וְנָדָלְתָּ:

Intransitive Kal Perfect and Infrequent forms.

בַּמִּדְבָּר שָׁכֵן: יָרִשְׁתֶּם הָאָרֶץ: קָטַנְתִּי — § 44e-o.
מִכֹּל חֲסָדֶיךָ: לֹא יָכְלוּ: אָזְלַת יָדָם: בְּגַדְתָּה בָּהּ:
יָדַעְתִּי כִּי שָׁפַט יְהוָה בְּצֶדֶק הַדַּלִּים: לֹא יָדָעוּן
אַבְתֶּיךָ לֶחֶם בַּמִּדְבָּר: יָדֵינוּ לֹא שָׁפְכָה אֶת־הַדָּם
הַזֶּה: כָּרַתִּי אִתְּךָ בְּרִית: נָתַנּוּ אֶת־בְּנֹתֵינוּ לָכֶם:

XVIII.

THE IMPERFECT KAL.

XVIII. The Imperfect Kal.

יִקְטֹל תִּקְטְלִי אֶקְטֹל נִקְטֹל תִּקְטְלוּ — § 40c, § 47.
תִּקְטֹלְנָה יִקְטְלוּ תִּקְטֹל: יִסְמְכוּ יְדֵיהֶם עֲלֵיהֶם:
חֲכָמִים יִצְפְּנוּ דָּעַת: תִּקְשְׁרוּ אֹתָם לְאוֹת עַל־יָדֶךָ:
יִרְבְּצוּ בְּתוֹכָהּ הָעֲדָרִים: תִּרְגַּז הָאָרֶץ: יִתְפֹּשׂ בּוֹ
אָבִיו: תִּמְשֹׁךְ אֹתָהּ וְכָל־הַמּוֹנֶיהָ: צָרַעְתּוֹ תִּדְבַּק
בְּךָ לְעוֹלָם: נִבְנַד אִישׁ בְּאָחִיו: אֶקְבֹּר אֹתוֹ בְּעִיר
אֲבוֹתָיו: לֹא תִזְכְּרִי חֶרְפָּתֵךְ: בֵּיתְךָ נִשְׂרָף עָלֶיךָ
בָּאֵשׁ: לֹא תִסְפְּדָנָה עֲלֵיהֶם הַנָּשִׁים: תִּמְשֹׁלְנָה
בָּאָרֶץ: לֹא יִלְמְדוּן עוֹד מִלְחָמָה: לֹא תִשְׁקְטִי:
יִכְתָּב־שֵׁם: יִשְׁפּוֹטוּ הֵם: מַה־יִּצְדַּק אִישׁ עִם־אֵל:
תִּקְרַב רִנָּתִי לְפָנֶיךָ: מַדּוּעַ לֹא תִקְצַר רוּחִי:

עוֹד כָּל־יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקֹר וָחֹם וְקַיִץ
וָחֹרֶף וְיוֹם וָלַיְלָה לֹא יִשְׁבֹּתוּ: יְרֹכַב עַל־סוּסָיו:
תִּשְׁכַּבְנָה עַל־מִטּוֹתֵיכֶן: אָכְלָם בְּעִתּוֹ יִלְקֹטוּן:
יְרִיעוֹת אֶרֶץ יִרְנָּנוּן:

XIX.

THE INFINITIVE, IMPERATIVE, AND PARTICIPLE KAL.

XIX. The Infinitive, Imperative, and Participle Kal.

קְטֹל קְטֹל קִטְלִי קָטוֹל קְטוֹל קְטֹלָה — §§ 45, 46, 50.
קָטוֹל קְטֹלִי קְטוּלִים קִטְלוּ קְטֹלָה קְטוּלַת קְטֹלוֹת
קְטֹלֶת קְטוּלִי: סְפְדוּ הַכֹּהֲנִים: צְפוֹן לְצַדִּיק חָיִל:
נַפְשׁוֹ קְשׁוּרָה בִּנְפֶשׁ הָאָמָה: קְשֹׁר עַל לִבֵּךְ
תָּמִיד: הַחֲמוֹר רֹבֵץ תַּחַת מַשָּׂאוֹ: הָעַמִּים רִגְּזוּ
מִפְּנֵי הָאָדוֹן: חָפְצוֹ לְתִפֹּשׁ בְּחָרֶב: שִׁמְרוּ מְאֹד
לִשְׁמֹר מִצְוֹתָיו וּלְדָבְקָה־בוֹ: קִבֵּר מֵתֶךָ: הֵם
קְבָרִים אִישׁ מִבְּנֵי הַנְּבִיאִים: נְבָלָה הִיא לִשְׁכַּב
אֶת־בַּת יַעֲקֹב: בֵּן לַאדֹנִי אַחֲרֵי זְקָנָתוֹ: אֵשׁ
קִנְאָתִי עַל־שְׁאֵרִית הַגּוֹיִם לְמַעַן מִגְרְשָׁהּ לָבֶז:
אַתֶּם אֹמְרִים לִכְבֹשׁ עַמִּי לַעֲבָדִים וְלִשְׁפָחוֹת לָכֶם:
שְׁכַב כִּי הוּא יָשֵׁן: שִׁפְכוּ כַמַּיִם לִבֵּךְ: מָשְׁכוּ
אוֹתָהּ בְּכָל־הַמּוֹנֶיהָ: לְבַשׁ בִּגְדֵיךְ: הִיא יְשֵׁנָה:
אַתָּה שָׁכוֹר: הוּא זָכוֹר כִּי עָפָר אֲנָחְנוּ: לַכֹּהֵן
פְּקֻדַּת שְׁמֹרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ: אֲנַחְנוּ הַחֹמֶר

וְאַתָּה הַיּוֹצֵר: אַחוֹתִי כַלָּה מַעְיָן חָתוּם: אֵלֶּה
הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־
מֶלֶךְ לִבְנֵי יִשְׂרָאֵל: לִבְשִׁי בִגְדֵי תִפְאַרְתֵּךְ עִיר
הַקֹּדֶשׁ: הָאֲנָשִׁים וְשִׁבִים בִּירִכְתֵי הַמְּעָרָה:

XX.

PIEL AND PUAL.

XX. Piel and Pual.

נְדָרַי אֲשַׁלֵּם נֶגֶד יִרְאָיו: שַׁלְמוּ לָהּ § 52. —
כְּפָעֳלָהּ: קִדַּשְׁתִּי אֶת־אֹהֶל מוֹעֵד: קַדְּשׁוּ עָלֶיהָ
מִלְחָמָה: אֲקַבֵּץ אֶתְכֶם מִכָּל־הַגּוֹיִם: שָׁמָּה
קֻבַּר אַבְרָהָם: אֲבוֹתֵינוּ סִפְּרוּ לָנוּ כָּל־
מַלְאַכוֹתֶיהָ: סַפְּרוּ בַגּוֹיִם כְּבוֹדוֹ: הַיְסֻפַּר
בַּקֶּבֶר חַסְדֶּךָ: נְסַפֵּר תְּהִלָּתֶךָ לְדוֹר אַחֲרוֹן:
בְּרֹב חֵילוֹ לֹא יְמַלֵּט נַפְשׁוֹ: מַלֵּט הָעִיר מְיַד
הָאוֹיֵב: כַּפֶּר עֲלֵיהֶם הַכֹּהֵן: יְקַדֵּשׁ אֹתוֹ לְכַפֵּר
עָלֶיהָ: כַּפֵּר עַל־חַטֹּאתֵינוּ: תְּכַפֵּר עַל־הַמִּזְבֵּחַ:
בְּחֶסֶד וֶאֱמֶת יְכֻפַּר עָוֹן: כְּבֵם בַּיִן לְבֶשׁוֹ: יְכַבֵּם
בְּגָדָיו בְּמָקוֹם קָדֹשׁ: כְּבֵם בַּמַּיִם: מְכַבְּדַי אֲכַבֵּד:
כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ: שִׁמֵּר אֲדָנָיו יְכֻבָּד:
זַמְּרוּ כְּבוֹד שְׁמוֹ: אֲזַמֵּר אֹתְךָ בַּלְאֻמִּים: מָה אֲדֹנִי
מְדַבֵּר אֶל־עַבְדּוֹ: דִּבַּרְתָּה עַל־לֵב שִׁפְחָתֶךָ: דַּבֵּר
בְּאָזְנֵי הָעָם: גִּדַּל כִּסְאוֹ מִכִּסְאֶךָ: מִי בִקֵּשׁ זֹאת

מִיֶּדְכֶם׃ בִּקְשׁוּ חָזוֹן מִנָּבִיא׃ אֶת־אַחַי אָנֹכִי
מְבַקֵּשׁ׃ רֹדְפֵי צֶדֶק מְבַקְשֵׁי יְהוָֹה׃ בַּקֵּשׁ שָׁלוֹם
וּרְדֹף אֹתוֹ׃ יְבַקְשׁוּ הָרֹדְפִים אֶת־הָאֲנָשִׁים׃ אַתָּה
כָּעֵגֶל אֲשֶׁר לֹא לֻמָּד׃ מִצְוַת אֲנָשִׁים מְלֻמָּדָה׃

XXI.

THE HIPHIL AND HOPHAL.

XXI. The Hiphil and Hophal.

§ 53. — הַשְׁמֵן לֵב הָעָם הַזֶּה׃ הִשְׁכִּיב אֹתוֹ עַל־
מִטָּתוֹ׃ כָּל־דְּרָכָיו לֹא הִשְׂכִּילוּ׃ לֵב חָכָם יַשְׂכִּיל
פִּיהוּ׃ עַתָּה מְלָכִים הַשְׂכִּילוּ׃ הִשְׁלִימָה הָעִיר
אִתּוֹ׃ גַּם־אוֹיְבָיו יַשְׁלִימוּ אִתּוֹ׃ הִשְׁפַּלְתִּי הָעֵץ
הַגָּבֹהַּ׃ תַּשְׁפִּיל גַּאֲוַת אָדָם׃ אֶרֶךְ אַפַּיִם יַשְׁקִיט
רִיב׃ הִשְׁלִיךְ עֲלֵיהֶם אֲבָנִים׃ הִשְׁלַכְתִּי אֶתְכֶם
עַל־הָאֲדָמָה׃ תַּשְׁלִיךְ הַיֶּלֶד תַּחַת הָעֵץ׃ יַשְׁכִּים
הַמֶּלֶךְ בַּבֹּקֶר׃ הַשְׁכִּימוּ בַּבֹּקֶר וְרִדְפוּ אַחֲרֵיהֶם׃
אַשְׁמִיד הַגּוֹיִם מִפְּנֵיכֶם׃ תַּשְׁמִידוּ כָּל־בָּמֹתָם׃
בָּרוּךְ מַרְחִיב גָּד כְּלָבִי שָׁכֵן וְטָרַף זְרוֹעַ אַף קָדְקֹד׃
יַקְדִּישׁ בֵּיתוֹ וְשָׂדֵהוּ וְכָל־אֲחֻזָּתוֹ לַיהוָֹה׃ הֵם
מַקְדִּישִׁים לִי הַבְּכֹרִים׃ בְּדַעְתּוֹ יַצְדִּיק אֶת־הָרַבִּים׃
קָרוֹב מַצְדִּיקִי׃ הַכְבֵּד אָזְנָיו׃ הִכְבִּיד אָבִיךָ עֻלֵּנוּ׃
יַכְבִּיד לִבּוֹ הוּא וַעֲבָדָיו׃

XXII.

NIPHAL AND HITHPAEL.

XXII. Niphal and Hithpael.

תִּשָּׁמֵר וְהַשְׁקֵט: הִשָּׁמֶר־לְךָ פֶּן־ — §§ 51, 54.
תִּכְרֹת בְּרִית לְיוֹשֵׁב הָאָרֶץ: תִּשָּׁמֵר מִכֹּל דָּבָר
רָע: אִשָּׁפֵט אֶתְכֶם בֶּאֱמוּנָה: אִישׁ חָכָם נִשְׁפָּט
אֶת־אִישׁ אֱוִיל: יִשָּׁמֵד שְׁמוֹ מִלְּפָנָי: הִשָּׁמֵד
תִּשָּׁמְדוּן: קִבּוּרַת חֲמוֹר יִקָּבֵר: שְׁרִידָיו בַּמֵּוֶת
יִקָּבֵרוּ: נִשְׁאַלְתִּי מִן־הַמֶּלֶךְ לְהַשְׁלִיךְ אֶת־כָּל־כְּלֵי
הַבַּיִת מִן־הַלְּשָׁכוֹת: נִכְבַּדְתִּי מְאֹד: נִלְכַּדְתָּ בְּאִמְרֵי
פִיךָ: יִלְכְּדוּן בְּחַבְלֵי עָנִי: רְשָׁעִים יִכָּשְׁלוּ בְרָעָה:
כִּי נִכְסַף נִכְסַפְתָּה לְבֵית אָבִיךָ: עַל־פְּנֵי כָּל־
הָעָם אֶכָּבֵד: אַתָּה נִכְבָּד מִכָּל־נִכְבְּדֵי־אָרֶץ: יִתְקַדְּשׁוּ
הַכֹּהֲנִים לַעֲבוֹדָתָם בְּמִשְׁפְּחוֹתָם כְּמַחְלְקוֹתֵיהֶם:
הֵאָדֵרֶשׁ אִדָּרֵשׁ לָהֶם: נִדְבְּרוּ יִרְאֵי יְהוָה אִישׁ
אֶל־רֵעֵהוּ וְסֵפֶר זִכָּרוֹן נִכְתַּב לְפָנָיו: הִתְקַדְּשׁוּ
אַתֶּם וַאֲחֵיכֶם: הִיא מִתְקַדֶּשֶׁת מִטֻּמְאָתָהּ: יִתְקַדְּשׁוּ
הַכֹּהֲנִים: וְהִתְנַדַּלְתִּי וְהִתְקַדָּשְׁתִּי: הִתְפַּשֵּׁט אֶת־
הַמְעִיל אֲשֶׁר עָלָיו: הִתְפַּלֵּל בְּעַד־עַבְדֶּךָ אֶל־אֵל:
אֶתְפַּלֵּל בְּעַד־הָעָם אֶל־הַמָּקוֹם הַזֶּה: מַה־נְּדַבֵּר
וּמַה־נִּצְטַדָּק לַאדֹנִי: אַתָּה אֵל מִסְתַּתֵּר: יִשְׁתַּמֵּר
חֻקּוֹתָי: עִם גִּבּוֹר תָּמִים תִּתַּמָּם: הַקּוֹל מְדַבֵּר
אֵלָיו מֵעַל הַכַּפֹּרֶת: לְאָבִיו וּלְאִמּוֹ לֹא יִטַּמָּא:

אַחֲרֵי אֲשֶׁר הֻטַּמָּאָה יִכְתֹּב לָהּ סֵפֶר כְּרִיתוּת׃
אַחֲרֵי הֻכַּבֵּס אֶת־הַנָּגַע׃

XXIII.

THE PERFECT KAL WITH SUFFIXES.

XXIII. The Perfect Kal with Suffixes.

קְטָלֵךְ קְטָלַ֫נִי קְטָלָם קְטָלוֹ קְטָלָ֫הוּ — §§ 57—59.
קְטָלְךָ קְטָלָן קְטָלָהּ קְטָלוּךְ קְטָלָ֫נוּ קְטַלְתּוֹ קְטַלְנוּךְ
קְטַלְתִּ֫יךָ קְטַלְתַּ֫נִי קְטַלְתּ֫וּנִי קְטָלַ֫תְנִי קְטָלַ֫תּוּ
קְטַלְתּוֹ קְטַלְתִּ֫יהוּ קְטַלְתּ֫וּהוּ קְטַלְנ֫וּהוּ קְטָלַ֫תְהוּ
קְטַלְתָּ֫הוּ קְטָלָ֫תַם קְטַלְתָּם קְטַלְנוּם קְטָלוּם
קְטַלְתִּין קְטַלְנוּכֶם קְטַלְתִּיכֶם׃ רְדָפוּךָ שֹׂנְאֶיךָ׃
רְדִפ֫וּנִי׃ רְדָפוּם׃ שְׁבָרָהּ כְּשֶׁ֫בֶר נֵ֫בֶל׃ הַמַּ֫יִם
שְׁטָפ֫וּנִי׃ שְׁמָרוֹ כְּרֹעֶה עֶדְרוֹ׃ שְׁמָרַ֫נִי בַּדֶּ֫רֶךְ הַזֶּה׃
שְׁמַרְתָּ֫נִי מִכָּל־רָע׃ שְׁמַרְתִּ֫יךָ בְּכָל־דְּרָכֶ֫יךָ׃ שְׁפָט֫וּנוּ
מְלָכֵ֫ינוּ׃ שְׁפָטְךָ יְהוָֹה הַיּוֹם׃ שְׁפָטוֹ אֵל מִיַּד
אוֹיְבָיו׃ שְׁפַטְתִּיךְ כִּדְרָכָ֫יִךְ׃ שְׁפַטְתִּים בְּצֶדֶק׃
שְׁפָטוּךְ כְּמַעֲשָׂ֫יִךְ׃ שְׁפָט֫וּהוּ בִּמִשְׁפְּטֵיהֶם כְּמַעֲשָׂיו׃
שְׁפָכַ֫תְהוּ עַל־הָאָ֫רֶץ׃ גְּמָלַ֫תְהוּ טוֹב וְלֹא־רָע׃
גְּנָבָ֫תַם׃ גְּנָבַ֫תּוּ הַסּוּפָה׃ חֲמָתִי הִיא סְמָכָ֫תְנִי׃

XXIV.

PERFECTS OF DERIVED STEMS WITH SUFFIXES.

XXIV. Perfects of derived Stems with Suffixes.

§ 59b. — הִרְכַּבְתִּיךָ עַל־בָּמוֹתָי׃ שִׁכְּלֶךָ׃ הִרְכִּיבֻהוּ
עַל־הַסּוּס׃ שִׁכְּלָתָהּ׃ שִׁכַּלְתִּים מֵאָדָם׃ רוּחַ
הַקָּדִים שְׁבָרֵךְ׃ הִשְׁבַּתִּים מֵעָרֵיכֶם׃ עַל־הָאָרֶץ
הִשְׁלַכְתִּיךָ׃ הִשְׁמַדְתִּיו מִתּוֹךְ עַמִּי׃ לֹא הִשְׁמִידוּם׃
הִמְשִׁילָם בְּרַבִּים׃ הִסְגַּרְתַּנִי בְּיַד הָאוֹיֵב׃ הִסְתִּירַנִי
בְּצֵל כְּנָפֶיךָ׃ בְּעֵת פְּקַדְתִּים יִכָּשֵׁלוּ׃ יַפְקִידֵהוּ
עַל בֵּיתוֹ׃ הִפְקַדְתּוֹ הַיּוֹם הַזֶּה עַל־הַגּוֹיִם׃ הִפְשִׁיטוּךָ
אֶת־בְּגָדֶיךָ׃ הִצְדַּקְתִּיו כָּל־אִישׁ אֲשֶׁר רִיב וּמִשְׁפָּט
לוֹ׃ קִבֶּצְךָ מִכָּל־הָעַמִּים׃ רוּחוֹ הוּא קִבְּצָן׃ מֵאֲרָצוֹת
קִבְּצָם׃ קִבַּצְתִּים מִיַּרְכְּתֵי אָרֶץ׃ לֹא קְבָרוּם
בְּקִבְרוֹת הַמְּלָכִים׃ קִדְּמֻנִי מוֹקְשֵׁי־מָוֶת׃ הִקְטִירוֹ
הַכֹּהֵן עַל־הַמִּזְבֵּחַ׃ קְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ׃ לָמָּה
הִרְגַּזְתַּנִי׃

§§ 57—59. — כִּי אַתָּה הִבְדַּלְתָּם לְךָ לְנַחֲלָה מִכֹּל
עַמֵּי הָאָרֶץ׃ בְּכָל־רְצוֹנָם בִּקְשֻׁהוּ׃ גִּדְּלוֹ הַמֶּלֶךְ׃
גִּדַּלְתּוֹ׃ מַיִם גִּדְּלוּהוּ׃ לֹא גְּמָלְךָ רָעָה׃ אַתָּה
גְּמַלְתַּנִי הַטּוֹבָה וַאֲנִי גְּמַלְתִּיךָ הָרָעָה׃ גְּמָלַתְהוּ
טוֹב וְלֹא־רָע׃ רָעָה גְמָלוּךָ׃ בַּעֲלֵי הַפָּרָשִׁים
הִדְבִּיקֻהוּ׃ בְּזָדוֹן דִּבְּרוֹ הַנָּבִיא׃ זְכָרָנוּ׃ זְבָחֶיךָ
לֹא כִבַּדְתָּנִי׃ בִּשְׂפָתָיו כִּבְּדוּנִי וְלִבּוֹ רָחוֹק מִמֶּנִּי׃

הִכְבַּדְתִּים: כִּפַּרְתָּהוּ: כִּתַּבְתָּם בִּשְׁעָרֶיךָ: מִלְּאָתָנוּ
מַכַּף אֹיְבֵנוּ: מְשַׁכְתִּיךָ חָסֶד:

XXV.

THE COHORTATIVE AND JUSSIVE.

XXV. The Cohortative and Jussive.

אֶזְכְּרָה אֶת־בְּרִיתְךָ וַחֲסָדֶיךָ וְתוֹרָתְךָ — § 48.
וְעֵדוּת פִּיךָ אֶשְׁמְרָה: נִלְבְּנָה לְבֵנִים וְנִשְׂרְפָה
לִשְׂרֵפָה: בְּנִבְל וְכִנּוֹר אֲזַמְּרָה־לָּךְ: אֲזַמְּרָה שִׁמְךָ
עֶלְיוֹן וְאֵלֶיךָ אֶתְפַּלָּלָה: אַשְׁכִּילָה בְּדֶרֶךְ תָּמִים:
אֲגַדְּלָה אֶת־כְּסָאוֹ: אֶשְׁקְלָה־לּוֹ אֶת־הַכֶּסֶף:
נַשְׁלִיכָה מִמֶּנּוּ מוֹסְרוֹתֵיהֶם: נִלְכְּדָה הָעִיר
וְנִפְרְצָה אֶת חוֹמַת אֲבָנֶיהָ: תַּשְׁלֵךְ אֱמֶת אָרְצָה:
יַדְבֵּק יְהוָה בְּךָ אֶת־הַדָּבֶר: יַדְרֵךְ עֲנָוִים בַּמִּשְׁפָּט
וְיִלַּמֵּד עֲנָוִים דַּרְכּוֹ: תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא: שָׁמְרָה
נַפְשִׁי כִּי חָסִיד אָנִי: שִׁכְבָה עִמִּי: מִכְרָה בְּכֹרָתְךָ
לִי: צָרוּפָה כִלְיוֹתַי וְלִבִּי: בָּתֵּיהֶן נִשְׂרָפָה:

XXVI.

THE IMPERFECT WITH SUFFIXES.

XXVI. The Imperfect with Suffixes.

יִקְטְלֵהוּ יִקְטְלֵנִי יִקְטְלֵנוּ — § 47ᵍ, §§ 57, 58, 60.
יִקְטְלֵךְ יִקְטְלֵם יִקְטָלֵךְ יִקְטָלֶכֶם יִקְטְלָהּ יִקְטְלָהּ
יִקְטְלֵנִי יִקְטְלֵנוּ יִקְטְלֶנָּה יִקְטְלֵךְ יִקְטְלוּךְ תִּקְטְלוּנִי

יִקְטְלוּכֶם תִּקְטְלוּם יִלְבָּשֶׁהָ יִלְבָּשֵׁנִי נִקְטְלֶהָ
נִקְטְלֵהוּ נִקְטְלֵהּ תִּלְבָּשֵׁהוּ יִלְבָּשֵׁהּ תִּקְטְלוּנוּ
תִּקְטְלוּהָ אֶקְטְלֵנוּ: יִשְׁמְרֵנוּ בְּכָל הַדֶּרֶךְ: יִשְׁמָרֵהּ
מִכָּל־רָע: אִם שׁוֹר נַגָּח הוּא וְלֹא יִשְׁמְרֵנוּ בְּעָלָיו
הַשּׁוֹר יִסָּקֵל: שִׁפְתֵי חֲכָמִים תִּשְׁמוּרֵם: אֶשְׁמְרֶנָּה
בְּכָל־לֵב: אַל־תִּמְשְׁלֵנִי עִם־רְשָׁעִים: בְּחַבְלֵי אָדָם
אֶמְשְׁכֵם: לֹא תִמְכְּרֵנוּ בַּכֶּסֶף: נַעַר יִכְתְּבֵם:
עַל־לִבָּם יִכְתְּבוּהָ: יִכְתְּבֵם עַל־שֵׁנִי לוּחוֹת: מָה־
אֱנוֹשׁ כִּי תִזְכְּרֵנוּ: אֶזְכְּרֵכִי עַל־רֹאשׁ שִׁמְחָתִי:
יִפְקְדֵנִי אָבִיךָ: מַה־בֶּן־אָדָם כִּי תִפְקְדֵנוּ: יִשְׁבְּרוּהוּ
וְחֵילוֹ: תּוֹרָתִי עַל־לִבָּם אֶכְתֻּבֶנָּה: דָּם יִרְדֶּפְךָּ:
יִלְבָּשֵׁנִי כִּמְעִיל: שִׁבְעַת יָמִים יִלְבָּשֵׁם הַכֹּהֵן:
פָּשַׁטְתִּי כֻּתָּנְתִּי אֵיכָךְ אֶלְבָּשֶׁנָּה: יַלְבִּשֵׁם כָּתְנוֹת
עוֹר: עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי: אַלְבִּשֵׁךְ בִּגְדֵי קֹדֶשׁ:
יַלְבִּשֵׁהוּ בְּגָדִים: תִּדְבָּקֵנִי הָרָעָה: אוֹיֵב יִרְדֹּפוֹ:
יִרְדְּפֵהוּ הַמֶּלֶךְ: תִּרְדְּפֵם בְּסוּפָתֶךָ: יִרְדְּפֵם שָׁלוֹם:
תִּרְדְּפֵנוּ בָּאַף: טוֹב וְחֶסֶד יִרְדְּפֻנִי כָּל־יְמֵי חַיָּי:
יִשְׁלְכֵם אֶל־אֶרֶץ אַחֶרֶת בְּאַף וּבְחֵמָה וּבְקֶצֶף
גָּדוֹל: יִרְדְּפוּם לִפְנֵי הַשָּׁעַר: לָמָּה תִרְדְּפֵנִי כְּמוֹ־
אֵל: הִרְדִּיפֵהוּ: יַקְבִּיצֵהוּ מִשָּׁם: יַקְבְּצֵנוּ מִן־הַגּוֹיִם:
בְּרַחֲמִים גְּדוֹלִים אַקְבִּיצֵךְ: מִמַּעֲרָב וּמִמִּזְרָח אַקַבְּצֵךְ:
אַקַבְּצֵם מִן־כָּל־הָאֲרָצוֹת: זֶבַח תּוֹדָה יְכַבְּדָנְנִי:

תְּכַבֵּדְךָ וְתִשְׁמְרֶךָּ: אֲכַבֶּדְךָ מְאֹד: וְכַבְּדוּךָ עִם עָז:
אֲחַלְּצֶךָּ וּתְכַבְּדָנִי: כִּימֵי אֱלוֹהַּ יִשְׁמְרֵנִי: תּוֹרָתְךָ
טוֹבָה וְאֶשְׁמְרֶנָּה בְּכָל־לֵב: בְּמִשְׁפְּטֵיהֶם אֶשְׁפְּטֵם:
יִשְׁפְּכֵם עַל־פְּנֵי הָאָרֶץ: יַשְׁפִּילָהּ עַד־שְׁאוֹל:
נִתְפְּשֵׁם חַיִּים:

XXVII.

THE INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

XXVII. The Infinitive, Imperative, and Participle with Suffixes.

§ 61. — הַשְׁכִּים לְדָרְשֵׁנִי: בִּימֵי דָרְשׁוֹ יְהוָה
הַצְלִיחוֹ הָאֱלֹהִים: בְּנָתְנוֹ אֶת־הַדְּבָרִים הָאֵלֶּה
עַל־סֵפֶר מִפְּי הַנָּבִיא דִּבֶּר הַחֹזֶה אֵלָיו שֵׁנִית:
עַתָּה כָתְבָה עַל־לוּחַ לִבֵּךְ: לֹא־יִמְשֹׁל לְמָכְרָהּ
בִּבְגִדוֹ־בָהּ: שָׁלַח אֲדֹנִי לְבַקְּשֵׁךְ: לֹא יְכַלְּמוּ
מְבַקְּשֶׁיךָ: הוּא מְפַלְּטוֹ מִגְּזֹלוֹ: שָׁמְרֵנִי מִיְּדֵי פֶּחָ:
טָמְנָם בֶּעָפָר: מַלְטוּנִי מִיַּד־צָר: לָנוּ הַסְגִּירוּ
בְּיַד הַמֶּלֶךְ: בְּצִדְקָתְךָ פַּלְּטֵנִי: אֵלֶּה פְּקֻדָיו אֲשֶׁר
פָּקַד בְּיַד מֹשֶׁה: קָרוֹב מְצַדִּיקִי: מִשְׁפְּטִי לְקָבְצִי
מַמְלָכוֹת לִשְׁפֹּךְ עֲלֵיהֶם אַפִּי: הִנֵּנִי מְקַבְּצָם
מִכָּל־הָאֲרָצוֹת: קַבְּצֵנוּ מִן־הַגּוֹיִם: אַחֲרֵי קָבְרוֹ
אֹתוֹ סָפַד לוֹ מִסְפֵּד גָּדוֹל: כִּי אֲנִי מְקַדִּשְׁכֶם:
זְכֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: לֹא זָכַרְתָּ לְהַקְדִּישֵׁנִי

בַּמַּ֫יִם לְעֵינֵיהֶם׃ קָשְׁרֵם עַל־לִבְּךָ תָמִיד׃ מַלְאַךְ
יְהוָֹה רֹדְפָם׃ רֹדְפֵיהֶם הִשְׁלָכְתָּ׃ בַּקֵּשׁ שָׁלוֹם
וְרָדְפֵהוּ׃ בְּשָׁכְבְּךָ תִּשְׁמֹר עָלֶיךָ׃ הַשְׁלִיכֵ֫הוּ אַרְצָה׃
הִגְמַ֫לְתִּי שֹׁלְמִי רָע׃ שַׁלְּמִי נְדָרָיִךְ׃ פֶּן תִּדְרֹשׁ
לֵאלֹהֵיהֶם׃ מַלְאָכִי לְפָנֶ֫יךָ לִשְׁמָרְךָ בַּדָּרֶךְ׃ שָׁמְרֵם
בְּתוֹךְ לְבָבֶךָ׃

XXVIII.

THE PERFECT AND IMPERFECT WITH WAU CONVERSIVE.

XXVIII. The Perfect and Imperfect with Wau Conversive.

§ 49. — אֲבַקֵּשׁ דָּמוֹ מִיֶּדְכֶם וְהִשְׁמַדְתִּיו מִתּוֹךְ
עַמִּי׃ הִבְדִּיל אֱלֹהֵי יִשְׂרָאֵל אֶתְכֶם אֵלָיו וַיַּקְרֵב
אֹתְךָ וּבִקַּשְׁתֶּם גַּם־כְּהֻנָּה׃ לָכַד הֶעָרִים וַיַּשְׁמִדֵם׃
קִדֵּשׁ הָעָם וַיְכַבְּסוּ שִׂמְלֹתָם׃ תַּשְׁכִּים וּפָשַׁ֫טְתָּ
עַל־הָעִיר׃ תִּזְכֹּר הַשַּׁבָּת וְקִדָּשְׁתָּ׃ קְבָרוּ֫הוּ בַּקֶּ֫בֶר
וַיִּסְפְּדֻ֫הוּ יָמִים רַבִּים׃ הַשְׁכִּירוּ֫הוּ וְכָשַׁל בָּרְחוֹב׃
יִקְרְבוּ אֶל שֻׁלְחָנִי וְשָׁמְרוּ אֶת־שְׁמָרְתִּי׃ וַיַּשְׁכֵּן
מִקֶּ֫דֶם לְגַן עֵ֫דֶן אֶת־הַכְּרוּבִים וְאֶת־לַהַט הֶחָרֶב׃
וַיְדַבֵּר אִתָּם קָשׁוֹת׃ וַיִּתְפְּרוּ עֲלֵה תְאֵנָה לַחֲגֹרֹת׃
וַיִּסְפְּדוּ־שָׁם מִסְפֵּד גָּדוֹל וְכָבֵד מְאֹד׃ וַיִּסְגֹּר דַּלְתוֹת
הָעֲלִיָּה בַּעֲדוֹ׃ וַיַּמְטֵר בָּרָד כָּבֵד וּמְטַר גֶּ֫שֶׁם
עֲלֵיהֶם׃ יִקְבְּצוּ אֶת־כָּל־אֹ֫כֶל הַשָּׁנִים הַטֹּבוֹת

וּשְׁמָרוּהוּ׃ פְּסָל־לְךָ שְׁנֵי־לֻחוֹת אֲבָנִים וְכָתַבְתִּי
עַל־הַלֻּחוֹת הַדְּבָרִים׃ אֶמְלֹךְ וּמָשַׁלְתִּי בָעָם׃ לָקַח
מִגִּלָּה אַחֶרֶת וַיִּכְתֹּב עָלֶיהָ מִפִּי אֵת כָּל־דִּבְרֵי
הַסֵּפֶר אֲשֶׁר שָׂרַף הַמֶּלֶךְ בָּאֵשׁ׃ בִּקַּשְׁתִּיו וָאֶשְׁמֹר
תּוֹרָתִי׃ הָאֲנָשִׁים יִלְכְּדוּ הָעִיר וּשְׂרָפוּהָ׃ נִמְלַטְתִּי
הָאִישׁ וָאַלְבִּשֵּׁהוּ בְגָדִים׃ אֶקְבְּצָה אֶל־אֲדֹנִי הַמֶּלֶךְ
אֶת־כָּל־הָעָם וְיִכְרְתוּ אִתְּךָ בְּרִית וּמָלַכְתָּ בְכֻלָּם׃
אֶשְׁפֹּט אֹתָךְ וְשָׁפַכְתִּי עָלַיִךְ אֶת־זַעְמִי׃ סָמַךְ יָדוֹ
עָלָיו וַיִּשְׁמְרוּ כָּל־הָעָם חֻקָּיו׃ נִקְבְּרוּ וַיִּסָּפְדוּ
יָמִים רַבִּים׃ כַּפֵּר עַל־חַטֹּאתֵינוּ וְהִסְתַּרְתָּ פָנֶיךָ
מִמֶּנּוּ׃ בְּיוֹם פָּקְדִי וּפָקַדְתִּי עֲלֵיהֶם חַטָּאתָם׃
שֹׁפֵט אֲנִי אֶת־בֵּיתוֹ וּפָקַדְתִּי בְשֵׁבֶט פִּשְׁעָם
וּבִנְגָעִים עֲוֹנָם׃

XXIX.

PE GUTTURAL VERBS.

XXIX. Pe Guttural Verbs.

לֶאֱכֹל׃ אֲכָלְךָ׃ אֶסְפָּה׃ בְּדֶרֶךְ אֲחוֹתְכֶם — §§ 62, 63.
הֲלַכְתֶּם׃ הֲפָכָם בְּאַפּוֹ׃ נֶהְפַּךְ לְלָבָן׃ חָלַמְתִּי
חֲלוֹם׃ וַיַּחֲבֹשׁ אֲתֹנוֹ׃ חֲזַק וֶאֱמָץ׃ מִי הֶאֱמִין
לִשְׁמוּעָתֵנוּ׃ אַשְׁרֵי הַגֶּבֶר אֲשֶׁר לֹא הָלַךְ בַּעֲצַת
הָרְשָׁעִים׃ תֶּאֱבַל כְּאֵבֶל יָחִיד׃ וַיַּאַסְרוּם בָּעֲגָלָה׃
אָרְבוּ לְנַפְשִׁי׃ לָמָּה תַעֲמֹד בַּחוּץ׃ עֲבַדְתַּנִי חִנָּם

מַה־שִּׂכָרֶךָ: הֲלוֹא נָכְרִיּוֹת נֶחְשַׁבְנוּ לוֹ כִּי מְכָרָנוּ:
חֶרְפּוֹת חוֹרְפֶיךָ נָפְלוּ עָלָי: שִׂכֶם בְּנֵי חֲשֻׁקָה
נַפְשׁוֹ בִּבְתֻכֶם: לֹא יַעֲבֹד אָחִיךָ עַבְדַּת עֶבֶד
כְּשָׂכִיר כְּתוֹשָׁב יַעֲבֹד עִמָּךְ עַד שְׁנַת הַיּוֹבֵל:
עָזַב כַּכְּפִיר סֻכּוֹ: יְהוָה עֲזָרַנִי עַל־כֵּן קוֹל רִנָּה
וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים: לֵךְ מֵעִמָּנוּ כִּי עָצַמְתָּ
מִמֶּנּוּ: כֹּל אֲשֶׁר תִּתֶּן־לִי עֲשֶׂר אֲעַשְּׂרֶנּוּ לָךְ:
עָצֹר עָצַר יְהוָה בְּעַד כָּל־רֶחֶם לְבֵית אֲבִימֶלֶךְ:
תַּעֲמֹדְנָה אֵצֶל הַפָּרוֹת הַטּוֹבוֹת: לֹא תַחְבֹּל בִּגְדֵי
עַלְמָנָה: בְּהַאֲרִיךְ הֶעָנָן עַל־הַמִּשְׁכָּן: יִגְזְלוּ מִשֹּׁד
יָתוֹם וְעַל־עָנִי יַחְבֹּלוּ: הַשְׁכִּים בַּבֹּקֶר וַיַּחֲבֹשׁ
אֶת־חֲמוֹרוֹ: עַל־פִּי הַגּוֹרָל תֵּחָלֵק הָאָרֶץ: תַּחֲלִיפֵם
וְיֶחֱלֹפוּ: זֶרַע יַעַבְדֶנּוּ: לֹא תַעֲבְדֵם: אֶכֹל דְּבַשׁ
כִּי טוֹב: לְבֶן אַדְלֶיךָ לֶחֶם וַאֲכָלוֹ בְיוֹם אֲכָלְךָ
אֹתוֹ: לֹא יֶחְסַר לַחְמוֹ: לֹא יַחְסְרוּ כָּל־טוֹב: לֹא
בִגְבוּרַת הַסּוּס יֶחְפָּץ: לֹא יַחְמֹל בְּיוֹם נָקָם:
וְהַחֲשַׁכְתִּי לָאָרֶץ בְּיוֹם אוֹר: הַכְּתָב נִכְתָּב בְּשֵׁם
הַמֶּלֶךְ וְנַחְתּוֹם בְּטַבַּעְתּוֹ: חַגַּרְנָה שַׂקִּים: יֶחֱזְקוּ
מוֹסְרֵיכֶם: יֶחֱזַק הָרָעָב בָּאָרֶץ: עֵדוּת יְהוָה נֶאֱמָנָה
מַחְכִּימַת פֶּתִי:

XXX.

PE ALEPH VERBS.

XXX. Pe Aleph Verbs. בַּיּוֹם אֲכָלַנִי הֶחָרֵב: קִנְאַת בֵּיתְךָ — §§ 68, 23c.
אֲכָלַתְנִי: לֹא אֹכַל מִלַּחְמֶךָ: כָּל־זָכָר בַּכֹּהֲנִים
יֹאכַל אֹתָהּ: מִן־הַקָּדָשִׁים יֹאכֵל: אִשֵּׁי יְהוָה
וְנַחֲלָתוֹ יֹאכֵלוּן: מִכָּל־מַאֲכָל אֲשֶׁר יֵאָכֵל תֹּאכֵלוּ:
הֶאֱכַלְתָּם לֶחֶם דִּמְעָה: (דִּבֶּר אֱלֹהִים אֵלָיו) לֵאמֹר
לֹא תֹאמַר בִּלְבָבֶךָ מָה אֹמַר אֵלֶיךָ: מָה־הָעֲרֹבוֹן
אֲשֶׁר אֶתֵּן־לָךְ וַתֹּאמֶר חָתָמְךָ: וַיֹּאמֶר אֲלֵיהֶם
אַתֶּם מְרַגְּלִים: וַיֶּאֱסֹף אֹתָם אֶל מִשְׁמָר שְׁלֹשֶׁת
יָמִים: אַל תֹּאכְלוּ בְשַׂר הַשֶּׂה: וַתֹּאבַדְנָה הָאֲתֹנוֹת:
כָּל־זָר לֹא יֹאכַל קֹדֶשׁ: מַה נֹּאמַר לַאדֹנִי: לֹא
יַעֲקֹב יֵאָמֵר עוֹד שְׁמֶךָ: יִרְדְּפוּכֶם עַד־אֲבָדְכֶם
מֵעַל הָאֲדָמָה: תִּקְוַת עֲנָוִים תֹּאבַד לָעַד: דֶּרֶךְ
רְשָׁעִים תֹּאבֵד: מִנִּשְׁמַת אֱלוֹהַּ תֹּאבֵדוּ: צָרָה
אַחֲזָתָה: יֹאחֵז צַדִּיק דַּרְכִּי: שָׁכַב עַד חֲצִי הַלַּיְלָה
וַיֶּאֱחֹז בִּדַלְתוֹת שַׁעַר הָעִיר: שָׁלַח יָדוֹ אֶל־אֲרוֹנוֹ
וַיֹּאחֶז בּוֹ:

XXXI.

AYIN GUTTURAL VERBS.

XXXI. Ayin Guttural Verbs. בָּנָיו שָׁחֲטוּ לְעֵינָיו: שָׁחֲטוּ הַפֶּסַח — § 64.
וְאָכְלוּהוּ: יִשְׁחַט הָעֹלָה בַּמָּקוֹם אֲשֶׁר אֶבְחָר:

In almost all the instances in the O.T. the suffix ך.. means him not us.

אֶשְׁאֲלָה מִכֶּם שְׁאֵלָה: יִלְכֹּד הָעִיר וְשָׁחֲתָה:
דָּרַשׁ שְׂעִיר הַחַטָּאת וְהִנֵּה שֹׂרָף: גְּאֵלִי חָי: אֶחָד
מֵאֶחָיו יִגְאָלֶנּוּ: אֲגָרְשֶׁנּוּ מִפָּנֶיךָ מְעַט מְעָט: בֵּרַךְ
אֶת־יוֹם הַשַּׁבָּת: בֵּרְכוּ אָבִיו: אֲבָרְכָה מְבָרְכֶיךָ:
יִתְבָּרְכוּ־בוֹ כָּל־גּוֹיִם: זַעֲקוּ אֶל־אֱלֹהִים: וַיִּלָּחֶם
הַמֶּלֶךְ בָּעִיר: בְּחַר לָנוּ אֲנָשִׁים: נִחַם עַמּוֹ: בְּעֵר
הָרָע מִקִּרְבֶּךָ: בַּמַּיִם לֹא רְחַצְתְּ: אֶרֶץ רָעֲשָׁה
גַּם שָׁמַיִם: נִשְׁאַר מִיֶּתֶר הָרְפָאִים: אַל תִּבָּהֵל
מִפָּנָיו: יַעַן אֲשֶׁר לֹא חָשַׂכְתָּ בִנְךָ אֲבָרֶכְךָ:
הִשְׁחִיתוּ יְבוּל הָאָרֶץ: הַנַּעַר מְשָׁרֵת אֶת־יְהוָה
וּדְבָרוֹ הָיָה יָקָר בַּיָּמִים הָהֵם אֵין חָזוֹן נִפְרָץ:
וַיִּשְׁחֲטוּ הַכְּבָשִׂים וַיִּזְרְקוּ הַדָּם הַמִּזְבֵּחָה: וְקִדַּשְׁתָּ
אֹתוֹ וְכִהֵן לִי: לֹא נִכַּחֵד מֵאָדֹנִי כִּי אִם־תַּם
הַכֶּסֶף לֹא נִשְׁאַר לִפְנֵי אֲדֹנִי בִּלְתִּי אִם־גְּוִיָּתֵנוּ
וְאַדְמָתֵנוּ: מִכַּעַם בָּנָיו וּבְנֹתָיו בְּגוֹי נָבָל אַכְעִיסֵם:
וַיִּצְעַק צְעָקָה גְּדוֹלָה וּמָרָה וַיֹּאמֶר בָּרֲכֵנִי גַם־אָנִי
אָבִי: וַיְבָרֶךְ הַגְּמַלִּים מִחוּץ לָעִיר אֶל בְּאֵר הַמָּיִם
לְעֵת עֶרֶב: אִם תִּשְׁכַּב לֹא־תִפָּחֵד: מַה פָּרַצְתָּ
עָלֶיךָ פָּרֶץ: וַיִּקְהֵל כָּל־הָעֵדָה: נָתַן מַיִם וַיִּרְחֲצוּ
רַגְלֵיהֶם: הוּא לְבַדּוֹ נִשְׁאָר: אָשִׁיב שְׁבוּתֵךְ:
בְּחַנְתִּים כִּבְחֹן אֶת־הַזָּהָב: נְוֵה צַדִּיקִים יְבָרֵךְ:
כָּל־חַיַּת הַשָּׂדֶה יְשַׂחֲקוּ: יְכַבְּסוּ בִגְדֵיהֶם וְהִטָּהֲרוּ:

מֵאֲנָה הִנָּחֵם נַפְשִׁי: נֶאֱצוּ קְדוֹשׁ יִשְׂרָאֵל:
שְׁאִלְתִּיו לֵאמֹר מִי אָתָּה: בֵּרְכוֹ וַיְגָרֵשׁ אֹתוֹ:

XXXII.

LOMADH GUTTURAL VERBS.

XXXII. Lomadh Guttural Verbs.

§ 65. — אָנֹכִי שָׁלַחְתִּי מַלְאָךְ לְפָנֶיךָ: אַתָּה שָׁלוּחַ בַּגּוֹיִם: שְׁלַח יָדְךָ וְאֶחְזוֹ בְאָזְנוֹ: יִשְׁלָחֲךָ בַּדֶּרֶךְ: וַיְבַקְּשׁוּ לִשְׁלֹחַ יָד בַּמֶּלֶךְ: מִפְּנֵי גְּבִרְתִּי אָנֹכִי בֹרַחַת: הַמֶּלֶךְ בּוֹטֵחַ בֵּאלֹהִים: בְּטַח בּוֹ בְּכָל לִבֶּךָ: תִּבְלָעֵנוּ הָאָרֶץ: אָז יִבָּקַע אוֹרְךָ: תַּגְבִּיהַּ כַּנֶּשֶׁר קִנֶּךָ: בַּבָּמוֹת הוּא מְזַבֵּחַ: מְנָעֶךָ מִכָּבוֹד: מְשָׁחֲנִי כִּי זֶה הוּא: הַסֹּלֶחַ לְכָל־עֲוֹנִי: הַפְגִּיעַ בּוֹ אֵת עֲוֹן כֻּלָּנוּ: בֵּאלֹהִים פְּשָׁעַתִּי: פִּתַּח הַחַלּוֹן קֵדְמָה: הַצְלַח אֲשֶׁר שְׁלַחְתִּיךָ: יַעַר צוֹמֵחַ עֵצִים: וְרַצַּח אֶת־רֵעֵהוּ: יַרְשִׁיעֲךָ פִּיךָ וְלֹא־אָנִי: תִּשְׂבַּע לִבִּי: יִשְׂבַּע לַשֹּׂקֵר: שְׂכַחַתְּ אֹתִי: אִשְׂבַּע לַשֹּׂקֵר: אֶשְׂכָּחֵךְ: צָעֲקַת עֲנִיִּים יִשְׁמָע: יִתָּקַע שׁוֹפָר בָּעִיר: חָכְמָה חָצְבָה עַמּוּדֶיהָ שִׁבְעָה טָבְחָה טִבְחָהּ עָרְכָה שֻׁלְחָנָהּ: מִבְחַר שָׁלְשָׁיו מֻבְעוּ בְּיַם־סוּף: עֲצַת עֶלְיוֹן נָאֲצוּ וַיִּכְנַע בֶּעָמָל לִבָּם: שְׁמַע תְּפִלָּתִי: נִשְׂכַּח כָּל־הַשָּׂבָע בָּאָרֶץ:

XXXIII.

LOMADH ALEPH VERBS.

XXXIII. Lomadh Aleph Verbs.

לֹא מָצָא עֵזֶר כְּנֶגְדּוֹ: מָצָאתִי חֵן בְּעֵינֶיךָ: — § 74.
יִמְצָא אִישׁ אוֹיְבוֹ: תִּמְצָאנָה אֹתוֹ רָעוֹת רַבּוֹת
וְצָרוֹת: הִפְלִיא חַסְדּוֹ לִי: אַל־יִטַּמֵּא לִבְּךָ
בַּחַטָּאִים: הוּא הָרֹפֵא לִשְׁבוּרֵי לֵב: יִשְׁלַח דְּבָרוֹ
וְיִרְפָּאֵם: אִם רָעֵב שׂנַאֲךָ הַאֲכִילֵהוּ לָחֶם: שָׂנֵאתָ
כָּל־פֹּעֲלֵי אָוֶן: גָּדוֹל עֲוֹנִי מִנְּשׂוֹא: יִמָּלֵא פִי
תְּהִלָּתֶךָ֫ אֶת־מִשְׁכַּן יְהוָה וּמִקְדָּשׁוֹ טִמֵּא: וַיִּמְצָאֵהוּ
מַלְאַךְ יְהוָה עַל־עֵין הַמָּיִם: מַלֵּא שְׂבַע זֹאת וְנִתְּנָה
לְךָ גַּם־אֶת־זֹאת בַּעֲבֹדָה אֲשֶׁר תַּעֲבֹד עִמָּדִי עוֹד
שֶׁבַע־שָׁנִים אֲחֵרוֹת: כָּל־הוֹן יָקָר נִמְצָא: אַרְצָם
מָלְאָה אָשָׁם: וַיִּקְרָא לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם
קָרָא יַמִּים:

XXXIV.

PE NUN VERBS.

XXXIV. Pe Nun Verbs.

יִגַּשׁ עַד־פְּתַח הַמִּגְדָּל: וַיֹּאמֶר גַּשׁ פְּנַע־ — § 66.
בוֹ: גְּשִׁי הֲלֹם וְאָכַלְתְּ מִן־הַלֶּחֶם: הוּא עָבַר
לְפָנֵיהֶם עַד גִּשְׁתּוֹ עַד־אָבִיו: גַּע בֶּהָרִים וְיֶעֱשָׁנוּ:
לֹא יִגַּע בְּךָ רָע: יִמָּצֵא בָם נֹגֵף בְּגֶשֶׁת בְּנֵי
יִשְׂרָאֵל אֶל־הַקֹּדֶשׁ: נִטְעוּ כְּרָמִים וְאָכְלוּ פְּרִים:

בִּנְפֹל אוֹיִבְךָ אַל־תִּשְׂמָח׃ אַל־יִפֹּל לֵב־אָדָם׃ נִגַּשׁ
אֶל־הַמֶּ֫לֶךְ הַנָּבִיא׃ לֹא הֻגַּד לִי הַחֵצִי׃ לֹא תִנְחַל
בְּבֵית־אָבִינוּ׃ הִנְחַ֫לְתִּי אֶת־עַמִּי מֵאֲחֻזָּתוֹ׃ נִחַם
כִּי הִמְלִיכוֹ׃ יִתֵּן לְךָ מִטַּל הַשָּׁמַ֫יִם וְרֹב דָּגָן
וְתִירֹשׁ׃ נִתַּן־לָהּ הֲדַר הַכַּרְמֶל׃ אָנֹכִי נִצָּב עַל־הָעָיִן׃
יַצֵּב גְּבוּל הָעַמִּים׃ וַיֹּ֫אמֶר קַח אֶת־בִּנְךָ׃ נֹאֵף אִשָּׁה
חֲסַר־לֵב׃ הִנֵּה בֵּית יִשְׂרָאֵל אֹמְרִים הֶחָזוֹן לְיָמִים
רַבִּים וּלְעִתִּים רְחוֹקִים הוּא נִבָּא׃ הֲגַם שָׁאוּל
בַּנְּבִיאִים אֲשֶׁר נִבְּאִים בְּשֵׁם יְהוָֹה׃ הַבֶּט־נָא
הַשָּׁמָיְמָה׃ אֶחָד נֹשֵׂא נֵ֫בֶל־יָיִן׃ בְּרֹב פִּשְׁעֵיהֶם
הַדִּיחֵ֫מוֹ כִּי מָרוּ בָךְ׃ כַּאֲשֶׁר תִּדֹּר נֶ֫דֶר לֵאלֹהִים
אַל תְּאַחֵר לְשַׁלְּמוֹ׃ וַתֹּ֫אמֶר אֶל־נַעֲרָהּ נְהַג עַל־
תַּעֲצָר־לִי לִרְכֹּב׃ יָנִיף הַכֹּהֵן תְּנוּפָה׃ הָרִיב נְטוֹשׁ
כִּי גַּם אֱוִיל מַחֲרִישׁ חָכָם יֵחָשֵׁב׃ שִׁבְעָתַ֫יִם יֻקַּם־
קָ֫יִן וְלֶ֫מֶךְ שִׁבְעִים וְשִׁבְעָה׃ הַיּוֹם הַהוּא יוֹם נְקָמָה
לְהִנָּקֵם מִצָּרָיו׃ שָׁאַל דָּוִד בַּיהוָֹה לֵאמֹר אֶרְדֹּף
אַחֲרֵי הַגְּדוּד הַזֶּה הַאַשִּׂיגֶ֫נּוּ וַיֹּ֫אמֶר לוֹ רְדֹף כִּי־הַשֵּׂג
תַּשִּׂיג וְהַצֵּל תַּצִּיל׃ גְּשָׁה־נָּא וּשְׁקָה־לִּי בְּנִי׃ הִנֵּה
אֵימָה חֲשֵׁכָה נֹפֶ֫לֶת עָלָיו׃ הִתְחַתְּנוּ אֹתָ֫נוּ בְּנֹתֵיכֶם
תִּתְּנוּ לָ֫נוּ וְאֶת־בְּנֹתֵינוּ תִּקְחוּ לָכֶם׃ אֶת־בְּנוֹתֵיכֶם
יִקָּ֫ח לְטַבָּחוֹת וְשִׁפְחוֹתֵיכֶם לַעֲשׂוֹת מְלַאכְתּוֹ׃ קַח
לִי הַיַּלְדָּה הַזֹּאת לְאִשָּׁה׃ כְּתֵפִי מִשִּׁכְמָה תִפּוֹל

וְאֶזְרֹעִי תִּשָּׁבֵר: הַמֹּלֵךְ נָתַן לְמַלְכַּת שְׁבָא אֶת־כָּל־
חֶפְצָהּ: דְּבַר הַמְּלוּכָה לֹא הִגִּיד לוֹ: וַיַּגֶּד לְאַבְרָם
הָעִבְרִי: תְּתֶן־לוֹ מֻעָשֵׂר מִכֹּל: לֹא עֲשַׁקְתָּנוּ וְלֹא־
לָקַחְתָּ מִיַּד־אִישׁ מְאוּמָה: כָּל־הָעֹשֶׁר אֲשֶׁר הִצִּיל
אֱלֹהִים מֵאָבִינוּ לָנוּ הוּא וּלְבָנֵינוּ: וְנָתַתָּ אֶת־
הַטַּבָּעוֹת עַל־אַרְבַּע הַפֵּאֹת: וַיַּצֵּב מַצֵּבָה עַל־
קִבְרָתָהּ: לִבְנֵי הַפִּילַגְשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן
מַתָּנוֹת: וַיִּקְטֹר אֶת־עֹלָתוֹ וְאֶת־מִנְחָתוֹ וַיִּסֶּךְ
אֶת־נִסְכּוֹ: וַיֵּט הַמַּטֶּה וַיִּקָּחֵהוּ: מֵאֲנוּ קַחַת מוּסָר:
מִמִּשְׁפָּט לֶקַח: נְבִיא לַגּוֹיִם נְתַתִּיךָ: מְיֻדָּךְ נָתַנּוּ
לָךְ: נִשְׁבַּע לַאֲבוֹתֶיךָ לָתֵת לְךָ אֶת־הָאָרֶץ: תֵּן
לִי הַנֶּפֶשׁ וְהָרֶכֶשׁ קַח־לָךְ: פְּרִיוֹ יִתֵּן בְּעִתּוֹ:
אֶתְּנָה־לְךָ כֶּסֶף וְכֶרֶם טוֹב מִכַּרְמֶךָּ: וְשָׁכַנְתִּי
בְּתוֹכָם לְעוֹלָם:

XXXV.

AYIN-AYIN VERBS.

XXXV. Ayin-Ayin Verbs.

תֹּם כָּל־הָעָם לַעֲבוֹר: שָׁמְמוּ עָלֶיךָ: — § 67.
נָשַׁמָּה כָּל־הָאָרֶץ: הָאָרֶץ הִנְשַׁמָּה תַּעֲבֹד: חַבְלֵי
שְׁאוֹל סַבֻּנִי: רַב־לָכֶם סֹב הָהָר הַזֶּה: סַבֹּתֶם
הָעִיר: סֹב אַתָּה וּפְנַע בַּכֹּהֲנִים: לֹא יָסֹבּוּ כָּל־
הָעָם: עוֹנִי יְסֻבֻּנִי: הָאֲנָשִׁים נָסַבּוּ עַל־הַבַּיִת:

לֹא תִסֹּב נַחֲלָה מִמַּטֶּה אֶל מַטֶּה: לֹא יִשַּׁבוּ
הָאוֹפַנִּים: נָהָר יִסְבְּבֻנִי: הֲסִבֹּתָ אֶת־לִבָּם: הִנְנִי
מֵסֵב אֶת־כְּלִי הַמִּלְחָמָה אֲשֶׁר בְּיָדֶכֶם: נְסֻבָּה
אֶת־אַרוֹן אֱלֹהֵינוּ: אַרְצְכֶם יִהְיֶה שְׁמָמָה: וַהֲשִׁמֹתִי
אֲבִיבֵיכֶם: אוֹפַן הֶעָגָלָה יוּסָּב: נִשְׁבְּרוּ הַלְתוֹת
הָעַמִּים: נָסֻבָּה אֵלָיו: מִי בַּז לְיוֹם קְטַנּוֹת: שְׁלַל
הֶעָרִים בַּזּוֹנוּ לָנוּ: בֹּזוּ זָהָב: הוּא בָלוּל בַּשֶּׁמֶן
לְמִנְחָה: הַמַּשְׂכִּיל בָּעֵת הַהִיא יִדֹּם: הָרְשָׁעִים
בַּחֹשֶׁךְ יִדָּמוּ: מַהֹתִי פְּעָלָתָם אֶל־חֵיקָם: עָמַד
הַכֹּהֵן וַיִּפַּלֵּל: הֵפֵר בְּרִיתִי: אִישָׁה יְפֵרֵנוּ: צַר־לִי
עָלֶיךָ אָחִי: נֶפֶשׁ אֲדֹנִי צְרוּרָה: כְּלֵב אִשָּׁה
מְצֵרָה לֵב הַגֹּבֶר: קַלּוּ הַמָּיִם: וַתֵּקַל גְּבִרְתָּה
בְּעֵינֶיהָ: יִקַּלּוּ רִדְפֵיכֶם: כָּל־הַגְּבָעוֹת תִּתְקַלְקָלוּ:
רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן: תָּרוֹן לְשׁוֹן אִלֵּם: רָעוּ
אֶרֶץ אַשּׁוּר: תִּרְעֵם בְּשֶׁבֶט בַּרְזֶל: הִתְרַעֲעָה
הָאָרֶץ: רָעָה עֵינְךָ בְּאָחִיךָ: לֹא יֵרַע לְבָבְךָ בְּתִתְּךָ
לוֹ: שַׁדַּי הֵרַע לִי: לֹא אָרַע לְךָ עוֹד: אַתָּה לֹא
שָׁדוּד: שָׁדוֹד נְשַׁדֵּנוּ: וְשׁוֹדֵד מַגֵּבוֹתָם: שַׁלּוֹתָ
גּוֹיִם רַבִּים: יְשֻׁלּוֹךְ כָּל־יֶתֶר הָעַמִּים: בְּתוֹכִי
יְשִׁתּוּמֵם לִבִּי: כָּל־יְמֵי הַשַּׁמָּה תִּרְצֶה הָאָרֶץ
אֶת־שַׁבְּתֹתֶיהָ: הוּא מְחֻלָּל מִפְּשָׁעֵינוּ: נִחַלְתִּ בָּךְ
לְעֵינֵי גּוֹיִם: נָבְלָה תֵּבֵל כִּי עָבְרוּ תוֹרָה חָלְפוּ

חֹק הִפְּרוּ בְּרִית עוֹלָם: בְּחוּקוֹ מוֹסְדֵי אָרֶץ: וַאֲנִי
מְשֹׂחֲקֶת בְּתֵבֵל אַרְצוֹ: בַּיּוֹם אֲכָלַנִי חֹרֶב וּבַלַּיְלָה
תִּדַּד שְׁנָתִי מֵעֵינָי: וַיְמַלְאוּ בוֹ אַרְבָּעָה טוּרֵי
אֶבֶן הַטּוּר הָאֶחָד אֹדֶם וְסַפִּיר וְשֹׁהַם: אִם הָפֵר
יָפֵר אִישׁ אֶת־נֶדֶר אִשְׁתּוֹ בְּיוֹם שָׁמְעוֹ כָּל־מוֹצָא
שְׂפָתֶיהָ לֹא יָקוּם וַיהוָה יִסְלַח־לָהּ: כִּי יִמָּצֵא
חָלָל בָּאֲדָמָה וּמָדַדוּ וְקַנֵּיךְ אֶל־הֶעָרִים אֲשֶׁר
סְבִיבֹת הֶחָלָל וְלָקְחוּ וְשָׁחֲטוּ עֶגְלַת בָּקָר אֲשֶׁר
לֹא עֻבַּד בָּהּ אֲשֶׁר לֹא מָשְׁכָה בְּעוֹל וְנִגְּשׁוּ
הַכֹּהֲנִים מְשָׁרְתֵי יְהוָה עַל־פִּיהֶם כָּל־רִיב וְכָל־נֶגַע
וְכִפְּרוּ עַל־הָעָם: וַיְמָרְרֻהוּ וָרֹבוּ וַיִּשְׁטְמֻהוּ בַּעֲלֵי
חִצִּים: שַׂכֹּתִי כַפַּי עָלַיִךְ עַד־עָבְרִי: מַה־לְּךָ פֹּה
חֻצְבִי מָרוֹם קִבְרֵךְ חֹקְקִי בַסֶּלַע מִשְׁכָּן לָךְ:
יָשֹׂמוּ יְשָׁרִים עַל־זֹאת: אַנְשֵׁי בְנֵי בְלִיַּעַל נָסַבּוּ
אֶת־הַבַּיִת: הַיּוֹם הַזֶּה אָחֵל לָתֵת פַּחְדְּךָ וְיִרְאָתְךָ
עַל־פְּנֵי הָעַמִּים תַּחַת כָּל־הַשָּׁמַיִם אֲשֶׁר יִשְׁמְעוּן
שִׁמְעֲךָ וְרָגְזוּ: וְנִגְלוּ כַּסֵּפֶר הַשָּׁמָיִם: גֹּל הָאֶבֶן
עַל־פִּי־הַמְּעָרָה: לֹא אַחֵל אֶת־שֵׁם־קָדְשִׁי: יְמֵי
הָרָשָׁע הוּא מִתְחוֹלֵל: הַלְלוּ־יָהּ: אֲהַלְלָה שֵׁם־
אֱלֹהִים בְּשִׁיר: לֹא יְהֻלְלוּ אוֹרָם: שִׁפְטִים יְחוֹלֵל:
וַיִּתְהוֹלֵל בְּיָדָם: יִתְהַלְלוּ כָּל־יִשְׁרֵי־לֵב בַּיהוָה:
חַנַּנִי אֱלֹהִים: צַדִּיק חוֹנֵן וְנוֹתֵן: חָנוֹן יָחֹנְךָ קוֹל

זַעֲקֵךְ׃ לֹא יָחֹן בְּעִינָיו רֵעֵהוּ׃ אֲחַתֵּךְ לִפְנֵיהֶם׃
מֵאֹתוֹת הַשָּׁמַיִם עַל־תֵּחָתּוּ׃

XXXVI.

PE WAU, OR PE YODH VERBS.

XXXVI. Pe Wau, or Pe Yodh Verbs.

יָסְפָה לָלֶדֶת אֶת־אָחִיו׃ לֹא תֵדַע מַה־ — § 69.
יֵּלֶד יוֹם׃ תַּגִּישׁוּן שֶׁבֶת חָמָס׃ אַתָּה תִּשְׁמַע
מִמְּקוֹם שִׁבְתֵּךְ וְסָלַחְתָּ׃ שֵׁב לִימִינִי׃ הוּא יֵשֵׁב
עַל־כִּסְאִי׃ בִּתְתִּי אֹתָךְ עִיר נֶחֱרֶבֶת עֲרִים אֲשֶׁר
לֹא נוֹשָׁבוּ וְהוֹרַדְתִּיךְ אֶת־יוֹרְדֵי בוֹר וְהוֹשַׁבְתִּיךְ
בֶּחָרְבוֹת לְמַעַן לֹא תֵשֵׁבִי׃ לֵךְ־רֵד מַהֵר מְוֵה כִּי
שִׁחֵת עַמֵּךְ אֲשֶׁר הוֹצֵאתָ מִמִּצְרָיִם׃ תּוּרַד שְׁאוֹל
גְּאוֹנֵךְ׃ תִּשְׁמֹר אֶת־מִצְוֹת אֱלֹהֶיךְ לָלֶכֶת בִּדְרָכָיו
וּלְיִרְאָה אֹתוֹ׃ לֹא תֵלְכוּ בְּחֻקַּת הַגּוֹיִם׃ יָשְׁבוּ
בָהָר וּבַנֶּגֶב וּבַשְּׁפֵלָה׃ אַחַר יָרְדוּ לְהִלָּחֵם בִּיוֹשֵׁב
הָהָר׃ כַּשֶּׂה לַטֶּבַח יוּבָל׃ מוֹלַדְתֵּךְ אֲשֶׁר הוֹלַדְתָּ
עַל שֵׁם אֲחֵיהֶם יִקְרְאוּ בְנַחֲלָתָם׃ טוֹב לָשֶׁבֶת
עַל־פִּנַּת־גָּג מֵאֵשֶׁת מִדְיָנִים וּבֵית חָבֵר׃ בֶּן־חָכָם
יוֹדֵעַ שֶׂכֶל וּבִינָה׃ לֹא אֹסִף לְקַלֵּל עוֹד אֶת־
הָאֲדָמָה בַּעֲבוּר הָאָדָם׃ נִדְעָה וְנִרְדְּפָה לָדַעַת
אֶת־יְהוָה׃ בְּכָל־דְּרָכֶיךְ דָּעֵהוּ׃ הַיִּוָּדַע בַּחֹשֶׁךְ
פְּלִאֶךָ׃ צֵא וְהִלָּחֶם בּוֹ׃ בָּרוּךְ אַתָּה בְּצֵאתֶךְ׃

אַל יֵצֵא אִישׁ מִבֵּיתוֹ׃ יַשְׁבִּיתוּ בְנֵיכֶם אֶת־בָּנֵ֫ינוּ
לְבִלְתִּי יְרֹא אֶת־יְהוָֹה׃ לְבָבָם זֶה לָהֶם לְיִרְאָה
אֹתִי׃ לֹא תִירָא וְלֹא תֵחָֽת׃ מַה־נּוֹרָא הַמָּקוֹם
הַזֶּה׃ הוֹשִׁיעַ֫נִי וְאִוָּשֵׁעָה׃ אָכוֹל וְשָׂבוֹעַ וְהוֹתֵר׃
לְכָה וְנִוָּעֲצָה יַחְדָּו׃ הוֹכַח לְחָכָם וְיֶאֱהָבֶךָ׃ הָֽבָה
נֵרְדָה שָׁם׃ בְּמֵיטַב הָאָ֫רֶץ הוֹשֵׁב אָבִ֫יךָ וְאַחֶ֫יךָ׃
הָ֫בוּ לַיהוָֹה כְּבוֹד שְׁמוֹ׃ יֹסֵף לִי בֵּן אַחֵר׃ לֹא
אוֹסִיף לְהוֹשִׁיעַ אֶתְכֶם׃ אֶתְנֶ֫נָּה לָכֶם לָרֶ֫שֶׁת
אֹתָהּ׃ זַרְעֲךָ גּוֹיִם יִירָשׁ׃ לֹא אוּכַל לָרֶ֫דֶת׃ מִבְּלִי
יְכֹ֫לֶת יְהוָֹה לָתֶת־לָהֶם הָאָ֫רֶץ אֲשֶׁר דִּבֶּר לָהֶם
הוֹצִיאֵם לְהַשְׁמִידָם׃

XXXVII.

PE YODH VERBS.

XXXVII. Pe Yodh Verbs.

§§ 70, 71. — יִיצַר אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ׃
אֱכָל־לֶ֫חֶם וְיִטַב לִבֶּךָ׃ בְּרוּכָה אַתְּ לַיהוָֹה בִּתִּי׃
וַיֵּנִקֵ֫הוּ דְבַשׁ מִסֶּ֫לַע׃ מִתַּ֫חַת שָׁרָשָׁיו יִבָּשׁוּ
וּמִתֵּבֵל יְנִדֻּ֫הוּ׃ אַל תִּיגַע לְהַעֲשִׁיר׃ בִּקְהָלָם אַל־
תֵּחַד כְּבֹדִי כִּי בְאַפָּם הָרְגוּ אִישׁ׃ וַיִּ֫יחֶל עוֹד
שִׁבְעַת יָמִים אֲחֵרִים וַיְשַׁלַּח אֶת־הַיּוֹנָה׃ כְּתָפְשְׂכֶם
בָּעִיר תַּצִּיתוּהָ בָאֵשׁ׃ הֵיטַבְתְּ חַסְדֵּךְ הָאַחֲרוֹן
מִן־הָרִאשׁוֹן לְבִלְתִּי־לֶ֫כֶת אַחֲרֵי הַבְּחוּרִים׃

הֵיטִיבָה כִּרְצוֹנְךָ לְצִיּוֹן: יִישַׁר הַדָּבָר בְּעֵינָיו:
צְדָקַת תָּמִים תְּיַשֵּׁר דַּרְכּוֹ: עֵינֶיךָ יַיְשִׁירוּ נֶגְהֶךָ:
אֶצֹק מַיִם עַל־צָמֵא: הַפֹּךְ יָדֶךָ וְהוֹצִיאֵנִי מִן־
הַמַּחֲנֶה: הֶעֱמִידוּ אֶת־הַמֻּלָּךְ בַּמֶּרְכָּבָה וַיֵּצֶק
דַּם־הַמַּכָּה אֶל־חֵיק הָרֶכֶב: סֹב הִתְעַב כֹּה:
אֶשְׁכְּבָה וְאִישָׁן כִּי אַתָּה יְהוָה לְבָדָד לָבֶטַח
תּוֹשִׁיבֵנִי: וְיֵלֶל כָּל־יוֹשֵׁב הָאָרֶץ: הֵילִילִי שָׁעַר:
וַיִּישֶׁן בַּמָּקוֹם הַהוּא וַיִּיקַץ מִשְּׁנָתוֹ וַיֹּאמֶר:
בְּכָל־דְּרָכֶיךָ דָּעֵהוּ וְהוּא יְיַשֵּׁר אָרְחוֹתֶיךָ: הֵילִילִי
הַיֶּלֶד הַזֶּה וְהֵינִקָהוּ לִי:

XXXVIII.

AYIN WAU VERBS.

XXXVIII. Ayin Wau Verbs. Kal.

אָחִיךָ מֵת: תִּדְבָּקֵנִי הָרָעָה — Rem. n-u- § 72[1–4].
וָמַתִּי: בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת: הִנֵּה אָנֹכִי
הוֹלֵךְ לָמוּת: נָפַל שָׁם וַיָּמֹת: עִמְּכֶם תָּמוּת
חָכְמָה: נָם מִגְדּוֹ וַיָּמָת שָׁם: שָׁב לִמְקוֹמוֹ: אַתֶּם
שָׁבִים אֵלָי: טוֹב לָנוּ שׁוּב מִצְרַיְמָה: שׁוּב אֶל־
אֶרֶץ אֲבוֹתֶיךָ: שִׁבְנָה בְּנֹתַי אִשָּׁה לְבֵית אִמָּהּ:
הָשֵׁב אַפֶּךָ: בַּת קָמָה בְּאִמָּהּ: קוּמָה יְהוָה וְיָפֻצוּ
אֹיְבֶיךָ: לֹא רָמוּ עֵינָי: יָדֵנוּ רָמָה: בְּיָד רָמָה
אַתֶּם יֹצְאִים: עוּרִי עוּרִי דַּבְּרִי שִׁיר: לֹא יֵעוֹרוּ

מִשְׁנָתָם: תִּזְכְּרִי וָבֹשְׁתְּ: בְּךְ בָּטְחוּ וְלֹא בוֹשׁוּ:
בֹּשְׁנוּ כִּי שָׁמַעְנוּ חֶרְפָּה: בְּךְ בָּטַחְתִּי אַל־אֵבוֹשָׁה:
קוּמִי אוֹרִי כִּי בָא אוֹרֵךְ: מַה־טֹּבוּ אָהָלֶיךָ: הֵם
מָלִים: יָגוּר אִתְּךְ גֵּר: אַתֶּם גָּרִים בָּאָרֶץ: סַרְתֶּם
מַהֵר מִן־הַדֶּרֶךְ: סוּר לְךְ מֵאֲחָרַי: הִיא אֶרֶץ טוֹבָה
וּרְחָבָה אֶרֶץ זָבַת חָלָב וּדְבָשׁ: רָץ אֶל־הַבָּקָר:
אֲקַבֵּץ אֶתְכֶם מִן־הָעַמִּים — Rem. v-cc. § 72[5]. Derived stems.
אֲשֶׁר נְפֹצוֹתֶם בָּהֶם: כָּל־יִשְׂרָאֵל נְפֹצִים: בְּחֶסֶד
הָעֶלְיוֹן לֹא יִמּוֹט לְעוֹלָם: וַהֲפִצוֹתִיכֶם עַל־הָאָרֶץ
אֲשֶׁר לֹא יְדַעְתֶּם: הֶעֱמִיד בְּרִית יְהוָה וַיָּסַר אֶת־
כָּל־הַתּוֹעֵבוֹת: הַסִירֹתִי חַסְדִּי מִלְּפָנֶיךָ: הָעֵד הָעֵד
בָּנוּ הָאִישׁ לֵאמֹר לֹא תִרְאוּ פָּנַי בִּלְתִּי אֲחִיכֶם
אִתְּכֶם: עוֹף יְעוֹפֵף עַל־הָאָרֶץ: רַחֲצוּ הָסִירוּ
רֹעַ מַעַלְלֵיכֶם מִנֶּגֶד עֵינָי חִדְלוּ הָרֵעַ: עָרֵל
זָכָר אֲשֶׁר לֹא־יִמּוֹל אֶת־בְּשַׂר עָרְלָתוֹ וְנִכְרְתָה
הַנֶּפֶשׁ הַהִיא מֵעַמֶּיהָ: וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע
הִיא חֶבְרוֹן: כֶּסֶף מִשְׁנֶה קְחוּ בְיֶדְכֶם וְאֵת־הַכֶּסֶף
הַמּוּשָׁב בְּפִי אַמְתְּחֹתֵיכֶם תָּשִׁיבוּ בְיֶדְכֶם אוּלַי
מִשְׁגֶּה הוּא: יָבוֹא אֶל־אַרְמוֹן בֵּית־הַמֶּלֶךְ: תִּשְׁמַע
וְעָקָה מִבָּתֵּיהֶם כִּי תָבִיא עֲלֵיהֶם גְּדוּד פִּתְאֹם:
מַעֲשֶׂה חֹשֵׁב כְּמַעֲשֵׂה אֲפוֹד: תֵּבֵל בַּל תִּמּוֹט:
קַמְתִּי לִפְתֹּחַ לְדוֹדִי: הִיא אֶרֶץ טוֹבָה וּרְחָבָה

אֶרֶץ זָבַת חָלָב וּדְבַשׁ אֶרֶץ נַחֲלֵי מַיִם אֶרֶץ
חִטָּה וּשְׂעֹרָה וְרִמּוֹן וְזֵית שֶׁמֶן אֶרֶץ אֲשֶׁר אֲבָנֶיהָ
בַרְזֶל אֶרֶץ דָּגָן וְתִירֹשׁ: יָנוּעוּ עוֹרִים בַּחוּצוֹת:
אָרִיחַ רֵיחַ הַנִּיחֹחַ בְּעַצְרוֹתֵיכֶם: אַתָּה תָאִיר
גֵּרִי: בְּשׁוּבִי בְשָׁלוֹם אֶתֵּץ הַמִּגְדָּל הַזֶּה: נָנוֹסָה
וּנְתַקְּנוּהוּ מִן־הָעִיר אֶל־הַמְּסִלּוֹת: כָּל־אֲשֶׁר
בֶּחָרְבָה מֵתוּ: וַיֶּחֱרַד חֲרָדָה גְּדֹלָה מְאֹד וַיֹּאמֶר
מִי־הוּא הַצָּד צַיִד וָאֹכֶל מִפִּנְוּ וָאֲבָרְכֶנּוּ: הַמּוֹל
יִמּוֹל יְלִיד בֵּיתֶךָ: וַיָּקֶם אֶת־הָעַמּוּד הַיְמָנִי וַיִּקְרָא
שְׁמוֹ יָכִין: הַקְמֹתִי שְׁבֻעָתִי עִקֶּב אֲשֶׁר־שָׁמַע
אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקֹּתַי
וְתוֹרֹתָי: אֶעֱבֹר בְּכָל־צֹאנְךָ הַיּוֹם הָסֵר מִשָּׁם
כָּל־שֶׂה נָקֹד וְטָלוּא וְכָל־שֶׂה־חוּם בַּכְּשָׂבִים:
יָרוֹם מֶאֲגַג מַלְכּוֹ וְתִנָּשֵׂא מַלְכוּתוֹ: הוּא מֵסִיר
לֵב רָאשֵׁי עַם־הָאָרֶץ: מַיִם גְּדֹלוּהוּ תְּהוֹם
רִמָּתְנוּ: תְּרוֹמַמְנָה קַרְנוֹת הַצְּדִיק: כּוֹנַנְתָּ
הַיְרֵחַ וְהַכּוֹכָבִים: תְּכוֹנֵן לְךָ עַמֶּךָ: מוֹט תִּתְמוֹטָטָה
הָאָרֶץ: הֻקְמוּ מִתּוֹךְ אֶחָיו: וָאֲכוֹנֵן אֶת־כִּסְּאֹ
מַמְלַכְתּוֹ: דֶּרֶךְ מִצְוֹתֶיךָ אָרִיצָם: בְּמוֹט רַגְלַי עָלַי
הִגְדִּילוּ: יִמּוֹל יֻלַּד בֵּיתֶךָ: הִמּוֹל לָכֶם כָּל־זָכָר:
הוֹצֵא בִּנְךָ וְיָמֹת: אֶת־שַׂר הַצָּבָא הֵמִית: אִם־
יֵשׁ־בִּי עָוֹן וֲהֲמִתֻנִי: הוֹצֵאתֶם אֹתָנוּ אֶל־הַמִּדְבָּר

הַזֶּה לַהֲמִיתֵנוּ בָּרָעָב: רַע הַדָּבָר בְּעֵינֵי יְהוָה
וַיָּמֶת אֹתוֹ: פָּגַע־בּוֹ וַיְמִיתֵהוּ: הֲמַתָּה אֶת־הָעָם
הַזֶּה: אִם־יֵשׁ בְּאִישׁ חֵטְא מִשְׁפַּט מָוֶת וְהוּמָת:
לֹא יוּמַת אִישׁ בַּיּוֹם הַזֶּה: הֵקִים לָהֶם שׁוֹפְטִים:
הֲקִמֹתִי אֶת־בְּרִיתִי אִתָּךְ: הוּא מֵקִים דְּבַר עַבְדּוֹ:
שָׁמַע מֹשֶׁה אֶל־קוֹל אֱלֹהִים וַיָּקֶם אֶת־הַמִּשְׁכָּן:
הָקֵם אֶת־מַטֵּהּ: הֵרִיעוּ תְרוּעָה גְּדוֹלָה: הָרִיעוּ
בְּהַר קָדְשִׁי: וַתַּנַּח עֲלֵיהֶם הָרוּחַ: וַהֲנַחֹתִי חֲמָתִי
בָּם: יָנִיחַ לַאֲחֵיכֶם כָּכֶם: רוּחַ יְהוָה תְּנִיחֵנוּ:
הִנִּיחַ לִשְׁמֹר הַבָּיִת: וְהִנַּחְתּוֹ לִפְנֵי אֱלֹהֶיךָ בְּאֹהֶל
מוֹעֵד: וַיִּנַּח מֹשֶׁה אֶת־הַמַּטֹּת בְּאֹהֶל הָעֵדֻת:

XXXIX.

AYIN YODH VERBS.

XXXIX
Ayin Yodh
Verbs.

מִי שָׂם פֶּה לָאָדָם: שָׂמַנִי אֱלֹהִים לְאָדוֹן — § 73.
לְכָל־מִצְרָיִם: שָׂמָה לִשְׁמָמָה: שַׂמְתִּ שִׁמְלֹתַיִךְ
עָלָיִךְ: שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ: אֵין אִישׁ שָׁם
עַל־לֵב: יִבְחַר מָקוֹם לָשׂוּם אֶת־שְׁמוֹ שָׁם: שִׂים
יְמִינְךָ עַל־רֹאשׁוֹ: יָשִׂים בָּאָרֶץ מִשְׁפָּט: יָשֵׂם
לְךָ שָׁלוֹם: נָטַע גַּן וַיָּשֶׂם שָׁם הָאָדָם: וַיּוֹשֶׂם
לְפָנָיו לֶאֱכֹל: שִׁירוּ לוֹ שִׁיר חָדָשׁ וְשִׁישׁוּ וְגִילוּ:

5 often introduces a result - thus -
3 is translated - "He made it a desolation"
(tho it literally reads - "He made it for a desolation".

יָשִׁישׁ כְּגִבּוֹר לָרוּץ אֹרַח: שַׁתָּ עַוֹנֹתֵינוּ לְנֶגְדֶּךָ
עֲלֻמֵּנוּ לִמְאוֹר פָּנֶיךָ: שִׁיתִי לִבִּךְ לַמִּסְלָה: יָשֶׁת
חֹשֶׁךְ סִתְרוֹ: נָשִׂיא אֲשַׁתֶּנּוּ כֹּל יְמֵי חַיָּיו: רִיבְךָ
רִיב אֶת־רֵעֶךָ: לֹא לָנֶצַח יָרִיב: הַיֵּשׁ בֵּית אָבִיךְ
מָקוֹם לָנוּ לָלִין: לִינוּ פֹּה הַלָּיְלָה: וָאָשִׂים בְּרִיחַ
וּדְלָתָיִם: יָדִין אַפְסֵי אָרֶץ: שִׁירוּ מִזְמוֹר לַיהוָה:
יִרְגְּזוּ וְחָלוּ מִפָּנֶיךָ: שָׁם לָהּ עֲלִילוֹת דְּבָרִים: פָּגַע
בַּמָּקוֹם וַיָּלֶן שָׁם: חִילוּ מִלְפָנָיו כָּל־הָאָרֶץ: לִבִּי
יָחִיל בְּקִרְבִּי: יַעֲמֹד לָדִין הָעַמִּים: דִּין עָנִי וְאֶבְיוֹן:
בִּינוּ שְׁנוֹת דֹּר וָדֹר: הָבוּ לָכֶם אֲנָשִׁים חֲכָמִים
וּנְבֹנִים וִידֻעִים וַאֲשִׁימֵם בְּרָאשֵׁיכֶם: עַמִּי לֹא
הִתְבּוֹנָן: עֲדוֹתֶיךָ אֶתְבּוֹנָן:

XL.

LOMADH HÊ VERBS.

XL. Lomadh Hê Verbs.

§ 75. — גָּלָה מְשׁוֹשׁ הָאָרֶץ: גָּלִיתָה אֹזֶן עַבְדֶּךָ:
בָּעֲוֹנָם גָּלוּ: חָכְמָה בָּנְתָה בֵיתָהּ וּבָנוּ בָּתִּים
וְנָטְעוּ כְּרָמִים: אֲנִי בָנֹה בַּיִת לְשֵׁם יְהוָה: אֵין
בָּתִּים בְּנוּיִם: חָדְלוּ לִבְנוֹת הָעִיר: בְּנוּ בָתִּים
וּשְׁבוּ בָהֶם: יִבְנֶה אֶת־הַהֵיכָל: וַיִּבֶן שָׁם מִזְבֵּחַ:
וַיִּבְנוּ אֶת־שַׁעַר הַצֹּאן: נִבְנֶה חוֹמַת הָעִיר:
כִּי לֹא נִבְנָה בַּיִת לְשֵׁם יְהוָה: נִבְנְתָה הַחוֹמָה:

נִבְנוּ הֶחָרְבוֹת בְּתוֹךְ עַמִּי: קוֹמוּ וּבְנוּ מִקְדַּשׁ
יְהוָה לַבַּיִת הַנִּבְנֶה לִשְׁמוֹ: הַבַּיִת בְּהִבָּנוֹתוֹ אֶבֶן
שְׁלֵמָה נִבְנָה: מַיִם אַיִן לִשְׁתּוֹת הָאָיִל: נִבְזֶה
בְּעֵינָיו נִמְאָס: הֶחָרְבוֹת תִּבָּנֶינָה: נָשָׂא קֹלוֹ
וַיֵּבְךְּ: בָּכוֹ בְּכִי גָּדוֹל מְאֹד: כָּלָה הַבַּיִת: כָּלְתָה
הָרָעָה מֵעִמּוֹ: לֹא כָלוּ רַחֲמָיו: הֵחֵל לִמְנוֹת
וְלֹא כִלָּה: אֹיְבִי כֻלָּם: כֹּחִי כִּלֵּיתִי: כִּלּוּ הַגְּמַלִּים
לִשְׁתּוֹת: תָּם וְרָשָׁע הוּא מְכַלֶּה: יַדְבֵּק בְּךְ הַדֶּבֶר
עַד־כַּלֹּתוֹ אֹתְךְ מֵעַל־הָאֲדָמָה: כַּלּוּ מַעֲשֵׂיכֶם
דְּבַר יוֹם בְּיוֹמוֹ: וַיְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
אֶל־אַמָּה תְּכַלֶּינָּה מִלְמַעְלָה: אֲכַלֶּה אוֹתָם בְּאַפִּי:
וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ: כִּסָּה הֶעָנָן אֶת־הַמִּשְׁכָּן:
הִנֵּה כִסָּהוּ הֶעָנָן: בֻּשֶׁת פָּנַי כִּסָּתְנִי: וְאִמְרוּ
לֶהָרִים כַּסּוּנוּ: הִנֵּה הַחֹשֶׁךְ יְכַסֶּה אֶרֶץ: וַיְכַס
הֶעָנָן אֶת־הָהָר: תְּכַסֵּנוּ כְלִמָּתֵנוּ: זְקֵנֵי הַכֹּהֲנִים
מִתְכַּסִּים בַּשַּׂקִּים: פָּדָה אֶת־נַפְשִׁי: בְּרָעָב פָּדְךְ
מָוֶת: מִבֵּית עֲבָדִים פְּדִיתִיךְ: פְּדֵנִי וְחָנֵּנִי: שָׁב
הַיָּם לִפְנוֹת הַבֹּקֶר: וַיִּפֶן וַיָּשָׁב אֶל־בֵּיתוֹ: וָאֶפֶן
וָאֵרֵד מִן־הָהָר: יַפְתְּ אֱלֹהִים לְיֶפֶת: יֵעָשֶׂה לַבַּיִת
סִפּוֹת כֶּסֶף וּמִזְרָקוֹת וַחֲצֹצְרוֹת: מְכַסֶּה פֹּשֵׁעַ
מְבַקֵּשׁ אֲהֵבָה: וּפִנָּה דֶּרֶךְ לְפָנָי: הִפְנִתָה לָנוּם:
נָסוּ הָפְנוּ: פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ: הִנְנִי

מַפְרִךְ וְהִרְבִּיתִךְ: וְצָף יְהוָה בֵּינִי וּבֵינֶךְ כִּי
נִסָּתֵר אִישׁ מֵרֵעֵהוּ: צַפֶּה דֶּרֶךְ חַזֵּק מָתְנַיִם:
קָנָה הַשָּׂדֶה: קָנָהוּ אָבִיךְ: קָנִיתִי אִישׁ: יָדַע
שׁוֹר קֹנֵהוּ: קְנֵה־אֹתָנוּ וְאֶת־אַדְמָתֵינוּ: עוֹד יִקְנוּ
בָּתִּים: רָבוּ מִקְנֵיהֶם: הָעוֹף יֶרֶב בָּאָרֶץ: הַרְבָּה
הִרְבָּה אֱלֹהֵיכֶם אֶתְכֶם: יְבָרֶכְךָ וְרִחַמְךָ וְהִרְבֶּךָ:
הִרְבִּיתָ הַגּוֹי: הִרְבּוּ נָשִׁים וּבָנִים: הַרְבָּה אַרְבֶּה
אֶת־זַרְעֶךָ: הֶרֶב כִּבְּסֵנִי מֵעֲוֹנִי: שָׁבָם וַיִּשְׁרֹף
בָּאֵשׁ בָּתֵּי אֱלֹהֵיהֶם וַיִּשְׁבֹּר אֶת־מַצְּבוֹת בֵּית
הַשֶּׁמֶשׁ: וַיִּשְׁבְּ מִמֶּנּוּ שֶׁבִי: שָׁמַע כִּי נִשְׁבָּה
אָחִיו: אֲנִי יְהוָה לֹא שָׁנֵיתִי: קוּמִי־נָא וְהִשְׁתַּנִּית:
שְׁנָה אֵת בְּגָדָיו: הִשְׁקָה אֶת־הָאִשָּׁה: הִשְׁקָה
אֶת־הַמַּיִם: אִם שֹׁנֵאַךְ צָמֵא הַשְׁקֵהוּ מָיִם: וַיַּשְׁקְ
אֶת־צֹאנָם: מִי יַשְׁקֵנִי מָיִם: אָז רָפְתָה רוּחָם:
וּבָנִיתָ מָצוֹר עַל־הָעִיר: פְּרוּ וּרְבוּ וּרְדוּ בִדְגַת
הַיָּם: וַיִּעְתֵּק מִשָּׁם וַיַּחְפֹּר בְּאֵר אַחֶרֶת וְלֹא רָבוּ
עָלֶיהָ וַיִּקְרָא שְׁמָהּ רְחֹבוֹת וַיֹּאמֶר כִּי עַתָּה הִרְחִיב
יְהוָה לָנוּ וּפָרִינוּ בָאָרֶץ: הַגִּידוּ לִי וְאֶפְנֶה עַל־
יָמִין אוֹ עַל־שְׂמֹאל: וַיְכַל בַּיּוֹם הַשְּׁבִיעִי מִלַּאכְתּוֹ:
וַיִּשְׁימוּ הַשִּׂמְלָה עַל־שְׁכֶם שְׁנֵיהֶם וַיֵּלְכוּ אֲחֹרַנִּית
וַיְכַסּוּ אֵת עֶרְוַת אֲבִיו: וַיֵּשֶׁת מִן־הַיַּיִן וַיִּשְׁכָּר:
וַיִּקְרָא הַצֹּפֶה אֶל־הַשֹּׁעֵר וַיֹּאמֶר הִנֵּה־אִישׁ רָץ:

לְבַדּוֹ שַׂר הָאֹפִים תָּלָה: הִנֵּה תֹעֶה בַּשָּׂדֶה
וַיִּשְׁאֲלוּהוּ הָאִישׁ לֵאמֹר מַה־תְּבַקֵּשׁ: אָדָם לְהֶבֶל
דָּמָה: הוֹי גִּבּוֹרִים לִשְׁתּוֹת יָיִן: לָקַח הָעֹגֶל
הַמַּסֵּכָה אֲשֶׁר עָשׂוּ וַיִּשְׂרֹף בָּאֵשׁ וַיִּזֶר עַל־פְּנֵי־
הַמַּיִם וַיַּשְׁקְ אֶת־בְּנֵי־יִשְׂרָאֵל: רַבְתָּה תַזְנוּתֶיהָ
לִזְכֹּר יְמֵי נְעוּרֶיהָ אֲשֶׁר זָנְתָה בָּאָרֶץ: קָנִינוּ
אַחֵינוּ הַיְּהוּדִים הַנִּמְכָּרִים לַגּוֹיִם כְּדֵי בָנוּ: אִם
רָעָה אָמָה בְּעֵינֵי אֲדוֹנֶיהָ אֲשֶׁר לוֹ יְעָדָהּ וְהֶפְדָּהּ
וְאִם אַחֶרֶת יִקַּח־לוֹ שְׁאֵרָהּ וּכְסוּתָהּ יִתֶּן־לָהּ:
הִנֵּה הַגַּל הַזֶּה וְהַמַּצֵּבָה אֲשֶׁר יָרִיתִי בֵּינִי וּבֵינֶךָּ:
מִמֶּחֱרֶת הִשְׁקוּ אֲבִיהֶן יָיִן: נֶפֶשׁ כִּי־תִמְעֹל מַעַל
וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה: וַתַּמְרוּ אֶת־פִּי יְהוָה:
הָשֵׁב הַמַּטֶּה לִפְנֵי הָעֵדוּת לְמִשְׁמֶרֶת לְאוֹת לִבְנֵי
מֶרִי: וַיִּפְעוּ הַמַּחֲנוֹת הַחוֹנִים תֵּימָנָה: חָזוּ שָׁוְא
וְכָזָב וְשָׁקֶר: בַּחֲלוֹם חֶזְיוֹן לַיְלָה בִּנְפֹל תַּרְדֵּמָה
עַל־אֲנָשִׁים בְּשֵׁנוֹת עֲלֵי מִשְׁכָּב אָז יִגְלֶה אֹזֶן
אֲנָשִׁים וּבְמוּסָרָם יַחְתֹּם: אַל אֱבוֹשׁ כִּי חָסִיתִי
בָךְ: אֶל־אִשָּׁה בְנִדַּת טֻמְאָתָהּ לֹא תִקְרַב לְגַלּוֹת
עֶרְוָתָהּ עָלֶיהָ: לֹא תַכִּירוּ פָּנִים בַּמִּשְׁפָּט וְהַדָּבָר
אֲשֶׁר יִקְשֶׁה מִכֶּם תַּקְרִבוּן אֵלָי: וַיְכַס אֶת־עֵין
כָּל־הָאָרֶץ וַתֶּחְשַׁךְ הָאָרֶץ וַיֹּאכַל הָעֵשֶׂב וְכָל־פְּרִי
הָעֵץ אֲשֶׁר הוֹתִיר הַבָּרָד וְלֹא נוֹתַר כָּל־יָרֹק:

וַתַּשְׁקְ אֶת־הַנָּעַר: אַשְׁקְךָ מְיַיִן: שָׁתָה הָעָם: הֵם אֹכְלִים וְשֹׁתִים: לֹא יָכְלוּ לִשְׁתּוֹת: אָכַל לֶחֶם וַיִּשְׁתְּ מָיִם: יַיִן וְשֵׁכָר אַל תִּשְׁתְּ:

XLI.

PE GUTTURAL AND פ״א VERBS WITH 2ND OR 3RD RAD. WEAK.

XLI. Pe guttural and פ״א verbs with 2nd or 3rd rad. weak.

כַּיּוֹנִים נֶהֱגֶה: מֵעַי הָמוּ עָלָיו: לֹא תֹאבוּ לִשְׁמֹעַ לִי: לֹא יֹאבֶה יְהוָה סְלֹחַ לוֹ: וַתִּפְּהוּ מַצּוֹת: תְּהָרֵם שִׁנָּיו: הֵם הַנֶּאֱהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרָדוּ מִנְּשָׁרִים קַלּוּ מֵאֲרָיוֹת גָּבֵרוּ: מִלֵּא אֹתָם חָכְמַת־לֵב לַעֲשׂוֹת כָּל־מְלֶאכֶת חָרָשׁ וְחֹשֵׁב בַּתְּכֵלֶת וּבָאַרְגָּמָן וּבְתוֹלַעַת הַשָּׁנִי וּבַשֵּׁשׁ כָּל־מַעֲשֵׂה חֹשְׁבֵי הַמַּחְשָׁבוֹת: עֵינֶיךָ תֶּחֱזֶינָה מֵישָׁרִים: כִּשְׁחוֹק לִכְסִיל עֲשׂוֹת זִמָּה: עֲשֵׂה לְךָ תֵּבַת עֲצֵי־גֹפֶר קִנִּים תַּעֲשֶׂה אֶת־הַתֵּבָה וְכָפַרְתָּ אֹתָהּ מִבַּיִת וּמִחוּץ בַּכֹּפֶר: לֹא תַעֲשֶׂה עָוֶל בַּמִּדָּה וּבַמִּשְׁקָל: עַתָּה אַל תֵּעָצְבוּ וְאַל יִחַר בְּעֵינֵיכֶם כִּי־מְכַרְתֶּם אֹתִי: עִבְדְךָ עָרַב אֶת־הַנָּעַר: וְבִחַיֵּיכֶם לֹא עֲרֵבוּ לִי: וַיַּעֲרֹךְ עָלָיו עֶרֶךְ לֶחֶם עַל־הַשֻּׁלְחָן עַל־יֶרֶךְ הַמִּשְׁכָּן צְפוֹנָה מִחוּץ לַפָּרֹכֶת: בֵּין הָעַרְבַּיִם

— § 76. 2 (c)

תַּעֲשֶׂה עִשָּׂרוֹן סֹלֶת בָּלוּל בְּשֶׁמֶן וְנֵסֶךְ רְבִיעִת
הַהִין יָיִן: לֹא תַעֲשֶׂה לְךָ פָּסֶל: וַיַּעַשׂ אֶת־הַמָּאוֹר
הַגָּדוֹל לְמֶמְשֶׁלֶת הַיּוֹם: וְעָלְתָה אַרְמְנֹתֶיהָ סִירִים:
וְעָשִׂיתָ מָסָךְ לְפֶתַח הָאֹהֶל: לֹא נִטַּשְׁתַּנִי לְנַשֵּׁק
לְבָנַי וְלִבְנֹתָי עַתָּה הִסְכַּלְתָּ עֲשׂוֹ: וַיַּעֲרֹךְ אֶת־
הָעֵצִים וַיָּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:
פְּתַח תַּעֲשֶׂה לַתֵּבָה וְאֶל־אַמָּה תְכַלֶּנָּה מִלְמַעְלָה
וּפֶתַח אַחֵר בְּצִדָּהּ תָּשִׂים: וַיַּעַשׂ כְּהֲנִים מִקְצוֹת
הָעָם: אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא וְהִקְרִיב עַל
חַטָּאתוֹ אֲשֶׁר חָטָא פָּר תָּמִים: תַּעֲשֶׂה הַמִּזְבֵּחַ
עֲצֵי שִׁטִּים: אֵד יַעֲלֶה מִן־הָאָרֶץ: אֶלֶף עֲלוֹת
יַעֲלֶה: וַיַּעַל אֶת־אַרוֹן הָאֱלֹהִים: וַיַּעַל וַיָּבֹא שַׂר
הַחֲמִשִּׁים:

XLII.

פ״ן VERS WITH 3RD RAD. WEAK.

XLII. פ״ן verbs with 3rd rad. weak.

הֲלֹא אִם תֵּיטִיב שְׂאֵת: שָׁלַח — § 76. 2 (a, b).
אֶת־הָעֲגָלוֹת לָשֵׂאת אֹתוֹ: קוּמִי שְׂאִי אֶת־הַנָּעַר:
וַיִּבֶן שָׁם מִזְבֵּחַ וַיֵּט־שָׁם אָהֳלוֹ: נְטֵה אֶת־מַטְּךָ וְהַךְ
אֶת־עֲפַר הָאָרֶץ וַיֵּט אֶת־יָדוֹ וַיַּךְ אֶת־הֶעָפָר: אַל־
תֵּט מֵאִמְרֵי־פִי: כִּתְבוּ לְהַטּוֹת מִדִּין דַּלִּים: הַט
לִבִּי אֶל־עֵדוֹתֶיךָ: אַל תַּט בְּאַף עַבְדֶּךָ: קַמְתִּי וָאַט

אֶת־יָדֶי עָלֶיךָ׃ אֶת־מַלְכָּהּ הִכָּה בְּחֶרֶב׃ בִּכְלִי
בַּרְזֶל הֻכָּהוּ׃ הִכּוּם וַיָּמֻתוּ׃ נִשְׁבַּר שֹׁבֶט מַכֵּךְ׃
לֹא שָׁב עַד־הַמַּכֵּהוּ׃ לֹא אֹסִף עוֹד לְהַכּוֹת אֶת־
כָּל־חָי׃ אָמַר הַכּוּם וַיַּכּוּם׃ הִנֵּה עֲבָדֶיךָ מֻכִּים
וַיִּכּוּ שִׁטְרֵיהֶם׃ וַיֵּלֶךְ וַיַּךְ אֶת־הַמַּחֲנֶה׃ הַשֶּׁמֶשׁ
לֹא יַכֶּכָּה׃ הַאַכָּה אַכֶּה אָבִי׃ הָאֱלֹהִים נִסָּה
אַבְרָהָם וַיֹּאמֶר לוֹ קַח־נָא אֶת־בִּנְךָ אֶת־יְחִידְךָ
אֲשֶׁר אָהַבְתָּ וְלֶךְ־לְךָ וְהַעֲלֵהוּ לְעֹלָה׃ עָלָה מִפִּיץ
עַל־פָּנֶיךָ נָצוֹר מְצוּרָה צַפֵּה־דֶּרֶךְ חַזֵּק מָתְנַיִם
אַמֵּץ כֹּחַ מְאֹד׃ שָׂא אֵת רֹאשׁ מַלְקוֹחַ הַשְׁבִי
וְרָאשֵׁי אֲבוֹת הָעֵדָה׃ בַּחֲלוֹמִי וְהִנֵּה־גֶפֶן לְפָנָי
וּבַגֶּפֶן שְׁלֹשָׁה עֳלִים וְהִיא כְּפֹרַחַת עָלְתָה נִצָּהּ
הִבְשִׁילוּ אַשְׁכְּלֹתֶיהָ עֲנָבִים וְכוֹס פַּרְעֹה בְּיָדִי
וָאֶקַּח אֶת־הָעֲנָבִים וָאֶשְׁחַט אֶל־כּוֹס פַּרְעֹה׃ קַח
כְּבָרִים וַיִּפְרֹץ־בּוֹ וַיָּצַר כִּכְרַיִם כֶּסֶף וּשְׁתֵּי חֲלִפוֹת
בְּגָדִים וַיִּתֵּן אֶל־שְׁנֵי נְעָרָיו׃ זֹאת הַתְּרוּמָה אֲשֶׁר
תִּקְחוּ מֵאִתָּם זָהָב וָכֶסֶף וּנְחֹשֶׁת׃ הִכִּיתָנִי זֶה
שָׁלֹשׁ רְגָלִים׃ הִשִּׂיאַנִי הַנָּחָשׁ וָאֹכֵל׃

XLIII.

פ״י AND פ״נ VERBS WITH 3RD RAD. WEAK.

XLIII. פ״י and פ״נ verbs with 3rd rad. weak.

לֹא יוּכְלוּ לָצֵאת מִמֶּנָּה: צֵא מִן־ — § 76. 2 (d, e).
הַתֵּבָה: צְאוּ מִן הַמָּקוֹם הַזֶּה: הַנַּעֲרָה אֲשֶׁר אָמַר
אֱלֹהֶיהָ הַטִּי־נָא כַדֵּךְ וְאֶשְׁתֶּה וְאָמְרָה שְׁתֵה אַתָּה
הִלַּחְתָּ לְעַבְדְּךָ וּבָה אֵדַע כִּי־עָשִׂיתָ חֶסֶד עִם־
אֲדֹנִי: אִם־לֹא תֹאבֶה הָאִשָּׁה לָלֶכֶת אַחֲרֶיךָ וְנִקֵּיתָ
מִשְּׁבֻעָתִי רַק בְּנִי לֹא תָשֵׁב שָׁמָּה: אַל תֵּירָאוּ
אָנֹכִי אֲכַלְכֵּל אֶתְכֶם וְטַפְּכֶם וַיְנַחֵם אוֹתָם: הוֹדוּ
לְאֵל הַשָּׁמַיִם אֲדֹנֵי הַצְּבָאוֹת: הָעַלְמָה יֹצֵאת
לִשְׁאֹב: וַיִּיקֶץ נֹחַ מִיֵּינוֹ וַיֵּדַע אֵת אֲשֶׁר עָשָׂה
לוֹ בְּנוֹ הַקָּטָן: יָצְאוּ מֵעָיו עִם חָלְיוֹ הֶחָזָק:

XLIV.

VERBS WITH 2ND AND 3RD RADS. WEAK.

XLIV. Verbs with 2nd and 3rd rads. weak.

הֵם בָּאִים לְהָרְגֶךָּ: בֹּא אָחִיךָ: הִנֵּה — § 76. 2 (f).
אָחִיךָ בָּא: צַעֲקַת בְּנֵי יִשְׂרָאֵל בָּאָה אֵלָי: הִנֵּה
בִתּוֹ בָאָה עִם הַצֹּאן: הַבָּאתָ אֶל־אִצְרוֹת הַיָּם:
יִקְבְּצוּ אֶת־כָּל־אֹכֶל הַשָּׁנִים הַטֹּבוֹת הַבָּאוֹת
הָאֵלֶּה: הֵבֵאתָ עָלָיו חֲטָאָה גְדוֹלָה: בָּרוּךְ אַתָּה
בְּבֹאֶךָ וּבָרוּךְ אַתָּה בְּצֵאתֶךָ: בּוֹא אַתָּה וְכָל־בֵּיתְךָ
אֶל־הַתֵּבָה: רְאֵה אָנֹכִי אֹתוֹ פֶּן יָבוֹא וְהִכָּנִי: יָבוֹא

מֶ֫לֶךְ הַכָּבוֹד׃ תָּבֹ֫אנָה הָאֹתוֹת הָאֵ֫לֶּה לָךְ׃ תְּבֹאֶ֫ינָה
בְּהֵיכַל הַמֶּ֫לֶךְ׃ הֲבִיאֹתָ֫נוּ וַתִּתֶּן־לָ֫נוּ נַחֲלַת שָׂדֶה
וָכָ֫רֶם׃ וַיְבִאֵ֫הוּ אֶל־בֵּיתוֹ׃ קַח־נָא אֶת־בִּרְכָתִי
אֲשֶׁר הֻבָאת לָךְ׃ מִמַּכּוֹתַ֫יִךְ אֶרְפָּאֵךְ נְאֻם יְהוָֹה
כִּי נִדָּחָה קָ֫רְאוּ לָךְ׃ הִנֵּה בָטַ֫חְתָּ עַל־הַקָּנֶה הַזֶּה
אֲשֶׁר יִסָּמֵךְ אִישׁ עָלָיו וּבָא בְכַפּוֹ וּנְקָבָהּ׃ אֶל
מִנְחַת קַ֫יִן לֹא שָׁעָה יְהוָֹה וַיִּ֫חַר לוֹ מְאֹד׃ יִגְוַע
כָּל־בָּשָׂר יָ֫חַד וְאָדָם עַל־עָפָר יָשׁוּב׃ הוּא יַלְוְךָ
וְאַתָּה לֹא תַלְוֶ֫נּוּ׃ לָכֵן הַפַּ֫עַם יִלָּוֶה אִישִׁי אֵלָ֫י׃
אֶמְחֶה הָאָדָם וּמָחִ֫יתִי כָּל־הַיְקוּם׃ הֵן לֹא־הוּבָא
אֶת־דָּמָהּ אֶל־הַקֹּ֫דֶשׁ פְּנִימָה׃ אִתָּ֫נוּ תֵּשְׁבוּ וּסְחָ֫רוּ
וְהֵאָחֲזוּ בָּאָ֫רֶץ׃ מַהֲרִי שְׁלֹשׁ סְאִים קֶ֫מַח סֹ֫לֶת
לוּשִׁי וַעֲשִׂי עֻגּוֹת׃ וַיָּבֹא הַפָּלִיט וַיַּגִּידֵ֫הוּ לָעִבְרִים׃
קֵץ כָּל־בָּשָׂר בָּא לְפָנָ֫י׃ וַיִּקְרַע אֶת־בְּגָדָיו׃ הֶעָשִׁיר
בָּ֫רָשִׁים יִמְשׁוֹל וְעֶ֫בֶד לֹוֶה לְאִישׁ מַלְוֶה׃ וַיִּגְוַע
וַיָּ֫מָת אַבְרָהָם בְּשֵׂיבָה טוֹבָה זָקֵן וְשָׂבֵעַ׃ וַיָּ֫לֶן
שָׁם כִּי־בָא הַשָּׁ֫מֶשׁ׃ יוֹדוּךָ אַחֶ֫יךָ יָדְךָ בְּעֹ֫רֶף
אֹיְבֶ֫יךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ׃ הַשָּׂכִיר יְקַוֶּה
שְׂכַר פָּעֳלוֹ׃ וַיָּבִ֫יאוּ בַּמָּבוֹא מַעֲשַׂר תְּבוּאַת
הָאָ֫רֶץ׃ זָכוֹר אֲשֶׁר קָ֫רְךָ בַּדָּ֫רֶךְ׃ פַּ֫חַד קְרָאַ֫נִי
וְהָ֫רָעָה הַגְּדוֹלָה וְהַנּוֹרָאָה׃ הִנֵּה בִתּוֹ יוֹצֵאת
לִקְרָאתוֹ׃ הֲבֵאתָ֫נוּ בַּמְּצוּדָה׃

XLV.

VERBS WITH ALL RADICALS WEAK.

XLV. Verbs with all radicals weak.

וַיָּבֹא אֶל־הָאָדָם לִרְאֹת מַה־יִּקְרָא־לוֹ: הִתְאַוּוּ
תַּאֲוָה: בַּמֹּאֶרָה אַתֶּם נֶאֱרִים: וַתֵּרֶא כִּי הָרָתָה:
רָאֲתָה הָאָרֶץ וַתָּחֶל: רָאִיתִי אֱלֹהִים וַתִּנָּצֵל
נַפְשִׁי: אָז רָאָה וַיְסַפְּרָהּ הֱכִינָהּ וְגַם־חֲקָרָהּ:
תִּנָּה מִן־הַיְאוֹר עֹלֹת שֶׁבַע פָּרוֹת יְפוֹת מַרְאֶה
וּבְרִיאֹת בָּשָׂר וַתִּרְעֶינָה בָּאָחוּ: עַתָּה רֵיקָם
שִׁלַּחְתָּנִי אֶת־עָנְיִי וְאֶת יְגִיעַ־כַּפַּי רָאָה אֱלֹהִים:
נְחֵנִי בְאֹרַח מִישׁוֹר: אֶרְדָּה־נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ
הַבָּאָה אֵלַי עָשׂוּ כָּלָה: וַתִּעַר כַּדָּהּ אֶל־הַשֹּׁקֶת
וַתָּרָץ עוֹד אֶל־הַבְּאֵר: וַיִּפְקַח אֱלֹהִים עֵינֶיהָ
וַתֵּרֶא בְּאֵר מָיִם וַיְמַלֵּא הַחֵמֶת: אָרוּר אַפָּם כִּי
עָז וְעֶבְרָתָם כִּי קָשָׁתָה: לֹא־תִרְאֶה אֶת־שׁוֹר
אָחִיךָ אוֹ אֶת־שֵׂיוֹ נִדָּחִים וְהִתְעַלַּמְתָּ מֵהֶם:
בְּעַנְנִי עָנָן עַל־הָאָרֶץ וְנִרְאֲתָה הַקֶּשֶׁת בֶּעָנָן:
לֹא תִשְׁעֶינָה עֵינֵי רֹאִים וְאָזְנֵי שֹׁמְעִים תִּקְשַׁבְנָה:
וּרְאִיתֶם אֶת־הָעָם הַיֹּשֵׁב עָלֶיהָ הֶחָזָק הוּא הָרָפֶה
הַמְעַט הוּא אִם רָב: רְאֵה אָנֹכִי אֶת־פְּנֵי אֲבִיכֶן
כִּי אֵינֶנּוּ אֵלַי כִּתְמֹל שִׁלְשֹׁם: אִם הֲנִיפוֹתִי
עַל־יָתוֹם יָדִי כִּי־אֶרְאֶה בַשַּׁעַר עֶזְרָתִי: בַּדֶּרֶךְ
נָחֵנִי יְהוָה לֹא עָזַב חַסְדּוֹ: יֵרֵא הַמֶּלֶךְ אִישׁ

נָבוֹן וְחָכָם וְיִשְׁיתֵהוּ עַל־הָאָרֶץ: וַיַּרְא אֱלֹהִים
הָאוֹר כִּי טוֹב: וַתֵּרֶא הָאִשָּׁה כִּי טוֹב: אֶרְאֶנּוּ
וְלֹא עָתָּה: וַיַּרְא מַלְאַךְ אֵלָיו: הֶרְאָה אֹתִי זַרְעֵךְ:
אָמַר הַרְאֵנִי נָא אֶת־כְּבֹדֶךָ וַיַּרְאֵהוּ אֶת־כָּל־הָאָרֶץ:
אַרְאֵהוּ בִּישׁוּעָתִי: הִתְיַצְּבוּ וּרְאוּ אֶת־יְשׁוּעַת
יְהוָה: בְּכָל־הַדֶּרֶךְ אֲשֶׁר צִוָּה יְהוָה אֶתְכֶם תֵּלֵכוּ:

XLVI.

THE VERBS הָיָה AND חָיָה.

XLVI. The verbs חָיָה and הָיָה

וַיֹּאמֶר וּמִי אֲבִיהֶם עַל־כֵּן — §§ 16 f, 63 q, 76. 2 (g).
הָיְתָה לְמָשָׁל הַגַּם שָׁאוּל בַּנְּבִיאִים וַיֵּכֶל מֵהִתְנַבּוֹת
וַיָּבֹא הַבָּמָה: וַיְהִי־לוֹ מִקְנֵה־צֹאן וּמִקְנֶה בָּקָר
וַעֲבָדָה רַבָּה וַיִּקְנְאוּ אֹתוֹ: מִי יִתֵּן וְהָיָה לְבָבָם
זֶה לָהֶם לְיִרְאָה אֹתִי וְלִשְׁמֹר אֶת־כָּל־מִצְוֹתַי
כָּל־הַיָּמִים לְמַעַן יִיטַב לָהֶם וְלִבְנֵיהֶם לְעֹלָם:
גֵּרִים הֱיִיתֶם: הָיוּ יִהְיֶה לְגוֹי גָּדוֹל: לֹא טוֹב
הֱיוֹת הָאָדָם לְבַדּוֹ: מֵאֵת יְהוָה הָיְתָה לְחַזֵּק לִבָּם
לִקְרַאת הַמִּלְחָמָה לְמַעַן הַחֲרִימָם לְבִלְתִּי הֱיוֹת
לָהֶם תְּחִנָּה: מִי אָנֹכִי וּמִי מִשְׁפַּחַת אָבִי כִּי
אֶהְיֶה תָּתָן לַמֶּלֶךְ: מוֹרַאֲכֶם וְחִתְּכֶם יִהְיֶה עַל־כָּל־
חַיַּת הָאָרֶץ וְעַל־כָּל־עוֹף הַשָּׁמָיִם: כֹּל שֹׂחַ
הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ: לֹא יָכְלוּ לָשֶׁבֶת יַחְדָּו

כִּי־הָיָה רְכוּשָׁם רָב: וְיָרַד הַגְּבֶל הַיַּרְדֵּנָה וְהָיוּ
תוֹצְאֹתָיו יָם הַמֶּלַח: הָיְתָה אַרְצָם לְשַׁמָּה: וְהָיָה
הַמַּחֲנֶה הַנִּשְׁאָר לִפְלֵיטָה: תִּהְיֶה הַמַּגֵּפָה אֲשֶׁר
יִגֹּף יְהוָה אֶת־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ לָחֹג אֶת־חַג
הַסֻּכּוֹת: וַיְהִי כְּאֵיפָה שְׂעֹרִים: אַל תָּשֶׁת יָדֶךָ
עִם רָשָׁע לִהְיוֹת עֵד חָמָס: הֱיֵה אַתָּה לָעָם מוּל
אֱלֹהִים: וֶהְיֵה בְרָכָה: וְהָיוּ לִבְנֵי חָיִל: לָכֶם יִהְיֶה
לְאָכְלָה: אָמַר יְהִי אוֹר וַיְהִי אוֹר: וִיהִי חֹשֶׁךְ
עַל־הָאָרֶץ: וַיִּשְׁכְּרֵנִי וָאֱהִי לוֹ לְכֹהֵן: חֲמֵשׁ
הַיְרִיעֹת תִּהְיֶיךָ חִבְרֹת אִשָּׁה אֶל־אַחְתָּהּ: מֵאתַי
נִהְיָה הַדָּבָר הַזֶּה: וַיִּהְיוּ כָּל־יְמֵי אָדָם אֲשֶׁר חַי
תְּשַׁע מֵאוֹת שָׁנָה וַיָּמֹת: יִשְׁלַח יָדוֹ וְלָקַח גַּם
מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם: בְּשׁוּבוֹ מִדַּרְכּוֹ
וְחָיָה: לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה: יְחִי רְאוּבֵן
וְאַל יָמֹת: וִיחִי לְבַבְכֶם לָנֶצַח: וַיִּחִי וַיָּקָם עַל־
רַגְלָיו: מִי כָל־בָּשָׂר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים
חַיִּים מְדַבֵּר מִתּוֹךְ הָאֵשׁ וַיֶּחִי: שִׁמְעוּ וּתְחִי
נַפְשְׁכֶם: הֲתַחְיֵנָה הָעֲצָמוֹת הָאֵלֶּה:

XLVII.

THE NUMERALS.

XLVII. The Numerals. תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת לַמִּשְׁכָּן: תִּתֵּן — §§ 97, 98.
לִבְנֵי קְהָת עָרִים עֶשֶׂר: חֵץ חֲנִיתוֹ שֵׁשׁ־מֵאוֹת
שְׁקָלִים בַּרְזֶל: וַיְהִי מִשְׁקַל הַזָּהָב אֲשֶׁר בָּא לִשְׁלֹמֹה
בְּשָׁנָה אַחַת שֵׁשׁ מֵאוֹת שִׁשִּׁים וָשֵׁשׁ כִּכַּר זָהָב
לְבַד מֵאַנְשֵׁי הַתָּרִים וּפַחוֹת הָאָרֶץ: וַיִּקַּח
הָעֶבֶד עֲשָׂרָה גְמַלִּים: עֲשֶׂרֶת יָמִים מָלַךְ: הַמַּיִם
הָיוּ הָלוֹךְ וְחָסוֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי: הִנֵּה
הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי:
שְׁנֵים עָשָׂר נְשִׂיאִם יוֹלִיד וּנְתַתִּיו לְגוֹי גָּדוֹל:
בְּעַשְׁתֵּי עָשָׂר חֹדֶשׁ דִּבֶּר אֶל־בְּנֵי־יִשְׂרָאֵל כְּכָל־
אֲשֶׁר צִוָּה יְהוָה אֹתוֹ: שְׁנֵים עָשָׂר אַחִים אֲנָחְנוּ:
וְהִקְרַבְתֶּם פָּרִים שִׁלשָׁה עָשָׂר לַיהוָה: וַיָּבֹאוּ
אֶל־מִדְבַּר־סִין בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשֵּׁנִי
לְצֵאתָם מֵאֶרֶץ מִצְרָיִם: וְהָיוּ שִׁשָּׁה עָשָׂר אֲדָנִים
לְעַמְּדֵי הַנִּחְשֶׁת: שִׁבְעָה עָשָׂר אֶלֶף וּמָאתַיִם יֹצְאֵי
צָבָא לַמִּלְחָמָה וַיִּשְׁחֵיתוּ בִּבְנֵי יִשְׂרָאֵל שְׁמֹנַת
עָשָׂר אֶלֶף אִישׁ אֲרָצָה: וַיִּפְקְדוּ מֵעַבְדֵי דָוִד
תִּשְׁעָה עָשָׂר אִישׁ: עָרִים אַחַת עֶשְׂרֵה לָבָדְנוּ:
הֻקִימוּ שְׁתֵּים עֶשְׂרֵה אֲבָנִים בְּתוֹךְ הַנָּהָר: בָּנוּ
עָרִים שָׁלשׁ עֶשְׂרֵה: בַּשָּׁנָה הָאַחַת עֶשְׂרֵה יֻסַּד

בֵּית הַמֶּלֶךְ: בַּחֹדֶשׁ הַשֵּׁנִי בִּשְׁבָעָה וְעֶשְׂרִים
יוֹם לַחֹדֶשׁ יָבְשָׁה הָאָרֶץ: תֵּשֶׁב הַנַּעֲרָה אֹתָנוּ
יָמִים אוֹ עָשׂוֹר אַחַר תֵּלֵךְ: בִּשְׁנַת חֲמֵשׁ עֶשְׂרֵה
שָׁנָה בַּחֹדֶשׁ הַשְּׁמִינִי כָּלָה הַבַּיִת וַיִּבְנֵהוּ שֶׁבַע
שָׁנִים: חֲמֵשֶׁת עָשָׂר בָּנָיו וְעֶשְׂרִים עֲבָדָיו אִתּוֹ:
לֹא יוֹם אֶחָד תֹּאכְלוּן וְלֹא יוֹמָיִם וְלֹא חֲמִשָּׁה
יָמִים וְלֹא עֲשָׂרָה יָמִים וְלֹא עֶשְׂרִים יוֹם כִּי עַד
חֹדֶשׁ יָמִים עַד אֲשֶׁר־יֵצֵא מֵאַפְּכֶם: לָכַד מִמֶּנּוּ
אֶלֶף וּשְׁבַע־מֵאוֹת פָּרָשִׁים וַחֲמִשִּׁים אֶלֶף אִישׁ
רַגְלִי: עֲבָדוֹנִי תִּשְׁעִים עֲבָדִים תִּשַׁע וְעֶשְׂרִים
שָׁנָה: נִלְחֲמוּ בַּמֶּלֶךְ שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף אִישׁ:
שְׁמֹנֶה וְאַרְבָּעִים כִּכַּר זָהָב בְּאוֹצַר הָעִיר:
בְּעֶשְׂרִים וְאֶחָד לַחֹדֶשׁ הָלְכוּ שָׁלֹשׁ אַמּוֹת וּשְׁנַיִם
וּשְׁלֹשִׁים אֶלֶף אַמָּה: שֵׁשׁ מֵאוֹת וְאַרְבָּעִים אֶלֶף
אִישׁ לְמַטּוֹת יִשְׂרָאֵל: מָאתַיִם וְאַלְפַּיִם מַלְאָךְ
רֹכֵב אֱלֹהִים: חֲיִי לִרְבֹתַיִם וּלְאַלְפֵי רְבָבָה: כָּל־
הַקָּהָל אַרְבַּע רִבּוֹא: מָלַךְ הַמֶּלֶךְ שְׁתַּיִם וְשִׁשִּׁים
שָׁנָה: חַי אָבִי חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה וּמֵאָה
שָׁנָה: שְׁלֹשֶׁת אֲלָפִים וְשֵׁשׁ מֵאוֹת מְנַצְּחִים
לְהַעֲבִיד אֶת־הָעָם וּלְנַצֵּחַ עַל מְלֶאכֶת בֵּית
יְהוָה: אוּלַי יַחְסְרוּן חֲמִשִּׁים: שְׁלֹשִׁים אַמָּה
קוֹמָתָהּ: אַמָּה וַחֲצִי הָאַמָּה רֹחַב הַקֶּרֶשׁ הָאֶחָד:

וּמֵאָה שָׁנָה: בְּאַרְבָּעִים שָׁנָה לְחַיָּיו מֵתָה אִמִּי:
בְּשִׁבְעָה עָשָׂר יוֹם לַחֹדֶשׁ הַשֵּׁנִי בִּשְׁנַת שְׁמֹנִים
וָשֶׁבַע שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־הַתֵּבָה: אִישׁ אֶחָד
אִישׁ אֶחָד לַשַּׁבָּט תִּקְחוּ לָכֶם שְׁנֵי עָשָׂר אֲנָשִׁים
מִשִּׁבְטֵי יִשְׂרָאֵל: בַּחֲמִשִּׁים וְחָמֵשׁ שָׁנָה לְגָלוּתֵנוּ
יוֹשִׁיעֵנוּ: וַיְהִי בִּשְׁלֹשִׁים וְשֶׁבַע שָׁנָה לְגָלוּת מֶלֶךְ
יְהוּדָה בִּשְׁנֵים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וַחֲמִשָּׁה
לַחֹדֶשׁ נָשָׂא מֶלֶךְ בָּבֶל אֶת־רֹאשׁ מֶלֶךְ יְהוּדָה:
הָיָה דְּבַר יְהוָה אֵלָיו בִּימֵי יֹאשִׁיָּהוּ בִּשְׁלֹשׁ־עֶשְׂרֵה
שָׁנָה לְמָלְכוֹ: וַיְהִי בְּאַרְבָּעִים שָׁנָה בְּעַשְׁתֵּי־עָשָׂר
חֹדֶשׁ בְּאֶחָד לַחֹדֶשׁ דִּבֶּר מֹשֶׁה כְּכֹל אֲשֶׁר צִוָּה
יְהוָה אֹתוֹ: הָיוּ יָמָיו מֵאָה וְעֶשְׂרִים: שְׁלֹשִׁים
וּמֵאָה שֶׁקֶל מִשְׁקָלָהּ: שָׁפַט עַמִּי מֵאַת שָׁנָה
וְשִׁבְעִים שָׁנָה: אַרְבַּע מֵאוֹת שָׁנָה עָבְדוּ מַלְכֵי
מִצְרָיִם: אֶת־הָאֶלֶף וּשְׁבַע הַמֵּאוֹת עָשָׂה אֲדָנִים
לָעַמּוּדִים: וַיְהִי מְאַת כִּכַּר הַכֶּסֶף לָצֶקֶת אֵת
אַדְנֵי הַקֹּדֶשׁ: נָתַתִּי אֶלֶף כֶּסֶף לְאָחִיךָ: פְּקַד
מָאתַיִם אֶלֶף רַגְלִי וַעֲשֶׂרֶת אַלָּפִים.

לֹא = not
אַל = not
אֵת = with or sign of acc.
עַל = upon against
עַד = unto
עֹל = yoke
אֶל = unto (see notes)

כָּל = all
מָה = what?
מִי = who?
הָיָה, יְהִי from הָיָה = to be. followed by prep. לְ = "be to" or "become".
כִּי = for; but.
עִם = with

II. A. THE HEBREW WORD-LIST. (*)

1	אָב	19	אֹהֶל	37	אָח
2	אָבַד	20	אוֹ	38	אֶחָד
3	אָבָה	21	אִוָּה	39	אָחוֹת
4	אֶבְיוֹן	22	תַּאֲוָה	40	אָחַז
5	אָבַל	23	אֱוִיל	41	אֲחֻזָּה
6	אֵבֶל	24	אוּלַי	42	אָחַר*
7	אֶבֶן	25	אוּלָם	43	אַחַר
8	אָגָם	26	אָוֶן	44	אָחֵר
9	אֵד	27	אוֹפָן	45	אָחֹר
10	אָדוֹן	28	אוֹצָר	46	אַחֲרוֹן
11	אַדִּיר	29	אוֹר	47	אַחֲרִית
12	אָדָם	30	אוֹר	48	אַי, אֵי, אַיֵּה
13	אֹדֶם	31	מָאוֹר	49	אִי
14	אָדֹם	32	אוֹת	50	אֹיֵב
15	אֲדָמָה	33	אָז	51	אֵיךְ, אֵיכָה
16	אֶדֶן	34	אָזַל	52	אַיִל
17	אָהַב	35	אֹזֶן	53	אֵימָה
18	אֲהָבָה	36	אָזַן	54	אַיִן

(*) The numbering of the pages and words in the Hebrew list corresponds to the numbering in the list of English words which follows. This first list contains—1. All words occurring in the Hebrew Bible twenty-five times, or more.—2. The words found in Gen. I—IV.—3. A few words, besides, which were needed to illustrate certain grammatical principles, or forms. Most words, occurring less than twenty-five times, are marked with a cross.

55 אִיפָה
56 אֵיפָה, אִיפָא
57 אִישׁ
58 אַךְ
59 אָכַל
60 אֹכֶל
61 אָכְלָה
62 מַאֲכָל
63 אֵל
64 אֶל
65 אַל
66 אֵלֶּה
67 אֱלֹהַּ
68 אֱלֹהִים
69 אֵלִיל
70 אֵלֶם
71 אַלְמָנָה
72 אֵלֶף
73 אֵם
74 אֵם
75 אָמָה
76 אַמָּה
77 אָמַן
78 אֱמֶת
79 אֱמוּנָה
80 אָמֵץ
81 אָמַר
82 אֹמֶר
83 אֵמֶר*
84 אִמְרָה
85 אָסַף
86 אָסַר
87 אָסִיר
88 מוֹסָר
89 אַף
90 אָפָה
91 אֵפוֹד
92 אֶפֶס
93 אֶצְבַּע
94 אֵצֶל
95 אָרַב
96 אַרְבַּע
97 אַרְגָּמָן
98 אָרוֹן
99 אֶרֶז
100 אֹרַח
101 אֲרִי, אַרְיֵה
102 אָרַךְ
103 אֹרֶךְ, אֶרֶךְ
104 אָרְחָה
105 אַרְמוֹן
106 אֶרֶץ
107 אָרַר
108 אֵשׁ
109 אִשָּׁה
110 אַשּׁוּר
111 אָשַׁם
112 אָשָׁם
113 אֶשֶׁר
114 אַשֵּׁרָה
115 אֵת
116 אָתוֹן
117 בְּאֵר
118 בָּגַד
119 בֶּגֶד
120 בָּדַד
121 בָּדָד
122 בַּד
123 בָּדַל
124 בְּדֹלַח*
125 בֹּהוּ*

126 בָּהַל
127 בְּהֵמָה
128 בּוֹא
129 מָבוֹא
130 תְּבוּאָה
131 בּוֹר
132 בּוֹשׁ
133 בּשֶׁת
134 בָּזָה
135 בָּזַז
136 בַּז
137 בָּחַן
138 בָּחַר
139 בָּחוּר
140 מִבְחָר
141 בָּטַח
142 בֶּטַח
143 בֶּטֶן
144 בִּין
145 בֵּין
146 בִּינָה
147 בַּיִת
148 בָּכָה
149 בְּכוֹר
150 בְּכוֹרָה
151 בְּכִי
152 בַּל
153 בְּלִי
154 בְּלִיַּעַל
155 בָּלַל
156 בָּלַע
157 בִּלְתִּי
158 בָּמָה
159 בֵּן
160 בָּנָה
161 בַּעֲבוּר
162 בְּעַד
163 בַּעַל
164 בָּעַר
165 בָּצַר
166 מִבְצָר
167 בָּקַע
168 בֹּקֶר
169 בָּקָר
170 בָּקַשׁ
171 בָּרָא
172 בָּרָד
173 בָּרַד
174 בַּרְזֶל
175 בָּרַח
176 בָּרִיא
177 בְּרִיחַ
178 בְּרִית
179 בָּרַךְ
180 בֶּרֶךְ
181 בְּרָכָה
182 בָּשָׂר
183 בָּשַׁל
184 בַּת
185 בְּתוּלָה
186 גֵּאֶה*
187 גָּאוֹן
188 גַּאֲוָה
189 גָּאַל
190 גָּבַהּ
191 גָּבֹהַּ
192 גְּבוּל
193 גִּבְעָה
194 גָּבַר
195 גֶּבֶר
196 גִּבֹּר
197 גְּבוּרָה

198 גְּבִירָה
199 גָּג
200 גָּדוּד
201 גָּדַל
202 גֶּדֶל
203 גָּדוֹל
204 מִגְדָּל
205 גּוֹי
206 גְּוִיָּה
207 גּוֹר
208 גֵּר
209 גָּזַל
210 גַּיְא
211 גִּיל, גּוֹל
212 גָּלָה
213 גֹּלָה
214 גָּלוּת
215 גָּלַל
216 גַּל
217 גִּלּוּל
218 מִגְלָה
219 גַּם
220 גָּמַל
221 גְּמָל
222 גַּן
223 גָּנַב
224 גֶּפֶן
225 גֹּפֶר
226 גַּרְגְּרוֹת
227 גֹּרֶן
228 גָּרַשׁ
229 מִגְרָשׁ
230 גֶּשֶׁם
231 דָּבַק
232 דָּבַר
233 דֶּבֶר
234 דִּבְרָה
235 דָּבָר
236 מִדְבָּר
237 דִּבַּשׁ
238 דָּג
239 דָּגָה
240 דָּגָן
241 דּוֹד
242 דּוּן, דִּין
243 דִּין*
244 מִדְיָן*
245 מְדִינָה
246 דּוֹר
247 דַּי
248 דַּל
249 דֶּלֶת
250 דָּם
251 דָּמָה
252 דְּמוּת
253 דָּמַם
254 דִּמְעָה
255 דָּרַךְ
256 דֶּרֶךְ
257 דָּרַשׁ
258 דָּשָׁא
259 דֶּשֶׁא
260 הַ
261 הֶבֶל
262 הָגָה
263 הָדָר
264 הוֹי
265 הוֹן
266 הָיָה
267 הֵיכָל
268 הֵין
269 הָלַךְ

270 הָלַל
271 תְּהִלָּה
272 הֵלֹם
273 הָמָה
274 הָמוֹן
275 הֵן, הִנֵּה
276 הָפַךְ
277 הָר
278 הָרַג
279 הָרָה
280 הֵרוֹן
281 הָרַס
282 זְאֵב
283 זָבַח
284 זֶבַח
285 מִזְבֵּחַ
286 זָדוֹן
287 זָהָב
288 זוּב
289 זוּר*
290 זָר
291 זַיִת
292 זָכַר
293 זֵכֶר*
294 זָכָר
295 זִכָּרוֹן
296 זִמָּה
297 זָמַר
298 מִזְמוֹר
299 זָנָה
300 זוֹנָה
301 תַּזְנוּת*
302 זַעַם
303 זָעַק
304 זְעָקָה*
305 זָקֵן
306 זָקֵן
307 זָרָה
308 מִזְרָח
309 זָרַע
310 זֶרַע
311 זְרֹעַ
312 זָרַק
313 מִזְרָק
314 חָבָא
315 חָבַל
316 חֶבֶל
317 חֵבֶל*
318 חָבַר
319 חֶבֶר*
320 חַבֶּרָה
321 חָבַשׁ
322 חַג
323 חָגַג
324 חָגַר
325 חֲגֹרָה
326 חָדַל
327 חֶדֶר
328 חֹדֶשׁ
329 חָדָשׁ
330 חוּל, חִיל
331 חוּץ
332 חָזָה
333 חָזוֹן
334 חֹזֶה
335 חִזָּיוֹן*
336 חָזַק
337 חָזָק
338 חָטָא
339 חֵטְא
340 חַטָּא*
341 חַטָּאָה*

342 חַטָּאת
343 חִטָּה
344 חַי
345 חָיָה
346 חַיָּה
347 חַיִּים
348 חַיִל
349 חִיל*
350 חֵיל*
351 חִיצוֹן
352 חֵיק
353 חָכַם
354 חָכָם
355 חָכְמָה
356 חֵלֶב
357 חָלָב
358 חָלָה
359 חָלִי
360 חָלַל
361 חָלָל
362 חַלּוֹן
363 תְּחִלָּה
364 חָלַם
365 חֲלוֹם
366 חָלַף
367 חָלַץ
368 חָלַק
369 חֵלֶק
370 חֶלְקָה
371 מַחֲלֹקֶת
372 חַם
373 חָמַד
374 חֶמְדָּה*
375 חֹמָה
376 חֵמָה
377 חֲמוֹר
378 חָמַל
379 חָמָס
380 חֹמֶר
381 חָמֵשׁ
382 חֲמִישִׁי
383 חֲמִשִּׁים*
384 חָנָה
385 מַחֲנֶה
386 חֲנִית
387 חָנַן
388 חֵן
389 חִנָּם
390 תְּחִנָּה
391 חֶסֶד
392 חָסִיד
393 חָסָה
394 חָסַר*
395 חָסֵר*
396 חָפַץ
397 חֵפֶץ
398 חָצַב
399 חֵץ
400 חֲצִי
401 חֲצֵרָה
402 חָצַר
403 חָקַק
404 חֹק, חֻקָּה
405 חָקַר
406 חָרַב
407 חָרֵב*
408 חֹרֶב
409 חָרְבָּה
410 חָרָבָה
411 חָרַד
412 חֲרָדָה
413 חָרָה

414 חָרוֹן
415 חָרַם
416 חֵרֶם, חֵרֶם
417 חָרַף
418 חֹרֶף*
419 חֶרְפָּה
420 חָרַשׁ
421 חָרָשׁ
422 חָשַׁךְ
423 חָשַׁב
424 מַחֲשָׁבָה
425 חָשַׁךְ*
426 חֹשֶׁךְ
427 חֲשֵׁכָה
428 חָשׁךְ
429 חָתַם
430 חֹתָם*
431 חָתַן*
432 חָתַן*
433 חָתַת*
434 חַת
435 טָבַח*
436 טֶבַח*
437 טַבָּח
438 טַבָּחָה
439 טָבַע*
440 טַבַּעַת
441 טָהֵר
442 טָהֹר
443 טֹהַר*
444 טָהֳרָה
445 טוֹב*
446 טוֹב
447 טוּב
448 טוֹבָה
449 טוּר
450 טַל
451 טָמֵא
452 טָמֵא
453 טָמְאָה
454 טָמַן
455 טַף
456 טֶרֶם
457 טָרַף
458 טָרָף
459 יְאוֹר
460 יָבֵל
461 יִבֵּל
462 יְבוּל
463 יָבֵשׁ
464 יַבָּשָׁה*
465 יָגַע
466 יָגֵעַ
467 יָד
468 יָדָה
469 תּוֹדָה
470 יָדַע
471 דַּעַת
472 יָהַב
473 יְהוּדִי
474 יוֹם
475 יוֹנָה
476 יָחַד*
477 יַחַד
478 יַחְדָּו
479 יָחִיד
480 יָחַל
481 יָטַב
482 מִיטָב
483 יַיִן
484 יָכַח
485 יָכַל

486 יָלַד
487 יֶלֶד
488 יַלְדָּה
489 יָלִיד
490 מוֹלֶדֶת
491 מוֹלֵדָה
492 יָלַךְ
493 יָלַל
494 יָם
495 יָמִין
496 יְמָנִי
497 תֵּימָן
498 יָנַק
499 יֹנֶקֶת*
500 יָסַד
501 מוֹסָד
502 יָסַף
503 יָסַר
504 מוּסָר
505 יָעַד
506 מוֹעֵד
507 יָעַץ
508 עֵצָה
509 יַעַר
510 יָפֶה
511 יְפִי*
512 יָצָא
513 מוֹצָא
514 תּוֹצָאָה
515 יָצַב
516 יִצְהָר
517 יָצַק
518 יָצַר
519 יָצַת
520 יָקוּם
521 יָקַץ
522 יָקַר
523 יָקָר
524 יְקָר
525 יָקַשׁ
526 מוֹקֵשׁ
527 יָרֵא
528 יְרֵא
529 יִרְאָה
530 מוֹרָא
531 יָרַד
532 מוֹרָד
533 יָרָה
534 תּוֹרָה
535 יָרַח
536 יְרִיעָה
537 יָרֵךְ
538 יַרְכָּה
539 יָרַשׁ
540 יֵשׁ
541 יָשַׁב
542 שֶׁבֶת
543 מוֹשָׁב
544 תּוֹשָׁב*
545 יָשַׁן*
546 יָשֵׁן*
547 שְׁנָה
548 יָשַׁע
549 יֵשַׁע, יֵשַׁע
550 יְשׁוּעָה
551 יָשַׁר
552 יָשָׁר
553 מִישׁוֹר
554 מֵישָׁרִים
555 יָתֵד
556 יָתוֹם
557 יָתַר

558 יֶתֶר
559 כַּאֲשֶׁר
560 כָּבֵד
561 כָּבֵד
562 כֹּבֶד
563 כָּבוֹד
564 כִּבּוּדָה
565 כָּבַס
566 כֶּבֶשׂ
567 כָּבַשׂ
568 כֹּה
569 כֹּהֵן
570 כֹּהֵן*
571 כְּהֻנָּה
572 כּוֹכָב
573 כּוּל
574 כּוֹן
575 כּוֹס
576 כָּזַב
577 כָּזָב
578 כֹּחַ
579 כָּחַד
580 כִּי
581 כִּי אִם
582 כִּכָּר
583 כֶּלֶב
584 כָּלָה
585 כָּלָה*
586 כְּלִי
587 כְּלָיוֹת
588 כֹּל
589 כַּלָּה
590 כָּלַם
591 כִּלְמָה
592 כֵּן
593 כְּנוֹר
594 כָּנַע
595 כָּנָף
596 כִּסֵּא
597 כָּסָה
598 כְּסוּת
599 כְּסִיל
600 כָּסַף*
601 כֶּסֶף
602 כָּעַס
603 כַּעַס
604 כַּף
605 כְּפִיר
606 כָּפַר
607 כֹּפֶר*
608 כַּפֹּרֶת
609 כְּרוּב
610 כֶּרֶם
611 כַּרְמֶל
612 כָּרַע
613 כָּרַת
614 כְּרִיתוּת
615 כֶּשֶׂב = כֶּבֶשׂ
616 כָּשַׁל
617 כָּתַב
618 כְּתָב
619 כְּתֹנֶת
כֻּתֹּנֶת
620 כָּתַף
621 לֹא
622 לְאֹם
623 לֵב
624 לֵבָב
625 לָבָן
626 לְבָן
627 לְבֹנָה

628 לְבֹנָה*
629 לָבַשׁ
630 לְבוּשׁ
631 לָוָה
632 לוּחַ
633 לוּץ
634 לַיִל, לַיְלָה
635 לִין, לוּן
636 לָחַם
637 לֶחֶם
638 מִלְחָמָה
639 לָכַד
640 לֶכֶן
641 לָמַד
642 לָמָּה
643 לְמַעַן
644 לָקַח
645 מַלְקוֹחַ
646 לָקַט
647 לִשְׁכָּה
648 לָשׁוֹן
649 מְאֹד
650 מֵאָה
651 מְאוּמָה
652 מָאֵן
653 מָאַס
654 מִגְדּוֹ
655 מָגֵן
656 מָדַד
657 מְדָה
658 מַדּוּעַ
659 מָהַר
660 מוֹט
661 מוּל
662 מוּל
663 מוֹפֵת
664 מוּת
665 מָוֶת
666 מָחָה
667 מָחָר
668 מָחֳרָת
669 מְחִיר
670 מָטַר
671 מָטָר
672 מַיִם
673 מִין
674 מָכַר
675 מָלֵא
676 מָלֵא
677 מְלֵא
678 מְלוּא
679 מַלְאָךְ
680 מְלֵאכָה
681 מִלְבַּד
682 מֶלַח
683 מָלַט
684 מָלַךְ
685 מֶלֶךְ
686 מַלְכָּה
687 מַלְכוּת
688 מְלוּכָה
689 מַמְלָכָה
690 מִלָּה
691 מִן
692 מָנָה
693 מְנוֹרָה
694 מִנְחָה
695 מָנַע
696 מְעַט
697 מָעַל
698 מַעַל
699 מְעִיל

מִי = interrog. pron. = "who".
מה. " = "what". (see p. 28 of Etymology)

700 מֵעִים
701 מְעָרָה
702 מָצָא
703 מָרַר
704 מַר
705 מָרָה
706 מְרִי*
707 מָשַׁח
708 מִשְׁחָה
709 מָשִׁיחַ
710 מָשַׁךְ
711 מָשַׁל
712 מָשָׁל
713 מֶמְשֶׁלֶת
714 מִשְׁפָּחָה
715 מֵת
716 מָתְנַיִם
717 נְאֻם
718 נָאַף
719 נָאַץ
720 נָבָא
721 נָבִיא
722 נָבַט
723 נָבֵל*
724 נָבֵל, נֵבֶל
725 נָבָל
726 נְבָלָה*
727 נִבְלָה
728 נֶגֶב
729 נָגַד
730 נֶגֶד
731 נָגִיד
732 נַגָּח
733 נָגַע
734 נָגַע
735 נָגַף
736 נֶגֶף
737 מַגֵּפָה
738 נָגַשׂ
739 נִדָּבָה
740 נָדִיב
741 נָדַד
742 נִדָּה
743 נָדַח
744 נָדַר
745 נֶדֶר, נֵדֶר
746 נָהַג
747 נָהָר
748 נָוֶה
749 נוּחַ
750 מְנוּחָה
751 נוּם
752 נוּעַ
753 נוּף
754 תְּנוּפָה
755 נָזִיר*
756 נֵזֶר
757 נָחָה
758 נָחַל
759 נַחַל
760 נַחֲלָה
761 נָחַם
762 נָחָשׁ
763 נְחֹשֶׁת
764 נָטָה
765 מִטָּה
766 מַטֶּה
767 נָטַע
768 נֶטַע, נָטָע*
769 נָטַשׁ
770 נִיחֹחַ
771 נָכָה

772 נָבֶה
773 מַבָּה
774 נָבַר
775 נֵבֶר
776 נָבְרִי
777 נָבָה
778 נָבַךְ
779 נֶבֶךְ, נִבְכָה
780 מַבֻּכָה
781 נָבַע
782 נָבִים*
783 נַבַּל
784 נְבוּרִים
785 נַבַּר
786 נַבַּרָה
787 נָבַח*
788 נָבַל
789 נָבָל*
790 נֶבֶשׁ
791 נֵד
792 נָדַב
793 נְדִיב
794 מַדֵּבָה
795 נָדַח
796 נֶדַח, נִדַּח
797 נָדַל
798 נָדַר
799 נָדַב
800 נְדֻבָה
801 נָדַד
802 נָדָה
803 נָדִי
804 נְדָיוֹן
805 נָדַם
806 נָדָם
807 נִדְמָה
808 נִדְרָא
809 נֵר
810 נָשָׂא
811 נָשִׂיא
812 מַשָּׂא
813 מַשְׂאֵת
814 נָשַׁג
815 נָשָׁא
816 נְשָׁמָה
817 נָשַׁק
818 נֶשֶׁר
819 נָתַן
820 מַתָּן
821 נָתַן
822 נָתַק
823 סְאָה*
824 סָבַב
825 סָבִיב
826 מֵסֶב*
827 סִבֶּךְ
828 סָגַר
829 סוּם
830 סוּסָה
831 סוּף*
832 סוּפָה
833 סוּף
834 סוּר
835 סָחַר
836 סֹחֵר
837 סִיר
838 סָכַךְ
839 סֻכָּה
840 מָסָךְ
841 סָבַל
842 סָלַח
843 מִסְלָה

844 סֶלַע
845 סֹלֶת
846 סָמַךְ
847 סַנְוֵרִים*
848 סַף
849 סָפַד
850 מִסְפֵּד
851 סָפַר
852 סֹפֵר
853 סֵפֶר
854 סַפִּיר
855 מִסְפָּר
856 סָרִים
857 סָתַר
858 סֵתֶר
859 עַ֫ב
860 עָבַד
861 עֵבֶד
862 עֲבֹדָה
863 עֲבֵדָה*
864 עָבַר
865 עֵבֶר
866 עֶבְרָה
867 עִבְרִי

868 מַעֲבָר
869 עֹגֶל
870 עָגוֹל*
871 עֻגָלָה*
872 עֲגָלָה
873 עַד
874 עֵדֶן*
875 עֵדֶר
876 עוּגָב*
877 עוּד
878 עֵד
879 עֵדָה
880 עֵדוּת
881 עוֹד
882 עָוֹן
883 עָוֶל*
884 עוֹלָה
עֲוֹלָה
885 עוּף
886 עוֹף
887 עוּר
888 עִוֵּר
889 עִוָּרוֹן
890 עוֹר

891 עֵז
892 עָזַב
893 עַז
894 עֹז
895 מָעוֹז
896 עָזַר
897 עֵזֶר* / עֶזְרָה*
898 עַיִן
899 מַעְיָן
900 עִיר
901 עַל
902 עָלָה
903 עֵלֶה
904 עֲלִיָּה
905 עֹלָה
906 עֶלְיוֹן
907 מַעֲלָה
908 מַעַל
909 עֹל
910 עֲלִילָה
911 מַעֲלָל
912 עָלַם
913 עֹלָם

914 עַלְמָה
915 עַם
916 עִם
917 עָמַד
918 עַמּוּד
919 עֻמָּה
920 עָמָל
921 עֵמֶק
922 עֲמֻקָּה
923 עָמֹק*
924 עָנָה
925 עָנָו
926 עֲנִי
927 עָנִי
928 מַעַן
929 יַעַן
930 עָנָן
931 עֹנֶן
932 עָפָר
933 עֵץ
934 עָצַב*
935 עֶצֶב
936 עִצָּבוֹן*
937 עֵצָה
938 עָצַם*
939 עֶצֶם
940 עָצוּם
941 עָצַר
942 עֲצָרָה
943 עָקֵב*
944 עֵקֶב*
945 עָקַד
946 עָרַב
947 עֵרֶב
948 עֹרֶב*
949 עֲרָבָה
950 עֵרָבוֹן
951 מַעֲרָב
952 עָרָה*
953 עֵרָוָה
954 עָרַךְ
955 עֶרֶךְ, עֵרֶךְ
956 עָרֵל
957 עָרְלָה
958 עָרוּם
959 עָרוֹם*
960 עֵרֹם
961 עֹרֶף
962 עֵשֶׂב
963 עָשָׂה
964 מַעֲשֶׂה
965 עֲשִׁירִי
966 עָשַׁר*
967 עֹשֶׁר, עָשָׁר
968 מַעֲשָׂר
969 עִשָּׂרוֹן
970 עָשׁוֹר*
971 עֶשְׂרִים
972 עָשָׁן
973 עָשַׁק
974 עָשַׁר*
975 עֹשֶׁר
976 עֵת
977 עַתּוּד
978 פֵּאָה
979 תִּפְאֶרֶת
980 פָּגַע
981 פָּדָה
982 פְּדוּת
983 פֶּה
984 פֹּה
985 פּוּץ

986 פַּח
987 פָּחַד
988 פַּחַד
989 פֶּחָה
990 פִּילֶגֶשׁ
991 פְּלָא
992 פִּלֵּא
993 פָּלַט
994 פָּלִיט*
995 פְּלֵיטָה
996 פָּלַל
997 תְּפִלָּה
998 פֶּן
999 פָּנָה
1000 פִּנָּה
1001 פִּנִּים
1002 פְּנִימָה
1003 פֶּסַח
1004 פָּסַל*
1005 פֶּסֶל
1006 פָּעַל
1007 פֹּעַל
1008 פְּעֻלָּה
1009 פַּעַם
1010 פְּצָה*
1011 פָּצַע*
1012 פָּקַד
1013 פָּקִיד
1014 פִּקּוּד
1015 פְּקֻדָּה
1016 פָּקַח
1017 פַּר
1018 פָּרָה
1019 פָּרַד
1020 פָּרָה
1021 פְּרִי
1022 פָּרַח
1023 פְּרֹכֶת
1024 פָּרַץ
1025 פֶּרֶץ
1026 פָּרַר
1027 פָּרַשׁ
1028 פָּרָשׁ
1029 פָּשַׁט
1030 פָּשַׁע
1031 פֶּשַׁע
1032 פִּתְאֹם
1033 פֶּתֶה
1034 פִּתִּי
1035 פָּתַח
1036 פֶּתַח
1037 צאן
1038 צָבָא
1039 צָבָא
1040 צְבִי
1041 צַד
1042 צָדַק
1043 צֶדֶק
1044 צְדָקָה
1045 צַדִּיק
1046 צָוָאר
1047 צוּד*
1048 צַיִד*
1049 צָוָה
1050 מִצְוָה
1051 צוּר
1052 צוּר
1053 צִיּוֹן
1054 מָצוֹר
1055 מְצוּרָה
1056 צֵל
1057 צָלַח

1058 צֶ֫לֶם*
1059 צֵ֫לָע
1060 צָמֵא
1061 צָמִיד
1062 צָמַח
1063 צֶ֫מַח*
1064 צָעַק
1065 צְעָקָה*
1066 צָפָה
1067 צָפוֹן
1068 צְפוֹר
1069 צָפַן
1070 צַר
1071 צָרָה
1072 צָרַעַת
1073 צָרַף
1074 צָרַר
1075 קָבַץ
1076 קָבַר
1077 קֶ֫בֶר
1078 קִבּוּרָה
1079 קָדַם
1080 קֶ֫דֶם
1081 קִדְמָה
1082 קָדִים
1083 קָדַשׁ
1084 קֹ֫דֶשׁ
1085 קָדוֹשׁ
1086 מִקְדָּשׁ
1087 קָהַל
1088 קָהָל
1089 קָוָה
1090 קַו
1091 מִקְוֶה
1092 תִּקְוָה
1095 קוֹל
1094 קוּם
1095 קוֹמָה
1096 קָמָה
1097 מָקוֹם
1098 קָטַל
1099 קָטֹן
1100 קָטֹן
1101 קָטָן
1102 קָטַר
1103 קְטֹ֫רֶת
1104 קִיטוֹר*
1105 קַ֫יִץ
1106 קָלַל
1107 קַל*
1108 קְלָלָה
1109 קֵן
1110 קָנָא
1111 קִנְאָה
1112 קָנָה
1113 מִקְנֶה
1114 קִנְיָן*
1115 קָנֶה
1116 קָצֶה
1117 קָצָה
1118 קֶ֫צִי*
1119 קֵץ
1120 קָצַף
1121 קֶ֫צֶף
1122 קָצַר
1123 קָצִיר
1124 קַר
1125 קָרָא
1126 קְרִיאָה
1127 קָרַב
1128 קֶ֫רֶב
1129 קָרוֹב

1130 קָרְבָּן
1131 קִרְיָה
1132 קֶרֶן
1133 קָרַע
1134 קֶרֶשׁ
1135 קָשַׁב
1136 קָשָׁה
1137 קָשֶׁה
1138 קָשַׁר
1139 קֶשֶׁת
1140 רָאָה
1141 מַרְאֶה
1142 רֹאשׁ
1143 רִאשׁוֹן
1144 רֵאשִׁית
1145 רָבַב
1146 רַב
1147 רֹב
1148 רִבָּה
1149 רִבּוֹ
1150 רָבָה
1151 רִבְעִי
1152 רָבַץ
1153 רָגַז
1154 רָגַל
1155 רֶגֶל
1156 רַגְלִי*
1157 רָדָה
1158 רָדַף
1159 רוּב, רִיב
1160 רִיב
1161 מְרִיבָה
1162 רוּחַ*
1163 רוּחַ
1164 רֵיחַ
1165 רוּם
1166 מָרוֹם
1167 תְּרוּמָה
1168 רוּעַ
1169 תְּרוּעָה
1170 רוּץ
1171 רוּשׁ
1172 רָחַב
1173 רָחָב
1174 רֹחַב
1175 רְחֹב
1176 רָחַם
1177 רַחֲמִים
1178 רֶחֶם
1179 רַחַם
1180 רָחַף
1181 רָחַץ
1182 רָחַק
1183 רָחוֹק
1184 רִיקָם
1185 רָכַב
1186 רֶכֶב
1187 מֶרְכָּבָה
1188 רְכֻשׁ
1189 מִרְמָה
1190 רְמוֹן
1191 רָמַשׂ
1192 רֶמֶשׂ
1193 רָנַן
1194 רִנָּה
1195 רָעָב
1196 רָעֵב
1197 רָעָה
1198 רֹעֶה
1199 רֵעַ
1200 רָעַע
1201 רַע

conspire or bind

1202 רָעָה
1203 רָעַשׁ
1204 רָפָא
1205 רָפָה
1206 רָפֶה
1207 רָצָה
1208 רָצוֹן
1209 רָצַח
1210 רַק
1211 רָקִיעַ
1212 רָשַׁע
1213 רָשָׁע
1214 רֶשַׁע
1215 שָׂבַע
1216 שָׂבָע
1217 שָׂבֵעַ
1218 שָׂדֶה
1219 שֶׂה
1220 שׂוּשׂ
1221 מָשׂוֹשׂ
1222 שָׂחַק
1223 שְׂחָק
1224 שָׂטָם
1225 שִׂים
1226 שָׂכַל
1227 שֵׂכֶל
1228 שָׂכַר
1229 שָׂכָר
1230 שָׂכִיר
1231 שִׂמְאל
1232 שָׂמַח
1233 שִׂמְחָה
1234 שִׂמְלָה
1235 שָׂנֵא
1236 שָׂעִיר
1237 שֵׂעָר
1238 שְׂעָרָה
1239 שָׂפָה
1240 שַׂק
1241 שַׂר
1242 שָׂרִיד
1243 שָׂרַף
1244 שְׂרֵפָה
1245 שְׁאוֹל
1246 שָׁאַל
1247 שְׁאֵלָה
1248 שָׁאַר
1249 שְׁאָר
1250 שְׁאֵרִית
1251 שְׁאֵר
1252 שָׁבָה
1253 שְׁבִי
1254 שְׁבוּת
1255 שִׁבֶּט
1256 שָׁבַע
1257 שִׂבַּע
1258 שִׁבְעָה
1259 שָׁבוּעַ
1260 שְׁבוּעָה
1261 שִׁבְיִי
1262 שִׁבְעִים
1263 שִׁבְעָתַיִם
1264 שָׁבַר
1265 שֶׁבֶר
1266 שָׁבַת
1267 שַׁבָּת
1268 שָׁדַד
1269 שַׁד
1270 שַׁדַּי
1271 שִׁהַם
1272 שָׁוְא
1273 שׁוּב

1274 שׁוּף
1275 שׁוּפָר
1276 שׁוּק
1277 תְּשׁוּקָה
1278 שׁוּר
1279 שׁוּר*
1280 שׁוֹר
1281 שִׁיר
1282 שָׂחָה
1283 שָׂחַט
1284 שָׂחוֹר
1285 שָׂחַת
1286 שִׂטָּה
1287 שָׂטַן
1288 שִׂטֵּר
1289 שִׂית
1290 שָׂכַב
1291 מִשְׂכָּב
1292 שָׂכַח
1293 שָׂכַל
1294 שָׂכַם
1295 שֶׂכֶם
1296 שָׂכָן
1297 מִשְׂכָּן

1298 שָׂכַר
1299 שֵׂכָר
1300 שָׂלַח
1301 שֶׂלְחָן
1302 שָׂלַךְ
1303 שָׂלַל
1304 שָׂלָל
1305 שָׂלַם
1306 שֶׁלֶם
1307 שָׂלֵם
1308 שָׁלֵם
1309 שָׂלוֹשׁ
1310 שְׁלוֹשָׁה
1311 שְׁלִישִׁי
1312 שִׁלְשׁוֹם
1313 שְׁלֹשִׁים
1314 שֵׁם
1315 שָׁם
1316 שָׂמַד
1317 שָׂמַיִם
1318 שָׂמֵם
1319 שָׁמֵם
1320 שְׁמָמָה
1321 שַׁמָּה

1322 שָׁמֵן*
1323 שֶׁמֶן
1324 שָׁמֵן
1325 שְׁמֹנָה
1326 שְׁמִינִי
1327 שְׁמֹנִים
1328 שָׁמַע
1329 שִׁמַּע
1330 שְׁמוּעָה
1331 שָׁמַר
1332 מִשְׁמָר*
1333 מִשְׁמֶרֶת
1334 שֶׁמֶשׁ
1335 שֵׁן
1336 שָׁנָה
1337 שָׁנָה
1338 שָׁנִי
1339 שֵׁנִי
1340 שְׁנַיִם
1341 מִשְׁנֶה
1342 שָׁעָה*
1343 שַׁעַר
1344 שֹׁעַר
1345 שְׁפָחָה

1346 שָׁפַט
1347 שֹׁפֵט
1348 מִשְׁפָּט
1349 שְׁפַךְ
1350 שָׁפֵל
1351 שְׁפֵלָה
1352 שָׁקָה
1353 מַשְׁקֶה
1354 שָׁקַט
1355 שָׁקַל
1356 שֶׁקֶל
1357 מִשְׁקָל
1358 שִׁקּוּץ
1359 שָׁקַר
1360 שֶׁקֶר
1361 שָׁרַץ
1362 שֶׁרֶץ
1363 שֹׁרֶשׁ
1364 שָׁרַת
1365 שֵׁשׁ

1366 שִׁשָּׁה
1367 שִׁשִּׁי
1368 שִׁשִּׁים
1369 שָׁתָה
1370 מִשְׁתֶּה
1371 שִׁתִּים
1372 תְּאֵנָה
1373 תֵּבָה
1374 תֵּכֶל
1375 תֹּהוּ
1376 תְּהוֹם
1377 תָּוֶךְ
1378 תּוֹלֵעָה
1379 תּוֹר
1380 תּוֹר*
1381 תַּחַת
1382 תַּחְתִּי
1383 תִּירוֹשׁ
1384 תְּכֵלֶת
1385 תָּלָה

1386 תְּמוֹל
1387 תָּמִיד
1388 תָּמַם
1389 תֹּם
1390 תֻּם*
1391 תָּמִים
1392 תְּמָהּ
1393 תַּנִּין
1394 תְּעֵבָה
1395 תָּעָה
1396 תָּפַר*
1397 תָּפַשׂ
1398 תָּקַע
1399 תַּרְדֵּמָה
1400 תְּשׁוּעָה
1401 תִּשַּׁע
1402 תִּשְׁעָה*
1403 תִּשְׁעִים
1404 תְּשִׁיעִי

B. THE ENGLISH WORD-LIST.(*)

1 Father.
2 To perish, lose.
3 To be willing.
4 Needy.
5 To mourn.
6 Mourning.
7 Stone.
8 Pool.
9 Mist.
10 LORD.
11 Glorious.
12 Man.
13 Sardius.
14 Red.
15 Ground.
16 Base.
17 To love.
18 Love.
19 Tent.
20 Or.
21 To desire.
22 Desire.
23 Foolish, fool.
24 Perhaps.
25 But, vestibule.
26 Vanity.
27 Wheel.
28 Treasure, treasury.
29 To be light.
30 Light.
31 Light-giver.
32 Sign.
33 Then.
34 To go.
35 Ear.
36 Hi. To give ear, to hear.
37 Brother.
38 One.
39 Sister.
40 To seize, lay hold of.
41 Possession.
42 To be behind.
43 After.
44 Another.
45 Back, backwards.
46 Hinder, western, future.
47 End, last.
48 Where?
49 Isle.
50 Enemy.
51 How?
52 Ram.
53 Terror.
54 There is not.
55 Ephah.
56 How? Where?
57 Man.
58 Certainly, only.
59 To eat.
60 Food.
61 Food.
62 Food.
63 God.
64 Unto, concerning.
65 Not.
66 These.
67 God.

(*) The numbering of the pages and words corresponds to that of the Hebrew word-list preceding this. The abbreviations, *Pi.*, *Hi.*, *Ni.*, and *Hith.*, stand respectively for the Piel, Hiphil, Niphal, and Hithpael stems; and show that the English definition following is the meaning of the Hebrew root in the stem denoted by the abbreviation.

68 God.
69 Idol.
70 Dumb.
71 Widow.
72 Ox, thousand.
73 Mother.
74 If, or, surely not.
75 Handmaid.
76 Cubit.
77 To be firm, Hi. to believe.
78 Truth.
79 Faithfulness.
80 To be strong, courageous.
81 To say.
82 Saying.
83 Saying.
84 Saying.
85 To gather.
86 To bind.
87 Prisoner.
88 Bond.
89 Also, nostril, anger.
90 To bake.
91 Ephod.
92 Extremity, "not being".
93 Finger.
94 Beside.
95 To lie in wait.
96 Four.
97 Purple.
98 Ark.
99 Cedar.
100 Way.
101 Lion.
102 To belong.
103 Length.
104 Long.
105 Palace.
106 Earth.
107 To curse.
108 Fire.
109 Woman.
110 Assyria.
111 To be guilty.
112 Guilt.
113 Happiness.
114 Ashera.
115 (1) With (2) Sign of acc.
116 She-ass.
117 Well.
118 To dissemble, act perfidiously.
119 Garment.
120 To be alone.
121 Separation.
122 Alone.
123 To cease.
124 Bdellium.
125 Emptiness.
126 To be terrified.
127 Cattle, beast.
128 To go in, come in.
129 Entrance.
130 Income.
131 Well.
132 To be ashamed.
133 Shame.
134 To be despised.
135 To spoil.
136 Spoil.
137 To prove, to test.
138 To choose.
139 Youth.
140 Choice.
141 To trust.
142 Security.
143 Womb.
144 To understand.
145 Between.
146 Understanding.
147 House.
148 To weep.
149 First-born.
150 Birth-right.
151 Weeping.
152 Not.
153 Without, not.
154 Uselessness.
155 To mix.
156 To swallow.
157 Not, except.
158 High place.
159 Son.
160 To build.
161 On account of
162 For, behind.
163 Lord, husband.
164 To burn.

165 To cut, Pi. to fortify.
166 Fortification.
167 To cleave.
168 Morning.
169 Oxen.
170 To seek.
171 To create.
172 Hail.
173 Speckled.
174 Iron.
175 To flee.
176 Fat.
177 Bar.
178 Covenant.
179 To kneel; Pi. to bless.
180 Knee.
181 Blessing.
182 Flesh.
183 Cook.
184 Daughter.
185 Virgin.
186 High, proud.
187 Excellency, pride.
188 Excellency, pride.
189 To redeem.
190 To be high.
191 High.
192 Boundary.
193 Hill.
194 To be powerful.
195 Man.
196 Mighty, hero.
197 Power.
198 Lady.
199 Roof.
200 Cutting, section.
201 To be great.
202 Greatness.
203 Great.
204 Tower.
205 Nation.
206 Body.
207 To sojourn.
208 Sojourner.
209 To snatch sway.
210 Valley.
211 To exult.
212 To lay bare, take captive.
213 Captivity, captive.
214 Captivity.
215 To roll.
216 Heap, wave.
217 Idol.
218 Roll.
219 Also.
220 To repay.
221 Camel.
222 Garden.
223 To steal.
224 Vine.
225 Cypress.
226 Lot.
227 Threshing-floor.
228 To drive out.
229 Pasture.
230 Shower.
231 To cleave unto.
232 To drive; Pi. to speak.
233 Pestilence.
234 Cause.
235 Word.
236 Wilderness.
237 Honey.
238 Fish.
239 Fish.
240 Corn.
241 Love, uncle.
242 To judge.
243 Judgment.
244 Dispute.
245 Province.
246 Generation.
247 Sufficiency.
248 Poor.
249 Door.
250 Blood.
251 To be like, silent.
252 Likeness.
253 To be dumb.
254 Tear.
255 To tread.
256 Road.
257 To seek, to enquire of.

258 Hi.—to bring forth grass.
259 Grass.
260 Sign of interrogation.
261 Vanity.
262 To meditate.
263 Glory.
264 Oh!
265 Wealth.
266 To be.
267 Palace, temple.
268 Hin.
269 To go.
270 To praise.
271 Praise.
272 Hither.
273 To roar.
274 Tumult.
275 Behold.
276 To turn over, overturn.
277 Mountain.
278 To slay.
279 To conceive.
280 Conception.
281 To break, ruin.
282 Wolf.
283 To slaughter.
284 Sacrifice.
285 Altar.
286 Pride.
287 Gold.
288 To flow.
289 To be strange.
290 Stranger.
291 Olive.
292 To remember.
293 Memorial.
294 Male.
295 Memorial.
296 Thought.
297 To prune; Pi. to sing.
298 Psalm.
299 To be a whore.
300 Whore.
301 Whoredom.
302 Anger.
303 To cry.
304 Cry.
305 To be old.
306 Old, elder.
307 To disperse.
308 Sunrise, east.
309 To sow.
310 Seed.
311 Arm.
312 To sprinkle.
313 Bowl.
314 To hide.
315 To bind, to inflict pain.
316 Rope, company.
317 Pain.
318 To bind.
319 Incantation.
320 Scar, wound.
321 To gird, to saddle.
322 Pilgrimage.
323 To go on a pilgrimage.
324 To gird.
325 Girdle.
326 To cease.
327 Chamber.
328 New moon, month.
329 New.
330 To be in pain, tremble.
331 Street, without.
332 To see.
333 Vision.
334 Seer.
335 Vision.
336 To be strong.
337 Strong.
338 To sin.
339 Sin.
340 Sinner.
341 Sin.
342 Sin.
343 Wheat.
344 Live, living.
345 To live.
346 Life, animal.
347 Life.
348 Strength.
349 Pain.
350 Army, fort.
351 Without.
352 Bosom.
353 To be wise.
354 Wise.
355 Wisdom.

356 Fat.
357 Milk.
358 To be sick.
359 Sickness.
360 To pierce, pollute.
361 Wounded.
362 Window.
363 Beginning.
364 To dream.
365 Dream.
366 To pass, change.
367 To deliver, arm.
368 To divide, part.
369 Part, portion.
370 Part.
371 Apportionment, distribution.
372 Warmth.
373 To desire.
374 Desire.
375 Wall.
376 Wrath.
377 Ass.
378 To spare.
379 To violate.
380 Pitch, cement.
381 Five.
382 Fifth.
383 Fifty.
384 To encamp.
385 Camp.
386 Spear.
387 To be gracious.
388 Grace.
389 Gratis.
390 Grace, prayer.
391 Mercy, favor.
392 Favored.
393 To trust.
394 To want.
395 Want.
396 To be willing, to wish.
397 Will, wish.
398 To hew.
399 Arrow.
400 Division.
401 Trumpet.
402 Court.
403 To decree.
404 Statute.
405 To investigate.
406 To be dry, desolate.
407 Drought.
408 Sword.
409 Desolation.
410 Drought.
411 To dread.
412 Dread.
413 To be hot, angry.
414 Anger.
415 To devote, put under the ban.
416 Ban.
417 To pluck, approach.
418 Autumn.
419 Reproach.
420 To cut, to plough, to be deaf.
421 Artificer.
422 Keep back.
423 To think, devise, count.
424 Thought.
425 To be dark.
426 Darkness.
427 Darkness.
428 Dark, obscure.
429 To seal.
430 Seal.
431 Related by marriage.
432 Relation by marriage.
433 To be afraid.
434 Affright.
435 To slaughter.
436 Slaughter.
437 Butcher, cook.
438 Cook.
439 To immerse.
440 Ring.
441 To be pure.
442 Pure.
443 Purification.
444 Purification.
445 To be good.
446 Good.
447 Goodness.
448 Goodness.

449 Order, row.
450 Dew.
451 To be unclean.
452 Unclean.
453 Uncleanness.
454 To conceal.
455 Little ones.
456 Before, not yet.
457 To pluck, tear.
458 Leaf.
459 River Nile.
460 To bear, flow.
461 Jubilee.
462 Increase.
463 To be dry.
464 Dry ground.
465 To be weary.
466 Wearied.
467 Hand.
468 To cast, Hi. to thank.
469 Thanksgiving.
470 To know.
471 Knowledge.
472 To give.
473 Jew.
474 Day.
475 Dove.
476 To be one.
477 Together.
478 Together.
479 Only.
480 Pi. to expect, to hope.
481 To be good.
482 Good part.
483 Wine.
484 Hi. to reprove.
485 To be able.
486 To be born.
487 Child, son.
488 Child, daughter.
489 Son.
490 Birthplace.
491 Generation.
492 To go.
493 To howl.
494 Sea.
495 Right hand.
496 Right.
497 South.
498 To suck.
499 Suckling.
500 To found.
501 Foundation.
502 To add.
503 To instruct, to chastise.
504 Instruction, chastisement.
505 To appoint.
506 Set time or place.
507 To counsel.
508 Counsel.
509 Forest.
510 Beautiful.
511 Beauty.
512 To go out.
513 Exit.
514 Issue, extremity.
515 Ni. to stand.
516 Oil.
517 To pour.
518 To form.
519 To burn.
520 Substance.
521 To make.
522 To be precious.
523 Precious.
524 Price, glory.
525 To lay a snare.
526 Snare.
527 To be afraid.
528 Afraid.
529 Fear.
530 Fear.
531 To go down
532 Descent.
533 To throw, Hi. to teach.
534 Law.
535 Moon.
536 Curtain.
537 Thigh.
538 Side.
539 To drive out, possess.
540 There is.
541 To sit.
542 Sitting.
543 Seat.
544 Settler.
545 To be sleepy.
546 Sleepy.

547 Sleep.
548 Hi. To deliver, to save.
549 Salvation.
550 Deliverance.
551 To be straight, right.
552 Right.
553 Righteousness.
554 Straightness.
555 Pin, nail, paddle.
556 Orphan.
557 To abound.
558 Abundance, cord, rest.
559 When, as, since.
560 To be heavy.
561 Heavy, liver.
562 Heaviness.
563 Glory.
564 Glorious.
565 To wash.
566 Lamb.
567 To subdue.
568 Thus, so.
569 Priest.
570 To make a priest.
571 Priesthood.
572 Star.
573 To contain.
574 Hi. to set up.
575 Cup.
576 To lie.
577 Lie.
578 Strength.
579 Pi. to deny.
580 For, that.
581 But.
582 Circuit, talent.
583 Dog.
584 To complete.
585 Completion.
586 Vessel.
587 Kidneys.
588 All.
589 Bride, daughter in law.
590 Hi. to be ashamed.
591 Shame.
592 So.
593 Harp, lyre.
594 To bow down.
595 Wing.
596 Throne.
597 To cover.
598 Covering.
599 Fool.
600 To turn pale.
601 Silver.
602 To provoke.
603 Provocation.
604 Palm of hand or foot.
605 Young lion.
606 Pi. to atone for.
607 Propitiation.
608 Covering.
609 Cherub.
610 Vineyard.
611 Orchard.
612 To crouch.
613 To cut.
614 Divorce.
615 Lamb.
616 To stumble.
617 To write.
618 Writing.
619 Tunic.
620 Shoulder.
621 Not.
622 People.
623 Heart.
624 Heart.
625 To be white, Hi. to make white.
626 White.
627 Brick.
628 Frankincense.
629 To clothe.
630 Clothing.
631 To borrow; Hi. to lend.
632 Tablet.
633 To mock.
634 Night.
635 To lodge.
636 Ni. to fight.
637 Bread.
638 War.
639 To capture.
640 Therefore.
641 To learn. Pi. to teach.
642 Why?

643 That, in order that.
644 To take.
645 Booty, jaw.
646 To glean.
647 Chamber.
648 Tongue.
649 Very.
650 One hundred.
651 Anything.
652 Pi. to refuse.
653 To reject, despise.
654 Megiddo.
655 Shield.
656 To measure.
657 Measure.
658 Why?
659 Pi. to make haste.
660 To shake.
661 To circumcise.
662 Near.
663 Wonder.
664 To die.
665 Death.
666 To wipe out.
667 To-morrow.
668 Morrow.
669 Price.
670 To rain.
671 Rain.
672 Water.
673 Kind.
674 To sell.
675 To be full.
676 Full.
677 Fullness.
678 Setting.
679 Angel.
680 Work.
681 Besides.
682 Salt.
683 To escape.
684 To be king.
685 King.
686 Queen.
687 Kingdom.
688 Kingdom.
689 Kingdom.
690 Saying.
691 From.
692 To divide.
693 Candlestick.
694 Gift, meat-offering.
695 To hold back.
696 Little.
697 To act treacherously.
698 Treachery.
699 Veil.
700 Intestines.
701 Cave.
702 To find.
703 To be bitter.
704 Bitter.
705 To rebel.
706 Rebellion.
707 To anoint.
708 Anointing.
709 Anointed.
710 To draw out.
711 To rule.
712 Proverb.
713 Ruling.
714 Family.
715 Man, dead.
716 Loins.
717 Oracle.
718 To commit adultery.
719 To despise.
720 Ni. To prophesy.
721 Prophet.
722 Hi. To look.
723 To fade, be a fool.
724 Bottle, lute.
725 Fool.
726 Foolishness.
727 Corpse.
728 The Negeb.
729 Hi. to make known.
730 Before.
731 Prince.
732 Pusher.
733 To touch.
734 Touch, plague.
735 To strike.
736 Plague.
737 Plague.
738 To draw nigh.
739 Free-will offering.
740 Willing, noble.

741 To wander, move.
742 Removal, uncleanness.
743 To thrust, to push.
744 To vow.
745 Vow.
746 To lead.
747 River.
748 Habitation.
749 To rest.
750 Rest.
751 To flee away.
752 To wander.
753 To wave.
754 Wave offering.
755 Nazarite.
756 Separation.
757 To lead.
758 To inherit.
759 Wady.
760 Inheritance.
761 Ni. to repent, Pi. to console.
762 Serpent.
763 Brass.
764 To stretch out.
765 Mat, bed.
766 Rod, tribe.
767 To plant.
768 Plant.
769 To leave, to forsake.
770 Delight.
771 To smite.
772 Smitten.
773 Stroke.
774 Pi. to treat as strange, hi. recognize.
775 Strange.
776 Stranger.
777 To tempt.
778 To pour out.
779 Drink-offering.
780 Molten image.
781 To depart.
782 Pleasant, sweet.
783 Shoe.
784 Childhood.
785 Lad.
786 Lass, girl.
787 To breathe.
788 To fall.
789 Fallen, giant.
790 Soul.
791 Flower.
792 To set up.
793 Pillar.
794 Pillar.
795 Pi. To preside, to lead.
796 Perpetuity.
797 To snatch away.
798 To guard.
799 To pierce.
800 Female.
801 Speckled.
802 To be pure, innocent.
803 Pure.
804 Pureness.
805 To avenge.
806 Vengeance.
807 Vengeance.
808 Called.
809 Light, lamp.
810 To lift up, carry.
811 Chief.
812 Burden.
813 Burden.
814 To reach, overtake.
815 To deceive.
816 Breath.
817 To kiss.
818 Eagle.
819 To give.
820 Gift.
821 To break down.
822 To pluck, to break.
823 Seah.
824 To go around.
825 Around.
826 Divan.
827 Thicket.
828 To close.
829 Horse.
830 Mare.
831 To come to an end.
832 Whirlwind.

833 Sea-weed.
834 To turn aside.
835 To travel.
836 Merchant.
837 Thorn, pot.
838 To cover.
839 Cover, thicket.
840 Covering, curtain.
841 To be foolish.
842 To forgive.
843 Embankment, highway.
844 Rock, cliff.
845 Fine flour.
846 To lay on.
847 Blindness.
848 Threshold.
849 To lament.
850 Lamentation.
851 Count, recount.
852 Book.
853 Scribe.
854 Sapphire.
855 Number.
856 Eunuch.
857 To hide.
858 Hiding.
859 Cloud, thicket.
860 To serve.
861 Servant.
862 Service.
863 Body of servants.
864 To pass over.
865 Bank, beyond.
866 Anger, pride.
867 Hebrew.
868 Ford.
869 Calf.
870 Round.
871 Heifer.
872 Wagon.
873 Unto.
874 Eden.
875 Flock.
876 Flute.
877 To witness.
878 Witness.
879 Congregation, witness.
880 Testimony.
881 Again.
882 Iniquity.
883 Iniquity.
884 Iniquity.
885 To fly.
886 Bird.
887 To awake.
888 Blind.
889 Blindness.
890 Skin.
891 Goat.
892 To forsake.
893 Strong.
894 Strength.
895 Stronghold.
896 To help.
897 Help.
898 Eye.
899 Spring.
900 City.
901 Upon, against.
902 To go up.
903 Leaf.
904 Upper chamber.
905 Burnt offering.
906 High.
907 Ascent.
908 Above.
909 Yoke.
910 Deed.
911 Deed.
912 To hide.
913 Eternity, unknown time.
914 Young woman.
915 People.
916 With.
917 To stand.
918 Pillar.
919 By, opposite to.
920 Labor, sorrow.
921 Depth.
922 Deep, depth.
923 Deep.
924 To answer, afflict.
925 Meek.
926 Misery.
927 Afflicted.
928 Cause, sake.
929 Because.
930 Cloud.
931 To becloud.
932 Dust.
933 Tree.

934 To be pained.
935 Pain.
936 Pain.
937 Counsel.
938 To be strong.
939 Bone.
940 Strong.
941 To shut up.
942 Restraint.
943 Heel.
944 Consequence.
945 Ringed.
946 To be sweet, to pledge, to mix, to go down.
947 Evening.
948 Raven.
949 Desert.
950 Pledge.
951 Sunset.
952 To be naked.
953 Nakedness.
954 To set in order.
955 Order.
956 Uncircumcised.
957 Foreskin.
958 Cunning.
959 Naked.
960 Naked.
961 Neck.
962 Herb.
963 To make, do.
964 Work.
965 Tenth.
966 To tithe.
967 Ten.
968 Tithe.
969 Tenth.
970 Ten.
971 Twenty.
972 Smoke.
973 To press upon.
974 To be rich.
975 Riches.
976 Time.
977 He-goat.
978 Corner.
979 Beauty.
980 To meet.
981 To redeem.
982 Redemption.
983 Mouth.
984 Here.
985 To be dispersed.
986 Snare, gin.
987 To dread.
988 Dread.
989 Governor.
990 Concubine.
991 Ni. to be wonderful.
992 Wonder.
993 To escape.
994 Escaped.
995 Remnant.
996 Hith. to pray.
997 Prayer.
998 Lest.
999 To turn.
1000 Corner.
1001 Face.
1002 Within.
1003 Passover.
1004 To carve.
1005 Carved image.
1006 To do.
1007 Deed.
1008 Deed, reward.
1009 Footstep, time.
1010 To open.
1011 Wound.
1012 To visit, miss, muster.
1013 Officer.
1014 Precept.
1015 Office.
1016 To open.
1017 Young bull.
1018 Heifer.
1019 To separate.
1020 To be fruitful.
1021 Fruit.
1022 To blossom.
1023 Veil.
1024 To break down.
1025 Violence.
1026 To break, to annul.
1027 To spread.
1028 Horseman.
1029 To strip off.
1030 To transgress.

1031 Transgression.
1032 Suddenly.
1033 To be silly.
1034 Simple.
1035 To open, to carve.
1036 Opening, door.
1037 Flock.
1038 To go to war.
1039 Host.
1040 Beauty, gazelle.
1041 Side.
1042 To be righteous.
1043 Righteousness.
1044 Righteousness.
1045 Righteous
1046 Neck, back.
1047 To hunt.
1048 Game.
1049 Pi. to command.
1050 Commandment.
1051 To press, to form.
1052 Rock.
1053 Zion.
1054 Siege, fortress.
1055 Fortress.
1056 Shadow.
1057 Hi. To succeed.
1058 Image.
1059 Rib.
1060 Thirsty.
1061 Bracelet.
1062 To sprout.
1063 Sprout.
1064 To cry.
1065 Cry.
1066 To keep watch.
1067 North.
1068 Bird.
1069 To hide.
1070 Narrow, adversary.
1071 Anguish, adversity.
1072 Leprosy.
1073 To refine.
1074 To bind up, to distress.
1075 To collect.
1076 To bury.
1077 Sepulchre.
1078 Sepulchre.
1079 To go before.
1080 Before, east.
1081 Eastward.
1082 East.
1083 To be holy.
1084 Holiness.
1085 Holy.
1086 Sanctuary.
1087 Hi. to assemble.
1088 Assembly.
1089 To hope for, Ni. gather together.
1090 Co[illegible].
1091 Hop[illegible], collection.
1092 Hope.
1093 Voice.
1094 To rise, to stand.
1095 Height.
1096 Standing corn.
1097 Place.
1098 To kill.
1099 To be small.
1100 Small.
1101 Small.
1102 Pi. and Hi. To burn incense.
1103 Incense.
1104 Smoke.
1105 Summer.
1106 To be light, swift, to curse, be despised.
1107 Light, swift.
1108 Curse.
1109 Nest.
1110 To be jealous.
1111 Jealousy.

1112 To buy, to possess.
1113 Possession.
1114 Possession.
1115 Cane.
1116 End.
1117 Extremity.
1118 Extremity.
1119 End.
1120 To be angry.
1121 Anger.
1122 To cut down, be shortened.
1123 Harvest.
1124 Cold.
1125 To call, to meet.
1126 Meeting, against.
1127 To be nigh Hi. to offer.
1128 Midst.
1129 Near.
1130 Offering.
1131 City.
1132 Horn.
1133 To rend.
1134 Board.
1135 To listen.
1136 To be hard.
1137 Hard.
1138 To conspire.
1139 Bow.
1140 To see.
1141 Vision, appearance.
1142 Head.
1143 First.
1144 Beginning.
1145 To be many.
1146 Many.
1147 Multitude.
1148 Myriad.
1149 Myriad.
1150 To be many.
1151 Fourth.
1152 To lie down.
1153 To tremble.
1154 To go about.
1155 Foot.
1156 Footman.
1157 To rule.
1158 To persue.
1159 To argue, to strive.
1160 Strife, case.
1161 Strife.
1162 Hi. to smell.
1163 Wind, spirit.
1164 Smell.
1165 To be high.
1166 High place.
1167 Heave offering.
1168 To shout.
1169 Shout, sound.
1170 To run.
1171 To be poor.
1172 To be large.
1173 Broad.
1174 Breadth.
1175 Broad.
1176 Pi. to love, have mercy.
1177 Mercy.
1178 Womb, girl.
1179 Womb, girl, mercy.
1180 To brood.
1181 To wash.
1182 To be far.
1183 Far.
1184 In vain.
1185 To ride.
1186 Chariot.
1187 Chariot.
1188 Property.
1189 Fraud.
1190 Pomegranate.
1191 To move, to creep.
1192 Reptile.
1193 To sing.
1194 Singing.
1195 Hunger.
1196 Hungry.
1197 To feed, associate.
1198 Shepherd.
1199 Friend.
1200 To be evil, break in pieces, to pierce.
1201 Evil, bad.
1202 Evil, wickedness.

1203 To shake.
1204 To heal.
1205 To hang down.
1206 Weak.
1207 To approve of.
1208 Approbation.
1209 To murder.
1210 Only, thin.
1211 Expanse.
1212 To be wicked, guilty.
1213 Wicked, guilty.
1214 Wickedness.
1215 To be satisfied.
1216 Abundance.
1217 Abundant.
1218 Field.
1219 Lamb.
1220 To be glad.
1221 Gladness.
1222 To laugh at.
1223 Laughter.
1224 To persecute.
1225 To put.
1226 Hi. to act wisely.
1227 Understanding.
1228 To hire.
1229 Hire.
1230 Hired person.
1231 Left hand.
1232 To rejoice.
1233 Joy.
1234 Garment.
1235 To hate.
1236 Goat.
1237 Hair.
1238 Barley.
1239 Lip.
1240 Sack cloth.
1241 Prince.
1242 Remnant.
1243 To burn.
1244 Burning.
1245 Sheol.
1246 To ask.
1247 Request.
1248 To be left.
1249 Remnant.
1250 Remnant.
1251 Flesh.
1252 To take captive.
1253 Captivity.
1254 Captivity.
1255 Staff.
1256 Ni. to swear.
1257 Seven.
1258 Seven.
1259 Week.
1260 Oath.
1261 Seventh.
1262 Seventy.
1263 Seventy times.
1264 To break, sell.
1265 Breaking, corn.
1266 To cease, rest.
1267 Sabbath.
1268 To attack, plunder.
1269 Violence, plunder.
1270 Almighty.
1271 Onyx.
1272 Vanity, calamity.
1273 To come back.
1274 To bruise.
1275 Trumpet.
1276 Leg.
1277 Desire.
1278 To see, go.
1279 Wall.
1280 Ox.
1281 Song.
1282 Hith. To bow down.
1283 To slaughter.
1284 Black.
1285 To be corrupt.
1286 Shittim wood.
1287 To wash away.
1288 Magistrate.
1289 To put.
1290 To lie down.
1291 Bed.

1292 To forget.
1293 To be childless.
1294 Hi. to rise in the morning.
1295 Shoulder.
1296 To dwell.
1297 Tabernacle.
1298 To drink.
1299 Strong drink.
1300 To send.
1301 Table.
1302 To throw down.
1303 To spoil.
1304 Spoil.
1305 To be at peace.
1306 Peace offering.
1307 Perfect.
1308 Peace.
1309 Three.
1310 Three.
1311 Third.
1312 Day before yesterday.
1313 Thirty.
1314 Name.
1315 There.
1316 Hi. To destroy.
1317 Heaven.
1318 To be desolate.
1319 Desolate.
1320 Desolation.
1321 Desolation.
1322 To be fat.
1323 Oil.
1324 Fat, rich.
1325 Eight.
1326 Eighth.
1327 Eighty.
1328 To hear.
1329 Hearing, report.
1330 Report.
1331 To guard.
1332 Guarding, watch, prison.
1333 Guarding.
1334 Sun.
1335 Tooth.
1336 To change, to repeat.
1337 Year.
1338 Scarlet.
1339 Second.
1340 Two.
1341 Double, copy.
1342 To look at, to approve.
1343 Gate.
1344 Gate-keeper.
1345 Maid-servant.
1346 To judge.
1347 Judge.
1348 Judgment.
1349 To pour out.
1350 To be low.
1351 Low-land.
1352 To drink.
1353 Drink.
1354 To be quiet.
1355 To weigh.
1356 Shekel.
1357 Weight.
1358 An abominable thing.
1359 To act falsely.
1360 Falsehood.
1361 To swarm.
1362 Swarm.
1363 Root.
1364 Pi. To minister.
1365 Six, linen.
1366 Six.
1367 Sixth.
1368 Sixty.
1369 To drink.
1370 Banquet.
1371 Two.
1372 Fig.
1373 Ark.
1374 World.
1375 Emptiness.
1376 Abyss.
1377 Midst.
1378 Worm.
1379 To spy out.
1380 Turn, row.
1381 Under.
1382 Lower.
1383 Strong drink.
1384 Violet, blue.
1385 To hang.

1386 Yesterday.
1387 Continual.
1388 To be perfect.
1389 Perfection.
1390 Perfect.
1391 Perfect.
1392 Perfection.
1393 Jackal.
1394 Abhorrence.
1395 To err.
1396 To sew.
1397 To lay hold of.
1398 To smite, to blow.
1399 Deep sleep.
1400 Deliverance.
1401 Nine.
1402 Nine.
1403 Ninety.
1404 Ninth.

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Conjugations of the Verb, & their Meanings, according to Gesenius.

Active		Passive
1. Kal	קָטַל to kill	(wanting)
2. Niphal	נִקְטַל to kill one's self	(very rare)
3. Piël	קִטֵּל {to kill many / to massacre}	Pual, קֻטַּל
4. Hiphil	הִקְטִיל to cause to kill.	Hophal, הָקְטַל
5. Hithpael	הִתְקַטֵּל to kill one's self.	Hothpael, הָתְקָטַל

In Dr. Chas. Wilson's grammar, the Niphal is considered the Passive of the Kal (Hophal - "he was caused to kill")

Indicative Active. Past time. פָּקַד he visited
Participle Present. פֹּקֵד visiting
" Preterite. Pahul. פָּקוּד visited
Infinitive פְּקֹד or פָּקוֹד to visit.
Imperative פְּקֹד or פָּקוֹד visit thou
Future. (Imperf.) יִפְקֹד. He shall visit.
Niphal Passive Voice
Preterite. נִפְקַד he was visited
Participle נִפְקָד
Infin. הִפָּקֵד to be visited
Imper.
Fut. etc.

Another list:
Kall = to kill
Niphal = to be killed
Piel = to kill many, or to massacre
Pual = to be massacred
Hiphil = to cause to kill
Hophal = to be caused to kill
Hithpael = to kill ones self.

		KAL.	PIEL.	PUAL.	HIPHIL.
PERF.	3 *m.*	קָטַל	קִטֵּל	קֻטַּל	הִקְטִיל
	3 *f.*	קָטְלָה	קִטְּלָה	קֻטְּלָה	הִקְטִילָה
	2 *m.*	קָטַלְתָּ	קִטַּלְתָּ	קֻטַּלְתָּ	הִקְטַלְתָּ
	2 *f.*	קָטַלְתְּ	קִטַּלְתְּ	קֻטַּלְתְּ	הִקְטַלְתְּ
	1 *c.*	קָטַלְתִּי	קִטַּלְתִּי	קֻטַּלְתִּי	הִקְטַלְתִּי
Plur.	3 *c.*	קָטְלוּ	קִטְּלוּ	קֻטְּלוּ	הִקְטִילוּ
	2 *m.*	קְטַלְתֶּם	קִטַּלְתֶּם	קֻטַּלְתֶּם	הִקְטַלְתֶּם
	2 *f.*	קְטַלְתֶּן	קִטַּלְתֶּן	קֻטַּלְתֶּן	הִקְטַלְתֶּן
	1 *c.*	קָטַלְנוּ	קִטַּלְנוּ	קֻטַּלְנוּ	הִקְטַלְנוּ
INFIN.	*absol.*	קָטוֹל	קַטֵּל	קֻטֹּל	הַקְטֵל
	constr.	קְטֹל	קַטֵּל	(קֻטַּל)	הַקְטִיל
IMPF.	3 *m.*	יִקְטֹל	יְקַטֵּל	יְקֻטַּל	יַקְטִיל
	3 *f.*	תִּקְטֹל	תְּקַטֵּל	תְּקֻטַּל	תַּקְטִיל
	2 *m.*	תִּקְטֹל	תְּקַטֵּל	תְּקֻטַּל	תַּקְטִיל
	2 *f.*	תִּקְטְלִי	תְּקַטְּלִי	תְּקֻטְּלִי	תַּקְטִילִי
	1 *c.*	אֶקְטֹל	אֲקַטֵּל	אֲקֻטַּל	אַקְטִיל
Plur.	3 *m.*	יִקְטְלוּ	יְקַטְּלוּ	יְקֻטְּלוּ	יַקְטִילוּ
	3 *f.*	תִּקְטֹלְנָה	תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	תַּקְטֵלְנָה
	2 *m.*	תִּקְטְלוּ	תְּקַטְּלוּ	תְּקֻטְּלוּ	תַּקְטִילוּ
	2 *f.*	תִּקְטֹלְנָה	תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	תַּקְטֵלְנָה
	1 *c.*	נִקְטֹל	נְקַטֵּל	נְקֻטַּל	נַקְטִיל
IMPER.	2 *m.*	קְטֹל	קַטֵּל	wanting	הַקְטֵל
	2 *f.*	קִטְלִי	קַטְּלִי		הַקְטִילִי
Plur.	2 *m.*	קִטְלוּ	קַטְּלוּ		הַקְטִילוּ
	2 *f.*	קְטֹלְנָה	קַטֵּלְנָה		הַקְטֵלְנָה
PART.	*act.*	קֹטֵל	מְקַטֵּל		מַקְטִיל
	pass.	קָטוּל		מְקֻטָּל	

HAL.	NIPHAL.	HITHPAEL.	KAL (*mid. ē*).	KAL (*mid. ō*).
הָקְ	נִקְטַל	הִתְקַטֵּל	כָּבֵד	שָׁכֹל
הָקְ	נִקְטְלָה	הִתְקַטְּלָה	כָּבְדָה	שָׁכְלָה
הָקְ	נִקְטַלְתָּ	הִתְקַטַּלְתָּ	כָּבַדְתָּ	שָׁכֹלְתָּ
הָקְ	נִקְטַלְתְּ	הִתְקַטַּלְתְּ	כָּבַדְתְּ	שָׁכֹלְתְּ
הָקְ	נִקְטַלְתִּי	הִתְקַטַּלְתִּי	כָּבַדְתִּי	שָׁכֹלְתִּי
הָקְ	נִקְטְלוּ	הִתְקַטְּלוּ	כָּבְדוּ	שָׁכְלוּ
הָקְ	נִקְטַלְתֶּם	הִתְקַטַּלְתֶּם	כְּבַדְתֶּם	(שְׁכָלְתֶּם)
הָקְ	נִקְטַלְתֶּן	הִתְקַטַּלְתֶּן	כְּבַדְתֶּן	(שְׁכָלְתֶּן)
הָקְ	נִקְטַלְנוּ	הִתְקַטַּלְנוּ	כָּבַדְנוּ	שָׁכֹלְנוּ
הָקְ	הִקָּטֹל	(הִתְקַטֹּל)	כָּבוֹד	שָׁכוֹל
הָקְ	הִקָּטֵל	הִתְקַטֵּל	כְּבֹד	שְׁכֹל
יָקְטַ	יִקָּטֵל	יִתְקַטֵּל	יִכְבַּד	יִשְׁכַּל
תָּקְ	תִּקָּטֵל	תִּתְקַטֵּל	תִּכְבַּד	תִּשְׁכַּל
תָּקְ	תִּקָּטֵל	תִּתְקַטֵּל	תִּכְבַּד	תִּשְׁכַּל
תָּקְ	תִּקָּטְלִי	תִּתְקַטְּלִי	תִּכְבְּדִי	תִּשְׁכְּלִי
אָקְ	אֶקָּטֵל	אֶתְקַטֵּל	אֶכְבַּד	אֶשְׁכַּל
יָקְט	יִקָּטְלוּ	יִתְקַטְּלוּ	יִכְבְּדוּ	יִשְׁכְּלוּ
תָּקְ	תִּקָּטֵלְנָה	תִּתְקַטֵּלְנָה	תִּכְבַּדְנָה	תִּשְׁכַּלְנָה
תָּקְ	תִּקָּטְלוּ	תִּתְקַטְּלוּ	תִּכְבְּדוּ	תִּשְׁכְּלוּ
תָּקְ	תִּקָּטֵלְנָה	תִּתְקַטֵּלְנָה	תִּכְבַּדְנָה	תִּשְׁכַּלְנָה
נָקְטַ	נִקָּטֵל	נִתְקַטֵּל	נִכְבַּד	נִשְׁכַּל
	הִקָּטֵל	הִתְקַטֵּל	כְּבַד	
	הִקָּטְלִי	הִתְקַטְּלִי	כִּבְדִי	
nting	הִקָּטְלוּ	הִתְקַטְּלוּ	כִּבְדוּ	
	הִקָּטֵלְנָה	הִתְקַטֵּלְנָה	כְּבַדְנָה	
		מִתְקַטֵּל		
מִקְטַ	נִקְטַל			

x = declined like the no[illegible] of [illegible]hangeable in time [illegible]

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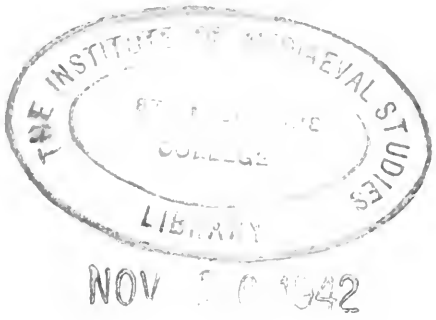

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PREFACE TO THE TENTH EDITION.

THE necessity for another Edition of this Introductory Grammar leads me to hope that it has been found useful to beginners in Hebrew, and that the attempt made in it to combine a statement of the principles of the language with progressive exercises for practice upon them has not altogether failed.

In this Edition some parts in previous ones that appeared too brief and obscure have been made fuller and simplified; examples have been added, where wanting, and some additional Tables and Paradigms introduced. It is hoped that these changes will be found to be improvements.

Some irregularity in the grammatical order of the sections has naturally been occasioned by the requirements of an Exercise Book. It was necessary, for example, to introduce the Inseparable Prepositions and the Conjunction at an early stage, and also to make the First Declension of Nouns precede the Verb, in order to have materials for the construction of

sentences; but the proper grammatical order has been followed as closely as possible, and the outline of Grammar has been kept distinct from the Exercises, in order that, if desired, it may be used without them.

I have to express my thanks to several scholars and teachers who have kindly offered me useful suggestions and corrections, particularly the Rev. J. T. Fowler, Vice-Principal of Bishop Hatfield's Hall, and Hebrew Lecturer in the University of Durham; and to Mr. J. Iverach Munro, who has greatly helped me by reading the proofs.

EDINBURGH, *November* 1891.

CONTENTS.

SECTION		PAGE
1.	Hebrew Alphabet,	1
2.	Vowel Sounds. Vowel Letters,	3
3.	External Vowel Signs, Massoretic Points,	6
4.	Coalition of Massoretic and Textual Vocalization,	10
5.	Principles of the Syllable,	11
6.	The Vowel System and the Tone,	13
7.	Daghesh. The Letters *Beghadhkephath*,	17
8.	The Gutturals,	21
9.	The Quiescents,	23
10.	The Accents. Metheg. Maqqeph. Pause,	25
11.	The Article,	30
12.	Personal Pronouns,	31
13.	Demonstrative, Relative, and Interrogative Pronouns,	33
14.	Inseparable Prepositions,	35
15.	The Conjunction,	37
16.	The Noun. Inflection,	38
17.	Cases. Construct state,	41
18.	First Declension,	45
19.	Pronominal Suffixes,	48
20.	The Verb. Perfect,	51
21.	The Imperfect, etc.,	55
22.	Verb Transitive and Intransitive. (Active and Stative),	57
23.	The Moods. Vav Conversive,	60
24.	Scheme of the Regular Verb,	64
25.	Niph'al,	65
26.	Pi'ēl, Pu'al, Hithpa'ēl,	67
27.	Hiph'îl, Hoph'al,	70
28.	Skeleton Paradigm of Regular Verb,	72
29.	Second Declension,	73
30.	Third Declension,	77

PJ
4567
.D37

SECTION		PAGE
31.	Verbal Suffixes,	79
32.	Irregular or Weak Verbs,	82
33.	Pe Nun Verbs,	83
34.	Pe Guttural Verbs,	85
35.	Pe 'Aleph Verbs. Nouns Pe Guttural,	86
36.	'Ayin Guttural Verbs and Nouns,	88
37.	Lamed Guttural Verb and Nouns,	90
38.	Lamed 'Aleph Verbs and Nouns,	92
39.	Pe Vav and Pe Yod Verbs,	95
40.	'Ayin Vav and 'Ayin Yod Verbs,	98
41.	Nouns 'Ayin Vav and Yod,	102
42.	Double 'Ayin Verbs,	105
43.	Nouns Double 'Ayin,	107
44.	Lamed He Verbs,	110
45.	Apocopated Forms and Nouns Lamed He,	113
46.	The Verbal Forms Perfect and Imperfect,	118
47.	The Adjective, Comparison,	121
48.	The Numerals,	123
49.	Particles. Their Suffixes,	125
	English-Hebrew Vocabulary,	129
	Hebrew-English Vocabulary,	147
	Paradigms of Verbs and Nouns,	164
	Table of Irregular Nouns,	200

ADDITION.

On § 48, The Numerals, see the simplified statement, *Syntax*, p. 57, *Obs.*

OF SOUNDS AND WRITING.

§ 1. HEBREW ALPHABET.

Name	Form		Sound and Sign	Signification of the name	Numerical value
'Á-leph	Final	א	'	Ox	1
Bêth		ב	b, bh	House	2
Gí-mel		ג	g, gh	Camel	3
Dă-leth		ד	d, dh	Door	4
Hē		ה	h		5
Wāw (Vāv)		ו	w, v	Hook	6
Zá-yin		ז	z (in *zero*)	Weapon	7
Ḥêth		ח	ḥ	Fence	8
Ṭêth		ט	ṭ (lingual)		9
Yôdh		י	y	Hand	10
Kaph	ך	כ	k, kh	Bent hand	20
Lă-medh		ל	l	Ox-goad	30
Mêm	ם	מ	m	Water	40
Nûn	ן	נ	n	Fish	50
Ṣă-mekh		ס	ṣ	Prop	60
'Á-yin		ע	'	Eye	70
Pē	ף	פ	p, ph	Mouth	80
Çā-dhê	ץ	צ	ç (ts *or* ss)		90
Qôph		ק	q (guttural k)		100
Rêsh		ר	r	Head	200
Sîn, Shîn		שׂ שׁ	s, sh	Tooth	300
Tāw (Tāv)		ת	t, th	Sign or cross	400

1. These 22 letters are all consonants Hebrew is written from right to left.

2. The letter א expresses simply the emission of the breath. It may be well heard if in such words as *ye'eṣoph*, *yo'omar*, the stream of sound of the first vowel be suddenly shut off, and the second vowel uttered with a new emission of breath.

The letter ח had probably two sounds, one rough like *ch* in the Scotch word *loch*, and another a smooth deep sound of *h* very difficult to produce.

The letter ע had also two sounds, the one a sharp guttural sound, bearing the same relation to א that ח bears to the simple ה, the other a vibratory palatal sound like the French *r*.

These three letters, along with ק, represent peculiar Shemitic sounds.

3. Six of the letters have a double pronunciation. The difference is indicated by a point in the bosom of the letter, thus: ת פ כ ד ג ב have the sounds *bh* (v), *gh*, *dh* (th in *this*), *kh* (ch in *loch*), *ph*, *th* (in *think*), but ד ג ב &c. have the ordinary sounds of *b g d k p t*. This point is called Daghesh (§ 7).

4. The letter ו is sounded by most Scholars like *w* though some give it the sound of *v*.

The *lingual* sound ט *ṭ* is produced by pressing the flat of the tongue to the top of the mouth.

The sign שׁ *Shin* sounds *sh*; שׂ *Sin* sounds *s*, and so ס.

5. The five letters *k m n p ṣ*[1] have each two signs, of which the second is used when the letter is the last consonant of a word. All the finals except *m* have a tail coming below the line, and no other letter except *qoph* comes below the line.

6. *The letters and signs in the column marked* "sound and sign", Table p. 1, *are those for the most part now adopted to represent the Hebrew letters, and should be employed in transliteration into English.*

[1] The sound of this letter was probably a strong flat *ss;* but the Alphabet has so many *s* sounds that the traditional *ts* may be retained for the sake of distinction.

Rem. *a*. On 2. The clear sound of ע is represented in the Sept. by the *spiritus asper* or *lenis* of the Greeks (the former of which is now generally adopted as the sign of the letter), and the gargling sound by the letter γ. Cf. Gen. 2. 8; 10. 21; 10. 19. It is decidedly wrong to represent either of its sounds by the nasal *ng*.

Rem. *b*. Observe how the following letters are distinguished: ב *b* has a foot-stroke going behind, כ *k* is round and נ *n* square, while ג *g* is broken at the foot; ד *d* is square at the top, and ר *r* is round; ה *h* is open at the top, ח *ḥ* is shut, and ת *th* has a foot at the left; י *y* does not touch the line, ו *w* does, ז *z* has a cross-stroke at the top, while ן final *n* comes under the line; ס *ṣ* is round and ם final *m* is square; ט *ṭ* is open at the top and מ *m* open at the foot.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בנו, דבר, ירד, ירך, גנב, ובזי, ימט, טעם, מעט, עצה, החשך, קצתם, כפים, מגן, מים, זין, כנען, אתה.

bh, b, l, lm, ml, ṣṭ, shn, lkh, gdh, dgh, qvph, rç, kph, çv, hm, zyn, mṣ, mṭ, ʿç, rʿ, ʾm, yvn, nvn, mym, ʿvphph, ḥmṣ, çyç, tmm.

N.B. The forms *bh, kh* &c. represent ב, כ &c. without the dot; *b, k* &c. the dotted letters (No. 3).

§ 2. VOWEL SOUNDS. VOWEL LETTERS.

1. *Vowel Sounds.* The three primary vowel sounds in Hebrew, as in other languages, are A I U (pronounced *ah ee oo*) which pass through the following modifications:

		A	I	U
a	primary pure short vowels	a	i	u
b	deflected short	(e, i)	e	o
c	pure long vowels	â (ô)	î	û
d	diphthongal long vowels		ê	ô
e	extension of pure short to tone long	ā	ē	ō
f	extremest shortening of a vowel	ᵉ ă	ᵉ ĕ	ᵉ ŏ

This table is not exhaustive, but it contains the main elements of the system. See the *Rem.* on p. 4.

1) *Pure short vowels.* The first line exhibits the three primary vowel sounds *a i u;* and the second line the deflection of these into related short sounds. The vowel *a* passes many times into *e*, and then further into *i*. The sounds *e o* have now at least equal currency with *i u*.

2) *Pure long vowels.* The pure long vowels *â î û* may be supposed to arise from the pure short by simple extension or duplication; or by short vowels coalescing with *y*, *w*, as *iy* = *î*, *uw* = *û*. The pure long *â* is less common than the others, *ô* being often found instead of it.

3) *Diphthongal long vowels.* Another class of long vowels are the diphthongal, *ê ô*, which have arisen from the vowel *a* coming before *i* and *u*, or before *y* and *w*, thus $\left.\begin{matrix} ai \\ ay \end{matrix}\right\} = ê$ $\left.\begin{matrix} aw \\ au \end{matrix}\right\} = ô$. Hebrew hardly uses the diphthongs *ai* and *au* (the sounds in *buy* and *how*), preferring, like English and French, the sounds *ê* and *ô* instead of them.[1]

4) *Tone-long and indistinct vowels.* The great strength of the Accent or Tone in Hebrew seems to affect short vowels in two ways: on the one hand it extends those in its immediate neighbourhood, giving rise to the vowels called *tone-long ā ē ō;* and on the other hand it greatly shortens those at a distance from it, giving rise to a class of sounds, which, though vocalic, are too brief and indistinct to perform the functions of real vowels. The commonest of these indistinct sounds is a very short indefinite sound, nearest perhaps to *e* in the syllable *be* of *believe*,—represented by the small ^{e} above the line;[2] but others approach so much towards distinctness that their affinity to one or other of the three vowels *a e o* can be detected; they are *ă ĕ ŏ*.

Rem. In the above Table the letters A I U indicate the three primary, generic vowel sounds, and the small letters the actual vowel sounds of the language. The notation adopted is convenient. The *pure long* and *diphthongal* vowels (both of which are unchangeable) are indicated by the circumflex, *â* &c.; the *tone-long* vowels (which are changeable) by the long mark, *ā* &c.; the *indistinct* vowels by the short mark, *ă* &c.; while the *simple short* vowels remain unmarked.

2. *Vocalization.* All the Shemitic Alphabets consisted originally of consonantal signs only (§ 1. 1). It is characteristic of their first efforts towards vocalization to make

[1] The sounds *ay* often combine into an open *ê* with the tone, instead of forming the more extended *ê*.

[2] The same sound is heard in German words beginning with two conss., e. g. *knie* i. e. *k^{e}nie*.

use of certain feeble consonants to represent vowels, particularly at the end of words. The various dialects differ considerably in the degrees of completeness to which they have developed this method of vocalization.

3. The consonants used in Hebrew for this purpose are א ה ו י, which on account of this use have sometimes been called *vowel letters*, thus:

1) The guttural, or *a* sound was indicated by the guttural letter *Aleph*, when not final (though indication of non-final *a* was rare), and sometimes when final.

Final *a* was chiefly indicated by *He*.

2) The palatal, or *i* and *e* sounds were indicated by the weak palatal *Yod*.

Final *e* was often indicated by *He*, but not final *i*.

3) The labial, or *u* and *o* sounds were indicated by the weak labial *Vav*.

Final *o* was often indicated by *He*, but not final *u*.

Briefly: *i* and *e* (medial and final) *were represented by* י
u and *o* (medial and final) . . . . . ו
all *finals* (except *i* and *u*) . . . . . ה

Rem. In this textual vocalization, vowels of the *second* class (*i* and *e*) and of the *third* class (*u* and *o*) were almost always indicated by the vowel letters, when *final*, less uniformly when medial; in the latter case they were often so indicated when *diphthongal*, also when *pure long* (*ê ô î û*), but not when *tone-long* (*ē ō*), nor when short. Vowels of the *first* class (*a* sounds) were rarely indicated when not final, and not uniformly even when final.[1]

[1] See note 2, p. 8.—The above statements regarding the so-called *vowel-letters* are general; their use can hardly be understood without a knowledge of the history of the language. 1. It is probable that they were used at first chiefly at the *end* of words, e.g. to mark pronominal suffixes (§ 19) and inflectional terminations, which were important for the sense. 2. In the *middle* of words they were chiefly used where *w* and *y* were elements of the word, e. g. formed diphthongs afterwards pronounced as vowels, or characterized the root (Ayin Vav and Yod verbs, § 40). 3. Later their use was extended to mark long vowels in general.—There is thus a great want of uniformity in the usage. In general they are most employed towards the end of words, and when the same long vowel occurs twice in a word it is usually only once written fully.—The representation of final *a* by *Aleph* is mostly late (usual in Aramaic), **Num. 11. 20, Is. 19. 17, Ez. 27. 31; 31. 5; 36. 5, Ru. 1. 20, Lam. 3. 12, Ps. 127. 2, Dan. 11. 44.**

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS:

נא, מה, לה, לי, לו, לין, לון, מי, מימי, שילו, קומה, לולי, סירים, היניק, הושיעה, סוסים, הוריתי, ראמות, קול, קולותינו, עוֹם, הובישו, הילכי, הוליכו:

Write these Hebrew words, expressing the vowels by *vowel letters:*

shûr, shôr, shîr, shîrîm, ṣûṣ, ṣûṣôthênû, shâṭîm, qôç, lî, lô, lû, mê, mêshîbh, môth, hêlîl, ḥûl, ḥîlâ, çîph, mêqîç, ṭôbhê, nîrî, hôshîbhû, rîn, hôlîkh, hêlîkhû, lûlê, mênîqôthênû.

§ 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. This necessity, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important branch of study. The word for "tradition" is *Massôrah,* under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed themselves about this have been called Massoretes, and the new system of vowel signs introduced by them is named the Massoretic System of Points.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and following centuries; neither Jerome (d. 420) nor the Talmud (c. 500 A.D) appears to know anything of vowel *signs.* Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic; the new signs, however, are not regarded as integral

parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them, *outside* the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names. The signs have probably all arisen by various modifications from the single point or dot.

2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

	A class.		I class.		U class.	
Short vowels	*páthaḥ* —	*a* fat	*ḥîreq* —	*i* pin	*qibbûṣ* —	*u* put
			ṣ^eghôl —	*e* pen	*qam. ḥaṭûph* —	*o* on
Long vowels	*qâmeṣ* —	*â ā* small	*ḥîreq* —	*î* ravine	*shûreq* —	*û* true
			ṣērê —	*ê ē* pain	*qibbûṣ* —	
					ḥôlem —	*ô ō* bone
Indistinct vowels	*simple sh^eva* .... —	*e*	—	*e*	—	*e*
	composite sh^evas or *ḥaṭephs* .... —	*ă*	—	*ĕ*	—	*ŏ*

1) The vowels in the English words annexed probably pretty well correspond to the Hebrew vowels, e. g. ◌ֲ = the *a* in *small;* ◌ַ = the *a* in *fat* &c. The notation *â*, *ā*, *a*, *ê*, *ē* &c. in the above Table is the same as that in Table § 2, p. 3.

2) *Long and Short signs.* There are five short signs, viz. ◌ֲ, ◌ַ (short), ◌ֳ, ◌ֱ, and ◌ֶ; and five long, viz. ◌ָ, ◌ֵ (long), ◌ֹ or ◌ׂ (long), ◌ֻ, and ◌ִ. When this Table is compared with that in § 2, to which it corresponds, it will be seen that the Massoretes invented only one sign for any long vowel sound, expressing a pure long, diphthongal, and tone long sound by the same symbol.[1]

The representation of the vowels *i* and *u* was also peculiar. In the case of the vowel *i* the one sign ◌ִ was thought sufficient to represent both its long and short sounds, as הִשְׁמִדָם *hish-mî-dhām* (he destroyed them). Short *u* is expressed by *qibbûṣ,* as שֻׁלְחָן *shul-ḥān* (a table). Long *û* was usually already represented in the text by *vav*, in which a point was inserted, forming *shûreq,* as קום, *qûm,* pointed קוּם (to arise). When *vav* was not already expressed *û* was indicated by *qibbuṣ*, as קם, *qûm*, pointed קֻם.[2]

3) *Indistinct vowels. Sh^{e}va simple and composite.* The name *sh^{e}va,* a word of doubtful meaning, was given to that indistinctest of all sounds resembling the swift *e* in *believe*, § 2. 1. 4). Its sign is two perpendicular dots. This sh^{e}va is so indistinct that the class of vowel to which it belongs cannot be detected, and hence it is common to the three classes. See § 6, Table *d.*

The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels § 2. 1. 4). They thus seemed to

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[1] In other words their system was phonetic simply not etymological.

[2] It is considered an anomaly by the punctuators when short *u* is represented in the text by *vav*, and attention is drawn to it in a note, e. g. Gen. 2. 25, Is. 51. 4, Ps. 102. 5. The same is the case when short *o* is represented by *vav*, e. g. 2 Sam. 13. 8, Is. 18. 4, and also when short *i* is represented by *yod*, e. g. 1 Sam. 17. 35, Prov. 30. 17.

stand midway between the simple sh^{e}va and true vowels, and are indicated by signs compounded of simple sh^{e}va and the three short vowels, ֲ, ֱ, ֳ. Hence they are often named *Composite sh^{e}vas.* Being also vocalic sounds perceptibly of the nature of the short vowels they are often called *swift* or *hurried* short vowels: *ḥāṭēph pathaḥ*, *ḥāṭēph ṣ^{e}ghôl*, *ḥāṭēph qāmeṣ*. This peculiar degree of vowel sound was heard chiefly in connexion with the consonants called *gutturals,* § 8.[1]

Rem. The sign of simple sh^{e}va is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6. The sh^{e}va in this position is called *silent*, having no sound.

4) *Position of the vowel sign.* The vowel sign stands under the consonant after which it is pronounced, as בַּל *bal, not,* נָמֵר *nāmēr, a leopard;* with the exception of *ḥôlem*, which stands over the left corner of the consonant which it follows, as דֹּב *dōbh, a bear*, קָטֹן *qāṭōn, little*, and *shûreq,* which has the compound sign, as סוּס *ṣûṣ, a horse.* Final *kaph* occurs only with *qameṣ* and *sh^{e}va*, and these it takes in its bosom, as בְּךָ, בָּךְ, *b^{e}khā, bākh, in thee.*[2]

A ḥôlem preceding *shin* coincides with its point, as מֹשֶׁה *môshe, Moses;* a ḥôlem following *sin* coincides with its point, as שֹׂנֵא *sône, hating.* The figure שׁ will be *sho* at the beginning of a syllable, and *os* elsewhere, as שֹׁמֵר *shô-mēr, keeper;* תִּרְפֹּשׂ *tir-pōs, thou treadest.*[3]

Rem. Besides the defects referred to in 2. 2) of this §, another defect in the Massoretic system is its failure to distinguish by sign

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[1] Ordinary consonants, however, were occasionally pronounced with the opener sound of the ḥaṭeph: 1. when a letter is repeated the sh^{e}va under the first is usually ḥaṭ. path. as Gen. 9. 14 בְּעַנְנִי *when I bring a cloud.* Is. 1. 23. 2. After a long vowel, Gen. 2. 12 וְזָהָב *and the gold,* Gen. 3. 17; 27. 26. Also for euphonic reasons, Gen. 32. 18. Cf. § 36. Rem. *b* for another case.

[2] Final *ā* is occasionally written defectively after *n*, thus וַתִּבְלַעֵן, Gen. 41. 24, cf. Gen. 19. 33. 36; 37. 7, Ex. 1. 18, 19, Ru. 1. 9, 12. The form שְׁמַעֵן Gen. 4. 23 (Ex. 2. 20) is further contracted.

[3] When *ḥolem* precedes the letter א as a quiescent the point is placed on the right apex of the letter, as בֹּא *bô'*, when it follows, the point is on the left apex, as אֹב *'ôbh*. When the א is not quiescent the ḥôlem occupies its proper places, as בֹּאָם *bô-'ām.*

the long *a* and short *o*, vowels cognate in quality but different in quantity. By attending to the rules for the syllable (§ 5) and for Metheg (§ 10. 2), the learner will generally know for which of the two sounds the sign stands in any place.—1. The rules for the syll. (§ 5) shew that where ָ stands in a shut unaccented syll. it is *o*, as וַיָּ֫קָם *vay-yā́-qom, and he arose,* כָּל־הָעָם *kol-ha-ʿam, all the people* (§ 10. 4), לִשְׁבָּר־אֹכֶל *lish-bor-'ōkhel,* Gen. 42. 7. 2. The rules for Metheg (§ 10) shew that חָכְמָה is *ḥokh-mah, wisdom,* (חָ֫כְמָה *ḥā-khᵉmah, she is wise*) &c. 3. Only a knowledge of *forms* will teach that פָּ֫עֳלוֹ is *po-ʿŏlō, his work,* cf. § 29 with § 36 and § 31. The Jewish Grammarians maintain that ָ in such instances is *ā*, but contrary to the analogy of the forms in the regular strong root (see Baer-Del. Job pref. p. vi).

EXERCISE: TRANSLITERATE THE FOLLOWING HEBREW WORDS INTO ENGLISH, AND ENGLISH INTO HEBREW WITH MASS. VOWELS.

זָר, חֵן, חֹק, גַּם, עַל, שׂוּם, אִם, אַף, יֵשׁ, בְּךָ, דֹּב, צִץ, קֹף, אֱכֹל, חֲזַק, אֲשֶׁר, רְפֹשׂ, שֹׁפֵט, קֻם, רָץ, רוּץ, הֲגַם, וָו, דְּבַר, אֱמֶת:

gam, gōbh, bôr, bôsh, shûr, shîr, shôr, shām, ḥōq, ʾim, ʿim, nōph, ʿam, har, rōbh, rûç, hărōgh, çēl, māshāl, mᵉshal, qôṭēl, yārûç, qômam, yoʾŏmar, ʾĕṣōph.

§ 4. COALITION OF THE MASSORETIC AND TEXTUAL VOCALIZATION.

The Massoretes are supposed to have abstained from any alteration of the written consonantal text. The rudimentary vowel system expressed by the vowel letters remained untouched. At the same time their own system was not a mere supplement to this but a thing complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic. When the consonantal letter is present the syllable is said to be written fully (*scriptio plena*), when it is absent the syllable is written defectively. See also § 9.

Rem. When vowels are written fully the Massoretic point stands in its proper place under the consonant which it follows, except *hôlem* which is placed over the *vav*, e. g. בִּין *bîn*, בֵּין *bên*, בּוֹן *bôn*.

Exercise. *Write the words in Exercise* § 2 *with the Massoretic as well as Textual vowels.*

§ 5. PRINCIPLES OF THE SYLLABLE. READING.

1. Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. The accent usually falls on the last syllable of the word; in certain cases it may fall on the penult.[1]

2. *Kinds of syllable.* A syllable ending in a vowel is called *open*, as קָ *qā;* one ending in a consonant is called *shut,* as קַל *qal.* Every syllable must contain a vowel, and the sh^{e}vas or indistinct sounds are not sufficiently vocalic to form syllables.

3. *Vowel of the syllable.* The vowel of an open syllable is long; it may be short if it has the accent, ás קוֹטֶלֶת *qô-ṭé-leth.* The vowel of a shut syllable is short; it may be long if it has the accent, as מִקְטָל *miq-ṭāl.*[2]

4. Another kind of syllable, not uncommon, is the *half open.* It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a slight vowel sound after it, and thus hangs loosely between this syllable and the one following, e. g. בִּקְטֹל *biq̃ṭōl, in killing;* which is not *biq-ṭōl* nor *bi-q^{e}ṭōl.* Half open syllables are generally the result of inflectional changes or composition (§ 6. 2 d).

5. *Beginning of the syllable.* Every syllable must begin with a consonant. No syllable can begin with more than two consonants. When a syllable begins with two consonants these must be separated by the slight vocalic sound indicated by sh^{e}va simple or composite, which is placed under the first, as קְטַל *q^{e}ṭal,* חֲלֹמִי *ḥălô-mî, my dream.*

Thus *the place of sh^{e}va vocal, simple or composite, is under the first of two consonants that begin a syllable.*

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[1] It is understood that the *tone* or *accent* is the stress of the voice, and the tone-syllable is the syllable of the word on which the stress falls, e. g. in the noun *présent* the first syllable is the tone-syllable, in the verb *to presênt,* the last syll. has the tone.

[2] Observe that we speak of long and short *vowels* in Heb., but not of long and short *syllables;* the syllable is *shut* or *open.*

6. *End of the syllable.* A syllable may end in a vowel or consonant, that is be either open or shut (No. 2). None but a final syllable can end in more than one consonant; and a final in not more than two, and the two cannot be a double letter.

Simple sh^{e}va silent is placed under the consonant that ends the syllable, if the consonant be sounded and not the last letter of a word, as מִקְטָל *miq-ṭāl.* A consonant not sounded (i. e. quiescent) does not take sh^{e}va, as רֵאשִׁית *rê-shîth;* nor yet a single final consonant, except *kaph* which takes sh^{e}va in its bosom, as שָׁם *shām,* but לָךְ *lākh;* but two sounded consonants at the end of a word both take sh^{e}va, as קָשְׁטְ *qōshṭ,* יַשְׁקְ *yashq.*

Rule for placing *Sh^{e}va.* The rules in 5 and 6 regarding sh^{e}va (simple and composite alike) may be put briefly thus: *Sh^{e}va* (simple or composite) *is to be placed under every consonant without a full vowel of its own,* if the consonant be sounded (not quiescent) and not the single final letter of a word. When two consonants end a word, the last has sh^{e}va only when the first has it (by first part of the rule), as קָשְׁטְ *qōshṭ,* but לִקְרַאת *liq-rath.*

Rem. *a.* On 1. If the accent be on the penult, either the unaccented final or accented penult must be open.

Rem. *b.* On 3. The vowels *î* and *û* cannot stand in a shut syllable before *two* consonants even with the accent. On the other hand the secondary accent *Metheg* (§ 10. 2) has the same effect on the syllable as the main accent.[1]

Rem. *c.* On 5. There is one case of a syllable beginning with a vowel, when the conjunction *vav* is pointed *û* (§ 15). But Shemitic shews a tendency to pronounce *w y* as *u i* even at the beginning of words.

Rem. *d.* On 6. A double letter falling at the end of a word becomes single. This arises from the strictly phonetic character of the vocalization (see § 7. 3. Rem.), a true double letter necessarily requiring a vowel after it. There are perhaps a pair of exceptions, אַתְּ *thou* fem. (§ 12) and נָתַתְּ *thou* (f.) *hast given.*

From the last part of the above rule is excepted according to some Edd. 2 *fem. perf.* of verbs ל״א and ל״ה, e. g. הָיִיתְ 2 Sam. 14, 2, 1 K.

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[1] On short vowel before gutturals see § 8. 4 Rem.

17. 13, Ez. 5. 11. In a few words, e. g. חַטְא *sin*, וַיַּרְא *and he saw*, גַּיְא *valley*, the aleph is otiose (*ḥēṭ*, *vay-yar*, *gay*).

If a word end in two sounded consonants, the second must be a mute, that is one of the letters b g d k p t ṭ q. Words ending in two consonants are rare and chiefly either contracted or foreign.

Examples on the Syllable:

קָטַ֫ל *qā-ṭál;* קָטַ֫לְתִּי *qā-ṭál-tî;* קְטַלְתֶּ֫ם *qᵉṭal-tém;* כְּרֻ֫בִים *kᵉrû-bhî́m;* יִשְׁקְלוּ֫ *yish-qᵉlû́;* הַבְדִּ֫יל *habh-dî́l;* מַמְלֶ֫כֶת *mam-lé-kheth;* עֲבָדִ֫ים *ʿăbhā-dhî́m;* אֱלֹהֶ֫יךָ *ʾĕlô-hé-khā;* יִלִּידֵי *yᵉlî-dhé́;* יַשְׁקְ *yashq;* יֵאָמֵ֫ר *yē-ʾā-mḗr;* יְרוּשָׁלַ֫יִם *yᵉrû-shā-lá-yim;* חֳלָנֵ֫וּ *ḥŏlā-yé́-nû.*

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES:

אֱלֹהִים, חֳלִי, חֲמוֹר, אֲרִי, מֻקְרָב, מֶרְחָק, תֶּחְדַּל, הֲלָהֵן, אָמַ֫רְתִּי, נִשְׁקְלוּ, לְרַגְלֵיכֶם, מְצַפְצְפִים, גְּבוּרָה, קַ֫מְנוּ, קְצִיר, לָלֶ֫כֶת, תֵּלַ֫כְנָה, יְשׁוּעָתְךָ, יֵעָמֵד, אֲדֹנֵ֫ינוּ, מִדְבְּרֵיהֶם, לָאֲנָשִׁים, הָקְטְלָה, הִקְטִיל, קְטַלְתֶּם, יֵשְׁתְּ, קָשַׁרְתְּ:

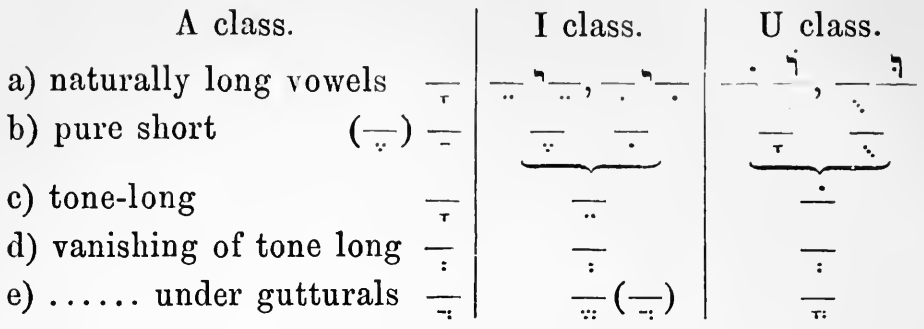
Write these Hebrew words: qôṭēl, qâm, qṭal, ʾeshqāṭ, nērd, māqôm, zérem, vlô, mizmôr, qiṭlû, shāmáyim, qû́mû, lmînḗhû, ûlyāmîm, yéreq, lilqōṭ, mamlākhâ, lshālôm, shmônîm, shnê, yashlîkh, mqômî, yôrshîm, nilḥam, yisrāʾēl, mizrāq, shmô, náʿar, ldhibhrêhem, ḥămôrîm, ʾăḥîkhem, leʾĕṣōph, ʿămaltem, yishb.

Note. In the above English words simple shᵉva, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Heb. and English words.

§ 6. THE VOWEL SYSTEM AND THE TONE.

The following table gives a pretty complete view of the various vowel signs. It is the same as that in § 2, though the classes of vowels are placed in a different order to shew better some points of connexion between them.[1]

[1] Some signs are omitted to avoid confusion e.g. *é* ֶי, a sound difficult to classify, being generally of diphthongal origin but of sharp short sound. The principles of this § are of fundamental importance but not more than 1, 2 should be read at first.



1. *Unchangeable vowels.* The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels *â î û ê ô*, Table *cd*, § 2. The pure short vowels also, standing generally in shut syllables (§ 5. 3), are from position unchangeable. They are *a i u e o*, Table *ab*, § 2.

2. *Changeable vowels.* The most important vowels in reference to inflectiou are those in the third line called *Tone-long, ā, ē, ō*, Table *e*, § 2, that is vowels not long by nature but from occupying a certain position in relation to the place of tone (§ 5. 1, and *footnote*), and therefore changeable, when their relation to the tone alters, by change in the place of accent.

With the tone-long vowels, which are vowels long through their relation to the place of tone, must be taken the sh^{e}vas or imperfect vowels ^{e} *ă ĕ ŏ* § 2, which are short from their relation to the tone. And the pure short vowels when they do not stand in shut syllables, come also into connexion with the tone long. The following particulars will here suffice:

a) There are only three tone long vowels, *ā ē ō*, one for each class; a tone-lengthened *ḥireq* is not *ḥireq* but *ṣere,* and a tone-lengthened *qibbuṣ* is *ḥolem,* Table *b c*.

In like manner besides the simple sh^{e}va common to all classes, there are only three composite sh^{e}vas, which are the extreme short sounds, *ă ĕ ŏ*, of the same three vowels *a e o*, of which the tone long are the extended sounds, Table *d e*.

b) Tone long vowels are produced by proximity to the tone, and are found in the open syllable immediately *before*

the tone (rarely after it), and in the shut syllable, chiefly the *final*, under the tone.

c) The indistinct vowels or sh^{e}vas are produced by distance from the tone, their common position being what would be an open syllable two places from the tone, or any open syllable further removed. That is:

> *the final accented shut syllable and the pretonic open syllable have tone-long vowels, and before the pretonic the vowels are indistinct* (i. e. *sh^{e}vas*).

Observe the important exceptions in *Rem. c.*

Now almost the whole actual vocalization of the language, i. e. the forms in which words appear *prior* to inflection, and the laws of inflection or vowel change, may be considered the result of an effort on the part of the language to maintain these two principles *b c* in operation. Hence for *dabàr* (a word) by *b* we write דָּבָר not דַּבָר nor דַּבַר nor דָּבַר. So for *dabèr* we write דֹּבֵר not דָּבֶר or דַּבֶר; and for *dabòr*, דָּבֹר. And if by processes of inflection a short vowel would be left in the open pretonic or final accented shut, it must be made a tone-long. Again for *dabarìm* (pl. of *dabàr*) by *c* we write דְּבָרִים not דָּבָרִים nor דַּבָרִים &c.; for *daberìm* דְּבֵרִים &c.; and when by inflectional processes and shift of tone the vowel that was pretonic and tone-long falls into a place *before* the pretone, it must be written an indistinct vowel. See § 18 for numerous examples.[1]

The indistinct vowel arising from the loss of a vowel of *any* class under ordinary consonants is *simple sh^{e}va vocal*, Table *d;* under *Gutturals* (§ 8), it is one of the *haṭephs*, Table *e*, generally *ḥ. pathaḥ* for vowels of first and second class, and *ḥ. qameṣ* for vowels of third class.

d) *When,* through processes of inflection or by composition, *two indistinct vowels come together, the first becomes a full short vowel, most commonly* the vowel *i,* e. g. דְּבָרִי = דִּבְרִי, from דָּבָר *a word.*

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[1] Only in rare cases and with vowels long by nature in the tone, do indistinct vowels fall in the place immediately preceding the tone, as כְּתָב *k^{e}thâb* (a writing), יְקוּם (property).

There is, however, many times a natural effort made to keep up the identity of the word by putting in a short vowel of the same class as the chief vowel that had been lost, כַּנְפַי = כְּנְפַי from כָּנָף *a wing*.

If the first of the indistinct sounds be a composite sh^{e}va, the short vowel arising generally corresponds to it, חַכְמַי = חֲכְמַי, from חָכָם *wise*.

e) The *new syllable* arising with this short vowel in such cases is generally *half open* (§ 5. 4). See *Rem. d.*

3. The usage of the alternative short vowels in *second* and *third* classes, Table *b*, has also to be attended to. The following Table, illustrating the *shut* syllable, may be useful for reference.

a) Final shut accented	$\bar{a}(a)$	$\bar{e}$	$\bar{o}$
b) final shut unaccented	*a*	*e*	*o*
c) non-final shut, ordinary	*a*	*e, i*	*o, u*
d) non-final shut, flat (before gutturals)	*a*	*e*	*o*
e) non-final shut, sharp (before double letter)	*a*	*i*	*u*

Rem. *a*. On 1. Occasionally one of the naturally long vowels may pass into another of the same class, when the word suffers great constitutional disturbance from inflection. And the same is true of the pure short, among which *a* has a great tendency to pass by *thinning* into *i*.

Rem. *b*. On 2 *b c*. Thus the vowel changes go on in the lines *b c d e* of Table:

short falling in open pretone or shut final tone, into tone long,	*b* into *c*
tone-long in shut unaccented into short	*c* into *b*
tone-long before pretonic into indistinct	*c* into *d, e*
indistinct in pretone into tone-long	*d, e* into *c*
indistinct falling together into short *d d* or *e d* into *b*	

Rem. *c*. The principles stated in 2 *b c* are carried out both in nouns and verbs. There are however two remarkable exceptions: *first*, the law 2 *b* regarding the tone long vowel in the final accented shut has not been carried out fully in the case of $\bar{a}$, see 3 Table. Verbs always write $\acute{a}$ for $\bar{a}$ except in pause, and nouns do so sometimes under the full tone and regularly under the weaker tone of the construct state (§ 18). This $\acute{a}$ in verbs is subjected to change precisely as if it were $\bar{a}$.

Occasionally a short vowel of *second* class may be found in a final accented shut syllable; but hardly a pair of cases occur of a short *third* class vowel in such a position.

Second, in opposition to law 2 c the indistinct vowel stands in certain cases *next* the tone. This is so characteristic of verbs, that it may be named the verbal law of inflection (§§ 20, 30). Thus the noun inflects דָּבָר, דְּבָרָה *dā-bhār*, *d^{e}bhā-rah*; the verb דָּבַר, דִּבְּרָה *dā-bhar*, *dā-bh^{e}rah*.

Rem. *d*. On 2 *d*. When two indistinct vowels come together and the first becomes a short vowel, the second retains so much of its vocalic quality that the syllable formed is usually not full shut but *half open*. Such a syllable has these peculiarities: first, as it is not a shut syllable, one of the *B^{e}ghadhk^{e}phath* letters following it will not receive *Dag. lene* (§ 7. 2); second, as it is not open, its own vowel will not usually receive Metheg (§ 10. 2).

Half open syllables having a special emphasis, as those arising from the ה of interrogation, § 49; the Article § 11, not unfrequently are marked by Metheg.[1]

§ 7. DĀGHÉSH. THE LETTERS "BEGHADHKEPHATH". (ASPIRATES).

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness*. The sign of Daghesh is a point in the bosom of a letter, and this point was used to indicate both a lighter and a heavier kind of hardness. When it indicates the lighter hardness it is called D. *lene*, when the stronger, it is called D. *forte*.

[1] These *half-open* or loose syllables are important in Hebrew; a list of the chief of them may be given in a *note* for *reference* merely. *First*, such syllables are those arising by *composition;* e. g. 1) when *particles* or short fragments of words are *prefixed* to other words, as the *Interrogative* ה, § 49; the *Article* and *Vav Conversive*, when their Daghesh is omitted, § 11 Rem. *a*, § 26 Rem. *a*; the *Inseparable Prepositions*, § 14. The prep. ל *to* generally unites so closely with the *Infin. Cons.* that the syllable formed is shut, § 31. 2) when fragmentary particles are *affixed* to words, as the *consonantal suffixes* to nouns, § 19; and *all suffixes* to the *Infin. Cons.* and *Imperat.* qal of Verbs, § 31. In all these cases the feeling of the diversity of elements remains, preventing complete coalescence of the word and attached particle. *Second*, of this kind are the *new* syllables that arise when vowels are lost through change of place of Tone in processes of *Inflection*, e. g. *a*) in the *Imperat.* qal of Verbs, as רְדָף, *pl.* רִדְפוּ, § 21; *b*) in certain forms of the *Guttural* Verb, as יַעֲבֹד, *pl.* יַעַבְדוּ, § 34. Rem. *b*; *c*) in Nouns, particularly in the *cons. plur.*, § 18. 1 Rem. *b*, and in the *feminine* with affixes, e. g. מַלְכִי, בִּרְכָתִי *malkhî*, *bîrkhāthî*. *Third*, the first syllable in a few fem. nouns in *ûth*, מַלְכוּת *kingdom*, יַלְדוּת *youth*, עֲבֹדוּת *service*, and in several other individual words, as בֶּגֶד *garment* (when inflected), עַרְבִי *Arabian*.

2. *Daghesh lene.* Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh, gh, dh* &c. It distinguished the sounds by means of the point Daghesh (§ 1. 3). The harder sounds it expressed by inserting the point, as בּ *b*, תּ *t* &c., leaving the unmodified consonant to express the weaker, *bh*, *th* &c. The softer sounds were natural or easy only after vowels; hence the rule:

The six letters בְּ גַּ דְּ כְּ פַּ תּ *are hard and therefore have* Daghesh lene *whenever they do not immediately follow a vowel sound,* זָכָר *zā-khār*, יִזְכֹּר *yiz-kōr.*—Hence these letters receive the point: *always* at the beginning of a sentence or clause; *always* in the middle of a word after a shut syll.; and *generally* at the beginning of words.

Rem. The rule put as above is exhaustive; it may be put thus: *The six Aspirates are* without Daghesh *only when they immediately follow a vowel sound.* The least vowel sound, e. g. *simple sh^e^va vocal,* preceding, suffices to enable the letter to have its softer sound, as זְכֹר *z^e^khōr.* One sound is not considered to follow another *immediately,* if such a pause intervenes as is marked by a *distinctive* accent, as וְלֹא תִגְּעוּ בּוֹ Gen. 3. 3, where לֹא has a conjunctive, but תִגְּעוּ a disjunctive accent. See § 10. 3*e*.[1]

3. *Daghesh forte.* Hebrew does not write a double consonant. To indicate that a consonant has that kind of

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[1] The diphthongs e. g. *ai, oi, ui,* are considered to end in a consonant, and the *B^e^ghadhk^e^phath* letters immediately following them receive *Daghesh.* See § 9. Cf. Gen. 16. 8, Lev. 2. 14. The divine name יהוה, being pronounced *'adhônāi,* is followed by Dag.—The above rule in 2 is liable to modifications in words beginning with *B^e^ghadhk^e^phath* though immediately preceded by words ending in a vowel sound, when euphony would suffer through several aspirates coming together. The prefixes ב, כ (§ 14) when pointed with simple *sheva* and forming combinations such as בְּב, כְּב, בְּפ, and according to some בְּמ, receive Dag. lene contrary to the rule, cf. Gen. 39. 12, Jud. 1. 14, 1 Sam. 16. 6, Is. 10. 9, Josh. 8. 24, Ex. 14. 4, Ps. 34. 2, Gen. 32. 11; 40. 7. Dag. is inserted in other cases irregularly to avoid the concurrence of aspirates. e. g. Ex. 15. 21, Deut. 32. 15, or uneuphonic combinations of sounds (see Baer-Del., Prov., pref.).

hardness which is duplication, it inserts in it a point, as קַלּוּ *qal-lû*. When so used the point is called D. *forte*.

Rem. Of necessity a double letter must be preceded by a vowel, and as it always forms a shut syllable, the vowel before it is generally short § 5. 3. In this way D. *lene* which is never preceded by a vowel can hardly be confounded with D. *forte*. Much of the beauty of Shemitic pronunciation depends on the extreme strength with which it enunciates the double letter. The Arabic double letter, and no doubt the Hebrew too, is more decided than the Italian. In Hebrew a long vowel is long, and a short vowel, short, and a double letter is a double letter. But see note below on 4.

4. D. *lene* is peculiar to the six *Beghadhkephath*; any letter may be doubled, and have D. *forte*, except the gutturals § 8. 4. When in the *Beghadhkephath*, D. *forte* includes D. *lene: it doubles the hard sound of the consonant,* as שִׁבֵּר = *shib-ber*.[1]

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[1] Some additional details regarding D. *forte* must be given *for reference.*

a) Omission of D. forte. The language shews a tendency towards a softer enunciation by dropping the characteristic duplication in the middle of words from consonants not supported by a full vowel i. e. pointed with sheva vocal. This softer utterance occurs very frequently with *yod* and the *liquids*, *l*, *m*, *n*, and the letter ק, but is not confined to these, and may occur even with the so called Aspirates or *Beghadhkephath* e. g. Lev. 23. 24. The syllable that arises by loss of the duplication is *half open* § 5. 4; e. g. לַמְנַצֵּחַ *lam̃naç-çēaḥ*, for לַמְּ' *lam-menaç-çēaḥ*, מְבַקְשִׁים *mebhaq̃shîm*, for מְבַקְּשִׁים *mebhaq-qeshîm*. Gen. 27. 28, Ex. 2. 3; 8. 1, Jud. 8. 2.

b) Insertion of D. forte. D. forte dirimens. The opposite tendency to the above in *a)* sometimes shews itself, viz. the tendency to pronounce *half open* syllables more distinctly. The loose consonant is more firmly grasped in utterance and the two syllables between which it hung are sharply disjoined, so that a doubling of the consonant is the effect. The Dag. marking this has been called D. *dirimens* or separative Gen. 17. 17. Deut. 32. 32, עִנְבֵי (*cons. pl.*, *note* p. 17), *ʿiñbhê*, with *Dag. dir.* עִנְּבֵי *ʿin-nebhê*. This duplication occurs properly only in half open syll., but a more refined pronunciation may make a real shut syll. half open (as תַּדְשֵׁא Gen. 1. 11), and such a syll. may then be further subjected to the influence of D. *dirimens*, as מִקְדָּשׁ; Ex. 2. 3; 15. 17, Gen. 49. 10, 1 Sam. 1. 6; 10. 24, Job 17. 2.

D. forte conjunctivum. In continuous discourse monosyllabic words or words *penacute* are often attracted to the end of preceding ones, or words accentually weak fall forward upon those following them. From

5. *Mappîq* (extender). The same point is used in the letter *Hē*, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappîq*, as לָהּ.

6. *Rāphé* (soft). Raphé is a small horizontal stroke put over a letter to indicate the absence of Daghesh or Mappiq in places where these points might have been expected rightly, or not unnaturally, though wrongly, as לָהֿ not לָהּ; וַיִּמַּח not וַיִּמַּח Gen. 7. 23.

EXERCISE ON DAG. *LENE* AND *FORTE*.

Write these Hebrew Words.

1. gab, gam, kōl, dām, bēn, 'ēt, môt, par, pat, kap, tiktōb, bkû, lbad, blektkā, mishpāṭ, midbār, btôk, malkî, yabdēl, kôkābîm, kbadtem, tikbdî, kaṣpkā, ḥelqkā, midbrêkem, lāredet, yirb, yibk, gdôlîm, vtāgēl.

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the determination of the accent to the end and the accentual fall of preceding syllable, the beginning of the second word receives a strong utterance, which causes its first consonant to be doubled. The *dag.* marking this has been called *conjunctive*. There are two cases. 1. When a word ending in ה— accented, or a word ending in ה— (or —) accented and immediately preceded by vocal sh^{e}va, is joined by *Maqqeph* to a following word which is monosyllabic or penacute, as Gen. 2. 23 לְקָחָה־זֹּאת, Gen. 27. 26, Num. 23. 13, Gen. 11. 4; 43. 15. The pronouns זֶה and מָה (§ 13) when joined by Maqqeph always so affect the following word, Gen. 38, 29, Hos. 10. 3, Num. 13. 27.—2. When a word ending in *ā* or *e*, accented on the penult, is followed by a monosyllabic or penacute word, as Gen. 3. 14 עָשִׂיתָ זֹּאת, Gen. 12. 18; 38. 29; 33. 5. If ordinary Metheg (§ 10) would stand on the preceding word the tone may be retracted to it to effect the junction, Gen. 19. 38; 21. 23; and in impf. and partt. of verbs ל״ה the retraction takes place though Metheg could not have stood, Gen. 31. 12, Ex. 21. 31, but with Maqqeph the Metheg remains, Gen. 1. 12. The union may take place if the secondary accent Metheg stand on the first syll. of second word, Gen. 49. 31, Ex. 15. 1. The *B^{e}ghad.* letters are excepted from this last rule, Gen. 2. 4; 24. 31. The second word, monosyllabic or penacute, may begin with two conson., the first having sh^{e}va, Gen. 12. 5; but if the first letter be one of the prefixes ב, כ, ל, ו (§ 14, 15), it is not doubled. (Baer-Del., Pref. to Prov.). The junction occurs also when the first word ends in *u*, Gen. 19. 14, Ex. 12. 15, Jud. 18. 19, 1 S. 15. 6.—The first of these two cases is technically called דְּחִיק *thrust*, compressed, the second אָתֵי מֵרָחִיק, *coming from a distance.*

2. mqaṭṭēl, mrakkēb, dibbēr, mdubbār, mbaqqshîm, mullal, ṣappdû, miṣpēd, ḥallôn, bkaṣpkem, shabbāt, mibbnê, çippôr, ykattēb, bqiçrkem, baddām, bôdēd, yittnû, limmadt, hammáyim, vayyinnāgpû, lbaddô.

Note. In this ex. the *B^{e}ghadhk^{e}phath* are expressed by ordinary hard letters, and *sh^{e}va* is not expressed as the ex. is set for practice on the syllable.

§ 8. THE GUTTURALS.

The letters א ה ח ע are called *gutturals*. They might be called spiritals, being strictly breathings. The ע is a firmer sound of the same kind as א, and ח a firmer sound of the same kind as ה. The last two are much stronger letters than the other two. Being but breathings these letters approach a good deal towards vowels, and this feebleness in consonantal power causes the following peculiarities:

1. The gutturals prefer about them, particularly *before* them, the guttural or *a* vowels, and a final guttural must be preceded by *pathaḥ* or *qameç*.

Pathaḥ furtive. Any short vowel before a final guttural becomes pathaḥ; and between any long vowel (other than qameç) and the final guttural there steals in, in utterance, the sound of short *a*. This short *a* is therefore called *furtive*. Thus מָלָךְ but מַלַח; הִשְׁלִיךְ but הִשְׁלִיחַ *hish-líaḥ*.

2. The gutturals cannot take simple sh^{e}va vocal, they require the composite sh^{e}vas; in many cases they dislike simple sh^{e}va silent, preferring the composite, e. g. קְבֹר but קֳבֹר; רַגְלִי but בַּעֲלִי.

3. A guttural letter points itself and the consonant preceding:—that is a guttural with a ḥaṭeph turns a preceding *simple sh^{e}va vocal* into the short vowel corresponding to the ḥaṭeph; e. g. לְעֲבֹר becomes לַעֲבֹר.

4. The gutturals cannot be doubled. In this peculiarity *resh* agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 Rem.) falls into an open syllable before the undoubled letter and becomes the corresponding tone long vowel (§ 5. 3; § 6.

Table *b c*); e. g. הַכָּבֵד *hak-kébhedh* but הָעֵבֶד *hā-ʿébhedh*, שִׁלֵּשׁ but שֹׁרֵשׁ, קִטֵּל but בֵּרֵךְ.

Rem. *a*. On 1. The sharp vowels *i*, *u*, falling before gutturals not final, are generally depressed to *e*, *o*, as nearer the *a* sound (§ 6. 3 Table *d*). The depression happens less regularly when the vowels follow the gutt.; e. g. יֶחְדַּל for יִחְדַּל; עֶגְלָה for עִגְלָה.

The letter א (being a quiescent also, see § 9. 1 Rem. *a*) is excepted from this rule. The letter ר often agrees with החע in desiring *pathaḥ* before it when final, but it is not subject to the rule of *path. furtive*.

The sign of path. furtive is written *under* the final gutt., but the sound is heard *before* it, as רוּחַ *rúaḥ*, *spirit*. Path. furtive is not counted as a vowel, and, of course, disappears when the gutt. ceases to be final; e. g. הִשְׁלִיחַ has only two vowels, *i* and *î*; its *fem.* is הִשְׁלִיחָה. So רוּחִי *my spirit*.

Rem. *b*. On 2. By far the most common ḥaṭeph is ֱ. Initial א is fond of ֲ immediately before the tone, but at a distance from the tone it reverts to ֱ, as אֱלַי but אֲלֵיכֶם. The ḥaṭeph that takes the place of *silent sh^{e}va* always corresponds to the preceding short vowel, as בַּעֲלִי (for בַּעְלִי).

The second half of the rule applies chiefly to syllables not in the tone, and the process is facilitated by the law stated in Rem. *a* whereby the gutt. depresses *i u* to *e o*, e. g. נִאְמַר = נֶאֱמַר = נֶאֱמַר. This softer enunciation shews itself chiefly with the weak gutturals א ע, the harder ה ח often retain the simple sh^{e}va silent.

Rem. *c*. On 3. This rule and the second half of rule 2 really go together and might be compressed into one in the words of the old grammars: "littera gutturalis punctat se et præcedentem" et vice versa. The words *vice versa* form the second half of rule 2. Rule 3 applies greatly to prefixes, e. g. לְאַרְי = לַאֲרִי *to a lion*.

Rem. *d*. On 4. As the cause that produces the tone-long in this case is permanent, the vowel is *unchangeable*.

Before the stronger gutt. ה ח, the short vowel is very often retained, and sometimes even before the weaker א ע. To prevent the special emphasis of the short vowel in this case

from being neglected it is often marked by *Metheg* (Rem. *d* p. 17).[1] In a few cases ר takes *Dag. forte,* e. g. 1 Sam. 1. 6; 10. 24; 17. 25. Prov. 3. 8; 14. 10; (?11. 21; 15. 1). Song 5. 2. Jer. 39. 12. Ezek. 16. 4. Otherwise the vowel is uniformly prolonged before it. This probably points to a double way of pronouncing the *resh.*

EXERCISE: CORRECT THE FOLLOWING WORDS.

בְּאֱמֹר, אֲבַדְתֶּם, אְמֹר, יִשְׁחְטוּ, חְזַק, שָׁלוּח, הִשְׁלִיח, שָׁמֹע, שֹׁמֵע, רֶגֶע, יִהָפֵךְ, בֻּרַךְ, שַׂרִים, הִחְזִיק, טְעָמוּ, כְּאֱמֶת, נִאְמַר, לְחֳלִי, לְאֲרִי, בְּחֲמֹר.

§ 9. THE QUIESCENT LETTERS.

The letters א ה ו י shew the same kind of feebleness that the letters *h w y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.[2]

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; e. g. אָמַר *'ā-mar*, but יֹאמַר *yô-mar*; יְמֵי *y^e^mê*, but בִּימֵי *bî-mê*. They do not modify the sound of the vowel before them when silent, though it is often lengthened, particularly if it be of the first or third class. *Sh^e^va* is not placed under the silent consonant (§ 5. 6).

Rem. *a.* The letter א may be silent after any vowel sound, either medial or final.

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[1] When the short vowel remains before the gutt., *Dag. forte* is then, in the language of many Grammarians, said to be *implied* in the gutt. (*Dag. forte implicitum*). The punctuation, however, appears to treat the short vowel as forming an open syll., Is. 1. 4 נֶאֱצוּ *they despise.* Zeph. 1. 17 כַּעִוְרִים *as the blind.* In a few instances, where characteristic duplication is not omitted, the strong gutt. admits a short vowel before it, e. g. אֶחָד *one*, אַחֵר, pl. אֲחֵרִים *other*, מַהֵר (?) *swift*, אַחִים *brothers.*

[2] The facts stated in 1 suffice for the exercise; 2, 3, 4 had better be passed over and read only when referred to.

The letter ה is silent perhaps in a pair of cases when medial, and when final is the mere sign of a vowel sound (§ 2. 3).

Rem. *b*. The letter ו is silent after the *o* and *u* sounds (*third* class), and generally after the *a* sound (*first* class), with which it coalesces and forms the diphthongal *ô* (§ 2. 1. 3)). In a few cases ו is consonantal after the *a* sound, as צַו *çav*. The *suffixal form* ָיו is sounded *âv* (§ 19), as סוּסָיו *ṣû-ṣâv*. After vowels of the *second* class (*i*, *e*) ו is sounded, as זִו *ziv*.

The letter י is silent after the *i* and *e* sounds (*second* class), and generally after the *a* sound, with which it unites to form the diphthongal *ê* (§ 2. 1. 3)).

In a few cases י is consonantal after *a*, as in the *suffixal form* ַי (pausal ָי), which is sounded *áy* (*áee*), as סוּסַי, *ṣû-ṣáee* (§ 19).

After vowels of *third* class (*o*, *u*), י is sounded, as הוֹי *hôy* (*hôee*), גָּלוּי *gālûy* (*gā-loo-ee*).

2. Even at the beginning of a syllable immediately after a consonant these letters can hardly maintain themselves: they generally surrender their vowel to the preceding vowelless consonant, and quiesce after the vowel which they have given up, or even fall out of the form altogether, thus *yaqwim*=*ya-qîm*, *yaqwum*=*ya-qûm*, *hushwab*=*hu-shab*, *yehaqṭil*=*yaqṭil*, *r*^{e}*'āshîm*=*rā'shîm*.

3. When the letters *w y* stand between two vowels they many times are lost in the vowel stream surrounding them; they disappear and the two vowels are represented by that one which being *characteristic* of the form was the stronger, which is generally the latter of the two; or the two vowels coalesce and form a new sound. Thus, *qawam*=*qâm*, *maweth*=*mêth*, *qawum*=*qûm*. So *h* sometimes, *ṣuṣahu*=*ṣuṣô*.

4. One of the weak letters *w y* may be changed into another under the influence of a strong preceding characteristic vowel resolved to maintain itself: the weak letter passes into another homogeneous to the vowel, *yivrash*=*yiyrash*=*yî-rash*.

EXERCISE: PRONOUNCE AND WRITE OUT IN SYLLABLES THESE WORDS.

קְרוּאָיו, אַל, לֹא, וּבֵיתוֹ, נוֹלְדוּ, יִיטַב, צְבָאוֹת, בָּאוּ, בָּרָא, בְּרֵאשִׁית, גֵּיא, לוּא, קָלִיא, אֶרְאֶה, לִקְרַאת, יִשְׁמָעֵאל, מָאתַיִם, שָׂאוּנִי, צְבֹאִים, שְׁלֹמֹה, בְּיָמָיו, תִּגְלֶינָה, יַקְנִיאֻהוּ, מִלֵּאתִיו, כָּסוּי, שָׁלֵו, גּוֹי, קִו, אֲדֹנָי, רָאשִׁים, בָּאשׁוֹ, כְּלָיוֹת, לוּלֵי, קֹנֵה:

§ 10. THE ACCENTS. METHEG &c. PAUSE.

1. *Use of the Accents.* The accents have three uses: 1) they mark the tone-syllable; 2) they are signs of logical interpunction, like our comma &c.; and 3) they are musical expressions. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the sense, being a kind of commentary; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. *The secondary accent (Metheg) and the Tone.* The main accent or Tone falls generally upon the last syllable of the word (§ 5. 1); in one class of nouns (the *Segholates* § 29), and in some Verbal forms, it falls on the penult.[1]

a) According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable *second* from the Tone a certain emphasis or accentual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called *Metheg* (bridle), a small perpendicular stroke. An open syllable was most apt to be hurried over, and hence: *the second full syllable from the Tone, if open, is uniformly marked by Metheg*, as אֲנֹכִי, וְזָכַרְתָּ, הֶחָכָם.

b) When the tone syllable begins with two consonants, the indistinct vowel under the first is strong enough to bear the accentual fall, and the preceding open syllable is marked with Metheg, אָכְלָה *'ā-khᵉlāh*, *she ate*. In such positions Metheg indicates that the shᵉva is *vocal*, and thus serves

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[1] Of the accentual *signs* some stand above, and some below the word; when above, the sign stands upon the initial cons. of the accented syll., as מַיִם; when below, it stands after the vowel of the syll., as מַיִם, except in the case of *ḥolem* and *shureq*, when it is placed under the conson., as יוֹם, רוּחַ. When the accented syll. begins with two conss. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll. For more information on these and other points see my *Outlines of Hebrew Accentuation.*

to distinguish between *ā* and *o*, and between *î* and *i*, and *û* and *u*; e. g. אָכְלָה *'okh-lah, food*; יִרְאוּ *yî-r^{e}'û, they will fear*; יִרְאוּ *yir-'û, they will see.*

If the vocal sh^{e}va in this case be a *ḥaṭeph*, the preceding vowel though *short* has that distinctness that requires to be preserved by Metheg, לְאַשֵּׁר.

Rule for placing Metheg.—(1) The second full syllable from the Tone, if open, receives Metheg. (2) Before simple sheva the five long vowels *a i u e o* have Metheg; and before a composite sheva all vowels have Metheg.

c) If the *second* from the Tone be a shut syll., it will be pronounced with sufficient distinctness without the aid of Metheg; in such a case, if there be an open syll. further from the Tone, this is felt to require Metheg to prevent too hurried utterance, as וּמֵחֶלְבֵהֶן Gen. 4. 4; Ezek. 42. 5.

d) If the word be long the Metheg already placed may be taken as a new *tone*, and another Metheg may fall two syllables from it, as וּמֵהַתֵּיכוֹנוֹת Ezek. 42. 5.

The conjunction וְ *and*, being a weak sound, very rarely takes Metheg.[1]

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[1] The above rules give the main facts about Metheg. The results of a very full investigation into the Massoretic laws of Metheg have been given out by *S. Baer* in two Articles on Metheg-Setzung in Merx's *Archiv* i, ii, 1869. According to *Baer* Metheg is of three kinds; first, *light*,—the object of which is to secure to vowels their full breadth of sound; second, *heavy*,—the object of which is to ensure to a syllable its special emphasis; third, *articulative*,—the object of which is to ensure that a consonant be enunciated distinctly and not run into another.

Again, light M. is of two kinds; first, *ordinary*—placed on the *second* syll. from the Tone, if the syll. be *open*, i. e. not followed by *Dag. forte* nor *any Sh^{e}va.* See the exx. above in No. 2, *a.* To this ordinary M. applies what is said above in 2, *a.* Second, *stationary* (feststehend)—placed on the *five long* vowels (§ 6, Tab. *a*) when followed by *simple Sh^{e}va*, and on all vowels, long or short, when followed by a *composite Sh^{e}va.*

Examples of *heavy* M. occur in the case of the Art. when its *Dag.* is omitted (§ 11. Rem. *a*); with the ה of Interrogation (§ 49. comp. Rem. *d* p. 17). This M. may stand on simple sh^{e}va, e. g. נְנַתְּקָה Ps. 2. 3. Examples of the *articulative* M. in Gen. 28. 2 &c., פַּדֶּנָה אֲרָם. These laws are not observed in printed Edd. but are followed in *Baer's* Ed. of *Genesis*, *Psalms*, and *Isaiah*, &c.

3. *The Accentual system.* The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice:—

a) The text is broken into verses, *Pᵉṣûqîm*, and the end of each *Pāṣûq* is marked by the sign :, called *Ṣôph paṣuq* (end of the verse). The accent on the final word is called *Ṣillûq*, its sign being like Metheg.

הָאָרֶץ׃ . . . . . Gen. 1. 1.

b) The greatest logical pause within the verse is indicated by a sign called *'Athnāḥ* "breathing", or "rest".

הָאָרֶץ׃ . . . . . אֱלֹהִים . . . . . Gen. 1. 1.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by 'Athnaḥ, and the one nearer the beginning of the verse by sign called *Ṣᵉgōltâ*, as,

בֵּן׃ . . . . . לָרָקִיעַ . . . . . הָרָקִיעַ . . . . Gen. 1. 7.

d) If the clause of words lying between Ṣilluq and 'Athnaḥ, or between 'Athnaḥ and Ṣegolta, or between 'Athnaḥ and the beginning of the verse, Ṣegolta being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign called *Zāqēph qāṭôn*, resembling simple shᵉva placed over the word,[1] as

לָמֽוֹ׃ . . . . . מַבְדִּיל . . . . . הַמָּיִם . . . . . אֱלֹהִים . . . . . Gen. 1. 6.

e) A distinctive of less power than Zakeph is *Ṭiphḥâ*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by Ṣilluq and 'Athnaḥ. Its sign is a line bent backwards, as

הָאָרֶץ׃ . . . . הַשָּׁמַיִם . . . . אֱלֹהִים . . . . בְּרֵאשִׁית . . . Gen. 1. 1.

f) These are the main distinctive accents, and by stopping at them, as at the points in modern languages, the reader will do justice to the sense. There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow

[1] The sign ̱ called *z. gāḏhôl*, of the same distinctive power, is used when its word is the only word in the accentual clause.

from the variety of the conjunctive signs that they had musical significance, otherwise one connective might have served all distinctives alike. The two most common *conjunctives* are *Mêrkhâ* ֥, which serves *Ṣilluq* and *Ṭiphḥa*, and *Mûnāḥ* ֣, which serves *'Athnaḥ* and *Zaqeph*. See Gen. 1. 1, 2.

g) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by Ṣilluq and Ṣoph paṣuq; also the great distinction next the end by 'Athnaḥ; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign called *Mêrkhâ Mahpākh* or *ʿÔlê v^{e}yôrēdh*, thus

יָשָׁב׃ . . . . . עָמֵד . . . . . רְשָׁעִים . . . . . Ps. 1. 1.

4. *Maqqēph* (binder). Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word. The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by Maqqēph lose their accents except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3), כֹּל הָעָם but כָּל־הָעָם, *all the people*.[1]

5. *Pause*. The great pauses just described (in 3) are naturally accompanied with certain changes upon the ordinary vocalization. In general only the two greatest Prose accents (viz. *Ṣilluq* ֥, marking the end, and *'Athnaḥ* ֣, marking the middle of the verse), and the three greatest of the Poetical, throw vowels into pause. The effects are mostly as follows:

a) A short vowel in the tone becomes long, as מַיִם, pause מָיִם; and if the short vowel had been modified from another it is the long of the primary sound that appears, אֶרֶץ p. אָרֶץ.

[1] Unchangeably long vowels are usually marked by Metheg, as שֵׁת־לִי *Shâth'lî*.

b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short, עָתָּה p. עָתָּה.

c) Perhaps the commonest pausal effect is what looks like a combination of *a b*. In verbal forms with vocal sh^{e}va before the tone, this sh^{e}va becomes the tone long of the primary sound whose place it had taken, and the tone is then shifted to it, as שָׁכְנָה *she dwelt*, p. שָׁכֹנָה, from שָׁכֵן; עִמְדוּ *stand ye*, p. עֲמֹדוּ from עָמַד. A few nominal forms follow the same method (see § 45).

Rem. Sh^{e}va before the suffix *kha* becomes *ê*, סוּסֵךְ p. סוּסֶךָ. In some cases the weight of the Pause doubles the consonant, חֲדַלּוּ Judg. 5. 7; there is also a fondness shewn in many cases for the sharp *á* in pausal syllables.

6. *Q^{e}rî* and *K^{e}thîbh* (read, written). The *K^{e}thîbh* is the consonantal text as it lay before the punctuators, being held inviolable. When however for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *K^{e}thîbh* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Q^{e}rî*. Attention is called to the Margin by a small circle placed over the *K^{e}thîbh*, thus: הַנַּעֲרָ Gen. 24. 14,—which means that for the (*mas.*) form הַנַּעַר of the text the form הַנַּעֲרָה (*fem.*) is to be read.

OF WORDS AND FORMS.

Roots may be considered to be of three classes: *first*, the simplest and instinctive *interjection*, expressive of mere feeling, as *ah! second*, the higher *demonstrative*, expressing locality, direction, and distinction between one object and another; and *third*, roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

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v. 14. הנערה ק׳.

§ 11. THE ARTICLE.

Hebrew has no *indefinite* Article, though the numeral *one*, particularly as the language declined, began to be used with the feebleness of an Article.

The Definite Article, properly a demonstrative pronoun, is הַ. This is an inseparable particle, prefixed to words; and, like *the* in English, suffers no change for Gender or Number.

PARADIGM OF THE ARTICLE.

Before ordinary conss.		— הַ,	הַקּוֹל
Before gutturals	א, ר, ע	— הָ,	הָאִישׁ
	ה, ח	— הַ,	הַחֹרֵב
Before gutturals with qameç	הָ, עָ	— הָ,	הָעָם
	עָ, הָ	— הָ,	הֶעָמֹל
	חָ,(חֶ)	— הָ,	הֶחָכָם

a) The *l* of the Art. is not written, but assimilated to the next consonant, which is thus doubled, as קוֹל *voice,* הַקּוֹל *the voice.*

b) Before *gutturals* (which cannot be doubled), the *pathaḥ* of the Art., falling in an open Syllable, expands to *qameç* (§ 8. 4), as הָאִישׁ *the man.* This expansion is universal before א and ר, and general before ע. Before the strong gutt. ה and ח, *pathaḥ* usually remains (§ 8. Rem. *d*).

c) The rule in *b*) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qameç*, the punctuation of the Art. varies:—

Before הָ and עָ in the Tone, the Art., falling in the *pretone*, takes *ā* (§ 6. 2*b*), as הָהָר, *the mountain*, הָעָם, *the people.*

Before הָ, עָ not in the Tone, the Art., falling *before* the pretone, retains the short vowel (comp. § 6. 2*c*), which by a law of euphony becomes *e* (*ṣᵉghol*), as הֶהָרִים, *the mountains*; הֶעָמֹל, *the trouble.* Before חָ (*ḥā*) in all positions the Art. takes *ṣᵉghol*, and also before חֶ, הֶחָכָם, *the wise,* הֶחָג, *the feast.*

Rem. *a.* Not unfrequently a softer pronunciation omits the Daghesh from letters pointed with *Shᵉva,* by § 7 Note *a.* The somewhat great

emphasis of such a syllable, which still remains, is many times marked by *Metheg*, as הַמְסַכֵּן Is. 40. 20. Metheg is not put before ֹ, nor yet immediately before the Tone.

Rem. *b*. The *hal* is *'al* in Arabic (though the Bedawin are said to pronounce *hal*), as *'Al-Qor'ân*. Perhaps this form is seen Gen. 10. 26.

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man	אִישׁ	woman	אִשָּׁה	morning	בֹּקֶר
day	יוֹם	night	לַיְלָה	light	אוֹר
darkness	חֹשֶׁךְ	firmament	רָקִיעַ	dust	עָפָר
water, waters	מַיִם *pl.*	great	גָּדוֹל	good	טוֹב
high	רָם	upon	עַל-	and	וְ

The conjunction *and* is a particle inseparably prefixed to words, וְאִישׁ *and a man.*

To day	הַיּוֹם	*A good man*	אִישׁ טוֹב	*The man*	טוֹב הָאִישׁ
to night	הַלַּיְלָה	*the good man*	הָאִישׁ הַטּוֹב	*is good*	הָאִישׁ טוֹב

Rule 1. The adjective when it qualifies stands after the noun. If the noun be definite the adj. has the article.

Rule 2. The simple adj. when a predicate oftener precedes the noun than follows it. The predicate does not receive the art. The copula *is, are* &c. is not usually expressed.

EXERCISE: TRANSLATE.

To day. The morning. The night. The light *is* good. The good light. The lofty firmament. The darkness *is* upon the waters. The man and the woman. The great darkness. The good man. The firmament *is* high. A great day. The night *is* good. The dust *is* upon the waters.

§ 12. THE PERSONAL PRONOUNS.

	Sing.		*Signif. part.*	*Plur.*		*Sig. part.*
1. *pers. c.*	אָנֹכִי, אֲנִי	I	*i, ni, ki*	אֲנַחְנוּ, נַחְנוּ	we	*nu*
2. *pers. m.*	אַתָּה	thou	*ta*	אַתֶּם	ye	*tem*
f.	אַתְּ	„	*t*	אַתֶּן, אַתֵּנָה	„	*ten*
3. *pers. m.*	הוּא	he	*v, hu*	הֵם, הֵמָּה	they	*m*
f.	הִיא	she	*y, (ha)*	הֵן, הֵנָּה	„	*n*

The above forms of the Pers. Pronouns are used only to express the Nominative or as Subject: they must not be put as *oblique cases* after a verb or preposition. When not expressing the Subject, the Pers. Pronouns become attracted in a fragmentary form to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*. See §§ 19, 31, 49. Comp. § 20. 6.

Rem. *a*. On 1 *pers*. In pause the accent is retracted to the penult (§ 10. 5b) אָנִי and אָנֹכִי. A plur. אָנוּ occurs once, Jer. 42. 6, and *naḥnû* six times, e. g. Gen. 42. 11, Ex. 16. 7.

Rem. b. On 2nd *pers*. In pause אָתָּה. The mas. is occasionally written אַתָּ 1 Sam. 24. 19, Job. 1. 10, and three times אָתְּ, Num. 11. 15, Deut. 5. 24, (? Ez. 28. 14). The form *'attā* is for *'an-tā*, and *'att* for *'antî*, which is seven times spelled אָתִי, Jud. 17. 2, 1 K. 14. 2 &c. The *plur*. *'attem* is for *'attum*. The *fem. pl*. *'atten* occurs Ezek. 34. 31, the MSS. waver between *'atten* and *'attēn*.

Rem. *c*. On 3rd *pers*. In the Pent. as usually printed הוּא is of *com*. gender, הִיא occurs only eleven times. *Fem. pl*. הֵן is actually found only as suffix.

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eye	עַיִן *f.*	hand	יָד *f.*	mountain	הַר	disease	חֳלִי
earth	אֶרֶץ *f.*	heaven	שָׁמַיִם *pl.*	evening	עֶרֶב	people	עַם
sword	חֶרֶב *f.*	God	אֱלֹהִים *pl.*	palace	הֵיכָל	wise	חָכָם
powerful	עָצוּם	bad, sore	רַע	very	מְאֹד	very bad	רַע מְאֹד

The mountain הָהָר *the people* הָעָם *the earth* הָאָרֶץ

Rem. *d*. The Article sometimes prolongs the *pathaḥ* of monosyllables to *qameç*. The word *earth* appears as above with the Art.

The people is wise חָכָם הָעָם or הָעָם חָכָם הוּא.

Rule. The personal pronoun of 3. *pers*. is sometimes used to express the copula. It generally follows the predicate when indefinite, and precedes it when definite.

EXERCISE: TRANSLATE.

רָם הַהֵיכָל׃ 2 הָהָר הוּא רָם מְאֹד׃ 3 טוֹב הָעֶרֶב׃ 4 אַתָּה הוּא הָאֱלֹהִים׃ 5 אַתְּ הָאִשָּׁה׃ 6 הַחֶרֶב הִיא עַל־הָעָפָר׃ 7 אַתֶּם הָעָם׃ 8 עַם רָם וְגָדוֹל׃ 9 הָעָם הוּא עָצוּם מְאֹד׃ 10 הַיָּד וְהָעַיִן׃ 11 הַשָּׁמַיִם וְהָאָרֶץ׃ 12 הָעָם הֶעָצוּם וְהַגָּדוֹל׃ 13 אֲנִי הָאִישׁ הֶחָכָם׃

The eye. The hand. The mountain is very lofty. The dust is upon the waters. I *am* the man. We *are* the people. The sword. The good man is the wise man. The good and powerful people. The morning and the evening are the day. The darkness is the night. The lofty mountain. The darkness is very great upon the earth and upon the waters. Thou *art* the woman. It (*f.*) *is* the eye. They *are* the heavens. The great and sore disease.

§ 13. THE DEMONSTRATIVE AND OTHER PRONOUNS.

	Sing.	*Plur.*	*Sing.*	*Plur.*
mas.	זֶה this		הוּא that	הֵם, הֵמָּה those
f.	זֹאת „		הִיא „	הֵן, הֵנָּה „
c.		אֵלֶּה these		

	Sing.		*Plur.*
mas.	הַלָּזֶה	yonder	wanting
f.	הַלָּזוֹ	„	„
c.	הַלָּז	„	„

2. *Relative pronoun.* The relative is אֲשֶׁר *who, which*, invariable for all genders, numbers and cases.

3. *Interrogative pronoun.* The interrogative is מִי *who?* for persons, and מָה *what?* for things, both words indeclinable.

The emphasis of the question not being on the interrogative particle it falls forward on the next word (§ 7, note *b*), and מה assumes a *pointing quite like the Article* (§ 11):

Before non-gutturals	*path. and dag.*	מַה־זֶּה what is this?
before א and ר	*qameṣ*	מָה־אֵלֶּה what are these?
before other gutturals	*pathaḥ*	מַה־הִיא what is it?
before gutt. with qam.	*ṣeghol*	מֶה עָשָׂה what has he done?

Rem. *a.* The *fem.* of *this* is sometimes written זֹה or זוֹ, where the *th* of *fem.* termination is softened as in nouns § 16. Rem. *b.* A shorter *plur.* אֵל occurs eight times in the Pent. and in 1 Chron. 20. 8. A form זוּ is more used as a relative, comp. the use of *that* and *der*. With *z* i. e. *ds* comp. the *d*, *th* in *the*, *this*, *that*, *der*, *dieser*.

Rem. *b.* A shorter form of the relative is שׁ prefixed inseparably to words, mostly as שֶׁ or שַׁ with Dag. *forte*, שֶׁלִּי = אֲשֶׁר לִי.

Rem. *c.* In pointing *mah* the maqqeph is not always inserted. The pointing with ṣ^{e}ghol occurs in other cases besides the one specified. Occasionally מה unites with the following word, מַלְכֶם *what mean ye* (to you)? Is. 3. 15, Ex. 4. 2.

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king	מֶלֶךְ	head	רֹאשׁ	boy	יֶלֶד	Jehovah	יְהוָה
to create	בָּרָא	to call	קָרָא	to bear	יָלַד	to shed	שָׁפַךְ
to take	לָקַח	to hear	שָׁמַע	to say	אָמַר	to come	בָּא
to sit	יָשַׁב	not	לֹא	how!	מָה	unto	אֶל־

Rem. The root of the verb is 3. *s. perf.* e. g. *he created, he took*, not the *infin.*

This is the man	זֶה הָאִישׁ
This is the good man	זֶה הָאִישׁ הַטּוֹב
This man	הָאִישׁ הַזֶּה
This good man	הָאִישׁ הַטּוֹב הַזֶּה

Rule 1. The demonstratives *this, that* may be pronouns or adjectives. When pronouns they do not take the Art., and the order is as in English. When they are adjectives, their noun is definite, and they conform to Rule 1 § 11. With another adj. the demons. stands last.

The boy heard	שָׁמַע הַיֶּלֶד	*The boy did not hear*	לֹא שָׁמַע הַיֶּלֶד
The boy did not hear the voice		אֶת־הַקּוֹל	„ „ „

Rule 2. The nominative, unless emphatic, usually follows the verb.[1]

Rule 3. The definite accus. in nouns and pronouns when directly governed by an active verb is usually preceded by the particle אֵת.[2]

Rule 4. The negative stands immediately before the verb or predicate.

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[1] Sentences are of two kinds, verbal—having a *finite* verb for predicate; and nominal—having any other kind of predicate. The order in a verbal sentence is verb, subject; in a nominal, subject, predicate (cf. the excep. § 11 Rule 2).

[2] The pron. *mah* "what" does not take אֵת.

EXERCISE. TRANSLATE.

מִי אַתֶּם: 2 מִי הָאִשָּׁה הַהִוא: 3 הַמַּלְכָּה הַהוּא: 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה
אֱלֹהִים: 5 הָעָם הֶעָצוּם הַזֶּה: 6 זֶה הַיֶּלֶד אֲשֶׁר שָׁמַע אֶת־הַקּוֹל:
7 מִי יָלַד אֶת־אֵלֶּה: 8 יָשַׁב הַמֶּלֶךְ עַל־הָעָפָר: 9 בָּא הָאִישׁ אֲשֶׁר
שָׁפַךְ הַמַּיִם עַל־הָאָרֶץ: 10 מַה־טּוֹב הַיּוֹם הַזֶּה׃ 11 בָּרָא אֱלֹהִים
אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: 12 וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ
יְהוָה[1]: 13 לָקַח הַמֶּלֶךְ אֶת־הַחֶרֶב: 14 מִי הָאִישׁ הַגָּדֹל הַזֶּה:

Who *are* these? What *are* ye? Who *is* yonder woman? I *am* the great king who *is* over (upon) the land. That day. This *is* a good head. This *is* the good head. This head *is* good. This good head. This *is* the bad boy who spilt the water upon the earth. This woman. What has the man done? This mountain is very lofty. What *are* these? These *are* the heavens and the earth which God created this day. This *is* the wise king. That[2] sore disease. He sat by (upon) those waters. How great *is* that palace!

§ 14. THE INSEPARABLE PREPOSITIONS.

1. Prepositions and similar words in Hebrew are usually nouns, sometimes entire, but oftener worn down and fragmentary. The following three fragments used as prepositions are, like the Art., inseparably prefixed to words:

ב *in, by, with;* local and instrumental

כ *as, like*

ל *to, at, for;* sign of *dat.* and *infin.*

a) The usual pointing of these light fragments is simple sh^{e}va.

b) Before another sh^{e}va this becomes *ḥireq*, by § 6. 2 d., forming a half open syllable, לְבַב, בִּלְבַב.

c) Before a ḥaṭeph the sh^{e}va becomes the corresponding short vowel, by § 8. 3, אֲרִי, כַּאֲרִי=כְּאֲרִי, *like a lion.*

d) Before the accent, the prep., falling in the *pretone,* often has tone-long *qameṣ* (§ 6. 2 b.), as לָמָּיִם *to water.*

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[1] For this name the reader substituted אֲדֹנָי *Lord*, the vowels of which stand in the text. Possibly the word was pronounced יַהֲוֶה *Yah-véh.*

[2] In *sing.* הַהוּא, in *plur.* הָהֵם.

e) In words with the Art. the weak *He* usually surrenders its vowel to the prep. and disappears, by § 9. 2., לָעָם, הָעָם *to the people*.[1]

2. The short word מִן used as a prep. in the sense of *from, out of*, is also a worn down noun and generally used as an inseparable particle.

a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, מִמַּיִם *from water* (as *im-moveable*).

b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, מֵעֵץ *from a tree*, by § 8. 4.; and occasionally ḥireq remains by § 8. 4. Rem.

c) Before the Art. either *b*) is followed; or oftener the prep. is prefixed entire to the word with help of Maqqeph, מַהָעֵץ or מִן־הָעֵץ *from the tree*.

Rem. The prep. is occasionally found entire in other cases.

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book	סֵפֶר	garden	גַּן	place	מָקוֹם
ground	אֲדָמָה	dry land	יַבָּשָׁה	beast, cattle	בְּהֵמָה
lion	אֲרִי	ass	חֲמוֹר	work	מְלָאכָה
seventh	שְׁבִיעִי	holy	קָדוֹשׁ	to write	כָּתַב
to give	נָתַן	to eat	אָכַל	to rest	שָׁבַת
to rule over	מָשַׁל בְּ	to destroy / to blot out	מָחָה	to cry / unto	קָרָא עַד

EXERCISE. TRANSLATE.

קָרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה׃ 2 שָׁבַת אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ 3 שָׁמַע הָאָדָם הַקּוֹל בַּגַּן׃ 4 מָשַׁל הַמֶּלֶךְ בָּעָם׃ 5 יָשַׁב הַיֶּלֶד בַּמָּקוֹם הַזֶּה׃ 6 מָחָה יְהוָה אֶת־כֹּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה׃ 7 עָשָׂה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה׃ 8 הָאֱלֹהִים הוּא בְּהֵיכָל׃

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[1] The ה sometimes remains, particularly after כ, and in the declining stages of the language.

To a lion. The man wrote in the book. God gave the woman to the man for wife. In the morning. In these heavens. In the earth. In that day. In the lofty palace. The lion cried like an (the) ass. God called the firmament heaven, and the dry land called he earth. He gave the sword to the king. Man is dust out of the ground. He ate of the tree. The wise people rested on the seventh day. To the dust. In (at) pain. On (in) the high mountain.

§ 15. THE CONJUNCTION &c.

1. The inseparable conjunction וְ *and* is pointed very much like the inseparable prepositions in § 14.

a) Its ordinary pointing is sh^{e}va, וְאַתָּה *and thou.*

b) Before the ḥaṭephs it takes the corresponding short vowel (§ 8. 3.), וַאֲנִי *and I.*

c) Before simple sh^{e}va and the Labials (ב ו מ פ) its pointing is וּ, וּבֵן *and a son.*

d) Before the accent, especially if disjunctive, it often takes *qameç* (§ 6. 2 b.), וָרַע׃ *and evil* Gen. 3. 5.

Rem. Before *yod* with sh^{e}va the pointing is *ḥireq* after § 6. 2d., and *yod* is silent (§ 9. 1), וְיֹמֵי *and the days of—*. Even before a labial, the law *d)* of the *pretone* may prevail, as וָבֹהוּ, Gen. 1. 2. Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as וְהָעָם *and the people.*

2. *The verb.* The root of the verb is held to be 3. *sing. perf. act.*, which is the simplest form. Verbal inflection for persons is made by attaching to this root the significant elements of the personal pronouns (§ 12).

3. *sing. mas. perf.*	he ruled, has ruled &c.	מָשַׁל	
2. „ „ „	thou hast ruled &c.	מָשַׁלְתָּ	*ta* of pr. *thou*
2. „ *fem.* „	thou hast ruled &c.	מָשַׁלְתְּ	*t* „ „
1. „ *com.* „	I ruled, have ruled &c.	מָשַׁלְתִּי	*ti* = *ki* of pr. *I*
1. *plur. com.* „	we ruled, did rule &c.	מָשַׁלְנוּ	*nu* of pr. *we.*

EXERCISE. TRANSLATE.

I said to the man. The man and the woman. A lion and an ass. We rested on the seventh day. And of the tree we have eaten.

God destroyed from the earth man and cattle. And on that day I wrote in the book. People and king. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, holy *is* Jehovah. And these who *are* these? Dry land and water. Night and morning. Thou (*f.*) hast ruled over this people.

§ 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grow, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion, that is verbalize it; such verbs are called *Denominatives* &c. as *to dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e. g. *boy*, *boys*, by the outside inflection; *man*, *men*, by the inside; so *fear*, *feared*, but *tread*, *trod*. The Shemitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. But in Southern Shemitic internal nominal inflection is also very common. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone and differ altogether from such changes as appear in *foot*, *feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

3. *Inflection, external modifications in Nouns.*

In Hebrew there are *two* genders: *mas.* and *fem.*

There are *three* numbers: *sing.*, *dual*, and *plur.* The *dual* is now very much in disuse, being employed mostly to express things that occur naturally or by use in pairs, as *hands, feet, shoes.*

The *fem. sing.* is formed by adding *āh* to the *mas.*

The *plur. mas.* is formed by adding *îm* to the *sing.*; and the *plur. fem.* by changing *āh* into *ôth*, or by adding *ôth* to the *sing.* if it has no *fem.* termination.

The *dual* is formed by adding *áyim* to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (see Rem. *b*) for the *fem.* Thus:

	mas.		*fem.*		*mas.*		*fem.*	
sing.	טוֹב	*good*	טוֹבָה		סוּס	*horse*	סוּסָה	*mare*
plur.	טוֹבִים	„	טוֹבוֹת		סוּסִים	„	סוּסוֹת	„
dual					סוּסַיִם	„	סוּסָתַיִם	„

4. *Classes of nouns feminine.*

1) Words ending in ה֫— or ת (see Rem. b).

2) Words of any termination that are names of creatures feminine, as אֵם *mother.*

3) Names of cities, countries &c., which may be considered *mothers* of their inhabitants.

4) Names of organs of the body of men or animals, especially such organs as are double, as *hand, ear, horn;* also of other utensils or instruments used by man, as *sword, cup,* and even of *places* in which man is wont to move.

5) Names of things productive, the elements, unseen essences &c., as *sun, earth, fire, soul* &c.

In all these classes however there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other.

6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural.* Many *fem.* nouns however have the *mas. plur.* ending; and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, especially if they incline towards a *fem.* sense by 4) or 5).

Rem. *a.* The *Dual* is confined to substantives (and the numeral *two*); it is no more found in the adjective, pronoun, or verb.

The dual perhaps properly expresses a *pair*, or *one* or *more pairs*, but it is now used as a *plur.* of things occurring in pairs, as שֵׁשׁ כְּנָפַיִם *six wings*. In usage the dual is employed, 1. for organs and features in men and animals that are double, as eyes, ears, hands, feet, lips, teeth, loins, horns, wings &c. 2. For things that are double, as shoes, door-leaves, fetters. 3. A few nouns still use the dual to express *two*, as day, year, cubit, hundred, thousand. 4. The Numerals employ the dual to express *times* (repetition), § 48. When terms properly dual are transferred to inanimate objects as *horns* (of altar) they are used in *fem. plur.*

Rem. *b*. The original *fem.* ending is *ath* (ת—). When the word stands independently this is softened in the *tone* into *āh*, the present ordinary termination, but when the word is in close connexion with what follows, or has any addition made to it, the original *ath* reappears. By loss of the *a* this ending became *th*. This simple *th* could most easily be attached when the word ended in a vowel, or in a single conson. preceded by a changeable vowel, as עִבְרִי, עִבְרִית, מִשְׁמָר, מִשְׁמֶרֶת. It could not be added at all if the word ended already in two conson. (§ 5.6), nor readily if in one cons. preceded by an unchangeably long vowel. In these cases the termination *āh* was added. Thus the fem. endings may be: 1) *t* or *th*, יַלַדְתְּ Gen. 16. 11, which generally assumes the form יָלְדָה (§ 29). 2) *ath* or *āth*, חַיַּת Ps. 74. 19, עֲזָרַת Ps. 60. 13, both archaic and passing into 3) *āh* the ordinary ending. Sometimes this *āh* may be represented, as it is usually in Aramean, by א (§ 2. 3). In a very few cases *āh* is deflected to *êh* (s^{e}ghol).[1]

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[1] The Shemitic *fem.* being in *t* the apparent analogy between the *fem. a* in Latin &c. and the ordinary *ăh* of *fem.* nouns is no real one. But a new analogy arises between the Heb. *fem.* and the *neuters* in Lat. English &c., so many of which end in *t*, *id*, *quid*, *illud*, *it*, *that*, *what*. Possibly the *mas.* in Shemitic included both the *mas.* and *fem.* (comp. הוּא *eom.*) and that which was once dedicated to express the *neut.*, this having been dropped, has been appropriated to the *fem.*

ox	שׁוֹר[1]	cow *f.*	
horse	סוּס	mare *f.*	
fish	דָּג	fish *f.*	
prince	שַׂר	princess *f.*	
song	שִׁיר	song *f.*	
adversary	צַר	adversary *f.*	

hero	גִּבּוֹר	star	כּוֹכָב	well	בְּאֵר *f.*	wolf	זְאֵב
side	יְרֵכָה	blood	דָּם	river	יְאֹר	dream	חֲלוֹם
just	צַדִּיק	bitter	מַר	to set	נָתַן	to slay	הָרַג
to count	סָפַר	to see	רָאָה	to drink	שָׁתָה	to remember	זָכַר

EXERCISE. TRANSLATE.

לֹא שָׁתָה הַפָּר מִן־הַמַּיִם כִּי מָרִים הֵם׃ 2 אֵלֶּה הַפָּרוֹת הָרָעוֹת
אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־הַיְאֹר׃ 3 מָשָׁל הָאָדָם בַּבְּהֵמָה וּבַדָּגִים׃
4 הֶהָרִים הַשֹּׂרִים וְהַגִּבּוֹרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל־הָעָם׃ 5 אָמַרְתִּי
אֶל־הָעָם הַזֶּה צַדִּיקִים אַתֶּם׃ 6 הֶהָרִים הָאֵלֶּה רָמִים מְאֹד׃
7 סָפַרְתָּ אֶת־הַכּוֹכָבִים׃ 8 מָה רָמִים הַהֵיכָלִים הָהֵם׃ הַיָּדַיִם׃
יַרְכָתַיִם׃

I remember (*perf.*) the songs which I heard in the temple. These waters *are* bitter. Those heavens *are* very lofty. These *are* the asses which we slew. Who *are* these princes and heroes? Thou hast heard the cows. God remembers the just (*pl.*). We sat on the hills two-days. The new king saw the good cows by the rivers in a dream. The just are as the stars which *are* in the firmament. The two-sides. He took oxen and cows and horses and asses. We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. Thou (*f.*) hast spilt blood (*pl.*).

§ 17. CASES. THE CONSTRUCT STATE.

1. Hebrew is considered to have the following cases: first, the Nominative. But the language has no special termination for the expression of this case. In some proper names, borrowed

[1] The words *ox, prince, adversary, bitter*, have *a* (path.) when uninflected or without the Article, see Rem. *d*, § 12, and § 43.

probably from neighbouring tribes, there appears the termination *u*. (The nom. in Arabic ends in *u* or *un*.)

Second, the Genitive. This is a relation of two elements, of which the first is always a noun, while the second, though chiefly a noun, may be a pronoun or even a clause. The first member of the gen. relation is said to be in the *construct state*. It is a question whether this first member had any distinctive termination. It appears occasionally in *i*.[1] The second member has no special termination. (The Ar. gen., which is the *second* member, is in *i* or *in*.)

Third, the Accusative. Neither is this case expressed ordinarily by any specific termination. But there are here quite visible traces of a case ending, though it is not easy to say whether the traces should be considered remains of a full development now in decay, or merely a rudimentary commencement. This accus. ending is *a*. (The Arab. acc. is in *a* or *an*.)

Thus so far as case endings can be suspected they are the three sounds *a i u*. Three cases may seem to form a meagre provision for expressing the relations of nouns. But the use of the Accus. is very wide, it serves often as a *locative*, and sometimes almost as an *instrumental*, and as a general *modal* or adverbial case. And the use of the Gen. is also extremely free.

2. *The construct state.* When a noun is so connected in thought with a following word or clause that the two make up one idea, the first is said to be in the *construct state* or in construction. A word not so dependent is said to be in the *absolute* state; e. g. in *son of the king, great in power,* the words "son" and "great" are in the construct, "king" and "power" are in the absolute.

The const. relation corresponds most nearly to the Gen., or to the relations expressed by *of* in English. Now the first half of a relation like *son of*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. In this way the cons. or first half is uttered *as shortly as is possible* in consistency with the laws

[1] See Gen. 49.11 &c. and such proper names as Gabri-el, *man of God*, Melchi-zedek, *king of righteousness*. In a few cases the Cons. ends in o.

of pronunciation in the language; any merely tone long vowel within the word will be shortened or lost, § 18, and any weak letter outside the word, elided.

NOMINAL PARADIGM.

	Mas.			*Fem.*		
	Abs.		*Cons.*	*Abs.*		*Cons.*
sing.	סוּס	horse	סוּס	סוּסָה	mare	סוּסַת
plur.	סוּסִים	„	סוּסֵי	סוּסוֹת	„	סוּסוֹת
dual	סוּסַיִם	„	סוּסֵי	סוּסָתַיִם	„	סוּסָתֵי

In *mas. sing.* there is no change of termination.

In *mas. plur.* and *dual, îm* and *ayim* elide the weak *m* and become *ê*.

In *fem. plur.* no change.

In *fem. sing.* the original ending is resumed (§ 16 Rem. *b*); and in *fem. dual ayim* becomes *ê* as in *mas.*, and tone-long *ā* is lost (§ 18).

3. *Use of the accusative ending.* The accus. ending has been retained in one particular usage. The *āh* is added to words to express *direction* or motion towards.—The ending in this use of it, which is probably a revival and extension of its former use, has not the tone. It may be appended to the plur., and even to the cons. state, as הָהָרָה *towards the mountain;* הַשָּׁמַיְמָה *heavenwards;* בֵּיתָה יוֹסֵף *to the house of Joseph.*

Rem. This *He* is called *He locale* by some. It cannot be used with *persons*, and has in many cases lost its strong sense of *direction to* and implies no more than *at* or *in*. It may even admit a prep. of motion before its word.

The horse of the king
the king's horse } סוּס הַמֶּלֶךְ

The horses of the king
the king's horses } סוּסֵי הַמֶּלֶךְ

Rule 1. The word in cons. state does not take the Art. The second noun is usually definite and the first is defined by its relation to it.

The good horses of the king סוּסֵי הַמֶּלֶךְ הַטּוֹבִים
The good mare of the king סוּסַת ה' הַטּוֹבָה

Rule 2. An adj. qualifying a noun in cons. state must stand after the compound expression, and the noun in cons. being definite, the adj. has the Art.[1]

Every day כֹּל יוֹם *All the day* כֹּל הַיּוֹם

All the king's horses כָּל־סוּסֵי ה׳

Rule 3. The word *all* is a noun and used in the cons. state.

north צָפוֹן — valour / force חַיִל — bed מִטָּה — poor אֶבְיוֹן

four אַרְבַּע — daughter בַּת — war מִלְחָמָה — queen מַלְכָּה

wind / spirit רוּחַ — law תּוֹרָה — wall חוֹמָה — city עִיר

command מִצְוָה — flesh בָּשָׂר — understanding שֶׂכֶל

to go down יָרַד to keep שָׁמַר to review פָּקַד

EXERCISE. TRANSLATE.

לֹא שָׁתָה הָעָם מִמֵּי הַיְאֹר׃ 2 לָקַח דָּוִד [1]אֲבִיגַיִל לְאִשָּׁה וְהִיא
אִשָּׁה טוֹבַת שֶׂכֶל׃ 3 אֲבִיוֹנֵי הָעָם הֵם צַדִּיקִים׃ 4 לֹא שָׁמְרוּ
תּוֹרַת יְהוָה אֱלֹהֵי [2]יִשְׂרָאֵל׃ 5 עֲשֵׂה הַשַּׁעַר כְּמִצְוַת הַמֶּלֶךְ׃
6 וּבְתוֹרַת יְהוָה לֹא הָלָכְתָּ׃ 7 אֵלֶּה מִצְוֹת אֱלֹהֵי כָּל־הָאָרֶץ
אֲשֶׁר כָּתַבְתִּי הַיּוֹם הַזֶּה׃ 8 שָׁכַב הַיֶּלֶד עַל־מַטַּת אִישׁ הָאֱלֹהִים׃
9 בָּא חַיִל גָּדוֹל [3]מִיַּרְכְתֵי הָאָרֶץ וּמֵאַרְבַּע רוּחוֹת הַשָּׁמָיִם׃
10 אָבַלְנוּ מִכָּל־עֵץ הַגָּן[4]׃ 11 וּמַלְכַּת הָאָרֶץ בַּת אִישׁ גִּבּוֹר
חָיִל׃ 12 הָיָה רָעָב בָּאָרֶץ וְאַבְרָם יָרַד מִצְרַיְמָה כִּי כָבֵד הָרָעָב
בָּאָרֶץ׃

[1] Abigail. [2] Israel. [3] Dag. in *kaph* only in cons. [4] Observe the pausal vowels in 6, 9, 10, 11.

The great day of the Lord. The day of the Lord is great. The good queen of the land. All the people of the earth. All the king's good asses. The captain (prince) reviewed all the mighty-men (heroes) of valour and all the people of war. In the two-sides of the temple. I have gone northward. We are gone down to-hades (Sh^{e}'ôl). He went towards-the-mountain. We slew the

[1] The adj. agrees with its noun in gend. and numb. but not in *state*. The cons. is euphonic as well as syntactical and must be *followed immediately* by the word to which it subordinates itself.

man's ass. The people did not drink from the waters of the rivers for they *were* blood.[1] The law of the lord is good. Thou hast not kept the commandments of the God of all the earth. The spirit of God *was* upon the waters. God of the spirits *that belong* to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thou hast eaten of the tree of the garden.

[1] In dependent clauses with כִּי *for, that* &c. the pronoun is put last.

§ 18. THE FIRST DECLENSION.*

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflexion* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, i. e. vowels pure long, or diphthongal, or unchangeable from position, as גִּבּוֹר (*gibbôr*), *a hero,* אֶבְיוֹן (*'ebh-yôn*), *poor*, in both of which the first vowel is unchangeable by position, and the second pure long, and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflexion, do not seem to require classification; they are indeclinable.[1]

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3), may very generally be distinguished from pure-long, and diphthongal, vowels, which were very often so expressed (§ 2. 3 Rem.). In general only *qameç* and *çere* are tone-long in nouns, *ḥolem* being for the most part unchangeably long.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

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* The principles stated in § 6 should be fully understood here; and it should be remembered that, when words are increased at the end, the accent plants itself upon the significant inflectional addition (§ 5. 1).

[1] Such forms are those numbered 8, 14, 15, 16, 20, 23 in the Table of Common Nominal Forms in the Appendix of Paradigms, and a number of other Forms not given in that Table. These forms with unchangeable vowels might be called a First Declension, in which case the Declensions would amount in all to *four*.

1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

THE FIRST DECLENSION.

They are words having:

ā in the pretone, or *ā* in the tone, or *ā* in both places.

Rules for declension. 1. With inflectional additions the accent is shifted a place, and the tone-long pretonic *ā ē* is lost, i. e. becomes vocal sh^{e}va, by § 6. 2 c.

2. The very hurried utterance of the construct produces, in addition to this loss of the pretonic vowel, a contraction of the tone-vowel *ā ē*, that is the shortening of it in a shut syllable (*sing.*), and the loss of it in an open one (*plur.*)

		Plur.	*Cons. sing.*	*Cons. plur.*
1) upright	יָשָׁר	יְשָׁרִים	יְשַׁר	יִשְׁרֵי (=יְשָׁרֵי)
2) old	זָקֵן	זְקֵנִים	זְקֵן	זִקְנֵי (=זְקָנֵי)
3) great	גָּדוֹל	גְּדוֹלִים	גְּדֹל	גִּדְוֹלֵי
4) blessed	בָּרוּךְ	בְּרוּכִים	בְּרוּךְ	בִּרְוּכֵי
5) overseer	פָּקִיד	פְּקִידִים	פְּקִיד	פִּקְידֵי
6) heart	לֵבָב	לְבָבוֹת	לְבַב	לִבְבוֹת (=לְבָבוֹת)
7) star	כּוֹכָב	כּוֹכָבִים	כּוֹכַב	כִּוְכְבֵי
8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבַּר	מִדְבְּרֵי

Rem. *a.* Tone-long *ō* does not appear much in nouns, but see § 29. The forms 1, 2, 3 with vowels *a—a*, *a—e*, *a—o*, may be considered the typical forms of this declension, see § 22. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation. The forms 7, 8 shew that if the pretonic be immutable there is no change except in Cons., rule 1 having no application. A very few forms without *ā* are similarly inflected. See Add. Notes.

Rem. *b.* The form *a—e*, has *a* in *cons. sing.*, as no other short vowel can stand in the final accented shut (§ 6. Rem. *b*). If it be desired to retain the *e* sound, the form זְקֵן־ with Maqqeph can be used, comp. § 10. 4.

The *new* syllables that arise are *half open* (§ 6. 2 e), as in *heart*, *lĭbhbhôth*, No. 6.

2. *Feminine nouns.* When the distinctive termination of the fem. noun is not *final*, its softening into *āh* cannot have place, the real ending *ath* must be assumed as base, and then the above two laws apply as to other nouns.

righteousness	צְדָקָה	(=צְדָקָת)	*cons.*	(=צְדַקַת)	צְדַקַת
elder	זְקֵנָה	(=זְקֵנָת)	*cons.*	(=זְקֵנַת)	זְקֵנַת
righteousnesses	צְדָקוֹת		*cons.*	(=צְדָקוֹת)	צְדְקוֹת

3. A few monosyllables with changeable vowels (*ā ē*) in the tone attach themselves to this declension. They are probably real dissyllables which have undergone contraction. The chief are יָד *hand*, דָּם *blood*, דָּג *fish*, עֵץ *tree*. As they want the pretonic vowel the same law that applies to *star* will apply to them. See Add. Notes to First Declension.

fish דָּג *cons.* דַּג *plur.* דָּגִים *cons. pl.* דְּגֵי

WORDS FOR PRACTICE.

male	זָכָר	holy	קָדוֹשׁ	perfect	תָּמִים
word	דָּבָר	short	קָצַר	lip	שָׂפָה
proverb	מָשָׁל	luminary	מָאוֹר	blessing	בְּרָכָה
heavy	כָּבֵד	prophet	נָבִיא	vengeance	נְקָמָה
leopard	נָמֵר	fat	בָּרִיא	corpse	נִבֵלָה

Exerc. Write the *cons. sing.* and the *abs.* and *cons. pl.* of the above words. (The *abs.* and *cons. dual* of *lip.*)

two שְׁנַיִם sand חוֹל to gather אָסַף to lift up נָשָׂא sea יָם
there שָׁם face פָּנִים *plur.*

EXERCISE. PARSE AND TRANSLATE.

בְּרִיאוֹת, דְּגַת, נְבִיאֵי, יִשְׁרֵי, רְקִיעַ, לְבָבוֹת, מְאוֹר, מְשָׁלֵי, כָּבֵד, לִבְבִי, פִּקּוּדֵי, לֵבָב, שִׂפְתֵי, נִקְמַת, בִּרְכוֹת, יָדַיִם:
וְחִשַּׁךְ עַל־פְּנֵי הַתְּמִים: 2 כָּתַב הַנָּבִיא אֶת־כָּל־הַדְּבָרִים בַּסֵּפֶר:
3 דָּנָה דְּבַר יְהוָה אֶל־הַנְּבִיאִים: 4 תּוֹרַת יְהוָה בִּלְבַב הַצַּדִּיקִים:
5 כָּתַבְתִּי לָעָם הַזֶּה אֶת־כָּל־דִּבְרֵי תּוֹרַת יְהוָה: 6 לֹא הָיָה שָׁם

אִישׁ מִזְקְנֵי יִשְׂרָאֵל׃ 7 נָתַן אֱלֹהִים אֶת־שְׁנֵי הַמְּאוֹרוֹת הַגְּדֹלִים
בִּרְקִיעַ הַשָּׁמָיִם׃ 8 אָסַךְ הַשּׂר חַיִל כָּבֵד כְּכוֹכְבֵי הַשָּׁמַיִם וְכַחוֹל
אֲשֶׁר עַל־שְׂפַת הַיָּם׃ 9 אָמַר [1]יִצְחָק הַקּוֹל קוֹל [2]יַעֲקֹב וְהַיָּדַיִם
יְדֵי [3]עֵשָׂו׃ 10 נָשָׂא הַנָּבִיא הַזֶּקֶן אֶת־נִבְלַת אִישׁ הָאֱלֹהִים אֶל־
הַחֲמוֹר׃

[1] Isaac. [2] Jacob. [3] Esau.

The law of the Lord is perfect. The king saw the fat kine upon the bank (lip) of the river. We have eaten the flesh of fat oxen. The words of the lips of the Lord *are* upright. I *am* not a man of words. Good words *are* the words of the law of the Lord. The waters *are* upon the face of all the earth. We have heard the words of the holy prophets of God. Thou hast kept the hearts of this people from evil. Very great *are* the righteousnesses of God. Blessed *are* the upright of heart. The vengeance of the people *was* great. The day of vengeance *is* in the heart of God. The proverbs of the king *are* perfect. All the fishes of the river. The desert of the sea.

§ 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

Hebrew has not largely developed the adjective; instead of saying *holy hill, silver idol,* it says *hill of holiness, idol of silver,* and the like. Similarly for *my horse* it says *horse of me.* The possessive pronouns *my, thy, his, our* &c. are altogether wanting. But the noun being placed before the pronoun in the Genitive, two effects followed:

first, the pronouns had not the strength of nouns and could not maintain themselves as separate words, and so became attracted in the form of *Suffixes* to the noun preceding them;

and *second,* the noun itself, which before an independent word would have stood in the form of the *Const.,* underwent before these lighter fragments attached to itself a less degree of shortening, only a few of the more heavily accented Suffixes having the power to throw it into the Const. form.

Thus the Suffixes are divided into *light* and *heavy;* all

are light, except those to a singular noun which express *your* mas. and fem., and those to a plur. noun which express *your* and *their* mas. and fem.

The light suffixes affect a noun like the Plur. or Du. termination, the heavy throw it into the form of the Const. state.

Particles, such as *Prepositions* and *Adverbs,* are generally *Nouns* in a fragmentary condition, and may take Suffixes, which are attached to them precisely as to Nouns. See § 49.

NOUN WITH SUFFIXES.

	Mas.		*Fem.*	
Singular noun	סוּס	דָּבָר	סוּסָה	צְדָקָה
	(horse)	(word)	(mare)	(righteousness)
sing. 1 *c.* my	סוּסִי	דְּבָרִי	סוּסָתִי	צִדְקָתִי
2 *m.* thy	סוּסְךָ	דְּבָרְךָ	סוּסָתְךָ	צִדְקָתְךָ
2 *f.* thy	סוּסֵךְ	„	סוּסָתֵךְ	„
3 *m.* his	סוּסוֹ	„	סוּסָתוֹ	„
3 *f.* her	סוּסָהּ	„	סוּסָתָהּ	„
plur. 1 *c.* our	סוּסֵנוּ	„	סוּסָתֵנוּ	„
2 *m.* your	סוּסְכֶם	דְּבַרְכֶם	סוּסַתְכֶם	צִדְקַתְכֶם
2 *f.* your	סוּסְכֶן	„	סוּסַתְכֶן	„
3 *m.* their	סוּסָם	דְּבָרָם	סוּסָתָם	צִדְקָתָם
3 *f.* their	סוּסָן	„	סוּסָתָן	„
Plural noun	סוּסִים	דְּבָרִים	סוּסוֹת	צְדָקוֹת
	(horses)	(words)	(mares)	(righteousnesses)
sing. 1 *c.* my	סוּסַי	דְּבָרַי	סוּסוֹתַי	צִדְקוֹתַי
2 *m.* thy	סוּסֶיךָ	„	סוּסוֹתֶיךָ	„
2 *f.* thy	סוּסַיִךְ	„	סוּסוֹתַיִךְ	„
3 *m.* his	סוּסָיו	„	סוּסוֹתָיו	„
3 *f.* her	סוּסֶיהָ	„	סוּסוֹתֶיהָ	„
plur. 1 *c.* our	סוּסֵינוּ	„	סוּסוֹתֵינוּ	„
2 *m.* your	סוּסֵיכֶם	דִּבְרֵיכֶם	סוּסוֹתֵיכֶם	צִדְקוֹתֵיכֶם
2 *f.* your	סוּסֵיכֶן	„	סוּסוֹתֵיכֶן	„
3 *m.* their	סוּסֵיהֶם	„	סוּסוֹתֵיהֶם (תָם)	„
3 *f.* their	סוּסֵיהֶן	„	סוּסוֹתֵיהֶן	„

NB. The *dual* takes the same Suffixes as the plural. The suffixes of *sing.* nouns are sometimes joined to *fem. pl.,* particularly 3 *pl.,* נַפְשׁוֹתָם *their souls.*

Rem. *a.* The suffixes of 2. *pers. ka, k, kem, ken*, are for *ta, t, tem, ten*, according to an interchange of *t* and *k* frequent in language (§ 12). No *Dag.* in *k* by Note p. 17.

In the other persons the fragmentary element of the pronoun may readily be seen.

Rem. *b.* The helping vowel between the stem and the suffix seems in all cases traceable to *i* or *a*. Comp. § 17. 1. In the 1st and 2nd person the *i* sound prevailed as base, *ṣuṣî, ṣuṣékha, ṣuṣēkh, ṣuṣēnu.* Forms with *a* are rare. Job **22.** 20.

In 3. *pers.* the *a* sound prevailed, as 3 *mas. ṣuṣáhu=ṣuṣaw=ṣuṣô*; 3 *fem. ṣuṣāh;* 3 *pl. ṣuṣáhem* or *ṣuṣáham* (2 Sam. **23.** 6)=*ṣuṣām.* Forms with *e* in *ṫhu, éha* are rare (§ 45). Gen. **1.** 21.

Rem. *c.* Peculiarities are common. Sing. noun: 2 *m.* in *p.* סוּסְךָ, Gen. **4.** 11; plenary writing, סוּסֶכָה Gen. **3.** 9; **10.** 19; **27.** 37, Ex **13.** 16. In 2 *f.* כִי־, Jer. **11.** 15, Ps. **103.** 3. In 3 *m.* old form אָהֳלָה *his tent*, Gen. **9.** 21; **35.** 21; **49.** 11. After vowels *hu* (§ 45, see Irreg. nouns); otherwise, Gen. **1.** 12, Jud. **19.** 24, Job **25.** 3. In 3 *f.* mappiq omitted, Is. **23.** 17, Ps. **48.** 14. In some cases the *fem.* termination appears dropped, Gen. **40.** 10 נִצָּה for נִצָּתָה, Zech. **4.** 2, Prov. **7.** 8, Job **11.** 9, cf. Hos. **13.** 2, Ps. **49.** 15; **55.** 16 (Ez. **32.** 27?). Rarely in 1 *pl. ānu*, Ruth **3.** 2, Job **22.** 20; on particles cf. § 49. In 2 *pl. f. kénah*, Ez. **23.** 48, 49. In 3 *pl. m.* מוֹ־, Ps. **17.** 10 (cf. לָמוֹ § 49). In some cases מוֹ appears 3 *sing.*, cf. Job **20.** 23; **22.** 2; **27.** 23 (Is. **53.** 8? Ps. **11.** 7?). Uncontracted form 2 Sam. **23.** 6. In 3 *pl. f.* נָה־, Gen. **21.** 29; **42.** 36; נָה־, Gen. **41.** 21; הֶנָּה־, 1 K. **7.** 37, Ez. **16.** 53. After vowels *hen* (§ 45), and otherwise, Gen. **21.** 28, Lev. **8.** 16, Ez. **16.** 53, cf. Is. **3.** 17.

Plur. suff. often defectively written by omission of *yod*, e. g. 3 *m.* סוּסָו, Gen. **33.** 4, 1 Sam. **18.** 22, Ps. **10.** 5; **24.** 6; 3 *pl. m.* Gen. **10.** 5; **43.** 11; 3 *pl. f.* Gen. **4.** 4.—Peculiar forms are: 2 *f* כִי־ 2 K. **4.** 3, Ps. **103.** 3, 4, 5; 2 *pl. f. kénah*, Ez. **13.** 20; 3 *pl. m.* ימוֹ־ Ps. **2.** 3, 5, Deut. **32.** 37, 38; **33.** 29; *hémah* Ezek. **40.** 16; 3 *pl. f. hénah* Ez. **1.** 11.

My good horse סוּסִי הַטּוֹב *Your evil words* דִּבְרֵיכֶם הָרָעִים

Rule. The noun with Suffix being really in the Cons. and definite, the rules for the Cons. apply to it and its adj.—it does not take the Art. and its adj. does. § 17 Rules 1. 2.

face פָּנִים *son* בֵּן *pl.* בָּנִים *daughter* בַּת *pl.* בָּנוֹת

my face פָּנַי *the man's face* פְּנֵי הָאִישׁ

before me לְפָנַי *before the man* לִפְנֵי הָאִישׁ

after אַחֲרַי *after me* אַחֲרַי

EXERCISE. TRANSLATE.

תּוֹרָתוֹ, שִׁפְתָיו, בִּרְכָתְךָ, בָּנֶיךָ, מִשְׁלֵיכֶם, מִקוֹמָהּ, מִבְּשָׂרִי, בְּשַׂרְכֶם, לְפָנַי, לְפָנֶיךָ, שִׁפְתֵיךָ, בָּנֵינוּ, לְבָבֵנוּ, בְּנֵיהֶם, יָדַי, יָדוֹ, תּוֹרָתָם, יְדֵיהֶן:

יָצָא [1]לוֹט אֶל־[2]הָאֲנָשִׁים הַפֶּתְחָה וְהַדֶּלֶת סָגַר אַחֲרָיו: 2 [3]וְאֵהוּד תָּקַע בַּשּׁוֹפָר בְּהַר אֶפְרַיִם וּבְנֵי יִשְׂרָאֵל יָרְדוּ מִן־הָהָר וְהוּא לִפְנֵיהֶם: 3 הוּא יְהוָה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו: זָכַר לְעוֹלָם בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אַבְרָהָם: כִּי חֶסֶד יְהוָה מֵעוֹלָם וְעַד־עוֹלָם עַל־יְרֵאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים: וַאֲנִי עָלֶיךָ בָּטַחְתִּי יְהוֹה אָמַרְתִּי אֱלֹהַי [4]אָתָּה: מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחוֹסִים [4]בָּךְ נֶגֶד בְּנֵי אָדָם: מָה אָהַבְתִּי [4]תוֹרָתֶךָ כָּל־הַיּוֹם הִיא שִׂיחָתִי:

[1] Lot. [2] *pl.* of אִישׁ. See Table of *Irreg. Nouns.* [3] Ehud. [4] Words in *pause.* See § 10. 5.

Your blessings. Her corpse. My commandments. Her lips. Thy words. His face; her face; my face. And his words we heard out of the fire. Thy law *is* in my heart *O* my God. God has redeemed his holy *ones.* He went down to-Sheol unto his sons. The Cherub put out his hands. Thou hast heard my voice out of thy temple. We sat before her. The words of thy (*f.*) lips *are* as the sand which *is* upon the shore of the sea. He came and in his hand a sword. Very good *are* the proverbs of his lips. We have sold our asses. Ye *are* my sons and my daughters saith (*perf.*) your God. My heart *is* in his law continually. I have kept all his commandments. Thou hast kept their heart, *O* our God. I have kept your hearts. The day of vengeance *is* in his heart. Thou hast kept my law and my commands. He lifted his corpse upon the ass. Their hearts *are* fat. Thy perfect law. This *is* flesh from my flesh. By (in) all his great prophets.

§ 20. THE VERB.

1. *Root.* The root of a verb is considered to be the 3*rd sing. mas. perf.* of the simple form (15. 2). This form is called *Qal* "light", in distinction from all the other forms,

which are heavy, being loaded by additional inflectional letters.

2. *Tenses.* The verb has not *Tenses* strictly speaking. It has two forms, which express not time but action; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect.*

The perfect action includes all *past tenses* of other languages, such as perfect and pluperfect (indic. and subjunctive), and future perf. The imperfect includes all *imperfect tenses* e. g. present (especially of general truths), the classical imperfect, and the future. The first form is often called the *preterite*, and the second the *future*, but these designations are proper to Tenses and are too limited.

3. *Moods.* Both the perfect and imperfect may be *indicative*; the subjective moods (subjunctive, optative &c.) are generally expressed by the *imperfect* and its modifications (§ 23).

Besides, there is an *imperative* which is also derived from the imperf. And there are two forms of infinitive, called *absolute* and *construct*, the latter being a gerund.

4. *Degrees of the stem idea.* The stem idea or meaning of the verb is presented in *three* conditions or degrees: the Simple, as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat.*

Each of these three conditions of the stem idea appears in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost. Thus:

Simple.	*Intensive.*	*Extensive* or *Causative.*
act.	act.	act.
—	pass.	pass.
reflexive.[1]	reflex.	—

[1] It is not in strict accordance with the methods of Shemitic grammar to call the Reflexive a voice. The reflexives are considered independent

5. *Conjugations.* What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations. The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic, to produce them.

6. *Inflection.* Inflection to express person takes place by the connexion of the significant parts of the personal pronoun with the stem (§ 12 and 15. 2); and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect, or action going on, the actor is more prominent, and the personal modification is prefixed.

THE PERFECT.

Sing.		*Plur.*	
3 *mas.*	קָטַל he *killed* &c.	3 *c.*	קָטְלוּ they &c. (וּם = וּ *pl.* of הוּא)
3 *f.*	קָטְלָה she „		
2 *m.*	קָטַלְתָּ thou „	2 *m.*	קְטַלְתֶּם ye (*tem* of *'attem*)
2 *f.*	קָטַלְתְּ „	2 *f.*	קְטַלְתֶּן „ (*ten* of *'atten*)
1 *c.*	קָטַלְתִּי I	1 *c.*	קָטַלְנוּ we

The terminations *tem, ten* are heavy, and, removing the accent, destroy the tone-long vowel in first syllable (§ 6. 2c). Of great importance are the vocalic additions *a i u*, which bring out the peculiarity of the verb, thus:

In verbal inflection with vocalic additions the vowels á ē ō *in the tone syllable are lost,* i. e. *become vocal sh^{e}va* (§ 6. Rem. *c*, p. 17).

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formations, which may even have a passive; at the same time from the meaning of these forms they not unnaturally take the place of the pass., which they have altogether superseded in Aramean and Ethiopic. The above scheme, therefore, though an accommodation to Western methods, is not altogether without ground even from Shemitic usage.

Uses of the perfect. The Perf. expresses:

a) The Aorist (Past), *he killed.*
b) The Perfect, *he has killed.*
c) The Pluperfect, *he had killed.*
d) The Future Perfect, *he shall have killed.* (See § 46.)

Rem. For *fem. āh*, the original *ath* may occasionally be met with, § 16. Rem. *b*, Deut. 32. 36; and for *t* of 2 *f. s.* occasionally *ti*, § 12. Rem. *b.* esp. in Jer. and Ez., e. g. Jer. 2. 33; 3. 4, 5, also 2. 20 rightly read. Plenary writing in 2 *s. m.*, Gen. 31. 30, Mal. 2. 14. Compare § 31. For *û* of 3 *plur. ûn* is found in two or three cases, Deut. 8. 3, 16, Is. 26. 16.—In *pause* קָטָלָה, קָטָלְתָּ &c., § 10. 5.

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covenant	בְּרִית	statute	פִּקּוּד	latter end	אַחֲרִית	seraph	שָׂרָף
to fall	נָפַל	to burn	שָׂרַף	to fly	עָף	to forget	שָׁכַח
unto	אֶל	unto me	אֵלַי	unto you	אֲלֵיכֶם	behold	הֵן, הִנֵּה

EXERCISE. TRANSLATE.

לֹא שָׁמַרְתָּ בְּרִיתִי׃ 2 לֹא שָׁמְרוּ תּוֹרָתֶךָ׃ 3 שָׁמַרְתִּי פִּקּוּדֶיךָ בְּכָל־
לְבָבִי׃ 4 לֹא זָכְרָה אַחֲרִיתָהּ׃ 5 שָׁכְחוּ אֶת־אֱלֹהֵיהֶם׃ 6 אֶת־קוֹלְךָ
שָׁמַעְנוּ מִן־הָאֵשׁ׃ 7 אָמַר [1]מֹשֶׁה הֵן בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלָי׃
8 לָמָּה נָפְלוּ פָנֶיךָ׃ 9 שָׁפְכוּ דָּמִים כַּמָּיִם׃ 10 שְׂרַפְתֶּם הָעִיר
בָּאֵשׁ׃ 11 רָאָה אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד׃
12 אָמַר [2]שְׁמוּאֵל אֶל־הָעָם אֶת־שׁוֹר מִי לָקַחְתִּי וַחֲמוֹר מִי לָקַחְתִּי
וְאֶת־מִי עָשַׁקְתִּי וּמִיַּד מִי לָקַחְתִּי כֹּפֶר׃ וְכָל־הָעָם אָמַר לֹא עָשַׁקְתָּ
אִישׁ וְלֹא לָקַחְתָּ מִיַּד אִישׁ מְאוּמָה׃ 13 עָף אֵלַי אֶחָד מִן־הַשְּׂרָפִים
וּבְיָדוֹ רִצְפָּה בְּמֶלְקָחַיִם לָקַח מֵעַל הַמִּזְבֵּחַ׃

[1] Moses. [2] Samuel.

Ye did not keep my words. The woman stood before the king. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the fishes of the sea perished in the waters. All the males fell before the sword. The heavens of the heavens are God's (*dat.*) and the earth he has given to the sons of man. Thou hast fallen o (*art.*) city in the heart of the sea. Thou hast kept the hearts of this people from all ill. I kept my tongue

from evil words. These *are* the proverbs of the wise king of Israel. We heard his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Jehovah *be* upon thy children (sons). We sat by (upon) the waters of the great rivers. Ye have burnt their city in the fire. Ye have not kept my law and my judgments. She bare to her husband a son to his old age. Ye have forgotten my words and the proverbs of my lips. On the seventh day God rested from the work which he had made.

§ 21. THE IMPERFECT &c.

1. *Imperfect and Imperative.*

	Imperfect.		*Imperative.*
sing. 3 *mas.*	יִקְטֹל	he *will, may* &c. *kill, is, was, killing* &c.	
3 *fem.*	תִּקְטֹל	she „ „	
2 *m.*	תִּקְטֹל	thou „	קְטֹל *kill* thou
2 *f.*	תִּקְטְלִי	thou „	קְטְלִי „ „
1 *c.*	אֶקְטֹל	I „	
plur. 3 m.	יִקְטְלוּ	they „	
3 *f.*	תִּקְטֹלְנָה	they „	
2 m.	תִּקְטְלוּ	ye „	קְטְלוּ *kill* ye
2 *f.*	תִּקְטֹלְנָה	„ „	קְטֹלְנָה „ „
1 *c.*	נִקְטֹל	we „	

2. *The Infinitive.*

Inf. cons. קְטֹל *to kill* (admitting the nominal prefixes and affixes).

Inf. abs. קָטוֹל *to kill* (admitting no prefix and affix).

3. *The Participle.*

Act. Part.	*m.*	קוֹטֵל or קֹטֵל	*pl.*	קֹטְלִים *killing*
	f.	קֹטֶלֶת or קֹטֶלֶת	*pl.*	קֹטְלוֹת „
Pass. Part.	*m.*	קָטוּל	*pl.*	קְטוּלִים *killed*
	f.	קְטוּלָה		&c.

Uses of the Imperfect. The Impf. expresses:

a) The Present, *he kills* (especially of general truths).
b) The Imperfect, *he killed* (particularly of repeated past acts).
c) The Future, *he will kill.*
d) The Potential, *he may* or *can kill, might, could, would* &c. *kill* (See § 46).

Rem. *a.* The abstract noun which appears as *infin. cons.*, may be considered to lie at the root of the impf. and the imper. The prefixes and affixes are fragments of the personal pronouns, though rather more obscured than in the perfect. The terminations יִ— and וּ— are probably worn down from יִן— and וּן—. The latter is still common, both in 2 *pl.* and 3 *pl.*, Gen. 18. 28, 29; 32. 20, Ex. 9. 29. The termination וּן— has the *tone*; in pause the preceding vowel is often lengthened, Josh. 4. 6, Ru. 2. 9. In 2 *f. s.* יִן— occurs seven times, always with *tone*, 1 Sam. 1. 14, Ru. 2. 8, 21; 3. 4, 18, Is. 45. 10, Jer. 31. 22.

Rem. *b.* The imper. is the impf. stript of the pronominal prefixes. It has only 2nd pers., and has recourse to the impf. for all others. The first syllable of imper. is half open. (§ 6 Note, p. 17.) *Fem. pl.* is sometimes written defectively, Ru. 1. 9, Gen. 4. 23, Ex. 2. 20, so in impf. Gen. 27. 1; 30. 38; 33. 6.—In pause the original vowel of sing. returns, Zech. 7. 9; so in impf. Prov. 8. 15. § 10. 5 c).

Rem. *c.* The Simple Form or *Qal* has two Participles. The Pass. Part. is the only remaining part of the lost Passive.

He left off counting חָדַל לִסְפֹּר
He would not keep לֹא אָבָה שְׁמֹר

Rule. One verb subordinates another to itself in the *Infin. Cons.*, either simply, or more commonly in Prose by the Prep. ל *to.*

to judge שָׁפַט / a judge *part.*	to bury קָבַר / grave קֶבֶר	to watch שָׁמַר / watchman *part.*	to eat אָכַל / food אֹכֶל
to buy שָׁבַר	to steal גָּנַב	to pursue רָדַף	to cut כָּרַת
dead מֵת	lord, husband, Baal בַּעַל		

EXERCISE. TRANSLATE AND PARSE.

אֶשְׁמֹר, לִשְׁמֹר, שִׁמְרוּ, שְׁמֹר, תִּשְׁמֹר, יִשְׁמְרוּ, נִשְׁמֹר, גְּנֹבִים, גָּנוֹב, תִּפְקְדוּ, תִּזְכְּרִי, זְכֹר, כֹּרְתִים, הֹרְשִׁי, רֹעֶשֶׁת, תִּשְׁמֹרְנָה׃

לֹא תְגֻנֹּב׃ 2 לֹא תִשְׁמְרוּ אֶת־מִשְׁפְּטֵיהֶם׃ 3 אֲנַחְנוּ נִכְרֹת עֲצִים
מִן־הָהָר׃ 4 רְדִפוּ אַחֲרָיו׃ 5 אָמַרְתִּי לִשְׁמֹר דְּרָכָי׃ 6 מִשְׁלֵי
הָעָם הַזֶּה׃ 7 מִי יִשְׁכֹּן בְּהַר יְהוָה׃ הוֹלֵךְ תָּמִים וּפֹעֵל צֶדֶק
וְדֹבֵר אֱמֶת בִּלְבָבוֹ׃ לֹא רָגַל עַל־לְשֹׁנוֹ וְחֵרְפָּה לֹא נָשָׂא עַל־קְרֹבוֹ׃
8 בָּא [1]יוֹסֵף מֵאֶרֶץ [2]מִצְרַיִם לִקְבֹּר אֶת־יַעֲקֹב׃ 9 קָבְרוּ אֶת־נִבְלַת
הַנָּבִיא הַזָּקֵן בַּקֶּבֶר אֲשֶׁר אִישׁ הָאֱלֹהִים קָבוּר שָׁם׃ 10 יָרְדוּ בְּנֵי
יַעֲקֹב מִצְרַיְמָה [3]לִשְׁבָּר־אֹכֶל׃ 11 וְעַתָּה קִבְּצוּ אֵלַי אֶת־כָּל־יִשְׂרָאֵל
אֶל־הַר הַכַּרְמֶל וְאֶת־נְבִיאֵי הַבַּעַל וּנְבִיאֵי הָאֲשֵׁרָה אַרְבַּע מֵאוֹת
אֹכְלֵי שֻׁלְחַן [4]אִיזֶבֶל׃ 12 [5]דְּבוֹרָה אִשָּׁה נְבִיאָה הִיא שֹׁפְטָה אֶת־
יִשְׂרָאֵל בָּעֵת הַהִיא׃ וְהִיא יוֹשֶׁבֶת תַּחַת־תֹּמֶר דְּבוֹרָה בְּהַר אֶפְרָיִם׃
13 אָמַר אֱלֹהִים אֶל־[6]אֲבִימֶלֶךְ בַּחֲלוֹם הַלַּיְלָה הִנֶּה אַתָּה מֵת
עַל־הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהִיא בְּעֻלַת בָּעַל׃

[1] Joseph. [2] Egypt. [3] See § 10.4. [4] Jezebel. [5] Deborah. [6] Abimelech.

I will pursue after her. I promised (said) to pursue after them. Pursue after me. He set the stars in the firmament of the heavens to rule over the night. Jehovah will judge this people. A city shedding blood like water. In that day I will pour out my spirit upon all flesh. Keep this man. Ye shall keep your hearts from all ill. We have left off counting. They left off counting the proverbs of his lips for they *were* as the sand which *is* upon the shore of the sea. His commandments and his words will we keep. His children (sons) will keep his covenant. Hands shedding[1] blood. But I would seek unto God. He came to shed blood. We will burn your city with (in the) fire. Bury my corpse in the grave where[2] the prophets are buried (*part.*).

§ 22. THE VERB TRANSITIVE AND INTRANSITIVE (ACTIVE AND STATIVE).

(See Paradigm of Regular Verb.)

1. The perf. Qal may end in any of the three vowels *á ē ō*, *á* taking the place of *ā* (§ 6 Rem. *c*). Verbs are named

[1] Verbs and adj. having no dual use the plural with a dual noun.
[2] See Vocab. under "who".

according to these vowels *a, e* and *o* verbs. Verbs ending in *a* are transitive, verbs in *e* and *o* are intransitive, though these terms in Hebrew do not quite correspond to the same terms in the Western languages. The class of intransitive verbs is very wide, embracing words that describe the *condition* of the subject (as *to be full, to thirst, to fear, to love*), even though capable of taking an object after them. The term *Stative* verbs, i. e. verbs of *state*, is used by some grammarians.

Formation of Impf. The Perf. in *á* (Active verb) gives the Impf. in *ō*, קָטַל, יִקְטֹל; the Perf. not in *á* (Stative verb) gives the Impf. in *á*, כָּבֵד, יִכְבַּד.

Formation of Imper. and *Inf. Cons.* The Imper. and Inf. Cons. agree with the Imperf., being in *ō* in Active verbs, and in *á* in Stative verbs. But see Rem. *d.*

Form of the Participle. The Active verb has the Part. of the form קֹטֵל; the Part. of the Stative verb is the same as the Perfect, קָרֵב *drawing near.*

Rem. *a.* The class of Stative verbs is very numerous. It consists of words which express *a*) a bodily or physical state, as *to be great, little, smooth, deep, short, old*, and the like; *b*) an affection of the mind or act of the senses (except *sight*), as *to mourn, rejoice, hate, hear* &c.; *c*) actions intransitive, or actions in which the reflex influence of the action upon the subject is very prominent, as *to die, approach, wear* (clothes), *hew wood* &c.

Rem. *b.* Forms with *ē* express a temporary state, those with *ō* a state permanent, but this distinction is not now observed in verbs, though it is still quite prevalent in the participial adjectives derived from them. Verbs in *ō* do not now number over half a score, but the *ē* verbs are very numerous. Only a very few, however, have *ē* invariably, this vowel being usually sharpened, except when in pause or in the open pretonic syllable, into *á*.

Rem. *c.* The *ō* verbs retain the *ō* throughout the perfect; in *2nd plur.* *ō* becomes *o* by loss of the accent. See Parad.

Rem. *d.* The rule given regarding the agreement of Inf. Cons. with the Impf. is true in theory, but in point of fact the Inf. Cons. even in Stative verbs is generally in *ō*; the number of forms in *a* is now very small in the Strong verb, e. g. שָׁכַב to *lie*, usually, Gen. 39. 10, 14, and others occasionally, Eccl. 12. 4, cf. Prov. 10. 21; 21. 4, Is. 58. 9.

From both types of the Infin. Cons. a *fem.* has been formed, viz. קָטְלָה (*qoṭlāh*) from קְטֹל, and קִטְלָה (*qiṭlāh*) from קִטַל. Both forms are mostly used by Stative verbs. Gen. **24.** 36, Deut. **11.** 22. Comp. §§ 29, 31.[1]

		To be great / become great	גָּדַל		
		to be able	יָכֹל		
		to be sweet	מָתַק		
to be holy	קָדַשׁ	to fear	יָרֵא	to be little	קָטֹן
holy	קָדוֹשׁ	fearing	„	little	„
to be old	זָקֵן	to draw near	קָרַב	to hear	שָׁמַע
to be just	צָדַק	to learn	לָמַד	to be hungry	רָעֵב

I am old זָקַנְתִּי *I know* יָדַעְתִּי *I am able* יָכֹלְתִּי

Rule. In Stative verbs the Perfect usually corresponds to the English *Present.* (See § 46.)

EXERCISE: PARSE AND TRANSLATE.

יָעֵפוּ, תִּשְׁפַּלְנָה, קָטֹנְתִּי, תִּקְטַן, יָכְלָה, יְכָלְתֶּם, אֶשְׁפַּל, לְבָשִׁי, נִכְבַּד, תִּכְבְּדִי, אֶגְדַּל, רָעֵב:

כְּפִירִים רָעֲבוּ: 2 לֹא יָכֹלְתָּ לִסְפֹּר הַכּוֹכָבִים: 3 יִגְדַּל שֵׁם יְהוָה עַד עוֹלָם: 4 קָרַב וּשְׁמַע אֶת־כָּל־הַדְּבָרִים אֲשֶׁר אָנֹכִי דֹּבֵר אֵלֶיךָ:

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[1] It is interesting to observe that the vowel *a* is characteristic of the Active, *e* (rarely *o*) of the Stative, and *u* (or *o*) of the Passive,—that is, the three Classes of vowels correspond generally to Active, Stative(Neuter) and Passive. In the Perf. Qal the place of the characteristic vowel is in the *second* syll., in most of the other parts it is in the *first* throughout.

In the Active verb the type of the Impf. was perhaps *yaqṭōl* (*yaqṭul*), and in the Stative, *yiqṭal*; but owing to the prevalent thinning of *a* to *i* in the language (§ 2. 1. 1), the syll. *yaq* was pronounced (and of course spelled) *yiq*. In favourable conditions, however, the *a* still remains, as in Verbs 1*st Gutt.*, *Ayin Vav*, and *Ayin Doubled.* The last class is particularly instructive (§ 42).

The original form of the Act. Part. was perhaps קָטֵל, like the Perf., and many of the adjj. of this form may be Participles. The Part. *qôṭel* is a newer formation and has not yet made its way into all verbs. See §§ 40, 41.

5 עַתָּה יָדַעְתִּי כִּי יְרֵא אֱלֹהִים אָתָּה׃ 6 יְהוָֹה אֱלֹהַי גָּדַלְתָּ מְאֹד
הוֹד וְהָדָר לָבָשְׁתָּ׃ 7 זֶכֶר צַדִּיק לִבְרָכָה וְשֵׁם רְשָׁעִים יִרְקָב׃
8 קָרוֹב אַתָּה יְהוָֹה וְכָל־מִצְוֹתֶיךָ אֱמֶת תִּקְרַב רִנָּתִי לְפָנֶיךָ׃ 9 לְעֵת
זִקְנַת [1]שְׁלֹמֹה לֹא הָיָה לְבָבוֹ שָׁלֵם עִם־יהוה אֱלֹהָיו כִּלְבַב דָּוִיד׃
10 יִקְרָא הַמֶּלֶךְ בְּסֵפֶר הַתּוֹרָה כָּל־יְמֵי חַיָּיו לְמַעַן יִלְמַד לְיִרְאָה
אֶת־יהוה אֱלֹהָיו׃ 12 קָדוֹשׁ אַתָּה יהוה אֱלֹהֵי כָל־הָאָרֶץ לֹא
יִצְדַּק לְפָנֶיךָ כָּל־בָּשָׂר׃

[1] Solomon.

I cannot draw near. I will be great. Draw near. The young-lions shall be hungry (*pause*). The God who made the heavens and the earth I *am* fearing. Ye cannot keep my statutes with (in) all your heart. Thou art little. Hear in order that thou mayest learn to fear the Lord thy God. They are not able to pursue. I am bereaved. I know that thou shalt reign. How should man be just with God! I am sated-with burnt-offerings and the blood of oxen I do not desire; cease to draw near before me for your hands are full of blood (*pl.*). How great art thou *O* Lord! very deep are thy thoughts.

§ 23. THE MOODS. VAV CONVERSIVE.

1. Besides the ordinary imperfect, which expresses the action simply, there are certain modifications of it which indicate the relation of the action to the speaker's will or feelings. The speaker may throw his own feeling into the word in two ways, either by a sharp, hasty utterance of it, thus expressing peremptory *wish*; or on the contrary by a lengthening out of the word, giving expression to the *direction* of the mind or action. The short form that arises in the first way is called the *Jussive*; the other or lengthened form has been named the *Cohortative*.[1]

1) *The Jussive.* The Jussive arises through a contraction of the last syll. of the impf.; but as in the regular verb

[1] Both the Jussive and Cohortative are comprehended by Ewald under the name *Voluntative*; for Cohortative Böttcher prefers to use the term *Intentional.*

this can take place only in *Hiphʿil* (§ 27), the Jussive in all other parts coincides with the ordinary impf.; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. The Jussive is found only in 2d and 3d persons.

The Jussive (as the name implies) expresses *a command*, as יִקְטֹל *let him kill*; or, less strongly, *an entreaty, request* &c.—*may he kill*; or, with a negative, *a dissuasion*, as אַל־תִּקְטְלוּ *do not* (ye) *kill.*

2) *The Cohortative.* The Cohortative is formed by adding the syllable *āh* to the impf. The Cohort. is found (with rare exceptions) in 1st person only.

The Cohort. expresses a *desire* or *intention*, as אֶקְטְלָה *let me kill, I will kill.*

2. *The Emphatic Imperative.* The same termination *āh* is added to the imper. 2. *m. s.* to give it emphasis, as קָטְלָה *Oh kill!*

Rem. *a.* The sharp pronunciation of the impf. (by which the Jussive arose) was probably accompanied by a retraction of the Tone to the penult, with the effect of leaving a short vowel in the last syll. As the Tone, however, could be retracted only under peculiar conditions, e. g. when the penult was open (§ 5 Rem. *a*), the accent usually fell on the last, the vowel of which it made *tone-long* (§ 6. 2 *b*). The only *formal* effect, therefore, of the Jussive (except in verbs ל״ה § 45) was to change the vowels *î* and *û* in 2nd and 3rd *sing.* impf. into *ē* and *ō*.

Rem. *b.* The Emph. Imper. has two forms קָטְלָה and קִטְלָה (*qoṭlāh, qiṭlāh, half open*, § 21, Rem. *b*). The Emph. Imper. appears chiefly in the Irregular Verb (§ 32).

3. *Vav Conversive.* The conjunction וְ *and* is sometimes used not as a mere copulative to join or coordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or sequence of the preceding; as, *he spake* and (and so, and thus, then) *it was done.*

The usage is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by the emphatic *vav* joined with

the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *vav* with the *perfect*.

As in this usage the *vav* seemed to convert the impf. into the meaning of the perf. and *vice versa*, it was named *vav conversive*. By modern Grammarians it is commonly named *vav consecutive*.

Pointing of Vav with Imperfect. a) When joined to the *Impf.* this strong *vav* is pointed exactly like the *Article* (§ 11), as וַיִּקְטֹל *and he killed*; וָאֶקְטֹל *and I killed*.

b) The Tone is usually retracted from the last syll. to the *penult*, when this syll. is open (Rem. *a* above), as וַיֹּאמֶר *and he said*.

Pointing of Vav with Perfect. a) When joined to the *Perf.* strong *vav* has the pointing of *vav* Copulative (§ 15), as וְקָטַל *and he will kill*; וּקְטַלְתֶּם *and ye will kill*.

b) The Tone is usually thrown forward from the penult to the *last syll.*, as וְקָטַלְתָּ *and thou shalt kill*.

On *usage* of *vav conv.* see particularly the *note* p. 63.

Rem. *a*. As the form with *vav* expresses the speaker's *feeling* of the connexion of what he now states with the preceding, it is natural to suppose that the forms of the Voluntative (Juss. and Cohort.) are those lying at the basis of the Consecutive Tenses.[1]

Rem. *b*. The drawing backward of the Tone in *Vav consec. impf.* very well suggests its connexion with what precedes, and the throwing of it forward in *Vav consec. perf.* suggests its connexion with what follows.

The projection of the Tone is regular in 1st and 2nd *sing.* of Perf., but does not appear in 1st *pl.*, and is not found anywhere in *pause*. It is also avoided when it would occasion the concurrence of two accented syllables, Deut. 14. 26, Am. 1. 4, 7. In weak verbs the rule of projection is subject to modifications.

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to grow up גָּדַל *st.* to be angry קָצַף to sell מָכַר to burn שָׂרַף
to expire גָּוַע *st.* to take (capture) לָכַד to be sated שָׂבַע *st.* to visit פָּקַד
to לְ to me לִי[2] sign of *acc.* אֵת me אֹתִי[2]

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[1] This is denied by some. See Driver's *Hebrew Tenses* § 70 foll.

[2] See Table § 49.

Keep thou	שָׁמְרָה, שְׁמֹר	*Do not keep*	אַל־תִּשְׁמֹר
he will keep	יִשְׁמֹר	*he will not keep*	לֹא יִשְׁמֹר
let him keep	יִשְׁמֹר	*let him not keep*	אַל־י׳
I will keep	אֶשְׁמְרָה	*let me keep*	אֶשְׁמְרָה

Rule. The imperative has recourse to the imperf. for all persons except the 2nd, and for the *second* if *negative*. The forms of imperf. adopted will usually be the Voluntative (Juss. and Cohort.).

Draw near that I may judge קְרַב וְאֶשְׁפְּטָה
Draw near that he may judge קְרַב וְיִשְׁפֹּט

Rule. The forms of the Voluntative (Juss. and Cohort.) with simple *vav* express (particularly after an *imperat.*) the purpose or design of a preceding act.

a) *He found the place and lay down* מָצָא הַמָּקוֹם וַיִּשְׁכַּב
b) „ *and did not lie down* וְלֹא שָׁכַב „
c) *he will find the place and lie down* יִמְצָא הַמָּקוֹם וְשָׁכַב
d) „ *and will not lie down* וְלֹא יִשְׁכַּב „
e) *and the man lay down* וַיִּשְׁכַּב הָאִישׁ, וְהָאִישׁ שָׁכַב

Note. Strong *vav* must be united to the verbal form so as to form one expression, if any word intervene then the *other* i. e. the proper natural tense must be employed, *b d e*. Again, the expression must stand *at the head* of the clause and precede the Subject; if the Subject must stand first the converted Tense cannot be used—the *other* simple Tense must be employed, as in *e*. The conversive Tenses are properly used after simple Tenses (see 3 above), but the usage has pervaded the language to such an extent that they may be employed when no simple Tense actually precedes; vav conv. impf. is the usual narrative past tense, and vav conv. perf. the usual expression of *and* with *fut.* action; and in translating into Hebrew *and* with a verb may generally be expressed by the conversive Tense, in particular *vav* as mere copulative should not be used with *perf.*[1]

EXERCISE. TRANSLATE.

אֶשְׁמְרָה תּוֹרָתְךָ תָּמִיד׃ 2 נִכְרְתָה בְרִית אֲנִי וְאַתָּה וְהָיָה לְעֵד בֵּינִי וּבֵינֶךָ׃ 3 אָמַר אַבְרָהָם אֶל־בְּנֵי [1]חֵת מִכְרוּ לִי קֶבֶר וְאֶקְבְּרָה

[1] Heth.

[1] The statements made in this *Note* are perhaps liable to some modification in Poetry; there *vav* may sometimes exert its conversive power though detached from the Verb.

מֵתִי מִלְּפָנָי׃ 4 אַל־תִּקְצֹף יהוה עַד־מְאֹד׃ 5 אַל־תִּקְרַב הַלֹּום כִּי הַמָּקוֹם אַדְמַת קֹדֶשׁ הוּא׃ 6 אָמַר יַעֲקֹב אֶל־עֵשָׂו מִכְרָה כַּיּוֹם אֶת־בְּכֹרָתְךָ לִי וַיִּמְכֹּר לוֹ אֶת־בְּכֹרָתוֹ׃ 7 אָמַר יהוה הֵן הָאָדָם הָיָה כְּאֱלֹהִים [1]יֹדֵעַ טוֹב [2]וָרָע וְעַתָּה פֶּן־[3]יִשְׁלַח יָדוֹ וְלָקַח מֵעֵץ הַחַיִּים וְאָכַל [2]וָחַי לְעֹלָם׃ 8 וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ וַיִּגְוַע כָּל־בָּשָׂר הָרֹמֵשׂ עַל־הָאָרֶץ בָּעוֹף וּבַבְּהֵמָה וְכֹל הָאָדָם׃ 9 וְהָיָה בָּעָם בַּכֹּהֵן וּפָקַדְתִּי עָלָיו מַעֲלָלָיו׃ וְאָכְלוּ וְלֹא יִשְׂבָּעוּ כִּי אֶת־יהוה עָזְבוּ לִשְׁמֹר׃

[1] See § 8. 1. [2] Conj. *vav* in *pretone* § 15. 1 *d*. [3] Impf. of שלח.

Thou shalt not lie down in that place. Let me lie down. Do not (ye) draw near. May the Lord judge between me and (between) this people. Oh hear my prayer *O* Lord! Let us draw near unto the Lord that he may judge between us. Sell to me this cave that I may bury my dead there. The man ate of the tree which *was* in the garden and God was very angry. And the calf I took and burnt it[1] with (in the) fire. Thus saith (*perf.*) the Lord: Behold I will-give (*part.*) this city into the hand of the king of Bābel, and he will burn it[1] with fire. Sārāh bare to her husband a son, and the boy grew up. And God called the light (*dat.*) day and the darkness he called night. And the children of Israel forgot the Lord their God and he sold them into the hand of the king of Mô'āb. And thou shalt keep his law continually. And I remembered his words.

§ 24. SCHEME OF THE REGULAR VERB.

	simple.	*intens.*	*caus.*	*simp.*	*intens.*	*caus.*
act.	qal	piʿēl	hiphʿîl	פָּעַל	פִּעֵל	הִפְעִיל
pass.	—	puʿal	hophʿal	—	פֻּעַל	הָפְעַל
refl.	nîphʿal	hithpaʿēl	—	נִפְעַל	הִתְפַּעֵל	—
				קָטַל	קִטֵּל	הִקְטִיל
				—	קֻטַּל	הָקְטַל
				נִקְטַל	הִתְקַטֵּל	—

[1] אֵת with suffix § 49.

1. The names *simple, intensive* &c. have been explained § 20. 4.

2. The word פָּעַל *to do* formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of this verb that were *simple reflex.*, *intens. act.* and the like, as *names* for the same parts in all verbs. Thus the *intens. act.* of *Pāʿal* is *Piʿēl*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Piʿēl*; instead of saying *caus. act.* we say *Hiphʿîl* &c.;— much as if we should speak of the *amabo* of a Latin verb for the *fut. act.* &c.

The use of פָּעַל as a Paradigm is inconvenient for a learner, because, its second radical being a guttural, the characteristics of several of the parts, such as the intensive, are obscured; hence the word קָטַל (though poetical and defective), is generally used in modern grammars.[1]

3. "Intensive" means that which is increased *within*, and to express intensity the middle radical of the verb is doubled. "Extensive" or causative means what is increased *without*, and to express the causative a syllable is attached to the outside.

WORDS FOR PRACTICE ON THE ABOVE SCHEME.

to write	כתב	to be great	גדל	to be heavy	כבד	to steal	גנב
to rule	משל	to pursue	רדף	to govern	מלך	to visit	פקד
to sell	מכר	to take	לכד	to speak	דבר	be holy	קדש

§ 25. THE SIMPLE REFLEXIVE OR *NIPHʿAL*.

The Niphʿal is formed by prefixing to the stem the syllable *hin* having reflexive force. This syllable is contracted to *n* in the *perf.* and *part.* and one form of the *infin.*, but appears entire in the *impf.* and parts connected.

[1] The learner must not use קָטַל in Prose composition for "kill". The word is rare in Heb. and in use only in Poetry.

perf. נִקְטַל *part.* נִקְטָל *infin. abs.* נִקְטֹל and (=הִנָּקְטֹל)
infin. cons. and *imperat.* (=הִנָּקְטֵל) הִקָּטֵל
imperf (=יְהִנָּקְטֵל=יְהִקָּטֵל) יִקָּטֵל

In meaning the Niphʿal is properly the reflexive of the simple form or Qal, as שָׁמַר *to keep*, נִשְׁמַר *to keep oneself, to beware*; but the common use of Niph. is as *passive* of Qal, as שָׁבַר *to break*, נִשְׁבַּר *to be broken.*

Rem. *a*. The *i* of first syll. is probably a thinned *a*. Occasionally, in parts connected with the imperf., *a* takes the place of *ē*, particularly in the fem. and in pause, וַיִּגְמַל Gen. 21. 8; 10. 9, Ex. 31. 17.

Rem. *b*. Infin. abs. נִקְטֹל is chiefly used in combination with *perf.*, Gen. 31. 30, Jud. 11. 25, 1 Sam. 20. 6, 28; sometimes it is of form of inf. cons., Deut. 4. 26 (Is. 7. 4?), 1 K. 20. 39. The parad. shews that in impf., imper. tone may be retracted, Gen. 24. 6; 25. 21; Ex. 23. 21; inf. cons. Job 34. 22.—In a few cases the initial *he* of inf. is elided with prep., Is. 1. 12, Ex. 10. 3, Ez. 26. 15, Prov. 24. 17.

Rem. *c*. With the passage of reflex. into pass. compare the identity of pass. and deponent in Lat. and of pass. and middle in Greek, and the great disuse of pass. in modern languages, as It. *non si fa*=non fit, or fieri potest. The reflex. sense may pass into the *middle*, as נִשְׁאַל *to beg*, or *reciprocal*, as נִשְׁפַּט *to litigate.*

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to be full to be filled *Niph.*	מָלֵא	to wean to be weaned *Niph.*	גָּמַל	to hide oneself to be hidden	*N.* סתר
to drive out	גָּרַשׁ	to fight	*N.* לחם	to escape	*N.* מלט
to repent	*N.* נחם	to be corrupted	*N.* שחת	flood	מַבּוּל
wicked	רָשָׁע	violence	חָמָס	arm	*f.* זְרוֹעַ

EXERCISE. TRANSLATE.

נִשְׁמָר, הִשָּׁפֵט, נִפְקַדְתֶּם, אֵשֵׁב, נִכְתְּבוּ, נִשְׁפְּטָה, לְהִמָּלֵט, יִשָּׁקֵל, וַתֵּלַחֲמִי, נִלְחַמְתִּי, תִּזָּכֵרְנָה:

הָרְשָׁעִים לֹא יִכָּתְבוּ בְּסֵפֶר חַיִּים: 2 הַפַּח נִשְׁבָּר וַאֲנַחְנוּ נִמְלָטְנוּ:
3 יַתְשָׁחֵת הָאָרֶץ לִפְנֵי אֱלֹהִים וַתִּמָּלֵא הָאָרֶץ חָמָס: 4 שֹׁפֵךְ דַּם
הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ: 5 וַיִּגְדַּל הַיֶּלֶד וַיִּגָּמַל: 6 נִגְרַשְׁתִּי
הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפָּנֶיךָ אֶסָּתֵר: 7 וַיְגָרֵם יְהוָה כִּי עָשָׂה

אֶת־הָאָדָם בָּאָרֶץ׃ 8 לֹא יִכָּרֵת עוֹד כָּל־בָּשָׂר מִמֵּי הַמַּבּוּל׃ 9 בָּא
הָאֹרֵב אֶל־הָעִיר וְלֹא יָכֹל לְהִמָּלֵט עָלֶיהָ׃

Jehovah is near to the broken of heart. I am hidden from the face of Jehovah. Hide thyself from his face. Ye shall hide yourselves on that day. Thou shalt escape from his hand. And the earth was corrupted and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. And their city was burnt with fire. Let me escape in the day of fighting (*inf. cons.*). And the earth was filled with blood (*acc.*). His dead was buried out of his sight.[1] Thus saith (*perf.*) Jehovah the God of Israel: Behold I give (*part.*) this city into the hand of the king of Babel and he shall burn it with fire, and thou shalt not escape from his hand but shalt be captured and shalt be given into his hand. Beware lest thou make a covenant with (*dat.*) the inhabitant of the land, and take of his daughters to thy sons.

[1] *From before him.*

§ 26. THE INTENSIVE ACT., PASS. AND REFLEX., *PI'ĒL* &c.

The Intensive is naturally formed by doubling, both in verbs and nouns, the middle stem-letter.

1. *The Pi'ēl.* Pi'ēl is properly intensive of Qal, that is, it adds such ideas as *often, much, for a long time* &c. to the simple idea of the verb, as שָׁבַר *to break,* שִׁבֵּר *to break in pieces;* or it implies that the action of the verb is done *by many* or *to many*. Sometimes when the Qal is intransitive the Pi'ēl becomes causative, as לָמַד *to learn,* לִמֵּד *to teach*

2. *Pu'al.* Pu'al is the proper *passive* of Pi'ēl in its various senses.

3. *Hithpa'ēl.* The Hithpa'ēl is formed by prefixing the syllable *hith,* having reflexive force, to the root-form of the Pi'ēl, as קִטֵּל, הִתְקַטֵּל.

When the syllable *hith* precedes the sibilants ס, שׁ, שׂ the ת changes places with the sibilant, as הִשְׁתַּמֵּר for הִתְשַׁמֵּר; with צ the ת further becomes ט, as הִצְטַדֵּק from צָדַק.

With unsibilant dentals the ת is assimilated, as הִטַּהֵר for הִתְטַ.

In meaning Hith. is properly reflexive of Piʿēl, as קִדֵּשׁ *to sanctify*, הִתְקַדֵּשׁ *to sanctify oneself;* but it very often implies that one *shews himself as,* or *gives himself out as* performing the action of the simple verb.

Rem. *a.* The *i* in first syll. of Piʿēl is a thinned *a*, cf. Gen. 41. 51; *a* appears in parts after the perf. The final *ē* appears as fixed sound only in imperf. and connected parts; the perf. has often *a*, probably the real vowel of the form, שִׁלַּם Jud. 1. 7. In a very few verbs *e* (*ṣᵉghol*) appears in *perf.*, דִּבֶּר *to speak*, כִּבֶּס *wash*, כִּפֶּר *atone.*

The infin. abs. is generally of form *paʿēl* like cons. Ex. 21. 36, Jer. 12. 17, but cf. Ps. 118. 18. In some cases first syll. retains the *i*, Lev. 14. 43, 2 Sam. 12. 14, Jer. 44. 21 &c.—Inf. *fem.* Lev. 26. 18, Is. 6. 13, Ez. 16. 52.—With *vav conversive* Piʿēl is pointed וַיְקַטֵּל § 11. Rem. *a*, no *Dag.* in *Yod.* Cf. § 7, 4, Note *a.*

Denominatives are often formed in the Piʿēl, as עָפָר *dust*, עִפֵּר *to cast dust.*

Many verbs are found in Piʿēl of which the Qal does not occur.

In *Pu. o* may appear for *u*, Ez. 16. 4, Ps. 72. 20; 80. 11, Ex. 25. 5. In *part. Pu.* initial *m* in a few cases falls away, Ex. 3. 2, 2 K. 2. 10 (Ez. 26. 17 is *perf.*).

Rem. *b.* The syllable *hith* is a stronger reflexive prefix than *hin*, and the Hithpaʿēl less commonly has the passive sense. It has even a pass. of its own in a few cases. Naturally it has *reflexive* sense, Gen. 42. 1.

As in Piʿēl the final vowel may be *a*, Deut. 1. 37; 9. 8.

Rem. *c. Other forms of intensive.* Though the intens. is most naturally formed by doubling the middle consonant, it may be formed in other ways analogous:—

1) By doubling the last stem-letter, *piʿlēl* (*piʿlal*), *puʿlal*, *qiṭlal*, *quṭlal*, as שַׁאֲנַן *to be quiet*, Jer. 48. 11, Job 3. 18; pass. אָמְלַל 1 Sam. 2. 5, Is. 19. 8, Hos. 4. 3 (Ez. 28. 23, Ps. 88. 17 may be textual errors).

2) By doubling the last two letters, *pᵉʿalʿal*, *qᵉṭaltal*, as סְחַרְחַר *to palpitate, pass.* חֲמַרְמַר *to be much inflamed.* Ps. 45. 3, § 44.

3) In some stems as *Ayin Vav* and *Double Ayin* §§ 40. 42 doubling the last two letters is equivalent to doubling the whole word (with omission of the weak letter), *pilpel:* as עוּף *fly*, עַפְעֵף *flutter*, גַּל *roll*, גַּלְגֵּל *whirl*, כַּלְכֵּל *sustain*, *pass.* כָּלְכַל (kolkal) from כּוּל, comp. *click-clack*, *dingdong.*

4) By adding a letter to a stem or by inserting a letter, so that quadriliteral verbs arise, most of which follow the Piʿēl in the method of inflection, e. g. פַּרְשֵׂז *to spread*, Job 26. 9, כַּרְסֵם *to consume.* Pass. רָמְטַשׁ Job 33. 25. Ex. 16. 14. Others in *hiph.* Gen. 13. 9. Is. 30. 21.

5) By broadening the vowel *ā* of first syll. into *â*=*ô* § 2, *Pôʿēl*, *pass. Pôʿal.* The proper force of this form is *conative, qôṭēl to attempt*

to kill. The form is rare in the regular verb, but is often used instead of *Pi'ēl* in verbs *'Ain doubled* § 42. Exx. are שׁרשׁ *to strike root*, Is. 40. 24, שׁפט *to contend in judgment*, Job 9. 15, cf. 1 Sam. 21. 3, Is. 10. 13, Hos. 13. 3, Ps. 101. 5 (Baer reads Ps. 62. 4 as *Pu.* in *o*).

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to break	שָׁבַר	to break in pieces	שִׁבֵּר	to speak	דִּבֵּר
to count	סָפַר	to recount, tell,	סִפֵּר	to seek	בִּקֵּשׁ
to be holy	קָדַשׁ	to sanctify	*Pi.*	to sanctify oneself	*Hithp.*
to be heavy	כָּבֵד	to honour, harden,	*Pi.*	to get honour	*Hithp.*
to be great, grow	גָּדַל	to bring up, magnify	*Pi.*	to magnify oneself	*Hithp.*
to go	הָלַךְ	to walk	*Hithp.*	to hide oneself חבא / סתר	*Hithp.*
no, none	אַיִן	except	כִּי אִם	to rebel	פָּשַׁע

EXERCISE. TRANSLATE.

שִׁמְעוּ שָׁמַיִם כִּי יְהוָה דִּבֶּר בָּנִים גִּדַּלְתִּי וְהֵם פָּשְׁעוּ בִי׃ 2 וְלָמָּה
תֻכַּבְּדוּ אֶת־לַבְבְכֶם כַּאֲשֶׁר כִּבְּדוּ מִצְרַיִם [1]וּפַרְעֹה אֶת־לִבָּם׃
3 דַּשְּׁמַיִם מְסַפְּרִים כְּבוֹד אֵלֹהִים׃ 4 זִכְרוּ אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ
אֹתוֹ׃ 5 אֶת־הָאֱלֹהִים [2]הִתְהַלֶּךְ־נֹחַ׃ 6 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה
מִתְהַלֵּךְ בַּגָּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם [3]וְאִשְׁתּוֹ מִפְּנֵי יְהוָה׃
7 וְלָאָרֶץ לֹא יְכֻפַּר לַדָּם אֲשֶׁר שֻׁפַּךְ בָּהּ כִּי אִם בְּדַם שֹׁפְכוֹ׃
8 מַה־נְּדַבֵּר וּמַה־נִּצְטַדָּק׃ 9 הָאֹבְיוֹנִים [4]מְבַקְשִׁים מַיִם וְאַיִן׃

[1] Pharaoh. [2] See § 10.4. [3] See אִשָּׁה in Vocab. [4] See note *a*) p. 19.

These are the words which I have spoken. Harden not your heart lest Jehovah thy God be angry. Seek ye my face; thy face will we seek. Walk before me and sanctify yourselves. The asses have been found which thou wentest to seek. I cannot speak to this people for they have hardened their heart. We heard the voice of Jehovah walking in the garden and we hid ourselves from his face. He said unto the woman, Speak, and the woman spoke. Keep yourselves from this great iniquity. And now behold the king walketh (*part.*) before you, and I am old, and I have walked before you from my youth until this day.

§ 27. THE CAUSATIVE, *HIPH'IL*, *HOPH'AL*.

1. *Hiph'îl.* The causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *î*, הִקְטִיל.

Rule for inflection. The final *î* is maintained in open syllables, i. e. with vocalic affixes (*a i u*) and has the accent; in shut syll. it becomes *a* in perf., and generally *ē* after the perf.

In meaning Hiph. is causative of Qal, as פָּקַד *to oversee,* הִפְקִיד *to make one oversee, to entrust to.*

2. *Hoph'al.* The Hoph. is *passive* of the Hiph. in its various senses.

Rem. *a.* The *i* of first syll. appears only in perf., the real *a* elsewhere. The *î* of final syll. is merely an extension of *ē*, which itself has arisen out of *a*. In inf. *i* sometimes remains in first syll., Deut. 7. 24; 28. 48, Jos. 11. 14 &c. The initial *he* may be elided after prep., Num. 5. 22, Is. 23. 11; 29. 15, Am. 8. 4 &c., cf. Deut. 1. 33, Is. 3. 8, Jer. 39. 7. On the other hand the *he* sometimes remains in impf. 1 Sam. 17. 47.

Rem. *b. The Jussive.* The Jussive is יַקְטֵל, and with *vav conv.* וַיַּקְטֵל; in 1 *sing.* the *î* generally remains, Am. 2. 9. The Cohort. is אַקְטִילָה. The long imperat. is הַקְטִילָה.

In Hoph'al for *o* there is sometimes *u* in first syll., 2 Sam. 20. 21, 2 K. 4. 32. Imper. in Hoph. twice found, Ez. 32. 19, Jer. 49. 8.

Rem. *c.* The prefixed *h* may be a softened *t*, which appears in a few cases, Hos. 11. 3, Jer. 12. 5, or from *s* or *sh*, an interchangeable sound. Aramean has a caus. *shaqṭēl*, and there are some nouns, though no verbs of this form in Heb. For *h* the other dialects have ' (t=sh=s=h=').

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to be king, rule	מָלַךְ	to make king	*Hiph.*	to cast	שלך *Hiph.*
to be just	צָדַק	to justify	*Hiph.*	to destroy	שמד *Hiph.*
to dwell	שָׁכֵן	to place	*Hiph.*	to divide	בדל *Hiph.*
to remember	זָכַר	to commemorate	*Hiph.*	there is	יֵשׁ

he will hide his face	יַסְתִּיר פָּנָיו
may he hide his face	„ יַסְתֵּר
and he hid his face	„ וַיַּסְתֵּר
hide thy face	הַסְתֵּר, הַסְתִּירָה פָּנֶיךָ
hide not thy face	„ אַל־תַּסְתֵּר
let me hide my face	אַסְתִּירָה פָּנַי
he will hide his face	הַסְתֵּר יַסְתִּיר פָּנָיו

Rule. The *infin. abs.* expresses the idea of the verb simply, without conditions of person, mode &c.; hence when it precedes the finite verb, there is first the idea bare and then the idea modified; and the effect of the whole is to express with some variety of emphasis *the fact* (not the *quality*) of the action as now predicated in the finite verb.[1]

EXERCISE. TRANSLATE.

אַתָּה תְמֹלַכְתָּ אֹתִי תַּחַת דָּוִד אָבִי׃ 2 הִגֵּה פָּנַי בָּעָם הַזֶּה
וְהִשְׁמַדְתִּי אֹתָם מֵעַל־פָּנַי הָאֲדָמָה׃ 3 וַיַּשְׁכֵּן אֱלֹהִים לִפְנֵי גַן
עֵדֶן אֶת־הַכְּרֻבִים לִשְׁמֹר דֶּרֶךְ עֵץ הַחַיִּים׃ 4 נָתַן אֱלֹהִים מְאֹרוֹת
בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלָּיְלָה׃ 5 וְאָנֹכִי
הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא 6 הִגֵּה רֹאשׁוֹ מֻשְׁלָךְ אֵלֶיךָ
בְּעַד הַחוֹמָה׃ 7 וַיִּשְׁלְחוּ וַיִּקְרְאוּ אֶת־יִרְבְעָם וַיַּמְלִיכוּ אֹתוֹ עַל־
יִשְׂרָאֵל׃ 8 וְהָרָקִיעַ הָיָה מַבְדִּיל בֵּין מַיִם לָמָיִם׃ 9 אַל־נָא
תַּסְתֵּר אֶת־פָּנֶיךָ מֵהָעָם הַזֶּה׃

There is a time to keep and a time to cast away. And he rained fire from heaven upon that city and destroyed it[2] from upon the face of the ground. Justify not the wicked. Let me hide my face from this evil people for they have done-corruptly (*hiph.*) before me upon the earth. The king said, Cast his head unto us over[3] the wall; and they cast his head unto them. For he will surely-rain (*inf. abs.*) fire from heaven upon that evil city and will destroy it[2] and it shall not be remembered more for ever. I have been cast upon thee. They went down unto the city to fight against it, but they could not destroy it. R^{e}'ûbēn said, Spill not blood, cast him into this pit which *is* in the wilderness; and they stripped Yôṣēph and cast him *into* the pit (*acc.* term.), and the pit *was* empty.

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[1] When the inf. abs. *follows* force seems given not to the predication of the action, but to the action predicated.

[2] אֵת suff. § 49.

[3] בְּעַד.

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

	simple		*intensive*			*causative*	
	qal	niph.	pi‘ēl	pu‘al	hithp.	hiph.	hoph.
	act.	*reflex.*	*act.*	*pass.*	*reflex.*	*act.*	*pass.*
perf.	קָטַל	נִקְטַל	קִטֵּל	קֻטַּל	הִתְקַטֵּל	הִקְטִיל	הָקְטַל
imperf.	יִקְטֹל	יִקָּטֵל	יְקַטֵּל	יְקֻטַּל	יִתְקַטֵּל	יַקְטִיל	יָקְטַל
imper.	קְטֹל	הִקָּטֵל	קַטֵּל		הִתְקַטֵּל	הַקְטֵל	
inf. cons.	קְטֹל	הִקָּטֵל	קַטֵּל	קֻטַּל	הִתְקַטֵּל	הַקְטִיל	הָקְטַל
inf. abs.	קָטוֹל	הִקָּטֹל	קַטֵּל	קָטֹל		הַקְטֵל	הָקְטַל
part. act.	קֹטֵל		מְקַטֵּל		מִתְקַטֵּל	מַקְטִיל	
part. pass.	קָטוּל	נִקְטָל		מְקֻטָּל			מָקְטָל

1. The names N*i*ph‘*a*l, P*i*‘*ēl* &c. indicate *what vowels* verbs have in the perfects of these parts.

The *i* in first syll. of Pi‘ēl and Hiph‘îl is a thinned *a*, which shews itself in all parts after the perf.; and even the *ē* and *î* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cons., and these three parts end alike, and after the Niph. the participle also agrees.

The imperf. *ends like the perf.* after Niph.; and in Niph. it ends in *ē*.[1]

To this rule that the imperf. imper. and inf. cons. end alike there is, first, the known exception of the Qal of intrans. verbs, in which infin. cons. usually adopts *o*, though the other two are in *a*; and second, the Hiph. imper. agrees of course, not with the ordinary, but with the *jussive* imperf., and ends in *ē*.

3. The infin. abs. has *o* in the last syll. except in Hiph. and Hoph. where it has *e*; though see Rem. *a* § 26 on infin. abs. Pi‘ēl.

4. The punctuation of the preformative letters of the imperf. is *i* (or *a*) in Qal, and elsewhere vocal sh^{e}va. If the part begins with *h* the preformative letter displaces the *h* and takes its vowel. § 9.

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[1] Perhaps it is practically simpler for the learner to assume the *infin. cons.* as the base of the parts after the perf., and what is said above of the imperf. may be applied to it.

5. The passives usually have no imperative.

6. After Niph. the preformative letter of the participle is *m*, pointed as the preform. of imperf. This *m* is possibly the pron. *mi* "who" used relatively.

7. Finally it is of much consequence that the learner, before quitting the regular verb, should well remember these points: where the first radical has sh^{e}va vocal under it (2 pl. perf., inf. cons., imper. Qal); where the 2nd rad. has sh^{e}va vocal (all parts with vocalic affixes *a i u*); where the 1st rad. has sh^{e}va silent (at the end of a syll., imperf. Qal, perf., part. Niph., all Hiph. Hoph.); where the 1st rad. is doubled (imperf. Niph. and parts); where 2nd rad. is doubled (Pi. Pu. Hithp.);—these and such points are of importance in the irregular verbs.

EXERCISE: PARSE.

כָּתַבְתִּי, כְּתָבִים, כְּתוּבִים, תִּכְתֹּב, יִכָּתֵב, שְׁמֹר, נִשְׁמָר, נִשְׁמֹר, הִשָּׁמֵר, מְשַׁמֵּר, יִרַּדֵּם, אֶשְׁבֹּר, אֲשַׁבֵּר, מַזְכִּיר, הַמְשִׁיל, רֻדַּם, הָשְׁבַּר, זָכוֹר, תַּמְשִׁילוּ, תִּשְׁקְלִי, שְׁכַב, מֹלֶכֶת, יַמְטִיר, יַפְקֵד, מְסַתֵּתֵר, יְקַדֵּשׁ, תִּלָּבַשְׁנָה, תִּזָּכַרְנָה׃

§ 29. SECOND DECLENSION.

1. The words embraced under the first declension were chiefly concrete words, having a resemblance in form to the *perfect* of verbs. A very large class of nouns have an affinity in form with the *imperfect*, that is with the abstract noun at the base of that form. They are thus themselves chiefly abstract nouns. They are properly monosyllables, but are pronounced and spelled as dissyllables through the slipping in of a furtive vowel between the last two radicals.

	A class.	I class.	U class.	
1)	קַטַל *qaṭl*	קִטַל *qiṭl*	קָטָל *qoṭl*	primary form
2)	קַטַל *qaṭl*	קֵטַל *qēṭl*	קֹטַל *qōṭl*	under the tone
3)	קָטֶל *qéṭel*	קָטֶל *qḗṭel*	קָטֹל *qṓṭel*	present form.

The words are monosyllables with a short vowel of one or other of the three classes after the first radical. Under the tone the vowels *i o* became *ē ō*, § 6. 2; and a few words have remained in this condition, as גַּיְא *valley,* נֵרְדְּ *nard,* קשְׁטְ *truth.* But there was, as in other languages,[1] a natural tendency to separate two final consonants by a furtive vowel, and a slight *e* (ṣ°ghol) slid in after the second letter. The words thus became dissyllabic, though the tone-syllable remained the same, now the *penult.* The furtive *e* by a species of attraction depressed the primary *a* of first class also to *e.* The dilated form of the words thus appears only when the third letter is final.

A smaller number of words had the short vowel after the second radical as *qṭal, qṭil, qṭol,* under the tone *qṭal qṭēl qṭōl,* קָטַל קָטֵל קָטֹל. These forms are chiefly retained by verbs and enter into the imperf. and related parts.

From the furtive ṣ°ghol the words are often called *ṣegholates,* and according to the class of their primary short vowel *a i o*, ṣegholates of *first, second* or *third* class.

From the presence of weak letters the ṣ°ghols may be obscured, but *the invariable sign of this class of word is the accent on the penult.*

Rules for declension. 1) The cons. state is, of course, like the absolute.

2) With all inflectional additions except the plural, the word appears in its primary monosyllabic form, *qaṭl, qiṭl, qoṭl.*

3) The plural both mas. and fem. assumes the form of a word of first declension, with pretonic *ā*, *q°ṭālîm, q°ṭālôth,* as if from the form *qṭal.* When the pretonic *ā* becomes lost, the primary vowel is resumed, *qaṭ̃lê. qiṭ̃lê* &c.

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[1] Comp. alarm and alarum; Gaelic tarbh=tárabh, Dutch Delft=Déleft &c.

	A class.	I class.	U class.
abs. sing.	מֶלֶךְ king	סֵפֶר book	בֹּקֶר morning
cons.	,,	,,	,,
light suff.	מַלְכִּי	סִפְרִי	בָּקְרִי
heavy suff.	מַלְכְּכֶם	סִפְרְכֶם	בָּקְרְכֶם
abs. du.	מַלְכַּיִם	סִפְרַיִם	בָּקְרַיִם
cons. du.	מַלְכֵּי	,,	,,
abs. pl.	מְלָכִים	סְפָרִים	בְּקָרִים
cons. pl.	מַלְכֵי	סִפְרֵי	בָּקְרֵי
light suff.	מְלָכַי	סְפָרַי	בְּקָרַי
abs. sing. fem.	מַלְכָּה	סִפְרָה	בָּקְרָה
suff.	מַלְכָּתִי	,,	,,
abs. plur.	מְלָכוֹת	סְפָרוֹת	בְּקָרוֹת
suff.	מַלְכוֹתַי	,,	,,
cons. pl.	מַלְכוֹת	סִפְרוֹת	בָּקְרוֹת

2. *Feminines with ṣegholate ending.* According to Rem. *b.* § 16 the *fem.* is many times made by simply appending *t* to the mas. This is most easily done when the mas. ends in a vowel sound or in a single consonant preceded by a tone-long vowel, but it is occasionally done even when a pure long vowel precedes. The words then end in two consonants and contract the long vowels of the mas. to their corresponding short, except that even *ē* becomes *a;* in this way terminational forms arise like *qaṭl qiṭl qoṭl*, which, precisely as these do, resolve themselves into dissyllables, when without inflectional additions.

mas.	(מַמְלָךְ)	קִטֵּל	גְּבִיר	מֵינִיק	נָחוּשׁ	קָטוֹר
fem.	מַמְלָכָה	קִטְּלָה	גְּבִירָה	&c.	נְחוּשָׁה	קְטוֹרָה
or	(מַמְלַכְתְּ)	(קִטַּלְתְּ)	(גְּבִרְתְּ)		(נְחָשְׁתְּ)	(קָטָרְתְּ)
abs., cons.	מַמְלֶכֶת	קִטֶּלֶת	גְּבֶרֶת		נְחֹשֶׁת	קְטֹרֶת
suff.	מַמְלַכְתִּי	קִטַּלְתִּי	גְּבִרְתִּי		נְחָשְׁתִּי	קָטָרְתִּי
plur.	מַמְלָכוֹת	קִטְּלוֹת	גְּבִירוֹת		&c.	
cons.	מַמְלְכוֹת	,,	,,		,,	,,

1. Many of these words have the fem. of the more ordinary form, and this is generally used in the absolute.

2. The ṣegholate form is generally employed in the construct

and with suffixes, and sometimes also in the abs.; and some words seem to use only the ṣegholate form.

3. In general the plurals are formed regularly from the ordinary fem. or from what would be the ordinary fem. if it were found. Consequently the original *mas.* must be carefully attended to.

Rem. *a.* By § 22. Note ṣegholates of 1st class, having the *a* sound, are from transitive verbs, and those with *i o* from intrans. verbs. This law does not apply to the infinitives which end like their imperfects, in which the characteristic vowel stood in connexion with the preformative, § 22. Note p. 59. In a great many of 1st class in nouns and in *all* infin. of form *qṭal* the *a* has been thinned to *i*, and the inflected forms coincide with those of 2nd class. Some words have both vowels. See Add. Notes to 2nd Declens.

Rem. *b.* For *i* the alternative *e* sometimes appears; and also *u* for *o*.

Rem. *c.* Compare the cons. du. with cons. plur.; the latter has half open syll. § 6. 2 e. The du., however, sometimes has pretonic $\bar{a}$ like the plur.

Rem. *d.* The word *n^{e}ḥosheth* shews that the termination *t* shifts the accent just like *āh* (ath), of which it is therefore probably a contraction.

WORDS FOR PRACTICE.

way	דֶּרֶךְ	righteousness	צֶדֶק *i*	valley	בִּקְעָה	ear	אֹזֶן
knee	בֶּרֶךְ *i*	image	צֶלֶם	foot	רֶגֶל	greatness	גֹּדֶל
boy	יֶלֶד	thrashing floor	גֹּרֶן	midst	קֶרֶב *i*	vow	נֶדֶר
girl	יַלְדָּה	vineyard	כֶּרֶם	silver	כֶּסֶף	wisdom	חָכְמָה
soul	נֶפֶשׁ *f.*	memory	זֵכֶר	ransom	כֹּפֶר	tribe	שֵׁבֶט
food	אָכְלָה	horn	קֶרֶן	holiness	קֹדֶשׁ	mantle	אַדֶּרֶת
kingdom	מַמְלָכָה	war	מִלְחָמָה	nurse	מֵינֶקֶת *i*	maid	שִׁפְחָה

a holy hill הַר קֹדֶשׁ *my holy hill* הַר קָדְשִׁי

an idol of silver אֱלִיל כֶּסֶף *my idol of silver* אֱלִיל כַּסְפִּי

his weapons of warfare כְּלֵי מִלְחַמְתּוֹ

Rule. A suffix defining a compound expression is appended to the last word of the expression.

EXERCISE. TRANSLATE.

My king. Our kings. His books. Her righteousness. Our knees (*du.*) Thy feet (*du.*). Our horn. Their silver. My way

is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. And God created man in his image, in the image of God he created him. And your ways are not my ways. And all the people bowed-down upon their knees before their king. Let thine hand-maid speak in the ears of the king. I have set[1] my king upon Zion[2] my holy hill. God ruleth over the nations, God sitteth upon his holy throne. The face of Jehovah is against[3] the wicked to cut off (*hiph.*) their memory from the earth. And now inhabitant of Jerusalem and man of Judah judge between me and my vineyard.

Her mantle. Her mistress. His kingdom is an everlasting kingdom (k. of eternity). And they hid (*hiph.*) the boy and his nurse from the face of the queen. I will cut off their bow and all their weapons of warfare.

[1] נָסַךְ. [2] צִיּוֹן. [3] בְּ.

§ 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension.* This is the *act. participle* Qal, *qôṭēl,* probably a later development and not found in all verbs.

Third declension. The type of this declension is the *act. part.* Qal; and the declension comprises all words, whether participles or nouns, ending in *ē* (çere) with a vowel unchangeable (by nature or position) in the place of the pretone.

Rules for inflection. 1) In words of this class the verbal law of inflection is followed, that is, with vocalic additions the vowel in the tone, the *ē*, is lost.

2) With consonantal additions the *ē* being thrown into an unaccented shut (half open) syllable, becomes the short vowel, i. e. *e* or *i; i* particularly with *labials.*

abs.	קִטֵּל	מְקַטֵּל	מַקֵּל	מִסְפֵּד	שֵׁם
cons.	קִטֵּל	מְקַטֵּל	מַקֵּל	מִסְפַּד	שֵׁם
vocalic suff.	קִטְּלִי	מְקַטְּלִי	מַקְּלִי	מִסְפְּדִי	שְׁמִי
conson. suff.	קִטֶּלְךָ	מְקַטֶּלְךָ	מַקֶּלְכֶם		שִׁמְךָ

2. A few monosyllabic words in *ē* attach themselves to this declension, the chief being בֵּן *son,* and שֵׁם *name,* which are irregular in the plural.

Rem. Words of the participial form retain *ē* in cons., and generally other words. Those of forms *miṣpēd, marbēç* usually take *a*; and *a* in first syll. of the latter form is thinned to *i* in the hurried cons., מִרְבַּץ. In gutt. forms *qoṭalkha* appears. See additional notes to third Declens.

3. Many nouns are formed in Hebrew by prefixing to the stem the letter *m* (comp. Greek ending *ma*). This *m* is probably connected with the pronoun *mā* "what". The two most common forms of such words are those with vowels *i*—*ā*, as מִשְׁפָּט *judgment,* and *a*—*ē*, as מַרְבֵּץ *stall.* The words express:

1) The *place* where the action is done, as מַרְבֵּץ *stall,* from רָבַץ *to lie;*

2) the *instrument* with which it is done, as מַפְתֵּחַ *key* from פָּתַח *to open;*

3) or more generally any embodiment of the action, as מַלְקוֹחַ *plunder,* from לָקַח *to take.*

WORDS FOR PRACTICE.

elder	זָקֵן	priest	כֹּהֵן	moon	יָרֵחַ	altar	מִזְבֵּחַ
mourning	מִסְפֵּד	judgment	מִשְׁפָּט	stall	מַרְבֵּץ	plunder	מַלְקוֹחַ
child	עוֹלֵל	child	עוֹלַל	key	מַפְתֵּחַ	fork	מַזְלֵג
one who curses	מְקַלֵּל	frog	צְפַרְדֵּעַ	dumb	אִלֵּם	blind	עִוֵּר

Exercise. Write the above words in cons. sing. and with a vocalic and consonantal suff., observing which of them are of first declens.; and translate:

This *is* my son and these *are* my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs they cannot bark. And the inhabitants of the earth shall go in that day like the blind and their blood shall be poured out like the dust. The

children of Israel ate the passover with (and) their staff in their hand. Behold the head of thine enemy who sought thy life (soul). The mourning of the dead *shall be* in all vineyards. These are the statutes and the judgments which ye shall keep in the land whither[1] ye *are* crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

[1] See Vocabulary under "who".

§ 31. VERBAL SUFFIXES.

VERBAL SUFFIXES TO HIPH'IL.

PERF.	הִקְטִיל	INFIN. CONS.		הִקְטַלְתָּ
1. *s. c.*	הִקְטִילַנִי	הַקְטִילִי (subj.)	הַקְטִילֵנִי (obj.)	הִקְטַלְתַּנִי
2. *s. m.*	הִקְטִילְךָ	הַקְטִילְךָ (sub. and obj.)		—
„ *f.*	הִקְטִילֵךְ—לָךְ	„		—
3. *s. m.*	הִקְטִילוֹ	„	PARTIC.	הִקְטַלְתּוֹ
„ *f.*	הִקְטִילָהּ	„	מַקְטִיל	הִקְטַלְתָּהּ
1. *pl. c.*	הִקְטִילָנוּ	הַקְטִילֵנוּ	מַקְטִילִי	הִקְטַלְתָּנוּ
2. *pl. m.*	הִקְטִילְכֶם	&c.	&c., mostly as	—
„ *f.*	הִקְטִילְכֶן	as noun	the noun	—
3. *pl m.*	הִקְטִילָם			הִקְטַלְתָּם
„ *f.*	הִקְטִילָן			הִקְטַלְתָּן
IMPERF.	יַקְטִיל	IMPER. AS IMPF.		יַקְטִילוּ
1. *s. c.*	יַקְטִילַנִי	הַקְטִילֵנִי		יַקְטִילוּנִי
2. *s. m.*	יַקְטִילְךָ—לֶךָּ	—		יַקְטִילוּךָ
„ *f.*	יַקְטִילַךְ	—		יַקְטִילוּךְ
3. *s. m.*	יַקְטִילֵהוּ—לֶנּוּ	הַקְטִילֵהוּ		יַקְטִילֻהוּ
„ *f.*	יַקְטִילֶהָ—לֶנָּה	הַקְטִילָהּ		יַקְטִילוּהָ
1. *pl. c.*	יַקְטִילֵנוּ	הַקְטִילֵנוּ		
2. *pl. m.*	יַקְטִילְכֶם	—		
„ *f.*	יַקְטִילְכֶן	—		
3. *pl. m.*	יַקְטִילֵם	הַקְטִילֵם		יַקְטִילוּם
„ *f.*	יַקְטִילֵן	הַקְטִילֵן		יַקְטִילוּן

The pronominal suffixes to the verb almost always express the direct object or *accus.*, rarely the indirect or *dat.*

The suffixes do not express reflexive action; we cannot express *I killed myself* by suff.; either the reflex. verb, or

the simple verb with some circumlocution for *self,* must be used.

The following principles will be found sufficient:

1. Before the suffixes verbal forms altered or rubbed off are restored; 3 fem. s. *āh* becomes *ath* (§ 16 Rem. *b*); 2 fem. s. *t* becomes *tî,* and 2 mas. pl. *tem* becomes *tum,* (§ 12 Rem. *b*), though the weak *m* disappears.

2. Verbal forms ending in a vowel append the suffixes in their shortest consonantal form (*ni, ka, k, v, hu, ha, nu, kem, ken, m, n* § 12) immediately to the vowel termination.

3. In forms having no apparent vowel termination a helping vowel is used:

1) The suff. *ka kem ken*, as in nouns, have reduced the helping vowel to a mere sh^{e}va, § 19.

2) All the other suff. have a full vowel. Now the verb had originally *three* vowels both in the perf. and imperf. In the *perf.* the final vowel was *a*, and hence with suff. to the perf. the helping vowel sound is *a.*

3) In the *imperf.* some more indefinite sound ended the form (*e* or *u* perhaps) and this appears as *ē* with suff. to the imperf.

The *imperat.* follows the imperf.

4) The *inf. cons.* takes the suffixes of the *noun.*

4. *Effect of suff. on preceding vowels.* 1) The perf. Qal of all forms, and imperf. and imper. Qal in *a*, follow words of the *first declension,* preserving the tonic and losing the pretonic vowel when it is changeable, § 18. In open pretonic syllables *á* becomes *ā* § 6. 2.

2) The infin. cons. and imper. Qal follow the *second declension,* the form *q^{e}ṭōl* being a ṣegholate of *third* class. (The imper. of the form קָטַל follows the *first declens.* See above 4. 1.)

3) All other parts of the verb (ending in *ē* or *ō*) follow the verbal law, that is, with vocalic additions lose the tonic vowel, and may be said to follow the *third declens.* § 30.

5. In the imperf. between the accented helping vowel and the suffixes *ni nu* of 1st pers., *hu ha* of 3 pers. s., and

ka of the pausal *éka* of 2 mas. s., the letter *n*, having demonstrative force, is often inserted, and this by its union with the conson. of the suff. gives rise to forms *enni* (anni) *ennu, ennu ennah, ekka* (for *enhu, enha, enka*). Occasionally forms appear in which the union of the *n* with the following letter has not yet taken place.

Rem. *a*. On Perf. See remarks on nominal suffixes, § 19. In 3 fem. sing. the termination *ath* retains the tone except with heavy suffixes. The suff. of 2 fem. s. is oftener *ēkh;* comp. Jud. 4. 20, 1 Sam. 25. 32, Ezek. 27. 26, Mic. 4. 9 with Is. 54. 6, 60. 9. In 3 *pl. m.* מוֹ—ֶ Ex. 15. 10; 23. 31. Once 3 *s. m. tāhu* for *to*, Ezek. 43. 20.

Rem. *b*. On Impf. In the Impf. and related parts the sounds *eni, enu* of 1 p., and *em, en* of 3 p., may become in pause or under special phonetic influences, *ani, anu, am, an* (see § 10. 5 Rem.), cf. Gen. 19. 19; 29. 32, Ex. 29. 30, Deut. 7. 15. Suff. of 3 *pl. m.* in מוֹ—ֶ, Ex. 15. 7, 9 &c., Ps. 2. 5; 21. 10, 13 &c. Exx. of *enni* (anni) Gen. 27. 19, 31, Jer. 50. 44; of *ekka* Gen. 26. 3; 49. 25; of *ennu* Gen. 9. 5; 28. 22; 49. 9, 19, cf. 3. 15; of *ennah* Gen. 31. 39; 6. 16; 13. 15; 15. 8; Hos. 2. 5. In some cases the *n* is not assimilated, Jer. 22. 24, Ex. 15. 2, Deut. 32. 10. In other cases *pl.* in וּן— is base of the form, Prov. 1. 28, Ps. 63. 4, Is. 60. 7, Jer. 2. 24; 5. 22, cf. Job 19. 2.—The 2 and 3 *pl. fem.* assume with suff. the form of 2 *pl. m.*, Jer. 2. 19.

Rem. *c*. The infin. cons. uses the *verbal* suff. of 1 p. s. to denote the object, *me;* but in the other persons the *nominal* suff. alone are used to express both object and subject (*him* and *his*).

The suff. to the participle are also those of the *noun*, though in the *singular* of partt. verbal suff. are also used in poetry, Gen. 4. 14, 15, Ps. 18. 33.

The infin. cons. with suffixes *ka kem ken* occasionally appears of the form *q^{e}ṭolkha* instead of *qoṭl^{e}kha*, Gen. 2. 17; 3. 5, cf. Deut. 27. 4; 29. 11. The inf. קָטַל is inflected קָטְלִי, § 29 Rem. *a*, Gen. 19. 33.

Rem. *d*. The demonstrative *n* is occasionally seen in imperat. and perhaps a single time in the perf. and part., Gen. 30. 6.

It may be repeated (*foot note* p. 17), that with suff. the first syll. of infin. cons. is half open; and that on the contrary the prep. ל unites with it so closely as generally to form a shut syllable. The imper. is also half-open.

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when he kept בְּשָׁמְרוֹ			*when the man kept* בְּשָׁמֹר הָאִישׁ	
before he kept me			לִפְנֵי שָׁמְרוֹ אֹתִי	
before the man kept me			לִפְנֵי שָׁמֹר הָאִישׁ אֹתִי	
when I kept the man	כְּשָׁמְרִי אֶת־הָאִישׁ	or	„	כַּאֲשֶׁר שָׁמַרְתִּי
until I keep the man	„ עַד שָׁמְרִי	or	„	עַד אֲשֶׁר אֶשְׁמֹר

Rule 1. The *infin. cons.* has the government of its verb and may take suffixes and prefixes. The usual order is infin., subject, object.

Rule 2. Instead of the infin. cons. with preposition the finite form may be used with a conjunctional expression formed of the prep. and relative.[1]

EXERCISE: TRANSLATE.

שְׁמַרְתַּנִי, שְׁמַרְתִּיךָ, וּשְׁמָרוֹ, לִשְׁמָרְךָ, וּלְשָׁמְרָהּ, שָׁמְרֵנִי, וַיִּשְׁמְרֵנִי, וַיִּלְבָּשֵׁנִי, תִּשְׁמְרֵם, וְאֶשְׁמְרֶנָּה, יִשְׁמְרֵ֫הוּ, תִּשְׁמְרֶךָּ; שְׁפָטוּנִי, שְׁפָטוּם, בְּשָׁפְטֶךָ, שָׁפְטֵנִי; זְכַרְתָּם, אֶזְכְּרֶנָּה, וַיִּזְכְּרֶהָ, יִזְכְּרוּנִי, כְּהַזְכִּירוֹ, הַזְכִּירֵנִי; גְּנָבָ֫תַם, גְּנָבוּךָ; וְקִבֶּצְךָ, קִבְּצָם, וְקִבַּצְתִּים, וּמְקַבְּצָיו, בְּקַבְּצִי, אֲקַבְּצֵךְ, יְקַבֶּצְךָ:

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. These are the generations of the heavens and the earth in the day of their creating (*niph.*). Judge me according-to my righteousness. Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. Make-me-tread[1] in the path of thy commandments for in it I delight. Jehovah shall keep thee from all evil, he shall keep thy soul. What is man that thou rememberest him or (and) the son of man that thou visitest him? Thy word[2] is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised to mention him before the king of the land.

[1] דָּרַךְ *hiph.* [2] אִמְרָה.

§ 32. IRREGULAR OR WEAK VERBS.

1. The word פעל *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pe,* the first letter of any verb was called its *Pe;* and in like manner the second letter was called its *ʿAyin*, and the third its *Lamed.* This mode of designation is employed in *weak verbs.*

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[1] Prepositions are really *nouns* in the cons. state.

A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents* and *Nun*, i. e. the letters ר ע ח ה א ן י ו. Thus such a verb as נפל is called a *Pe Nun* verb; ילד a *Pe Yod* verb; קום a *'Ayin Vav* verb; שמע a *Lamed Guttural* verb, and the like. The letters *'Aleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus גלה is a *Lamed He,* but הלך a *Pe Gutt.*, מצא a *Lam. 'Aleph*, but אסף a *Pe Gutt.* In a few verbs *'Aleph* quiesces when first radical, as in אמר, these are called *Pe 'Aleph* verbs. If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares, ידה a *Pe Yod* and *Lam. He* verb. A verb like גלל whose second and third letters are the same is called a *Double 'Ayin* verb.

DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שלח, שחט, שאף, בין, ילד, ישע, בקש, רום, ברך, עבר, שקל, נחה, נחם, נגף, רעע, קלל, בוא, סבב, קרע, רדף, ירא, ירה:

§ 33. PE NUN VERBS.

The letter *n* in Hebrew shews the same kind of feebleness that it has in other languages, when it is not sustained by being followed by a full vowel its sound is apt to be lost in that of the consonant after it, *in-licio = illicio; yin-gash = yiggash.*

1. When *n* stands at the end of a syllable (imperf. Qal, perf. and part. Niph., Hiph., Hoph.) it is assimilated to the next consonant, which is doubled, יִפֹּל=יִנְפֹּל, הִפִּיל=הִנְפִּיל (*yin-pol=yippol, hinpîl=hippîl*).

2. When *n* not having a full vowel of its own begins a word (imper., inf. cons. Qal) it often falls away altogether, as גַּשׁ for נְגַשׁ (*gash* for *n^e^gash*).

3. When *n* falls away in infin. cons. this form assumes the fem. termination *t*, becoming a segholate noun having *i* when inflected (§ 29. Rem. *a*), as גֶּשֶׁת, גִּשְׁתִּי.

Rem. The *n* initial does not usually fall away in verbs imperf. in *o*; and hardly ever in 2 pl. perf. in any verb. In many cases, esp. in later style the *n* is not assimilated, Deut. 33. 9, Is. 58. 3, Jer. 3. 5.— The root נָגַשׁ used as Par. is a defective verb really, see final Note § 45.

The *n* is not usually assimilated in verbs *'Ayin Gutt.*, except niph. of נָחַם *to repent*, and occasionally נָחַת *to descend.*

4. The verb נָתַן *to give* assimilates its final *n* also in perf. and infin. cons. It has *ē* in imperf. and imper., יִתֵּן, תֵּן. Inf. cons. is תֵּת, תִּתִּי (תִּנְתִּי תֶּנֶת).

The verb לָקַח *to take* assimilates the liquid *l* as if it were *n* (in Qal, Hoph.), as impf. יִקַּח for יִלְקַח.

5. *Nouns from Verbs* פ״ן. Nouns with *m* preformative are of the form מַתָּן, as מַפָּל *offal*, מַכָּה *stroke.*

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to deliver	נצל*Hi.*	to tell	נגד*Hi.*	to vow	נדר	to fall	נפל
to approach	נגשׁ	to touch	נגע	to set	נצב*Hi.*	to look	נבט*Hi.*
to smite	נגף	to deceive	נשׁא*Hi.*	to kiss	נשׁק		

EXERCISE. TRANSLATE.

תֵּן, קְחוּ, נְפֹל, הִנָּגֵף, אַפִּיל, הִצַּלְתָּ, מַצִּיל, וַיִּנָּצְלוּ, תְּנָה, תַּצִּילֵם,
תִּגְּעוּ, נִגָּף, הֻגֵּד, הַגִּידוּ, תַּבֵּט, לִנְפֹּל, לָגֶשֶׁת:
הַצִּילֵנִי מִדָּמִים אֱלֹהֵי תְשׁוּעָתִי וּלְשֹׁנִי תַּגִּיד צִדְקָתֶךָ: 2 כִּי ו׳ וד
נֶדֶר לַיהוָֹה אַל־תִּשְׁכַּח לְשַׁלְּמוֹ: 3 יָרְאוּ אֹיְבָיו מִגֶּשֶׁת אֵלָיו:
4 הַבֶּט־נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים: 5 וַיַּפֵּל יְהוָֹה תַּרְדֵּמָה
עַל־הָאָדָם וַיִּקַּח אַחַת מִצַּלְעוֹתָיו וְהַצֵּלָע אֲשֶׁר לָקַח בָּנָה לְאִשָּׁה:
6 אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּ עִמָּדִי הִיא [1]נָתְנָה־לִּי מִן־הָעֵץ:
7 אָמַר יְהוָֹה אֶל־[2]אַבְרָם הִתְהַלֵּךְ בָּאָרֶץ לְאָרְכָּהּ וּלְרָחְבָּהּ כִּי לְךָ
אֶתְּנֶנָּה וַיִּפֹּל אַבְרָם עַל פָּנָיו: 8 חָלַם יַעֲקֹב וְהִנֵּה סֻלָּם מֻצָּב
אַ֫רְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה:

[1] See § 7 note on *dag. forte conjunct.* p. 19. [2] Abram.

Give thou. I will not give my silver and my gold. Tell it not in Gath. Look not (*f.*) after thee lest God smite thee. Deliver me for thou art my salvation. Give ye glory to Jehovah. When

I gave the woman to the man for wife. I will deliver thee and thy tongue shall tell-of my righteousness. The serpent deceived her and she took of the tree and gave to her husband. They feared to draw near lest they should be smitten before the kings. Thou hast caused a deep-sleep to fall upon me. And he brought near the man and he took him in his arms and kissed him (*dat.*).

§ 34. PE GUTTURAL VERBS.

See the rules for Gutturals § 8.

1. By 2nd rule of Gutt. a gutt. requires a *ḥaṭeph* for simple sh^{e}va vocal (2 pl. perf., imper., infin. cons., Qal).

2. By 1st rule Rem. *a*, *i* before gutt. becomes *e*, and by 2nd rule the short vowel repeats itself under the gutt. in a *ḥaṭeph* corresponding to itself. Thus:

niph.	נִקְטַל	in gutt.	נֶחְטַל	and then	נֶחֱטַל
hiph. perf.	הִקְטִיל	„	הֶחְטִיל	„	הֶחֱטִיל
hiph. inf.	הַקְטִיל	„		„	הַחֲטִיל
hoph.	הָקְטַל	„		„	הָחֳטַל
impf. qal.	יִקְטַל	„	יֶחְטַל	„	יֶחֱטַל
	יִקְטֹל	„		„	יַחֲטֹל

3. By 4th rule of Gutt. the gutt. cannot be doubled, but, remaining single, causes the preceding short vowel to become its tone-long (parts connected with impf. Niph.), הַחְטַל=הָקְטַל.

Rem. *a*. In Active verbs (impf. in *o*) the primary *a* appears with the preformative (Note p. 59), as יַעֲמֹד, and *i* in Stative verbs, as יֶאֱהַב. With initial א the *i* appears even with impf. in *o*, as יֶאֱסֹף; but when rapidly pronounced (as at a distance from the tone) the sounds ֲֶ become ֲֲ in the 1st Gutt. verb, Gen. 27. 41, Numb. 3. 6, Jer. 15. 14.

Rem. *b*. The harder gutturals, while they always depress the vowel (*i*, *u* to *e*, *o*), often keep simple sh^{e}va at the end of the syllable, as יְחַכַּם *he will be wise*. Exceptionally *a* appears in *niph.*, Gen. 31. 27.

Attention should be directed to the half-open syllables in this verb, e. g. in forms ending in *a i u*; e. g. יַעֲמֹד *pl.* יַעַמְדוּ=יַעֲמְדוּ, § 6. 2. *d*, *e*, cf. *Note* p. 17.

to dream	חלם	to leave	עזב	to stand	עמד	to slay	הרג
to pass / cross	עבר	to serve / till	עבד	to embrace	חבק	to count	חשב
				to sin	חטא	to be strong	חזק / אמץ
to withdraw / refrain	רחק	to love	אהב	to take	אחז		
		to be wise	חכם	to bind	חבש	to believe	אמן *Hi.*

EXERCISE. TRANSLATE.

וַתַּחַלְמָה חֲלוֹם בְּלַיְלָה אֶחָד אֲנִי וָהוּא׃ 2 וַיַּעֲזֹב כָּל־אֲשֶׁר לוֹ בְּיַד יוֹסֵף׃ 3 הִנֵּה שְׁנֵי הַמְּלָכִים לֹא עָמְדוּ לְפָנָיו וְאֵיךְ נַעֲמֹד אֲנָחְנוּ׃ 4 וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וַיַּעֲבֵר רוּחַ גְּדוֹלָה עַל־הָאָרֶץ׃ 5 חֲזַק וֶאֱמַץ כִּי אַתָּה תַּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לַאֲבוֹתָם לָתֵת לָהֶם׃ 6 וְאַבְרָם הֶאֱמִין בַּיהוָה וַיַּחְשְׁבֶהָ לוֹ צְדָקָה׃ 7 תְּנָה־לָּנוּ אֶת־הָאָרֶץ הַזֹּאת וְאַל־תַּעֲבְרֵנוּ אֶת־הַנָּהָר׃ 8 שָׁלַחֲנִי יְהוָה לַחֲבֹשׁ לְנִשְׁבְּרֵי לֵב׃

Abraham saw a ram taken by (in) his horns. And there shall be mourning in all vineyards for I will pass in thy midst saith (*perf.*) Jehovah. Pass not the river lest ye be smitten before your enemies. Jehovah will not permit (give) them (*acc.*) to pass the river. Our land shall not be tilled for our enemies shall stand in the midst-of-her. Let me cross the river that I may make this people inherit the land which Jehovah sware unto their fathers to give them. Bil'ām said unto the she-ass, Would-there-were[1] a sword in my hand for now I would slay thee (*perf.*). They said unto him, To bind[2] thee have we come down, to give thee into the hand of thine enemies. And the people served (*pl.*) Jehovah all the days of Joshua[3], and all the days of the elders who prolonged[4] days after Joshua. And he made to pass his children in the fire.

[1] לוּ יֵשׁ. [2] אָסַר. [3] יְהוֹשֻׁעַ. [4] *Hiph.* of ארך.

§ 35. PE 'ALEPH VERB.

1 *Pe 'Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in impf. Qal *'Aleph* quiesces in the vowel *ô*; in all other respects they are *Pe Gutt.* This *ô* is for *â*, יאמַר=יְאָ'=יֹאמַר.

The verbs belonging to this class are *five*: אָבַד *to perish*, אָכַל *to eat*, אָמַר *to say*, אָבָה *to be willing*, אָפָה *to bake*, and sometimes אָחַז *to take*, and others.

Rem. *a*. The impf. is in *a*, but often, especially in pause in *ē*. With retracted accent יֹאבַד, וַיֹּאמֶר *and he said*.

Rem. *b*. In verb *to say* the frequently used form of *infin.* with prep. *to* is contracted (לֶאֱמֹר=) לֵאמֹר dicendo *saying*.

Rem. *c*. By § 8. Rem. *b*. initial א when next the tone readily takes *ḥaṭ. ṣ^{e}ghol*, but if the word be loaded at the end reverts to *ḥaṭ. path*. See *imper*. The imp. and inf. with prep. have oftenest *ḥaṭ. ṣ^{e}g.*; infin. itself perhaps *ḥaṭ. path*.

Rem. *d*. In 1st pers. impf. א of the root is omitted after the preformative א, as אֹמַר *I will say*, Gen. 24. 33, cf. 32. 5.

The verb אחז *to take* usually follows Pe 'Al., and אהב *to love*, occasionally, Hos. 11. 1, 14. 5. The *ô* sometimes appears in *niph.* Num. 32. 30, and in *hiph.* Hos. 11. 4, Jer. 46. 8, 1 Sam. 14. 24.—In general, א is apt to quiesce, Num. 11. 25, or drop out, 2 Sam. 19. 14; 20, 9; Job 32. 11; 35. 11, 1 Sam. 15. 5. (Ez. 28. 16 may be 3 *perf.* Pi.)

2. *Nouns from Pe Gutt. verbs.*

		First declension.			Second declension.		
sing.	*abs.*	חָכָם	אֲדָמָה	מַאֲכָל	עֶבֶד	עֵגֶל	חֹדֶשׁ
	cons.	חֲכַם	אַדְמַת	„	„	„	„
plur.	*abs.*	חֲכָמִים	„	„	עֲבָדִים	עֲגָלִים	חֳדָשִׁים
	cons.	חַכְמֵי	„	„	עַבְדֵי	עֶגְלֵי	חָדְשֵׁי
		(wise)	(ground)	(food)	(servant)	(calf)	(month)

In *first declens.* Rule 2 of Gutturals (§ 8. 2) applies. The form with *m* prefix (§ 30. 3) is pointed מַאֲ *maă*.— In *second declens.* 2nd class, the gutt. often depresses *i* to *e* (§ 8 Rem. *a*). In 3rd class the loss of *ō* leaves *ḥaṭeph qameṣ*. In *third declens.* no effects follow.

EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֶל־הָאָדָם מִכָּל־עֵץ הַגָּן אָכֹל תֹּאכֵל׃ 2 וַתִּקַּח
הָאִשָּׁה מִפְּרִי הָעֵץ וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ וַיֹּאכַל׃ 3 וְהָאֲכַלְתִּים
אֶת־בְּשַׂר בְּנֵיהֶם וְאֶת־בְּשַׂר בְּנוֹתֵיהֶם׃ 4 קַח־לְךָ מִכָּל־מַאֲכָל
אֲשֶׁר יֵאָכֵל וְהָיָה לְךָ וְלָהֶם לְאָכְלָה׃ 5 אַל־נָא יְהוָה נֹאבְדָה

בְּנֶפֶשׁ הָאִישׁ הַזֶּה וְאַל־תִּתֵּן עָלֵינוּ דָּם נָקִיא׃ 6 וַיֹּאמֶר הַמֶּלֶךְ
אֶל־הָאִשָּׁה מַה־לָּךְ וַתֹּאמֶר הָאִשָּׁה הַזֹּאת אָמְרָה אֵלַי תְּנִי
אֶת־בִּנֵּךְ וְנֹאכְלֶנּוּ הַיּוֹם וְאֶת־בְּנִי נֹאכַל מָחָר׃ וַנְּבַשֵּׁל אֶת־בְּנִי
וַנֹּאכְלֵהוּ וָאֹמַר אֵלֶיהָ בַּיּוֹם הָאַחֵר תְּנִי אֶת־בִּנֵּךְ וְנֹאכְלֶנּוּ וַתַּחְבֵּא
אֶת־בְּנָהּ׃

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*hiph.*) flesh? Ye shall not eat any carcase, to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.[1] It shall not be eaten, it shall be burned in the fire. The way of the wicked shall perish (*f.*). And the dogs ate the flesh of my calf. And the man rose-early in the morning and he told all these words in the ears of his servants. And the king made (gave) the silver in Jerusalem[2] like stones and the cedars he made like the sycamores which are in the plain.

[1] *Vav* with *Cohort.* § 23. [2] יְרוּשָׁלַם.

§ 36. ʿAYIN GUTTURAL VERBS.

1. 1) By 1st rule of Gutt. the gutt. prefers the *a* sound, hence impf. and imper. Qal, and very often perf. Piʿēl, end in *a*; and even other parts may have *a* for *ē*; as יִשְׁחַט.

2) By 2nd rule the gutt. must have a *ḥaṭeph* as indistinct vowel, hence with the terminations *a i u* the middle gutt. is pointed with *ḥ. pathaḥ*, as שָׁחֲטָה.

3) By 4th rule the gutt. cannot be doubled, hence Piʿēl, Puʿal, Hithp. must omit *dag.* from the middle radical. The preceding vowel becomes tone-long always before *Resh*, as בָּרֵךְ for בְּרֵךְ,—and generally before *ʾAleph*; with the rest it usually remains (and *i u* are not depressed to *e o* before the virtually doubled gutt.), as שְׁחַט, שְׁחַט.

Rem. *a.* The form of imper. Qal in *i u* is by 3rd rule of Gutt.—The short vowel in *Pi* &c. is rare with א; usage fluctuates with ע, which, however, takes *ō* in *Pu.*, Ps. 118. 12, Ez. 23. 3.—With *suff.*, impf. יְשַׁחֲטֵנִי &c., imper. שַׁאֲלוּנִי, § 31. 4. 1.

Rem. *b*. In verbs middle ר, as בֶּרֶךְ, שֶׁרֶת, גֶּרֶשׁ, the second rad. takes ḥaṭeph instead of simple sheva, as בֵּרַכוּ. The *Pu.* of ברך does not occur in parts illustrating the peculiarity.

2. *Nouns from ʿAyin Gutt. verbs.*

		First declension.	Second declension.				Third declension.
sing.	*abs.*	נָהָר	נַעַר	פַּחַד	פֹּעַל	רֹחַב	כֹּהֵן
	cons.	נְהַר	„	„	„	„	„
voc.	*suff.*	נְהָרִי	נַעֲרִי	פַּחְדִּי	פָּעֳלִי	רָחְבִּי	כֹּהֲנִי
cons.	*suff.*	„	נַעֲרֵךְ	„	פָּעֳלֵךְ	„	„
plur.	*abs.*	נְהָרִים	נְעָרִים	„	פְּעָלִים	„	„
	cons.	נַהֲרֵי	נַעֲרֵי	„	פָּעֳלֵי	„	„
		(river)	(lad)	(fear)	(work)	(breadth)	(priest)

In *second declens.* the form נַעַר (i. e. נַעֲר) corresponds to the regular מֶלֶךְ (§ 8. 1); hence there are no ṣegholates of 2nd class with middle guttural. The ṣ^{e}ghols appear in two words, לֶחֶם *bread*, and רֶחֶם *womb*. The form נַעֲרִי is usual with the weaker gutturals (§ 8. 2), with the harder gutt. simple sh^{e}va remains, as פַּחְדִּי *my fear* &c.

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to be clean	טהר	to taste	טעם	to bless	ברך *Pi.*	to wash	רחץ
to slay	שחט	to serve	שרת *Pi.*	to lean	שׁשׁען *Ni.*	to drive	גרשׁ *Pi.*
to cry	צעק / זעק	to fight	לחם *Ni.*	to choose	בחר	to refresh	סעד
		baal	בַּעַל	gate	שַׁעַר		

EXERCISE. TRANSLATE.

סַהֲרֵנִי, טַעֲמוּ, בָּרְכוּ, יְשָׁרֵת, זַעֲקִי, וַיִּלָּחֲמוּ, יְטַהֵר, אֶרְחַץ, רָחֲצָתְ, אֶרְחֲצָה, נִבְחֲרָה, בְּצַעֲקָ, בַּעֲלִי, שְׁעָרֶיךָ:

יָקַח־נָא מְעַט מַיִם וְרַחֲצוּ רַגְלֵיכֶם וְהִשָּׁעֲנוּ תַּחַת הָעֵץ: וְאֶקְחָה פַּת־לֶחֶם וְסַעֲדוּ לְבַבְכֶם אַחַר תַּעֲבֹרוּ: 2 וַיְגָרֶשׁ יְהוָה אֶת־הָאָדָם וַיַּשְׁכֵּן מִקֶּדֶם לְגַן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם: 3 בְּיוֹם הַהוּא תֹּאמְרִי לִי אִישִׁי וְלֹא תִקְרְאִי־לִי עוֹד בַּעֲלִי: 4 וַיְבָרְכוּ הַכֹּהֲנִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ יָשָׂא יְהוָה פָּנָיו אֵלֶיךָ: 5 וַיִּזְעֲקוּ בְּנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר עָזַבְנוּ אֶת־אֱלֹהֵינוּ וַנַּעֲבֹד אֶת־הַבְּעָלִים:

Beyond the rivers of Kûsh. Our feet shall stand in thy (*f.*) gates *O* Jerusalem. And the priests cried unto Jehovah saying, We have served the Baal (*pl.*). Thou shalt love Jehovah thy God and him thou shalt serve. Cut off is (*hoph.*) the offering and the drink-offering; the priests, the ministers (*part.*) of Jehovah mourn.[1] And your fathers cried unto me and said, We shall perish from the violence of our enemies. Bless Jehovah my soul and forget not all his mercies. And she said unto her husband, Drive out this maid-servant and her son. And they forgot Jehovah and he sold them into the hand of their enemies and they fought against[2] them. And they took wives from all whom they chose. And I will bless (*cohort.*) those-that-bless-thee (*part.*).

[1] אָבַל, *perf.* [2] בְּ.

§ 37. LAMED GUTTURAL VERBS.

1. The peculiarities of *Lam. Gutt.* arise chiefly from the first law of gutturals,—that all final gutturals must have an *a* sound before them.

1) Long vowels take *path. furtive* between them and the gutt., and the short vowel must be *a* (path.), as שָׁלוּחַ.

2) The long vowels *ē* and *ō* in certain cases may become pathaḥ, *ō* does so only in the impf. and imper. Qal, but regularly in these parts, as יִשְׁלַח, שְׁלַח.

As to *ē* the practice is:—

In parts naturally long,—infin. abs., participle,—the *ē* remains with path. furt., as שֹׁלֵחַ.

In parts naturally short,—imper., jussive, infin. cons.,—it becomes *a*, and generally also in other parts in continuous discourse, as שַׁלַּח, יַשְׁלַח.

In pause *ē* is resumed.

3) Under the Tone the gutt. retains sh^{e}va silent, as שָׁלַחְתִּי; except before another vowelless consonant in 2 *fem. sing.* where a furt. path. slips in between the consonants without removing *dag.* from the 2nd, שָׁלַחַתְּ *shalâḥat.*

Rem. Final ר usually has *ō* in impf., except in stative verbs. Infin. cons. is usually in *ō*, occasionally in *a*, Num. 20. 3, Is. 58. 9. Part. have *a* sometimes in cons, Lev. 11. 7, Is. 42. 5.—With *suff.*, impf. יִשְׁלָחֵנִי &c., imper. שְׁלָחֵנִי, § 31. 4. 1.

2. *Nouns from verbs Lam. Guttural.*

	First declension.		Second declension.		Third declension.
sing. abs.	רָשָׁע	שָׂמֵחַ	זֶרַע	שֵׁמַע	רֵמַח	מִזְבֵּחַ
cons.	רִשַׁע	שִׂמַח	„	„	„	מִזְבַּח
cons. suff.	רִשְׁעֲךָ	שִׂמְחָךְ	זַרְעֲךָ	שִׁמְעֲךָ	רָמְחָךְ	מִזְבַּחֲךָ
plur. abs.	רְשָׁעִים	שְׂמָחִים	זְרָעִים	„	„	מִזְבְּחוֹת
cons.	רִשְׁעֵי	שִׂמְחֵי	זַרְעֵי	„	„	„
	(wicked)	(rejoicing)	(seed)	(report)	(lance)	(altar)

In *second declension* the final short vowel is *a* (§ 8. 1), and in all the declensions the quasi-vocal sh^{e}va before the consonantal suffixes *ka* &c. becomes a *ḥaṭeph.*

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to send שלח to hear שמע to be satisfied שבע to forget שכח
to sow זרע to plant נטע to take לקח to halt צלע
to rise (shine) זרח to make grow דשא *Hiph.* to sprout צמח

EXERCISE. TRANSLATE.

אֶשְׁמַע, אֶשְׁמְעָה, בְּהִשָּׁמַע, תִּשְׁמַע, שִׁלְּחֵךְ, שְׁלַח, שְׁלַח, שְׁלַחֲךָ, אֶשְׁלָחֵךְ, יִשְׁכָּחֵהוּ, שָׁכַחְתָּ, נִשְׁכַּחַת׃

הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ לְפָנֶיךָ לִשְׁמָרְךָ בַּדֶּרֶךְ הַשָּׁמֵר מִפָּנָיו וּשְׁמַע בְּקוֹלוֹ׃ 2 אֶבְיוֹנֵי צִיּוֹן אַשְׂבִּיעַ[1] לֶחֶם וְכֹהֲנֶיהָ אַלְבִּישׁ יֶשַׁע׃ 3 וַיַּצְמַח יְהוָה גַּן בְּעֵדֶן וַיַּצְמַח מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד לְמַרְאֶה וְטוֹב לְמַאֲכָל׃ 4 וַיִּקַּח יַעֲקֹב אֶת־נָשָׁיו וְאֶת־יְלָדָיו וַיַּעֲבֹר אֶת־מַעֲבַר יַבּוֹק[2]׃ וַיִּקָּחֵם וַיַּעֲבִרֵם אֶת־הַנָּחַל וַיַּעֲבֵר אֶת־אֲשֶׁר לוֹ׃ וַיִּוָּתֵר אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שַׁלְּחֵנִי כִּי עָלָה הַשַּׁחַר וַיֹּאמֶר לֹא אֲשַׁלֵּחֲךָ כִּי אִם בֵּרַכְתָּנִי׃ וַיֹּאמֶר לוֹ הַמַּלְאָךְ לֹא יֵאָמֵר עוֹד יַעֲקֹב שִׁמְךָ כִּי אִם יִשְׂרָאֵל וַיְבָרֶךְ אֹתוֹ שָׁם׃ וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־[3]פְּנוּאֵל וְהוּא צֹלֵעַ עַל־יְרֵכוֹ׃

[1] On double *accus.* see Rule § 38. [2] Jabbok. [3] Penuel.

This song shall not be forgotten. In the day of thy being anointed (*niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live[1] for ever. I have heard thy report

[1] חַי § 42.

O Jehovah. Jehovah will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf.* Qal). He caused thee to hear his words out of the fire. Let those-loving (*part. cons.*) thy salvation say: Let God be great! Behold I *am* sending my messenger before thee, hearken to his voice. And he sacrificed and was satisfied-with the flesh (*acc.*) of his sacrifices. And he fought against the city all that day and he took the city and the people that *was* in it he slew, and he beat-down[1] the city and sowed it with salt (*acc.*). And my master made-me-swear (*hiph.*) saying, Thou shalt not take a wife to my son from the daughters of the Canaanite[2] in whose land I *am* dwelling.

[1] נָתַץ. [2] כְּנַעֲנִי.

§ 38. LAMED 'ALEPH VERBS.

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*) arise from the presence of some of the quiescents א ו י in the stem. Verbs פ"א, in which א quiesces in the imperfect only, have been already treated, § 35.

1. *Verbs Lamed 'Aleph.* When א is third stem-letter, it causes the following peculiarities:

1) At the end of a syllable א is silent after the preceding vowel, which is lengthened (except *é*), § 9. 1. Thus *a* in impf. Qal, § 37, Niph. &c. becomes *ā*, as יִמְצָא, מָצָא.

2) In perf. Qal of *active* verbs (those in *ā*), the vowel *ā* remains throughout, as מָצָאתָ.

3) In perf. Qal of *stative* verbs (those in *ē*), in all the other perfects, and in all imperfects and imperatives the *a* sound has undergone the common deflection into *e*, the vowel being *ē* in the perff., and *é* in the imperff. and imperr., as מָלֵאתָ, נִמְצֵאתָ, תִּמְצֶאנָה.

Rem. *a.* The letter א, being silent, sometimes falls out in writing, as מָצָתִי, Num. 11. 11, Jud. 4. 19, Lev. 11, 43, Gen. 20. 6. In 3 *f. s.* old form in *t* is found, e. g. Gen. 33. 11, Ex. 5. 16, Is. 7. 14.

Rem. *b.* This class of verbs has a considerable tendency to adopt the vocalization, and even the consonantal spelling of verbs ל"ה (§ 44): 1) vocalization, e. g. 1 Sam. 22. 2, 2 K. 2. 21, Deut. 28. 59,

Jer. 51. 34. 2) spelling, Gen. 23. 6, 1 Sam. 6. 10; 10. 6; 25. 33, 2 Sam. 3. 8. 3) inf. cons. in *t*, Lev. 12. 4, Ex. 31. 15.

Rem. *c*. Only a single example occurs of a perf. pass. inflected in a manner to indicate its vowel, הֻבָּאתָה Ezek. 40. 4. The evidence being so limited, it is perhaps better to retain *ē* (*çere*) in the Paradigm.

Rem. *d*. Vav convers. with the perf. does not *usually* throw the tone forward in this class of verbs, as וּמָצָאתָ, Gen. 17. 19; 18. 26.

Rem. *e*. With *suff.*, impf. יִמְצָאֵנִי &c., imper. קָרָאֵנִי, § 31. 4. 1.

2. *Nouns from verbs* ל״א.

	First declension.		Second declension.		Third declension.	
abs.	צָבָא	מִקְרָא	כֶּלְא	חַטָּא	יֵצֵא	
cons.	צְבָא	מִקְרָא	„	„	יֹצֵאת	*fem.*
suff.		מִקְרָאֲכֶם				
pl.	צְבָאוֹת	מִקְרָאִים	כְּלָאִים	חַטָּאִים	יֹצְאִים	
cons.	צִבְאוֹת	מִקְרָאֵי	(כִּלְאֵי)	חַטָּאֵי	יֹצְאוֹת	*fem.*
	(host)	(assembly)	(prison)	(sin)		

The quiescent retains the long vowel before it even in the *cons. sing.*, though the heavy suffix admits the short vowel.

The long vowel often remains before the quiescent even in the *cons. plur.*

In the *fem.* the א is apt to surrender its vowel to the preceding cons., as יֹצֵאת for יֹצְאָת § 21.

---

to find מצא to sin חטא to create ברא to lift up נשא

to call / read קרא to be full מלא to hate שׂנא to prophecy נבא *Ni.*, *Hith.*

te befal / meet קרא a wonder פֶּלֶא*i* outgoing מוֹצָא *pl. îm* and *ôth.*

to journey, de-camp נָסַע journeying מַסָּע to heal רפא

The house was full of smoke מָלֵא הַבַּיִת עָשָׁן

The house was filled with smoke „ „ נִמְלָא

He filled the house with smoke מִלֵּא הַבַּיִת עָשָׁן

Rule. Stative verbs (i. e. those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that sup-

plements the description. When they become active (in Pi. or Hiph. §§ 26, 27) they take *two* accusatives.

Such verbs are those expressing the idea of *fulness* (*to be full, satisfied, to swarm, flow with, be covered* or *clothed with* &c.) and *want* (*to want, be bereaved,* &c.).

EXERCISE. TRANSLATE.

נִבְרָא, תַּחֲטִיא, וַחֲטָאתֶם, תֶּחֶטְאוּ, מִלֵּאתִ֫ךָ, קְרֶ֫אן, וַיִּמְצָאֻ֫הוּ,
יַמְצִאֶנּוּ, יָרֵ֫אנוּ, אִמָּלְאָה, יִשָּׂאֵ֫נִי׃
וַיֹּאמֶר יַעֲקֹב אֶל־בָּנָיו הֵאָסְפוּ וְאַגִּ֫ידָה לָכֶם אֶת־אֲשֶׁר יִקְרָא אֶתְכֶם
בְּאַחֲרִית הַיָּמִים׃ 2 וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל שְׂנֵאתִיו כִּי לֹא יִתְנַבֵּא
עָלַי טוֹב כִּי אִם רָע׃ 3 אָמַר הַכֹּהֵן הַגָּדוֹל סֵפֶר הַתּוֹרָה מָצָאתִי
וַיִּתֵּן הַסֵּפֶר אֶל־הַסֹּפֵר וַיִּקְרָאֵהוּ׃ 4 וּבְנֵי יִשְׂרָאֵל שָׁרְצוּ וַיַּעַצְמוּ
וַתִּמָּלֵא הָאָרֶץ אֹתָם׃ 5 כֹּה אָמַר יְהוָֹה אֲנִי מַרְעִישׁ אֶת־כָּל־
הַגּוֹיִם וּמִלֵּאתִ֫י אֶת־הַבַּ֫יִת הַזֶּה כָּבוֹד׃ 6 נִמְצֵאתִי לַאֲשֶׁר לֹא
בִקְשֻׁ֫נִי אָמַרְתִּי הִנֵּ֫נִי הִנֵּ֫נִי אֶל־גּוֹי [1]לֹא קֹרָא בִּשְׁמִי׃

[1] The rel. pron. is very often omitted, particularly if the antecedent be indefinite.

Jehovah will hear when thou criest to him. I am full (*perf.*) of the spirit of Jehovah and of judgment to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Jehovah lifted-me-up and cast me to-*the*-earth. Lift-me-up and cast me into the sea that it may be quiet from-upon you. Thou shalt not hate thine enemy in thy heart. These are the journeyings of the children of Israel who came out of the land of Egypt according-to[1] their hosts, and Moses wrote their outgoings according-to[1] their journeyings. Unless ye had ploughed with my heifer ye would not have found my riddle.

[1] לְ.

§ 39. PE YOD AND PE VAV VERBS.

The letters *w* and *y* have become a good deal confused in Hebrew, and in consequence of this confusion, roots having *w* as their first, second, or third stem-letter, have not remained distinct from those having *y* in the same places.

Though the two classes פ״ן and פ״י are a good deal mixed up with one another, it is conducive to clearness to treat them separately.

1. *Pe Vav verbs.* 1) When the first radical is initial it always appears as *y*, viz. in Qal (except impf. and related parts), Pi'ēl, Pu'al, and usually Hithpa'ēl.

All these parts may be said to use forms from פ״י; and the perf. Qal having *y*, verbs of both classes have the general name of פ״י verbs.

2) When the first radical is not initial, and particularly when it is at the end of a syllable, it appears as *w*, viz. in Niph'al, Hoph'al, and usually Hiph'îl.

The *w* unites in these parts with the vowel of the preformative, *a* or *u*, and there arises in Niph. and Hiph. the sound *aw*=*ô*; and in Hoph. *uw*=*û*, as הַוְשִׁיב=הוֹשִׁיב (*haw-shîb*=*hô-shîb*), נַוְשַׁב=נוֹשַׁב (*naw-shab*=*nô-shab*), הָוְשַׁב=הוּשַׁב (*huw-shab*=*hû-shab*).

These parts employ forms of פ״ן verbs.

3) The confusion is greatest in the impf. Qal and related parts (infin. and imper.). These parts are formed after two methods:—

a) In some verbs the initial letter falls out of the impf. and related parts entirely. In this case the vowel of the preformative letter of impf. is *ê*, and the final vowel is also *ē* (or *a* beside gutturals); and the infin. cons. strengthens itself by assuming the fem. *t*, as יֵשֵׁב, שֶׁבֶת (*yêshēb*, *shḗbeth*).

b) In other verbs the impf. and related parts are formed quite regularly, with *y* as first radical, which is retained in all the parts, and merely quiesces after the preformative *i* of impf. The final vowel is *a*. Thus יִירַשׁ &c. The *niph.*, *hiph.* &c. are formed as in class a).

The paradigm shews that the impf. may be formed after this method, while the imper. and infin. may follow 3 a).

2. *Pe Yod verbs.* A certain number of verbs have these peculiarities:—

1) In Hiphʿîl *y* shews itself: the *y* then unites (just as *w* does) with the vowel *a* of the preformative, *ay*=*ê*, as הַיְנִיק=הַיְנִיק *to give suck.*

The Niph. and Hoph. are wanting.

2) The impf. Qal is formed after 1. 3 b) (and examples of imper. and infin. cons. do not occur), as יִינַק *he will suck.*

These seem examples of real פ״י verbs.

3. *Verbs assimilating the first radical.* The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel (as *iy*=*î*, *uw*=*û*, *ay*=*ê*, *aw*=*ô*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as יָצַק *to pour*, impf. יִצֹּק.

4. *Nouns from verbs Pe Yod.* The infin. cons. is inflected with *i*, §§ 29, 31, שִׁבְתִּי *my sitting.* The infin. is occasionally of the form שֶׁבָת, and this form has been adopted by the nouns, as (דֵּעָה *to know*) עֵדָה *assembly*, עֵצָה *counsel*, שֵׁנָה *sleep.* These words, however, inflect after the manner of the first declension, § 18.

The nouns with *m* preformative, § 30, are of the form מוֹלֶדֶת *fem.* מוֹלֶדֶת (§ 29. 2) from פ״ו; מַיטָב from פ״י (i. e. *maw* =*mô*, *may*=*mê*, as in Hiph.), and מַצָּע when the initial letter is assimilated.

Rem. *a.* In Hithp. the syllable *hith* is so distinct from the root that it is scarcely *felt* to form part of the word. A few forms appear with *w* as הִתְוַדַּע from יָדַע *to know.*

The Hoph. occasionally has *ô* for *û*, as הוֹדַע, Lev. 4. 23.

Rem. *b.* Verbs forming the impf. and related parts by rejection of the first radical do not constitute a numerous class, but are words of very common occurrence. Those most frequently met with are:— יָדַע *to know*, יָלַד *to bear*, יָצָא *to go out*, יָרַד *to go down*, יָשַׁב *to sit*; and הָלַךְ *to go*, which derives the parts in question from יָלַךְ, itself not found. Impf. of ידע is יֵדַע, imp. דַּע, inf. הַדַּעַת.[1]

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[1] The presence of the unchangeable *ê* is not very easily accounted for. It may have arisen from *ay*, although the *y* hardly ever appears in writing (Mic. 1. 8); the *î* may either be primary, i. e. *iy*=*î*, or it may have arisen from *ê* by thinning.

Rem. *c.* The form 3 b) is the one proper to *stative* verbs; and most verbs of the class are stative, though there are a few actives. Examples are: יָבֵשׁ *to be dry*, יָעֵף *to be weary*, יָרֵא *to fear*, יָשֵׁן *to sleep*, יָעֵץ *to counsel*, יָקַד *to burn* (also 3 a), יָרַשׁ (also *ya-rēsh*) *to possess, inherit*, יָרָה *to throw*. Inf. of יָרֵא is יִרְאָה.

Examples of infin. and imper. retaining the initial *y* are rather rare, and are chiefly from verbs doubly weak, as the verbs *to fear, to throw*. These parts rather follow the forms of 3 a), as יָרַשׁ *to possess*.

The rare infin. cons. יְכֹלֶת *to be able*, יְבֹשֶׁת *to dry*, Gen. 8. 7, is met with in these verbs.

Rem. *d.* Proper פ״י verbs are: יָנַק *to suck*, ילל (Hiph.) *to howl*, יטב (impf. and Hiph.) *to be good*, ימן (Hiph.) *to go to the right*, יקץ (impf.) *to awake*, and others.

Rem. *e.* Verbs assimilating the first radical are: יצג (Hiph.) *to place*, יצע (Hiph.) *to spread*, יָצַת *to burn*, &c. They mostly have a sibilant as second radical.

The general remark may be made that the various classes of פ״י verbs have become considerably confused, and in the impff. and related parts, and the Hiph. &c., shew a great tendency to borrow forms from one another. The individual facts must be learned by reading or from the Concordance.

to be able יָכֹל perf. Qal; impf. יוּכַל (Hoph.?)
to add יָסַף perf. Qal; impf. יוֹסִיף Hiph.

and she bore again (lit. "*added to bear*", or "*added and bore*") { וַתּוֹסֶף לֶדֶת / לָלֶדֶת „ / וַתֵּלֶד „

EXERCISE: PARSE AND TRANSLATE.

רְדָה, לָרֶדֶת, דַּע, דַּעַת, נִלְכָּה, אִינַק, תִּירָא, הַנּוֹרָא, אִוָּרֵשׁ, וַיּוֹרֶשׁ, וָאִישָׁנָה, תּוּקַד, בְּהוֹרִידִי, תֵּרַדְנָה, וַיּוֹרִדֻהוּ, הֻצַּע, מַצִּיג, וְיֵדָעֵם, יִירָשׁוּם:

וַיֵּרֶד אַבְרָם מִצְרַיְמָה וַיֹּאמֶר אֶל־אִשְׁתּוֹ אִמְרִי־נָא אֲחֹתִי אַתְּ לְמַעַן יִיטַב־לִי בַעֲבוּרֵךְ: יַיִּקַּח אֹתָהּ הַמֶּלֶךְ וּלְאַבְרָם הֵיטִיב בַּעֲבוּרָהּ: וַיְנַגַּע יהוה אֹתוֹ [1]נְגָעִים גְּדֹלִים וַיֵּדַע כִּי אִשְׁתּוֹ הִיא: 2 אָמַר יהוה אֶל־אַבְרָם אֲנִי יהוה אֲשֶׁר הוֹצֵאתִיךָ [2]מֵאוּר כַּשְׂדִּים לָתֶת לְךָ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמַר אֲדֹנָי יהוה בַּמָּה

[1] The verb very readily subordinates to itself in the *acc.* its own noun. [2] Ur of the Chaldees.

אֵדַע כִּי אִרְשֶׁנָּה׃ 3 וַיֹּאמְרוּ בְנֵי יַעֲקֹב אֵלָיו [1]שָׁאוֹל שָׁאַל הָאִישׁ
לָנוּ וּלְמוֹלַדְתֵּנוּ לֵאמֹר [2]הַעוֹד אֲבִיכֶם חַי הֲיֵשׁ לָכֶם אָח וַנַּגֶּד־לוֹ
עַל־[3]פִּי הַדְּבָרִים הָאֵלֶּה הֲיָדוֹעַ נֵדַע כִּי יֹאמַר הוֹרִידוּ אֶת־אֲחִיכֶם׃

[1] Infin. abs.=the man *asked* (why the man ásked). The "straitly" of E. V. is false, see § 27. [2] הַ particle of interrogation. § 49. [3] פֶּה.

And the ark went upon the face of the waters. And we went *through* all that great and terrible wilderness. And they said unto her, Wilt thou go with this man? and she said I will go. And we said, We cannot (*impf.*) go down. And thou shalt remember all the way which Jehovah thy God made-thee-go in the wilderness, to know *that* which is in thy heart. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the women said unto her when she bore her son, Fear not for thou hast borne a son. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And the Lord said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. Let them give to me a place in one of the cities of the country (field) that I may dwell (*cohort.*) there, why should thy servant dwell in the royal city (city of the kingdom)? And he was afraid and said, How terrible is this place! And he said, My son shall not go down with you[1], for his brother is dead and he alone is left, and should mischief befall[2] him in the way in which ye shall go then shall ye bring down my grey-hairs in sorrow to Sheol.

[1] עִם see § 49. [2] *Vav* with *perf.*

§ 40. ʿAYIN VAV AND YOD VERBS.

The principles stated in § 9 should be well understood here.

By § 9. 3, such forms as perf. and part. *qawam*, *maweth*, *ṭawob*, § 22, become *qâm*, *mêth*, *ṭôb*; so part. *qawum*=*qûm*, and infin. *qawom* =*qôm*.

Again, by § 9. 2, forms like infin. *qᵉwum*=*qûm*; impf. *yaqwum*= *yā-qûm*; Hiph. *hiqwîm*=*hē-qîm*, Hoph. *huqwam*=*hû-qam*.

These general laws explain the following facts:—

1. As in Pe Vav and Yod verbs the *w* and *y* forms have become greatly mixed, those with *w* having very much the

preponderance. Except in impf. Qal and related parts the forms with *w* and *y* completely coincide.

2. The weak middle letter always either falls out or unites in sound with the vowel of the form, hence the stems form monosyllables with the same vowels in most places as are in the regular verb, as perf. קָם, מֵת, Hiph. הֵקִים.

The Niph., however, has *ô*, from *wa*, נָקוֹם=נַקְוָם; and in the impf. Qal and related parts, the fundamental sounds of these verbs, *û* and *î*, always maintain themselves, as יָקוּם, יָבִין.

3. As the stem forms a monosyllable, the preformative letters stand in the open pretone and have tone-long vowels (chiefly *ā*, as impf. Qal יָקוּם, perf. Niph. נָקוֹם; *ē* from *i* in Hiph. הֵקִים), which, of course, are lost when the tone shifts. Hoph. has *û*.

4. With inflectional afformatives (except *tem, tén*), the compression of the stem retains the tone on the *penult,* as קָמָה *she stood.*

5. The vowels *î û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. Rem. *b*, a vowel is inserted between the stem and the consonantal afformatives, aud *î û* remain in the open syllable. The inserted vowel is *ô* in perf., and *é* in impf.

If no vowel be inserted, *î*, *û* become *ē* (*a*), *ō* in the shut syllable.

6. The ordinary form of the intensive is generally avoided. The intensive is usually formed by doubling the final letter, as קוֹמַם *pass.* קוֹמַם (*aw*=*ô*). § 26 Rem. *c*.[1]

Rem. *a*. In these verbs the *infin. cons.* is assumed as root, because it is the simplest form in which the characteristic *î* or *û* is found.

Rem. *b*. In Hiph. ע״ו and ע״י coincide; in the other parts, e.g. Niph., Pôʾēl (and Hoph.?), the forms employed are exclusively those of ע״ו. Only in impf. Qal and related parts is there any divergence.[2]

[1] The supposition made above, that these verbs are triliteral roots, with a weak middle letter, which sometimes falls out, and sometimes melts into the vowels beside it, offers to appearance the simplest explanation of their forms. It is not necessary, however, to suppose any historical period of the language, during which the words existed, even under inflection, in the unabridged triliteral form.

[2] Several things, such as the analogy of other Shemitic dialects, the

Rem. *c*. Pretonic *ā* is the ordinary preformative vowel in impf. and Niph. The intrans. *i* (=*ē* in pretone), appears only in יָבוֹשׁ (i. e. יִבְוַשׁ); יָאֹר 2 Sam. 2. 32 is probably *niph.*, so Gen. 34. 15.

In Hiph. and Hoph. *hiqqîm*, *huqqam* occasionally appear for *hēqîm* &c., as הִנִּיחַ from נוּחַ, to *set*, *place*, הִסִּית Is. 36. 18, Jer. 38. 22.

Rem. d. The vowel *ô* is inserted in perf. Niph.; and generally in perf. Hiph. *Hiph.* sometimes follows reg. verb, הֲנַפְתָּ Ex. 20. 25, Deut. 14. 28; particularly *hiph.* of מוּת, Numb. 14. 15, Is. 14. 30, Hos. 2. 5, Ex. 1. 16. The form הֲקִמֹתָ with *ē* for *î* also occurs, Ex. 19. 23, Num. 31. 28, Ex. 26. 30. The vowel *é* is generally inserted in impf. Qal, and occasionally in impf. Hiph.

In Niph. the stem *ô* becomes *û* immediately before the tone, but *ô* sometimes remains, Ez. 11. 17; 20. 43 &c.

The origin of the inserted *ô* and *é* is obscure. Probably these vowels arose out of the *a* and *e* sounds in which the perf. and impf. originally terminated. § 31.

Rem. *e*. The *juss.* in Kal is יָקָם, in hiph. יָקֵם; with vav וַיָּקָם and וַיָּקֶם. Final gutt. take *a*, וַיָּנַע Is. 7. 2, וַיָּסַר Gen. 8. 13.—Inf. cons. is sometimes קוֹם, Is. 7. 2.

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appearance of such words as אָיַב *to be hostile to*, עָיַף *to be weary*, in which *y* is moveable, and the existence of numerous primary nouns with *y* as middle letter (§ 41), make the existence of the class of ע"י stems certain. The class, however, shews a great tendency to pass over into ע"ו, and very few verbs can now be held with certainty to belong to it. In addition to the two verbs just mentioned and some denominatives from nouns ע"י, the following words may be considered examples: זִיד *to seethe*, צִיץ *to glance*, שִׁיב *to grow gray*, שִׁיד *to plaster*—besides others.

There is another class of verbs which, though sometimes reckoned ע"י words, are more probably verbs ע"ו with certain abnormal forms. The general peculiarity of the class is that they have a set of forms in Qal and a set in Hiph., and the two sets are used without difference of signification. Perhaps the simplest explanation is given by assuming *Hiph.* to be the primary form. The initial ה may easily fall off, and the stem then falls back into the Qal, and, not unnaturally, developes new Qal forms. Thus הבין becomes בִּין, and a new perf. and part. בָּן are then developed in addition, and even new impff. of the form יָבוֹן. In this way the peculiar perf. inflection בִּינוֹתָ, which two or three verbs exhibit, may be readily explained—it is a *Hiph.* without the preformative letter. See Ewald, *Lehrb.* § 127. A different explanation is suggested by Böttcher, *Ausführl. Lehrb.* § 1141 foll.

The principal verbs belonging to this class are the following, which should be seen in the Concordance: בין *understand*, דין *judge*, לין *lodge* (the night), מוּשׁ *depart*, ריב *contend*, שִׁיר *sing*, שִׂים *lay*, שִׁית *set* (also שׂוּשׂ, חוּל, גִּיל *be glad*, שִׁית *think*).

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Rem. *f*. Very rarely the regular intensive is formed; in one or two cases the middle letter becomes *y*, קַיֵּם. Sometimes the whole stem is doubled. § 26 Rem. *c*.

Rem. *g*. In the perf. *vav conv.* projects the tone even in 3 f. s., and 3 c. pl., as וְקָמָה *and she will stand.* The rule stated above in 4 as to the place of Tone does not apply to the Participles, קָם, קָמָה. The emphatic imper. is קוּמָה, but in close connection with a following word beginning with a *gutt.* קוֹמָה, e.g. before יהוה (pron. *'adhonai*) Ps. **3.** 8, cf. Jud. **4.** 18, Ps. **57.** 9. See Ex. **5.** 22, Is. **11.** 2, Gen. **26.** 10.

WORDS FOR PRACTICE.

to arise	קוּם	to return	שׁוּב	to flee	נוּם
establish	*Hiph.*	restore	*Hiph.*	to hunt	צוּד
to rest	נוּחַ	to be high	רוּם	to melt	מוּג
to place	*Hiph.*	to be ashamed	בּוֹשׁ	to shine	אוֹר
to die	מוּת	to come	בּוֹא	to contend	ריב
to run	רוּץ	to establish	כּוּן	*Hiph. Poʿl.*	
set	שִׂים	to depart	סוּר		

EXERCISE: PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרוּ, אָרוּם, תָּשׁוּבִי, תְּשׁוּבֶינָה, יָרֹם, אָמוּתָה, וַיָּמָת, לָצוּד, תְּכוֹן, הֲרִימוֹתָ, וַהֲשִׁבֹתִי, יָאִיר, וְיָרֻם. אַל־תָּשֹׁב, הָבִיאָה, נָשִׂימָה, יְכוֹנְנָהּ, מוּבָא, תְּמוֹתִי׃

בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל־הָאֲדָמָה כִּי עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב׃ 2 וַאֲנִי הִנְנִי מֵבִיא אֶת־הַמַּבּוּל מַיִם עַל־הָאָרֶץ לְשַׁחֵת כָּל־בָּשָׂר מִתַּחַת הַשָּׁמָיִם׃ 3 וַיֹּאמֶר הַנָּחָשׁ אֶל־הָאִשָּׁה [1]לֹא־מוֹת תְּמֻתוּן׃ 4 וְלֹא מָצְאָה הַיּוֹנָה מָנוֹחַ לְכַף רַגְלָהּ וַתָּשָׁב אֶל־נֹחַ אֶל־הַתֵּבָה וַיִּשְׁלַח יָדוֹ וַיִּקָּחֶהָ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה׃ 5 [2]וַיְהִי כַּהֲרִימִי קוֹלִי וָאֶקְרָא וַיַּעֲזֹב [3]בְּגִדוֹ אֶצְלִי וַיָּנָס וַיֵּצֵא הַחוּצָה׃ וַתִּנַּח בְּגִדוֹ אֶצְלָהּ עַד בּוֹא [4]אֲדֹנָיו׃

[1] The order here is uncommon; nothing usually precedes the infin. abs. when used in this way, § 27; the present order arises from the expression being a quotation. The Serpent puts לֹא before what God affirms.

[2] "And it came to pass". See § 45. [3] On this word see note p. 17.

[4] This word takes suff. of the plur. noun, exclusively in all persons except 1st and optionally in 1st.

And they fled the way of the wilderness. Depart not from-after Jehovah, but (and) ye shall serve him with all your heart. And Noah went in, and his sons and his wife and his sons' wives unto the ark. And he took not from his hand *that* which he had brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he said, Jehovah my God let the soul of this boy return. And he arose in the morning and saddled his ass and went with the princes of Mô'āb. And he called the man (*dat.*) and said unto him, How have I sinned against thee (*dat.*) that thou hast brought upon me and upon my kingdom a great sin? And his wife said to him, If Jehovah had wished[1] to kill us he would not have taken[1] from our hand a burnt offering. And the woman went out to meet the captain of the king's host and she said, Turn in[2] my lord, turn in unto me, fear not; and he turned in unto her to the tent. And Jehovah said unto his servant, Take all the heads of the people and hang them up for Jehovah before[3] the sun that the fierceness of the anger of Jehovah may turn from Israel. And it shall be if thou shalt at-all-forget[4] Jehovah thy God and go after other gods and serve them, I testify[1] against thee this day that ye shall surely-perish.[4]

[1] Perfect. [2] סוּר. [3] נֶגֶד. [4] Infin. abs.

§ 41. NOUNS FROM ʿAYIN VAV AND YOD.

First declension. See § 18.

1	קָם (*qawam*)	*plur.*	קָמִים	*cons.*	קָמֵי;	*fem.*	קָמָה
2	מַת (*maweth*)	„	מֵתִים	„	מֵתֵי		&c.
3	טוֹב (*ṭawob*)	„	טוֹבִים	„	טוֹבֵי		&c.
4	סוּר (*ṣawur*)	„	&c.	„	&c.		
5	שִׂים (*sayim*)	„	&c.	„	&c.		
8	מָקוֹם (*maqwam*)	„	מְקוֹמוֹת	&c.			
	(מָגוֹר „)	„	מְגוּרִים	&c.			
	מָנוֹחַ	*fem.*	מְנוּחָה	(מְנוֹחָה), מְדִינָה (ʿayin yod).			

Second declension. See § 29.

	A class.			I class.	U class.
abs.	אוֹר	שׁוֹר	מָוֶת	none	סוּס שׁוּק (שָׁוק)
cons.	אוֹר	„	מוֹת (i. e. מַוֹת)	„	סוּס „
suff.	אוֹרִי	„	מוֹתִי	„	סוּסִי „
plur.	אוֹרִים	שְׁוָרִים	מוֹתִים	„	שְׁוָקִים סוּסִים
cons.	אוֹרֵי	שׁוֹרֵי	מוֹתֵי	„	שׁוּקֵי סוּסֵי
	(light)	(ox)	(death)	„	(horse) (street)

	A class.			I class.	U class.
abs.	אַיִד	זַיִת	חַיִל	גִּיל	none
cons.	אַיִד	זֵית (i. e. זַיִת)	חֵיל	&c.	„
suff.	אֵידִי	זֵיתִי	חֵילִי	„	„
plur.	&c.	זֵיתִים	חֲיָלִים	„	„
cons.		זֵיתֵי	חֵילֵי	„	„
	(calamity)	(olive)	(force)	(joy)	

1. *First declension.* The forms 1—5 being contracted, § 9, have unchangeable vowels. The form 8, with *m* preformative, has usually *ô* in the last syllable (or *î* from *ʿAyin Yod*), which, with inflectional additions, may remain or change to *û*. This change is usual in fem. Comp. perf. Niph.

2. *Second declension.* In some words the monosyllabic form has been retained, the diphthongal sounds *aw ay* becoming *ô ê*, § 9. 1 Rem. *b*, as אוֹר (אַוֹר), אַיִד (אַיִד). This shorter form appears in all the constructs; and is, of course, *regular* with suffixes. § 29.

The monosyllabic form is the common one even in the *abs. plur.;* but occasionally the plural assumes the pretonic *ā* as in ordinary ṣegholates.

In other words of 1st class the dissyllabic form of the ṣegholate has been reached; and in *ʿAyin Vav* forms, the influence of the *w* broadens the primary vowel to *ā*, as מָוֶת; while in *ʿAyin Yod* forms the *y* makes the furtive vowel *i,* as זַיִת.

Naturally, § 9, there are no 2nd class forms with *w* nor 3rd class forms with *y*.

3. *Third declension.* In this class of stems the later participial development *qôṭēl,* § 30, has not yet been reached.

The participles remain of the forms cited above under first declens. A few cases occur which seem to shew the beginnings of a transition to the newer forms, e. g. קוֹם 2 Kings 16. 7; בּוֹז Zech. 10. 5; comp. Is. 25. 7; Ps. 22. 10; Ps. 71. 6.

WORDS FOR PRACTICE.

death	מָוֶת	and so:	midst תָּוֶךְ, evil אָוֶן.
light	אוֹר	,,	thorn קוֹץ, voice קוֹל *ôth*, pit בּוֹר *ôth*, generation דּוֹר *îm* and *ôth*, bird, עוֹף. Like שׁוֹר,—thorn חוֹחַ.
horse	סוּס	,,	whelp גּוֹר, spirit רוּחַ *ôth*, street חוּץ *ôth*. Like שׁוּק,—pot דּוּד.
olive	זַיִת	,,	ram אַיִל, wine יַיִן, no אַיִן.
force	חַיִל	,,	eye עַיִן *ôth*, colt עַיִר, buck תַּיִשׁ.
calamity	אַיִד	,,	egg בֵּיץ *pl.*, bosom חֵיק, smell רֵיחַ.
joy	גִּיל	,,	vanity רִיק, judgment דִּין, song שִׁיר.

Many words have some irregularity:—

house בַּיִת *pl.* בָּתִּים probably *bâttîm*.

eye עַיִן *du.* עֵינַיִם *pl.* עֲיָנוֹת *wells*.

night לַיִל more usually לַיְלָה, where *ah* is acc. termination; *cons.* לֵיל *pl.* לֵילוֹת.

day יוֹם *pl.* (יְוָמִים=) יָמִים, § 9. This word is very irregular in treating its *â* as merely tone-long.

(The word רֹאשׁ *head* probably=רָאשׁ i. e. רַאְשׁ, *plur.* רָאשִׁים.)

EXERCISE. TRANSLATE.

And they heard the voice of Jehovah walking in the midst of the trees (*sing.*) of the garden and the man and his wife hid-themselves. Behold I am old I know not the day of my death. In those days there-was-not a king in Israel, *every* man did[1] the *thing* upright in his *own* eyes. Ye shall not die for God knoweth (*part.*) that, in the day of your eating of the tree, then (*vav conv. perf.*) your eyes shall be opened. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou, arise, go to thy house, when thy feet come to-the-city, then (*vav conv.*) the boy shall die. And he

[1] יַעֲשֶׂה *impf.* § 46.

offered the ram of the burnt-offering and the priests, the sons of Aaron,[1] leant their hands upon the head of the ram. And the men feared to return to their houses. Arise (*f.*), shine, for thy light is come and the glory of the Lord is risen upon thee; for the abundance of the sea shall be converted[2] unto thee and the forces (*sing.*) of the gentiles shall come unto thee.

[1] אַהֲרֹן. [2] Niph. הפך.

§ 42. DOUBLE ʿAYIN VERBS.

Verbs *Double ʿAyin* so entirely resemble in their inflection verbs *ʿAyin Vav,* that it is best to treat them immediately after this class:—

1) As in verbs *ʿAyin Vav* the stems are monosyllabic, except where an unchangeably long vowel or double letter in the form requires the presence of a third stem-letter, e. g. participles and infin. abs. Qal, Piʿēl, Pôʿēl &c., as סָבוֹב, סִבֵּב, סוֹבֵב.

The vowels are those of the regular verb except that in Hiph. the vowel has not risen to *î* but remains *ē* (or *a*); see § 27 Rem. *a*; e. g. Niph. נָסַב, Hiph. הֵסֵב.

2) Again, the stems being monosyllabic, the preformative letters stand in open pretone and have tone-long vowels, precisely as in *ʿAyin Vav*, as impf. Qal יָסֹב.

3) The double letter shews itself with all inflectional afformatives; and the tone (except in participles) is on the penult,[1] as נָסַב *f.* נָסַבָּה.

4) Before the afformatives beginning with a consonant a vowel is inserted, viz. in the perfects *ô*, and in the impff. and related parts, *é*, as סַבּוֹתָ.

5) The tone-long *ē ō*, which under the tone maintained themselves before the double letter, when they lose the tone become the sharp *i u*, (See Table § 6. 3.), as 2 pl. fem. imper. סְבִבְנָה.

6) The regular Intensive is quite common. Other forms

[1] There are exceptions to this law about the place of tone, particularly in parts with vocalic terminations.

of the Intensive are *Pôʿēl*, and *Pilpēl*, which are also much in use. See § 26. Rem. *c*.[1]

Rem. *a*. *Stative verbs*. The stative *ē* of perf. Qal is always sharpened to *a* (see § 22 Rem. *b*); a very few perff. appear with *ō*, Gen. **49**. 23, Job **24**. 24. In impf. final *a* and preformative *i* (i. e. *ē* in open pretone), are regular, as יִקַל, or with first rad. doubled יִמַּל, Gen. **16**. 4; **47**. 19, Deut. **19**. 6, Is. **7**. 4, Gen. **21**. 11.

Rem. *b*. In Niphʿal *ā* is the ordinary preformative vowel, but *i* (*ē* when prolonged) also appears. Ez. **25**. 3, Mal. **2**. 5, Is. **57**. 5. The final *ē* of Niph. is usually sharpened to *a;* but *ē* is found, and even extends itself to the perf. and part, Is. **49**. 6, 1 Sam. **15**. 9, Ps. **68**. 3.

By imitation of verbs *ʿAyin Vav* the Niph. has occasionally *ô* throughout; and it may be remarked in general that the two classes *ʿAyin Vav* and *Double ʿAyin* shew an inclination to adopt forms from one another. 1) In impf. *û* appears, Is. **42**. 4, Prov. **29**. 6. 2) In *niph. o*, Is. **34**. 4, Am. **3**. 11, Ez. **29**. 7. 3) In hiph. *î*, Ps. **33**. 10, Jud. **3**. 24.— The perf. hiph. is often in *a*, Is. **8**. 23, 2 K. **23**. 15; so with gutt. Deut. **28**. 52.

WORDS FOR PRACTICE.

to plunder	בז	to roll	גל	to be light	קל *st.*
to be hot	חם *st.*	to curse	אר	to measure	מד
to pity	חן	to hold a feast	חג	to be bitter	מר *st.*
to be evil	רע *st.*	to destroy	שם(1)	to begin	חל *Hiph.*
to turn	סב(1)	to be soft	רך *st.*	to be silent	דם 1
to be ended	תם 1	to curse	קב 1	to tingle	צל *st.*
to be trodden	רד *st.*	to waste away	מק *Niph.*		

Note. Verbs marked 1 double the *first* radical.

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[1] As in *ʿAyin Vav* verbs the question may be raised whether these verbs be properly biliteral stems shewing an impulse towards triliteration which gratifies itself in the duplication or repetition of the second stem letter, or whether they be real triliterals now undergoing a process of contraction. If the second hypothesis be adopted, the contractions may be explained by considering the *second* radical a weak letter and applying to it the laws 2, 3 of § 9.

Several considerations, however, are in favour of the other hypothesis, which is more natural in itself: 1) Sometimes the duplication of the 2nd radical does not appear, even under inflection, as, perf. תַּמְנוּ for תַּמַּנּוּ, impf. יָזְמוּ for יָזַמּוּ. And 2) on the other hand the impulse towards strengthening the stem by triliteration often finds satisfaction in dupli-

EXERCISE: PARSE THESE WORDS.

בַּזּוֹנוּ, קַלּוּ, וְחַגֹּתֶם, אָאֹר, וַיָּ֫חָן, גֹּל, תֵּרַע, בֹּזּוּ, לָקֹב, וְנָקַל,
וּנְמַקֹּתֶם, יִמַּד, הֲשִׁמֹּ֫ותָ, הֵתַ֫מּוּ, תִּדֹּם, אֶקֹּב, וַיִּתְּמוּ, תַּתֵּם:
אֲנִי אַעֲבִיר כָּל־טוּבִי עַל־פָּנֶיךָ וְחַנֹּ֫תִי אֶת־אֲשֶׁר אָחֹן וְרִחַמְתִּ֫י
אֶת־אֲשֶׁר אֲרַחֵם: 2 הֵחֵל הָאָדָם לָרֹב בָּאָרֶץ וּבָנוֹת יֻלְּדוּ לָהֶם:
3 וַיּוֹרֶד אֶת־הָעָם אֶל־הַמָּ֫יִם וַיֹּאמֶר יהוה אֶל־גִּדְעוֹן כֹּל אֲשֶׁר־
יָלֹק בִּלְשׁוֹנוֹ מִן־הַמַּיִם כַּאֲשֶׁר יָלֹק הַכֶּלֶב תַּצִּיג אוֹתוֹ לְבָ֫ד וְכֹל
אֲשֶׁר־יִכְרַע עַל־בִּרְכָּיו [1]לִשְׁתּוֹת: וַיְהִי מִסְפַּר הַמְלַקְקִים בְּיָדָם
אֶל־[2]פִּיהֶם שָׁלֹשׁ מֵאוֹת אִ֫ישׁ וְכֹל יֶתֶר הָעָם כָּרְעוּ עַל־בִּרְכֵיהֶם
לִשְׁתּוֹת מָיִם: 4 וַתֹּאמֶר אֲלֵיהֶן אַל־תִּקְרֶאנָה לִּי [3]נָעֳמִ֫י [4]קְרֶאן
לִי מָרָא כִּי הֵמַר שַׁדַּי לִי מְאֹד: אֲנִי מְלֵאָה הָלַכְתִּי וְרֵיקָם
הֱשִׁבַנִי יהו֫ה לָמָּה תִקְרֶאנָה לִּי נָעֳמִי [5]וַיהֹ֫יָה עָנָה בִי וְשַׁדַּי
הֵרַע לִי:

[1] Inf. Cons. שׁתה *to drink* § 44. [2] See פֶּה Table of *Irreg. Nouns.* [3] Noʿŏmi. [4] Defective spelling. [5] *Circumstantial Clause,*—in which the order is: *vav*, then *subject*, and last *predicate*. *Vav* would be translated here "when".

§ 43. NOUNS FROM DOUBLE ʿAYIN VERBS.

These lines from Table § 6. 3 may be repeated:—

Vowels in final accented shut syll.	*ā*(*a*)	*ē*	*ō*
„ unaccented „	*a*	*e*	*o*
„ non-final sharp (before double letter)	*a*	*i*	*u*

First declension.

sing. mas.	קַל	תָּם	רַע	מֵסַב	מָסָךְ
fem.	קַלָּה	תַּמָּה	רָעָה		
plur. mas.	קַלִּים	„	„	מְסִבִּים	*c.* מָסַךְ
fem.	קַלּוֹת	„	„	מְסִבּוֹת	&c.
	(light)	(perfect)	(evil)	(circle)	(curtain)

cation of the *first* stem-letter, as, impf. יִסֹּב, impf. Hiph. יַסֵּב. This method of giving strength to these short stems is the ordinary one in Aramean. See the Paradigm. On either hypothesis the occurrence of full triliteral forms like those of the regular verb may be looked for.

Second declension.

		A class.		I class.	U class.
abs., *cons.* (accented)	עַם	הַר	סַף	צַל	חק
(unaccented	עַם־			צַל־	חָק־)
suff. &c.	עַמִּי	הָרִי	סִפִּי	צִלִּי	חֻקִּי
plur.	עַמִּים	„	„	צִלִּים	חֻקִּים
	(עַמָּמִים)	(*c.* הַרְרֵי)	„	(צְלָלִים)	(*c.* חֻקְקֵי)
	(people)	(mountain)	(threshold)	(shadow)	(statute)

1. The Tone affects the vowels as shewn in the Table. In final accented syllable *ē ō* are invariable, but the sharp *a* is more common than *ā*.

2. There are few words of the *first declension,* and, with one or two exceptions, as מַח *marrowy,* the unaugmented words are all of the form *a*—*a*, § 18. Such words, however, as *people, mountain,* &c. may perhaps with as much propriety be classed with the first as with the second declens.

The vowel under *m* preformative is sometimes lost, and sometimes preserved.

3. As in the verb the words develop the double letter under inflection; but the place of the tone is regular.

4. In the *second declension* the plur. abs. is generally of the same form as other inflected parts, but sometimes the pretonic *ā* appears, as in ordinary ṣegholates.

The letter is very rarely written twice in the sing., גֻּלְלוֹ from גֻּל Job **20.** 7. Comp. **40.** 22, Gen. **14.** 6.

Rem. *a.* The effects of gutturals are seen in the words *evil* and *mountain.*

Before the double letter *a* may be thinned to *i.* In some cases, e.g. סַף, it may remain doubtful whether the *i* be due to this cause, or whether the *a* of the abs. be not due to the Tone, § 10. 5 Rem., the word being of the second class.

Rem. *b.* This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that:— a) words of this class ending in *a* sound have usually short *a*, while the words of other classes which they resemble, as יָד *hand*, § 18, קָם *standing*, § 41, have *ā*; b) words of this class ending in *e* sound are distinguished from ṣegholates of *ʿAyin Yod* like אֵיד, § 41, by wanting *yod.* They quite agree in form with words like מַת, § 41, which,

however, are not a numerous class; c) words of this class ending in *o* sound are distinguished from adj. and segholates of *ʿAyin Vav* like טוֹב and קוֹל, § 41, by wanting *vav*.

WORDS FOR PRACTICE.

light	קַל	and so:	weak דַּל, fine דַּק, bitter מַר, living חַי, cold קַר, hot חַם.
people	עַם	,,	hill הַר, garden גַּן, prince שַׂר, ox פַּר, palm (hand) כַּף.
shadow	צַל	,,	heart לֵב, mother אֵם, end קֵץ, arrow חֵץ, with (prep.) עִם, אֵת.
statute	חֹק	,,	bear דֹּב, tambourine תֹּף, all כֹּל, yoke עֹל, strength עֹז, heat חֹם, cold קֹר, statute חֻקָּה.

they called his name Sheth

קָרְאוּ אֶת־שְׁמוֹ שֵׁת
קָרָא ,,
נִקְרָא ,,

Rule. The indeterminate subject (Engl. *they*) may be expressed: *a*) by the third pers. plur.; or *b*) by the third sing.; or *c*) by the passive voice,—in the last case the Pass., used impersonally, still retains the government of the Act.

bless me, even me בָּרֲכֵנִי גַּם אָנִי[1]
thy blood, even thine דָּמְךָ גַּם־אָתָּה
to Sheth, even him לְשֵׁת גַּם־הוּא

Rule. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the separate or simple form.

EXERCISE. TRANSLATE.

And her mistress was despised (light) in her eyes. God thou shalt not despise (*piʿel*) and a prince among (in) thy people thou shalt not curse. And thou shalt put the whole upon the palms of the priest and upon the palms of his sons. Comfort ye my people, speak to (upon) their heart, and cry unto them that their warfare is fulfilled (full). Our end draws near (*perf.*), our days are full. Plead with your mother, plead, for she is not my wife,

[1] When the accent falls on the third radical of בָּרַךְ the ר is pronounced with *Ḥaṭ pathaḥ*.

and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. A child has been born (*pu'al*) to us, a son has been given to us, and they have called (*sing.*) his name With-us-God.[1] And the captain of the host sent messengers to the king saying: Make thy covenant with me, and behold my hand *shall be* with thee to turn-round[2] unto thee all Israel. And he came into his house displeased and he lay down on his bed and turned away[2] his face and did not eat bread. Arise, go down to meet the king of Israel and thou shalt speak unto him saying, Thus saith the Lord, In the place where the dogs licked the blood of Nabôth shall the dogs lick thy blood, even thine.

[1] אֵל. [2] Hiph. סבב.

§ 44. LAMED HE (LAMED VAV AND YOD) VERBS.

The *He* in this class of verbs is not a radical, but a mere vowel sign.

The stems are properly ל״ן and ל״י, though forms with *yod* have acquired such a preponderance that only a few traces of stems with *vav* now appear.

1. When the third radical is final it unites with the characteristic vowel, and forms a sound which in all cases is represented by the letter ה, except in the pass. part. Qal, in which *yod* is written after *û*:—

a) This sound is in all perff. *ā*, *qameç*. § 28. 1.

b) in impff. and participles the broad *é*, *ṣᵉghol* (from *áy*);

c) in imperr. the closer *ē*, *çere* (from lighter *áy*);

d) in infin. abss. the ordinary vowel of the regular verb;

e) while in infin. conss. the fem. *t* has been added, making the termination *ôth*.

2. When the third radical is not final but stands under inflection:—

1) After a vowelless consonant it surrenders its vowel to the consonant and disappears, § 9. 2, גָּלוּ=גָּלְיוּ (or, it may be held to lose itself in the following vowel).

2) At the end of a syllable it is silent after the preceding vowel, § 9. 1. Now this vowel being in all cases *a*, the diphthongal *ay* arises:—

a) This *ay* most naturally becomes *ê*, which prevails exclusively in perff. pass., as *Pu.* גֻּלֵּיתָ;

b) but *ê* in parts much used may be thinned to *î*, which in perf. Qal is found exclusively, and in other perff. alternatively with *ê*, as *Qal* גָּלִיתָ;

c) in the accented syll. before *nāh* of imperf. and imper. *ay* becomes *é* (ṣ°ghol), as גְּלֶינָה.

Rem. *a*. For traces of forms ל״ו the Lexicon or Concordance may be consulted on the roots שלו and שלה, ענה, נאה, שחה &c. and their derivatives.[1]

Rem. *b*. The 3 s. f. is sometimes גָּלָת, but usually it assumes the second fem. termination, as in Parad., Lev. **25**. 21; **26**. 34, Jer. **13**. 19.

The infin. abs. is occasionally spelled גָּלוֹ, Gen. **26**. 28.

The infin. cons. sometimes wants the fem. termination, as גְּלֹת, rarely spelled גְּלוֹ, Gen. **48**. 11; **50**. 20; **31**. 28. The termination *ôth* may also be explained as from *wath*, or *yath*.

Rem. *c*. The thinning of *ê* to *î* is said to be universal before *nû* of 1 pl., and almost universal before *tem* of 2 pl. The third rad. *yod* occasionally remains consonantal, esp. in pause and before term. וֹן, as חָסְיוּ Deut. **32**. 37; **8**. 13, cf. Ps. **57**. 2, Is. **17**. 12; **21**. 12; **41**. 5.

The verb שָׁחָה (שׁחו) *to bow down* forms a very common hithpa'lel, הִשְׁתַּחֲוָה, יִשְׁתַּחֲוֶה, *vav conv.* וַיִּשְׁתַּחוּ Gen. **18**. 2, plur. **42**. 6 &c. cf. Gen. **21**. 16.

Rem. *d*. In perff. with *vav conv.* the accent is not usually thrown forward.

On suffixes see next § and the Paradigm.

WORDS FOR PRACTICE.

to be	היה	to build	בנה	to reval, open	גלה
to do	עשׂה	to cover	כסה *Pi.*	to see	ראה
to acquire	קנה	to increase	רבה	to be fruitful	פרה
to count	מנה	to drink	שתה	to command	צוה *Pi.*
to weep	בכה	to conceive	הרה	to rule	רדה
to blot out	מחה	to go up	עלה	to smite	נכה *Hiph.*

he commanded the man to eat צִוָּה אֶת־הָאִישׁ לֶאֱכֹל

„ „ „ *not to eat* לְבִלְתִּי אֲכֹל „ „ „

[1] The forms of this class of words are perhaps to appearance most easily explained on the assumption that the stems are triliteral with a weak letter *w* or *y* as third radical. The explanation will not differ materially if the stems be considered biliteral with a vocalic termination, *û î*. On

EXERCISE. TRANSLATE.

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת יהוה אֱלֹהִים אֶרֶץ
וְשָׁמָיִם: 2 וְהָיִיתִי נָע וָנָד בָּאָרֶץ וְהָיָה כָּל־מֹצְאִי יַהַרְגֵנִי:
3 לֹא אוֹסִף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי: 4 פְּרוּ וּרְבוּ
וּמִלְאוּ אֶת־הָאָרֶץ: 5 וְהָיָה [1]בְּעַנְנִי עָנָן עַל־הָאָרֶץ וְנִרְאֲתָה
הַקֶּשֶׁת בֶּעָנָן: וְהָיְתָה הַקֶּשֶׁת בֶּעָנָן וּרְאִיתִיהָ לִזְכֹּר בְּרִית:
6 שָׂא נָא עֵינֶיךָ וּרְאֵה כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לְךָ
אֶתְּנֶנָּה: וְשַׁמְתִּי אֶת־זַרְעֲךָ כַּעֲפַר הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ
לִמְנוֹת עֲפַר הָאָרֶץ גַּם זַרְעֲךָ יִמָּנֶה: 7 וַיֹּאמֶר פַּרְעֹה לְךָ מֵעָלַי
הִשָּׁמֶר לְךָ אַל־תֹּסֶף רְאוֹת פָּנַי כִּי בְיוֹם רְאוֹתְךָ פָּנַי תָּמוּת:

Behold I rain (*part.*) upon the earth and I will blot out all that I have made from-upon the face of the ground. Behold thy maid is in thy (*f.*) hand, do to her the *thing* good in thine eyes. And they left off building the city. And his sons took a (the) garment and covered the nakedness of their father, and the nakedness of their father they did not see. I am not able to do *any*thing until thou come thither. And the waters increased very *much* and the ark went upon the face of the waters, and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden lest thou die. For thou Lord of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he sent forth a (the) dove to see whether[1] the waters were lightened[2] from-upon the face of the ground. And it came to pass when he saw her that[3] he rent his clothes and said, Alas my daugther thou hast-

[1] הֲ particle § 49. [2] Perf. קל. [3] *Vav conv.*

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this latter hypothesis, *ai* has to be substituted for *ay* in the above rules; and forms like גָּלִיוּ for גָּלוּ and others, in which *y* is mobile, must be considered secondary, while on the first hypothesis they are remains of the primary formations. The same thing may be said here as was said in *note* regarding verbs ע"ו, § 40.

[1] When a letter is written twice and the first of the two has *sh*^{e}*va vocal* it is written in the best Edd. with *Ḥaṭ. path.* as above. The word הֶעָנְנִי § 49 is excepted from this law.

indeed-brought-me-low,[1] for I have opened[2] my mouth unto the Lord and I cannot go-back. And he said unto the children of Israel, *At*-evening[3] (*acc.*) then (*vav conv.*) shall ye know that Jehovah hath brought you out from the land of Egypt, and *in-the*-morning (*acc.*) then shall ye see the glory of the Lord.

[1] Hiph. and *inf. abs.* [2] פצה. [3] The *modal* accus. embracing all definitions of *time, place, measure,* and in general all expressions defining the *mode* of the verbal action.

§ 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. The *Jussive* or shortened impf. and the imper. in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign); and hence is often called the *Apocopated* impf. &c. The contraction occasions some alterations within the word. Thus:—

impf. qal	יִגְלֶה	*apoc.*	(יִגְל=) יִגֶל or יִגַל=יִגֶל or יִגֶל. § 29.
impf. hiph.	יַגְלֶה	„	(יַגְל=) יַגַל=יַגֶל. § 29. § 5. Rem. *d.*
imper. hiph.	הַגְלֶה	„	(הַגְל=) הַגֶל.
impf. niph.	יִגָּלֶה	„	יִגָּל.
impf. pi.	יְגַלֶּה	„	יְגַל. § 5. Rem. *d.*
imper. pi.	גַּלֵּה	„	גַּל. „
impf. qal, hiph.	יַעֲלֶה	„	יַעַל, יַשַׁע &c.
impf. qal	יִרְאֶה	„	יִרֶא &c. With vav conv. 3 s. m. alone וַיַּרְא; 3 *f.* וַתֵּרֶא, 1 *c.* וָאֵרֶא.

Rem. These contracted forms are used with *vav conv.*, though full forms with *vav* are not uncommon. The forms וַיִּשְׁבְּ, וַיִּבְךְ, וַיִּשְׁתְּ &c. with no helping vowel are possible only when last letter is a mute (§ 5 Rem. *d*, end), otherwise the forms יִגֶל or יִגַל must be used.

2. The common verb הָיָה *to be,* has some irregularities,—which may be given:—

1) The gutt. when initial takes ḥaṭ. ṣ^{e}ghol, as imper. הֱיֵה.

2) With *any* prefixed letter the gutt., when without a vowel, takes simple sh^{e}va, and the prefix *ḥireq,* as impf. יִהְיֶה.

3) Apocopated impf. is (יִהְי=) יְהִי, וִיהִי, וַיְהִי &c. See nouns of 2nd declens.

The verb חָיָה *to live,* has mostly the same peculiarities.

Rem. *Vav* before the imp. sing. takes ֶ— as וֶהְיֵה, and of course א in 1st sing. impf., אֶהְיֶה. The preform. letter always takes *Metheg.*

3. *Nouns from verbs* ל״ה.

First and third declensions.

abs.	מִקְנֶה	קִנָּה	עָלֶה	שָׂדֶה	יָפֶה	*fem.* יָפָה
cons.	מִקְנֵה	קִנֵּה	עֲלֵה	שְׂדֵה	יְפֵה	יְפַת
suff.	מִקְנִי		עָלִי			
3 *m.*	מִקְנֵהוּ		עָלֵהוּ			
3 *f.*	מִקְנָהּ		עָלֶהָ—לָהּ			
pl.	מִקְנִים		עָלִים		יָפִים	יָפוֹת
cons.	מִקְנֵי		עֲלֵי		יְפֵי	יְפוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

Second declension.

	A class.		I class.			U class.		
abs. sing.	אֲרִי	(קָצוּ)	גְּדִי	פְּרִי	פְּתִי	חֲצִי	חֳלִי	תְּהוּ
pause	„		גֶּדִי	פֶּרִי	&c.	חֵצִי	חֹלִי	
afform.	אֲרָיֵה	קְצָוָה *f.*		פִּרְיוֹ		חֶצְיוֹ	חָלְיוֹ	
plur.	אֲרָיִים		גְּדָיִים		פְּתָאִים		חֳלָיִים	
cons.		קְצְוֵי קְצָווֹת	גְּדָיֵי					
	(lion)	(end)	(kid)	(fruit)	(simple)	(half)	(sickness)	(waste)

First and third declensions. 1) The vocalic sound at the end of these words is the broad *ṣᵉghol,* which becomes the closer *ṣere* in the construct. Comp. the relation of the impf. and imper. in the verb.

2) The vocalic termination is absorbed in the vowel of the afformative.

3) The final *e* sound naturally admits the suffixes *hu, ha* &c. of 3 pers. In 3 m. s. *ého* is found exclusively; in 3 f. besides *éha* there may be *āh.*

Rem. Sometimes the vocalic termination is written with *yod,* in which case the cons. and suffixal forms of sing. and plur. noun coincide in spelling, as מִקְנֶיךָ *thy cattle* sing., שָׂדֵינוּ *our field;* compare Gen. 1. 21 (a sing. defectively written).

Second declension. 1) In these ṣegholates the fundamental vowels sounds generally appear, *i* taking the tone, which *u,*

however, is unable to bear. The regular form, as בֶּכֶה *weeping,* is rare.

2) When any afformative is appended the vowel as in other ṣegholates removes to the first syllable.

3) In the plur. *yod* is sometimes softened into *'aleph* before another *yod;* and in the *cons.* the pretonic *ā* many times remains.

Rem. *a.* On account of the thinning of *a* to *i*, which was to be expected in these weak words, it is hardly possible to say whether such words as *fruit* &c. belong to the first or to the second class. See Add. Notes.

Rem. *b.* The short words *hand*, *blood* &c. which follow in their inflection the *first* declension, and the words *son*, *name* &c. which follow the *third*, appear to be contractions of forms derived from stems ל״ה. The words אָב *father*; אָח *brother*, *fem.* אָחוֹת *sister*; חָם *father in law*, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection. See Table of Irreg. Nouns.

WORDS FOR PRACTICE.

work	מַעֲשֶׂה	appearance	מַרְאֶה	cattle	מִקְנֶה	cheek	לְחִי
beauty	יְפִי	captivity	שְׁבִי *i*	affliction	עֳנִי	shepherd	רֹעֶה
friend	רֵעֶה	butler	מַשְׁקֶה	covering	מִכְסֶה	butlership	מַשְׁקֶה

and they spake to one another וַיְדַבְּרוּ אִישׁ אֶל־רֵעֵהוּ
„ „ אֶל־אָחִיו

and they smote one another וַיַּכּוּ אִישׁ אֶת־אָחִיו

and they (f.) *clave to one another* וַתִּדְבַּקְנָה אִשָּׁה בַאֲחוֹתָהּ
„ „ בִּרְעוּתָהּ

EXERCISE. TRANSLATE.

וַיָּבֹא אַבְרָם אֶל־[1]הָגָר וַתַּהַר וַתֵּרֶא כִּי הָרָתָה וַתֵּקַל גְּבִרְתָּהּ
בְּעֵינֶיהָ׃ 2 אָמַר יהוה לְאַבְרָם הִתְהַלֵּךְ לְפָנַי [2]וֶהְיֵה תָמִים
וַהֲקִמֹתִי אֶת־בְּרִיתִי לִהְיוֹת לְךָ [3]לֵאלֹהִים׃ 3 וַיָּסַר נֹחַ אֶת־מִכְסֵה

[1] Hagar. [2] Imper. here expresses the consequence=and (so) thou shalt be. [3] This contraction takes place with the three prepp. *b*, *k*, *l* and conj. *v*. The contraction does not take place when the noun is in the *sing*.

הַתֵּבָה וַיַּרְא וְתִנֹּחַ חָרְבוּ פְּנֵי הָאֲדָמָה׃ 4 וַיִּטַּע כֹּחַ כֶּרֶם וַיִּשְׁתְּ
מִן־הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אָהֳלָה׃[1] 5 יַפְתְּ אֱלֹהִים לְיֶפֶת[2]
וְיִשְׁכֹּן בְּאָהֳלֵי שֵׁם׃ 6 נְטֵה יָדְךָ וְהַעַל אֶת־הַצְּפַרְדְּעִים׃ 7 וַיָּרִי
רִיב בֵּין רֹעֵי מִקְנֵה אַבְרָם וּבֵין רֹעֵי מִקְנֵה לוֹט וַיֹּאמְרוּ אִישׁ
אֶל־רֵעֵהוּ אַל־נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶךָּ׃ 8 וַיֵּרָא יהוה אֶל־
אַבְרָם וַיֹּאמֶר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ
לַיהוָה הַנִּרְאֶה אֵלָיו׃

[1] For this suffix see § 2. 3. 3), § 19. [2] Japhet; Shem.

And I saw in my dream and behold seven good cows and they stood upon the bank of the river. And the man of God stretched out his hand and brought up the frogs as the Lord had commanded him; and Pharaoh saw the plagues and he feared *with* a great fear. And Adam knew his wife and she conceived and bare Qayin; and she conceived again and bare his brother Hebel, and Hebel was a shepherd of flocks; and it came to pass when they were in the field that Qayin rose up against (unto) his brother and slew him. And his daughters spake one to another saying, Let us make our father drink wine; and he drank and was drunken. Walk thou before me and be perfect. And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water[1] and made the boy drink. And the captain of the host said, Who *ever* shall smite Qiryath Ṣēpher and take it, then (*vav conv.*) I will give him my daughter to wife. And the watchmen saw a man coming out of the city and they said unto him, Shew-us the entrance of the city and we will deal mercifully with thee;[2] and he shewed-them the entrance of the city, and they smote the city with the edge of sword but the man they let go; and he went into the land of the Ḥittîm and built a city and called its name Lûz.

[1] Acc. [2] עָשָׂה חֶסֶד עִם.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly ל״א or ל״ה with some other peculiarity. Some common verbs are these:—

1) ל״א and פ״ן. נָשָׂא *to lift*, impf. יִשָּׂא, pl. יִשְׂאוּ (§ 7 note 1); imp. שָׂא, suff. שָׂאֵהוּ, שָׂאוּנִי; inf. c. שְׂאֵת, בִּשְׂאֵת &c., but לָשֵׂאת, rarely נָשֹׂא.

2) ל״א and פ״ו. יָצָא *go out*, impf. יֵצֵא, imp. צֵא, inf. c. צֵאת, לָצֵאת. Hiph. הוֹצִיא, הוֹצֵאתָ &c.

3) ל״א and ע״ו. בּוֹא *to come*, perf. בָּא, בָּאתָ &c., impf. יָבוֹא, inf., imp. בּוֹא, part. בָּא. Hiph. הֵבִיא, הֵבֵאתָ &c., but usually הֲבִיאֹתָ &c. before suff.

4) ל״ה and פ״ן. נָטָה *to stretch*, impf. יִטֶּה, apoc. יֵט, וַיֵּט. Hiph. נכה *to smite*, הִכָּה, impf. יַכֶּה, apoc. יַךְ, וַיַּךְ, imp. הַךְ, inf. הַכּוֹת, part. מַכֶּה.

5) ל״ה and פ״א. אָבָה *be willing*, impf. יֹאבֶה, apoc. אַל־תֹּאבָא, Pr. 1. 10. אָלָה *to swear*, apoc. וַיֹּאל, 1 S 14. 24 (יֹאלָה=יַאֲלָה). Poet. אָתָה *to come*, impf. יֶאֱתֶה, יָאתָה, apoc. וַיָּאת Is. 41. 25, cf. Deut. 33. 21.

6) ל״ה and פ״י. יָרָה *to cast, shoot*, impf. suff. וַנִּירֵם Nu. 21. 30, from יִירֶה, imp. יְרֵה, inf. יְרוֹת. Hiph. הוֹרָה, impf. יוֹרֶה, apoc. וַיּוֹר, 2 K. 13. 17. יָפָה *be beautiful*, impf. יִיפֶה, apoc. וַיִּיף Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters י, ו, ן, are often allied in meaning. Thus יָעַץ, עוץ *to advise*, יָגֹר, גוּר *to fear*, יָצַב, נָצַב *to place*, נָפַח, פּוּחַ *to blow*, עָטָה, יָעַט *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

1) בּוֹשׁ *be ashamed*, see Parad. § 40. Hiph. הֵבִישׁ reg., and also הוֹבִישׁ from יבשׁ.

2) טוֹב *be good*, perf., part., inf. טוֹב; but impf. יִיטַב and hiph. הֵיטִיב from יטב.

3) הָלַךְ *to go*, perf., inf. abs. הָלוֹךְ, part. הֹלֵךְ; impf. יֵלֵךְ, inf. c. לֶכֶת, suff. לֶכְתִּי, imp. לֵךְ, hiph. הוֹלִיךְ, from ילך. Later style forms impfs and inf. cons. from הָלַךְ.

4) יָגֹר *to fear*, perf., part. יָגֹר; impf. יָגוּר, imp. גּוּר Job. 19. 29, from גּוּר.

5) יָכֹל *be able*, inf. abs. יָכוֹל, inf. cons. יְכֹלֶת, impf. יוּכַל (hoph.).

6) יָסַף *to add*, perf., part., in Qal; hiph. הוֹסִיף in perf., impf., and inf. An imp. סְפוּ Is. 29. 1, Jer. 7. 21 (from ספה? cf. Is. 30. 1).

7) יָקַץ *to awake*, only impf. יִיקַץ in Qal; hiph. הֵקִיץ perf., impf., imp., infin., from קוץ.

8) נָשַׁל *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

9) נגשׁ *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

10) נָחָה *to lead*, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

11) נָקַע *be alienated*, perf. 3. *f.* נָקְעָה Ez. 23. 18, impf. 3. *f.* תִּנְקַע Jer. 6. 8, from יקע.

12) נתך *to pour* (intr.), only impf. יִתַּךְ in Qal, in Niph. נִתַּךְ perf. and part.

13) שָׁתָה *to drink*, in Qal, but Hiph. הִשְׁקָה *to give to drink*, from שקה.

§ 46. THE TWO VERBAL FORMS, PERFECT AND IMPERFECT.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect.* The Perfect expresses a completed action. 1. Now in reference to *time* such an action may be:—1) one just completed from the point of view of the present (the preter definite); as, Against thee only *have I sinned* חָטָאתִי; exx. Gen. 3. 11 *eaten*, 4. 1 *have gotten*, Ex. 5. 14 *have ye not fulfilled?* Or 2) one completed in the indefinite past (the preter indefinite); as, In the beginning God *created* בָּרָא; exx. Gen. 4. 1 *knew*, Job 1. 1. Or 3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; exx. Gen. 2. 2, 3; 3. 1; 19. 27. Or finally, on the opposite side, 4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done* drinking כִּלּוּ לִשְׁתּוֹת; exx. Gen. 48. 6; Mic. 5. 2.

It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O Jehovah my God *if I have done this* אִם עָשִׂיתִי Ps. 7. 4; (3) *If ye had not ploughed* with my heifer חֲרַשְׁתֶּם Jud. 14. 18; Would God *that we had died* לוּ מַתְנוּ Numb. 14. 2, exx. Judg. 6. 3; Is. 1. 9; (4) *If* Jehovah *shall wash away* רָחַץ the filth of the daughter of Zion, Is. 4. 4; exx. Gen. 43. 9 &c.

2. The perf. never expresses any action but one conceived as completed, but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English:—1) In the case of

actions of frequent occurrence—actions which *have been* often experienced or observed (perf. of experence); as, The sparrow *findeth* a house מָצְאָה (E. V. hath found), Ps. **84.** 4; exx. Ps. **10.** 3; **33.** 13; Prov, **11.** 2, 8. This usage is naturally particularly common in comparisons, Job **7.** 9; and when general truths are expressed *negatively*, Ps. **15.** 3 foll. 2) In the case of the actions or conditions expressed by *stative* verbs, § 22 Rem. *a.* What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; as, I *know* יָדַעְתִּי that thou wilt be king, 1 Sam. **24.** 21; I *hate* שָׂנֵאתִי all workers of iniquity, § 38 Exer.; so, I *remember*, זָכַרְתִּי § 16 Exer. &c.; exx. Gen. **6.** 13; **18.** 13; **27.** 14; **32.** 10 (E. V.); Numb. **11.** 5; Deut. **12.** 31. To this class belongs the verb *to be*, when *am* &c. is expressed. 3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts, as, The field *give I* thee נָתַתִּי Gen. **23.** 11; And if not, I *will take it* לָקַחְתִּי 1 Sam. **2,** 16, exx. Gen. **4.** 23; **9.** 13; **17.** 20; Deut. **15.** 6; Ruth **4.** 3. This usage is very common in the elevated language of the Prophets, before whom the future lay so clear and certain as to be made the basis of new exhortation (prophetic perf.); Is. **9.** 5 foll., **10.** 28 foll.

Rem. As the language has no perfect or aorist participle, the perf. itself is used in subordinate clauses which serve for adjectival or participial descriptions. Such clauses should be translated by the participle in English.

The use of the perf. to express momentary actions, and for expressing the sudden, sharp, occurrence of any action, seems a variety of its use in 2. 3), 1 Sam. **2.** 16.

II. *The Imperfect.* The impf. expresses an action conceived as *entering upon,* or *going on towards*, accomplishment. 1. Such an action may be:—1) A single action, going on and unfinished in the present (present); as, Whence *come*

ye תָּבֹאוּ Josh. 9. 8; exx. Ex. 5. 15; Jud. 17. 9; Ps. 2. 4. Or 2) A single action going on in the past, the two being conceived as contemporaneous (presens preteriti),—in Prose chiefly when the section of time with which the action coincides and to which it is parallel and present, is prominently defined by a *particle*; as, Then *sings* Moses אָז יָשִׁיר Ex. 15. 1; exx. Deut. 4. 41; Josh. 8. 30; 1 Kings 16. 21.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*:—1) Either in the present; as, It *is said* to this day, יֵאָמֵר Gen. 22. 14; Take of all food which *is eaten*, § 35 Exerc. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son *maketh a glad* father יְשַׂמַּח Prov. 10. 1; exx. Numb. 11. 12; Deut. 1. 31; Jud. 10. 4; 2 Sam. 5. 8; Ps. 1. 2 foll. Prov. *pass.* Or 2) In the past; as, Thus *did* Job continually יַעֲשֶׂה Job. 1. 5. This usage is of very frequent occurrence, exx. Gen. 2. 6 *went up*; 6. 4 *used to come in*; Numb. 11. 5 *used to eat*; 1 Sam. 1. 7; 2. 19; Ps. 95. 10.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:—1) This may be a future from the point of view of the real present; as, A prophet *will* the Lord *raise up* unto you יָקִים Deut. 18. 18, see § 21 Exerc. Or 2) It may be a future from any other point of view assumed; as, He took his eldest son that *was to reign* יִמְלֹךְ in his stead, 2 Kings 3. 27.

4. The usage in 3. 2) may be taken as the transition to a common use of the impff. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (esp. the potential). Such actions are strictly *future* in reference to the assumed point of relation, and the simple impf. sufficiently expresses them. For ex., Of every tree of the garden thou *mayest eat* תֹּאכֵל § 35 Exerc.; *Could we* (were we to) *know* הֲנֵדַע, that he *would say*, Bring down your brother, § 39 Exerc.; Six days

shalt thou (must thou) *labour*, Ex. **20**. 9; How *shall* (should) we *sing*? Ps. **137**. 4.

5. On the same ground the impf. follows particles expressing *transition*, *purpose*, *result*, and the like, as, לְמַעַן *in order that*, פֶּן *lest*, כִּי *that* &c. The actions introduced by such particles are strictly consequent and future to something just stated.

When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23; just as they are employed to express that class of future actions which we express in the *Optative* &c.

Rem. *a*. As is the case with the perf., the impf. is very much used in subordinate clauses, which give adjectival or participial descriptions of the subject of the main clause. The *participle* itself is very little used for this purpose.

Rem. *b*. It must be assumed that the perf. and impf. are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be entertained of an action, which may thus be expressed either in the perf. or impf. Thus any *general truth* for ex. may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf*., 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself, and to express this view of it, the *impf*. would be used, 2. 1).

III. The *consecutive forms* have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf.; and the consec. perf. to the simple impf.

§ 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree*. The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. מִן, as, *Better than wine* טוֹב מִיַּיִן, lit. *good away from*, or in distinction from *wine*.

2. *Superlative Degree*. The superlative is also expressed by the positive raised into a position of isolation, as for

ex. by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest*, הוּא הַגָּדוֹל lit. *the great one* (among those referred to), קָטֹן בָּנָיו *the youngest of his sons*, גְּדוֹלָם *the greatest of them.*

Absolute superlativeness is expressed variously, as by the word מְאֹד, *very,* or בִּמְאֹד &c.; or by the repetition of the word expressing the quality, קֹדֶשׁ קָדָשִׁים *holy of holies* = most holy, עֶבֶד עֲבָדִים *the most abject slave.*

I am taller than he	גָּבַהּ אָנֹכִי מִמֶּנּוּ
he is taller than his wife	הוּא מֵאִשְׁתּוֹ „
too little to be—	קָטֹן מִהְיוֹת
his eldest son	בְּנוֹ הַגָּדוֹל
his youngest girl	בִּתּוֹ הַקְּטַנָּה

EXERCISE.

And to Qîsh was a son, and his name *was* Shā'ûl, and there-was-no man of the sons of Israel better than he; from his shoulder and upward loftier than all the people. And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. He has slain men more righteous than he. Thou art wiser than Dānî'ēl. A name is better than good ointment. And that man was greater than all the children of (the) East. And-Yisrā'ēl loved Yoṣeph more than all his sons for a son of old age *was* he to him. And he lifted up his eyes and saw Binyāmîn, his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (said) to me? And Lābān had two daughters, the name of the eldest *was* Lē'āh, and the name of the youngest Rāḥēl. O (*art.*) fairest among (in the) women. The greatest *men* of the city. There was not left to him except the youngest of his sons. What is sweeter than honey and what stronger than a lion? And their gain was too much for dwelling together, and the land was not able to bear them.

§ 48. THE NUMERALS.

1. *The Cardinal Numbers.* 1) The numeral *one* is an adj. agreeing in gender with its noun and standing like other adjj. *after* it, as אִישׁ אֶחָד *one man.*

2) The number *two* is a noun, and agrees in gender with the word which it enumerates, as שְׁנֵי אֲנָשִׁים *two men*; שְׁתֵּי נָשִׁים *two women.*

3) The other numerals are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as שְׁלֹשֶׁת בָּנִים *three sons*; שָׁלֹשׁ בָּנוֹת *three daughters.*

4) The *tens* are the plurals of the units except *twenty* which is the plur. of *ten*, there being a distinct word for *hundred.*

5) The numerals 2—10 which are nouns stand most commonly in the *cons. state* before the word which they enumerate, see above 2), 3); they may be used *in apposition* with their word, and then they stand either before or, chiefly in later style, after it. The other numerals viz. those from 11 to 19 and the tens are used only in apposition with their word, and stand chiefly before, though sometimes, after it.

6) The units require the noun enumerated in the plural; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. **32.** 15, 16). The numbers 11 to 19 usually take the plur. except with a few common nouns like *day, man, year* &c., and collectives.

7) In Numbers composed of tens and units such as 23 the order may be *three and twenty*, שְׁתַּיִם וְשִׁשִּׁים שָׁנָה *sixty two years*, Gen. **5.** 20, but also *twenty and three*, עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה Jud. **10.** 2, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6), as, חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy five years*, Gen. **12.** 4; or again עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *twenty seven years*, Gen. **23.** 1.

	With the Masculine.		*With the Feminine.*	
	Absol.	*Constr.*	*Absol.*	*Constr.*
1	אֶחָד	אַחַד	אַחַת	אַחַת
2	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
6	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שִׁבְעַ
8	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
9	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תִּשְׁעַ
10	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר
11	אַחַד עָשָׂר		אַחַת עֶשְׂרֵה	
	עַשְׁתֵּי עָשָׂר		עַשְׁתֵּי עֶשְׂרֵה	
12	שְׁנֵים עָשָׂר		שְׁתֵּים עֶשְׂרֵה	
	שְׁנֵי עָשָׂר		שְׁתֵּי עֶשְׂרֵה	
13	שְׁלֹשָׁה עָשָׂר		שְׁלֹשׁ עֶשְׂרֵה	
	&c.		&c.	

20	עֶשְׂרִים
30	שְׁלֹשִׁים
40	אַרְבָּעִים
50	חֲמִשִּׁים
60	שִׁשִּׁים
70	שִׁבְעִים
80	שְׁמֹנִים
90	תִּשְׁעִים

100 מֵאָה *fem.*, *constr.* מְאַת, *plur.* מֵאוֹת *hundreds.*
200 מָאתַיִם *dual* (for מְאָתַיִם).
300 שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.
1000 אֶלֶף *masc.*
2000 אַלְפַּיִם *dual.*
3000 שְׁלֹשֶׁת אֲלָפִים, 4000 אַרְבַּעַת אֲלָפִים, &c.
10000 רְבָבָה *pl.* regular.
רִבּוֹא *pl.* רִבְאוֹת and רִבּוֹת
רִבּוֹ
20000 רִבּוֹתַיִם *dual.*

Rem. *a.* The units after *two* are abstract nouns in the fem. gender, and the *mas.* being the ordinary gender of nouns, the union of the two causes the apparent disagreement of gender. The rarer *mas.* of the numeral was joined with the rarer *fem.* in the noun.

Rem. *b*. The word *hundred* may be used either in the *cons.* or *abs.* in the *sing.*; in *du.* and *plur.* only in *absol.* The word *thousand* is used in the *cons.* also even in the *plur.*

Rem. *c*. The form רִבָּה *myriad* does not occur with a numeral before it; the other forms are used either in sing. or plur., *four myriad* or *myriads.*

Rem. *d*. The *du. fem.* of the num. is used to express repetition, שִׁבְעָתַיִם *seven times,* Gen. 4. 24. A few take suffixes שְׁנֵינוּ *we two,* שְׁלָשְׁתָּם *they three* &c.

2. *The Ordinal Numbers.* The ordinal numbers from 1 to 10 are adjectives and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:—

First	רִאשׁוֹן *fem.*	רִאשׁוֹנָה	sixth	שִׁשִּׁי	
second	שֵׁנִי „	שֵׁנִית	seventh	שְׁבִיעִי	
third	שְׁלִישִׁי „	שְׁלִישִׁית, —ִיָּה	eighth	שְׁמִינִי	
fourth	רְבִיעִי „	&c.	ninth	תְּשִׁיעִי	
fifth	חֲמִישִׁי or חֲמִשִּׁי	„	tenth	עֲשִׂירִי	.

§ 49. PARTICLES. THEIR SUFFIXES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation to be in the *construct* state, and the word following them, (or as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others as the precative particle נָא are inseparable affixes.

The punctuation of the important prepositional fragments בְּ, כְּ, לְ, מִן, and of the conjunction וְ, has already been given, §§ 14—15. Another important inseparable prefix is the interrogative particle הַ, the pointing of which varies:—

a) Its usual pointing is הַ, as הֲזֹאת *is this?*

b) Before simple sh^{e}va it is הַ, as הַמְעַט *is it little?* frequently followed by *Dag. dirimens*, in which case it is not to be distinguished from the *Art.*, as Gen. **17.** 17; otherwise it is not unfrequently marked by *Metheg*; see last Rem. § 6 on p. 17.

c) Before Gutturals it is also pointed הַ, often marked by Metheg, as הַאֵלֵךְ *shall I go?*

d) Before Gutt. with *qameç* it is הָ, as הֶחָזָק *whether it be strong?*

3. *Suffixes to Particles.* The following Table will be useful for reference:—

TABLE OF PARTICLES WITH SUFFIXES.

	to	with	with	*acc.* sign.	unto	after	as, like	from	no, none	behold
Sing.	לְ	אֵת	עִם	אֵת	אֶל	אַחֲרֵי	כְּמוֹ, כְּ	מִן	אַיִן	הִנֵּה
1 *c.*	לִי	אִתִּי	[1]עִמִּי	אֹתִי	אֵלַי	אַחֲרַי	כָּמוֹנִי	מִמֶּנִּי	אֵינֶנִּי	[1]הִנְנִי הִנֵּנִי
2 *m.*	[1]לְךָ	[1]אִתְּךָ	as אֵת	[1]אֹתְךָ	אֵלֶיךָ	like	כָּמוֹךָ	[1]מִמְּךָ	אֵינְךָ	הִנְּךָ
2 *f.*	לָךְ	אִתָּךְ		אֹתָךְ	אֵלַיִךְ	a	כָּמוֹךְ	מִמֵּךְ	אֵינֵךְ	הִנָּךְ
3 *m.*	לוֹ	אִתּוֹ		אֹתוֹ	אֵלָיו	plur.	כָּמוֹהוּ	מִמֶּנּוּ	אֵינֶנּוּ	הִנּוֹ
3 *f.*	לָהּ	אִתָּהּ		אֹתָהּ	אֵלֶיהָ	noun.	כָּמוֹהָ	מִמֶּנָּה	אֵינֶנָּה	הִנָּהּ
Plur.										
1 *c.*	לָנוּ	אִתָּנוּ		אֹתָנוּ	אֵלֵינוּ		כָּמוֹנוּ	מִמֶּנּוּ	אֵינֶנּוּ	[2]הִנְנוּ הִנֵּנוּ
2 *m.*	לָכֶם	אִתְּכֶם	עִמָּכֶם	אֶתְכֶם	אֲלֵיכֶם		כָּמוֹכֶם	[1]מִכֶּם	&c.	הִנְּכֶם
2 *f.*	לָכֶן	אִתְּכֶן	עִמָּכֶן	אֶתְכֶן	אֲלֵיכֶן		כָּכֶן	מִכֶּן	reg.	הִנְּכֶן
3 *m.*	[2]לָהֶם	אִתָּם		אֹתָם	[1]אֲלֵיהֶמּוֹ		[2]כָּהֵם	מֵהֶם	[1]	הִנָּם
3 *f.*	לָהֶן	אִתָּן		אֹתָן	אֲלֵיהֶן		כָּהֵן	מֵהֶן		הִנָּן
	[1] *p.* לָךְ	[1] *p.* אִתָּךְ	[1] and עִמְּדִי	[1] *p.* אֹתָךְ	[1] *poet.* אֲלֵימוֹ		[1] *poet.* כְּמוֹכֶם	[1] *p.* מִמֶּךָּ *poet.* מִנִּי, *p.* מֶנִּי &c.	[1] *poet.* אֵינָמוֹ and אֵינֵימוֹ	[1] *p.* הִנֵּנִי [2] *p.* הִנֵּנוּ
	[2] *poet.* לָמוֹ						[2] *p.* כָּהֵם			

1. Many words take the suffixes of nouns without presenting any peculiarity.

2. In small words is to be observed the fondness for the *ā* vowel in the tone, as, 2 *fem. s.* and 1 *pl. c.*; and in the pretone.

3. After ל is inflected ב *in*, but 3 *pl. m.* is בָּם. The form לָמוֹ is probably *sing.* as well as *plur.* The suff. of 3 *pl. f.* is always לָהֶן (*e*), but בָּהֵן and בָּהֶן, the latter broader sound in *pause*; a similar distinction perhaps obtains in מִן. Comp. the suff. of כ.

4. A number of words take the suffixes of *plur.* nouns. These are to be divided, however, into two classes:—1) Words that are really *plur.*, as אַחֲרֵי *after* (*hinder parts*), with which agrees תַּחַת and others; and 2) words like אֶל which are derivatives of ל״ה roots and resume their lost *yod* before suffixes. To this class belong also עַד *unto*, and עַל *upon*.

5. Certain particles contain something of the notion of a verb in them, as הִנֵּה *ecce*, אַיִן *there is not*, יֵשׁ *there is* &c., and hence not unnaturally take suff. denoting the *accus.* (verbal), and shew a particular tendency to strengthen themselves by means of the demonstrative *n*, § 31. 5.

The word *as*, *like*, uses the base כָּמוֹ for *light* suffixes, with which the accent is on the penult, with pretonic *ā*; and the base כ for *heavy* suff., with which the accent is on the last syll., with pretonic *ā*. The plenary spelling כָּמוֹנִי is usual, but the defective form כָּמֹנִי also appears.

It does not belong to an Elementary Treatise to enumerate every variation in form; such variations may be found in any good Lexicon.

VOCABULARY.

ENGLISH AND HEBREW.

A.

able be, יָכֹל; *impf.* יוּכַל § 39.
abundance הָמוֹן 1[1].
according to, כְּ prep.
acquire to, קָנָה.
add to, יָסַף *perf.* and *part.* in *Qal;* other parts in *Hiph.* See § 39.
adversary, צַר 2. § 43.
advise, (See counsel).
afflict to, ענה *Pi.;* affliction עֳנִי 2. § 45.
after, behind, אַחַר, אַחֲרֵי; אַחֲרַי after me &c. See § 49.
afterwards, אַחַר, אַחֲרֵי־כֵן.
again, עוֹד; and she *again* bore וַתֹּסֶף וַתֵּלֶד &c. See § 39; (still).
aged, v. and adj. זָקֵן; old age זְקֵנִים.
alas! אֲהָהּ.
all, כֹּל 2. § 43.
allow to, נָתַן, *acc.* and *inf.*
alone, לְבַד 2. § 43. See בד in Lex. *I alone* אָנִי לְבַדִּי &c.
also, גַּם; both... and also, גם...וגם.
altar, (sacrifice).
among, amongst, (midst).
and, וְ, § 15; both... and, וְ....וְ (also).
angel, messenger, מַלְאָךְ 1.
angry be, קָצַף; חרה, used impers.: he was angry חָרָה לוֹ.
anger, אַף 2 (אנף).
anoint to, מָשַׁח; Messiah מָשִׁיחַ 1.
another, אַחֵר; one another... אִישׁ אָחִיו. See § 45.
any, (all); not any, none, כֹּל...לֹא.
appear to, *Niph.* of *see.*
appearance, מַרְאֶה, § 45.
approach to, (draw near).
arise to, קוּם, § 40.
ark, תֵּבָה, (*e* firm).
ark (of covenant), אָרוֹן 1.
arm, זְרוֹעַ *f.* (generally); pl. *im, ôth.*
army, חַיִל § 41, (force).

[1] The figures 1, 2, 3 after nouns indicate the Declensions.

arrow, חֵץ 2. § 43.
as, כְּ, כַּאֲשֶׁר.
ascend to, (go up).
ashamed be בּוֹשׁ, § 40.
ashes, דֶּשֶׁן 2. *i.*
aside turn to, סוּר, § 40.
ask to, שָׁאַל, § 36.
ass, he-ass חֲמוֹר; she-ass אָתוֹן 1.
assemble, קהל *Hiph.;* (gather).
assembly, עֵדָה 1., מִקְרָא.
atone to, כפר *Pi.* (perf. in *e*); pass. *Pu.*; *for* עַל.
avenge to, נָקַם; *Niph.* be avenged, avenge oneself.
awake to, יקץ *perf.* unus.; *impf.* יִיקַץ; *perf.* הֵקִיץ *Hiph.* of קוּץ.

B.

bad, רַע 1. § 43.
bank, שָׂפָה 1. (lip.)
bark to, נָבַח.
Baal, בַּעַל 2.
be to, הָיָה, § 45.
bear to, carry, נָשָׂא; (lift up).
bear to, bring forth, יָלַד; § 39. be born, *Niph.*; beget, *Hiph.*; a boy יֶלֶד 2., girl יַלְדָּה 2.; native land מוֹלֶדֶת, § 29. 2.
bear a, דֹּב 2. § 43.
beast, חַיָּה (cattle).
beauty, יֹפִי 2. § 45 (fair).
bed, מִטָּה (stretch); מִשְׁכָּב 1. (lie).
befall to, קָרָא; קָרָה.
before, (face).
beget to, (bear).
begin to, חלל *Hiph.* (הֵחֵל); pass. *Hoph.;* beginning תְּחִלָּה.
beguile to, נשא *Hiph.*
behind, (after).
behold, הֵן, הִנֵּה 2. § 43; *behold I* (*me*) הִנֵּנִי; *behold we* (*us*) הִנֵּנוּ. See § 49. Very often followed by the *participle.*
believe to, אמן *Hiph.*; לְ of pers.
belly גֶּחוֹן 1.; בֶּטֶן 2. *i.* (womb).
beneath, instead of, תַּחַת 2.; plur. suff. תַּחְתַּי &c., rarely sing. except תַּחְתָּם.
bereaved be, שָׁכֹל *st.*
beside, אֵצֶל, —*me* אָצְלִי, § 35. 2.
between, בֵּין 2., § 41; *between me and thee* בֵּינִי וּבֵינֶךָ; *between me and you* וּבֵינֵיכֶם —.
beware to, *Niph.* of *keep.*
beyond, עֵבֶר.
bind to, saddle, חָבַשׁ; אָסַר.
bird, fowl, עוֹף 2.; צִפּוֹר, pl. צִפֳּרִים.
bitter, to be, מַר *st.*, יָמַר § 42. bitter, מַר 1., § 43.
bless to, ברך *Pi.;* pass. *Pu.* § 36; blessed, בָּרוּךְ; blessing בְּרָכָה 1.
blind, עִוֵּר 3.
blood, דָּם 1.; *pl.* blood shed; with heavy suff. דִּמְכֶם.
blot out to, destroy, מָחָה; pass. *Niph.*
boil to, cook, בשל *Pi.*
bone, עֶצֶם 2. *f.; pl. îm* and *ôth.*
book, סֵפֶר 2.
bosom, חֵיק 2., § 41.
both, שְׁנַיִם (two); with Suff. *both of us, we both* שְׁנֵינוּ &c.
bottle, חֵמֶת 2.
bow a, קֶשֶׁת 2. *f.*
bow down to, כָּרַע; trans. *Hiph.*
boy, (bear).

bread, לֶחֶם 2.
broad be, רָחַב *st.;* broad רָחָב 1.; breadth רֹחַב 2.
break to, שָׁבַר; pass. *Niph.;* broken נִשְׁבָּר.
break down to, פָּרַץ.
break to (of day), עָלָה, day break עֹלַת שַׁחַר 2.
breath, נְשָׁמָה 1.
brightness, נֹגַהּ 2.
bring to, *Hiph.* of *come.*
bring down to, *Hiph.* of *go down* &c.
bring out to, *Hiph.* of *go out.*
bring up to, rear, גָּדַל *Pi.;* (go up).
brook, נַחַל 2.
brother, אָח. See Table of Irreg. Nouns.
buck, he-goat, תַּיִשׁ 2., § 41.
build to, בָּנָה, § 44.
burn to, שָׂרַף; pass. *Niph.; with fire,* בָּאֵשׁ.
burnt offering עוֹלָה.
bury to, קָבַר; pass. *Niph.*; grave קֶבֶר 2. *i.*, קְבוּרָה b. place.
but, כִּי; כִּי אִם, אוּלָם § 21 Ex.
butler, מַשְׁקֶה § 45; butlership *same* (drink).
buy to, acquire, קָנָה, (possess).
buy corn to, שָׁבַר.
by, (of cause), מִן, § 14.
by (beside) עַל § 49.

C.

calamity, אֵיד 2., § 41.
calf, עֵגֶל 2.; *f.* עֶגְלָה, § 35.
call to, cry, קָרָא *dat.; he called him Adam* קרא לוֹ אָדָם; *he called his name Adam* קרא אֶת־שְׁמוֹ אדם; *he was called Adam* נִקְרָא לוֹ אדם.
captain, שַׂר (prince).
to capture (a city), לָכַד.
carcase (corpse).
care take to, *Niph.* of *keep.*
cast to, throw, שלך *Hiph.;* pass. *Hoph.*
cast lots to, (fall).
cattle, בְּהֵמָה 1.; cons. s. בְּהֶמְתְּ; c. pl. בַּהֲמֹתְ.
cave, מְעָרָה 1., *â* (*ô*) firm.
cease to, חָדַל, *st.; he ceased speaking* חדל לְדַבֵּר.
cedar אֶרֶז 2.
chamber, חֶדֶר 2 *m.*
change to, חלף *Pi.*
cheek, לְחִי 2., § 45.
cherub, כְּרוּב.
child, יֶלֶד 2.; עוֹלָל 1.; עוֹלַל 3.; *children of* Israel בְּנֵי יִשְׂרָאֵל (son).
choose to, בָּחַר; *acc.,* בְּ.
city, עִיר 2. *f.; pl.* עָרִים.
clean be to, טָהֵר *st.*; clean טָהוֹר 1.
cleave to, דָּבֵק *st.; to* ב.
clothe oneself to, put on, wear, לָבַשׁ *st., acc.; clothe* (another) *with*—, *Hiph., two accus.*
cloud, עָנָן 1.
cold, adj. קַר 1. § 43; noun קֹר 2.
colt, עַיִר 2. § 41.
come to, come in, enter, go in, בּוֹא; bring *Hiph.;* pass. *Hoph.;* entrance מָבוֹא 1.
comfort to, נחם *Pi.;* pass *Pu.*
command to, צוה *Pi.;* pass. *Pu.;* a command מִצְוָה 1.

commit to, entrust (oversee).
compassion, to have, רחם *Pi.*, (pity).
conceal to, (hide).
conceive הָרָה; *impf.* יֵהֵרֶה; vav cons. וַתַּהַר.
confide to, trust, בָּטַח; *in* ב.
contend to, ריב, § 40.
continually, תָּמִיד.
corn, דָּגָן 1.
corpse, carcase, נְבֵלָה 1.
corrupt to, שחת *Hiph.* (*Pi.*); pass. *Niph.*
counsel to, advise, יָעַץ, *impf.* יִיעַץ; deliberate *Niph.*, *Hithp.*; counsel עֵצָה 1., § 39.
count to, number, סָפַר; מָנָה, § 44.
count to, impute, reckon, חָשַׁב.
country the (field).
court a, חָצֵר 1. *c.*, pl. *îm* and *ôth.*
covenant a, בְּרִית *f.*; *to make a covenant*—כָּרַת (cut); *establish, fulfil a*—, —הֵקִים (arise).
cover to, כסה *Pi.*; pass. *Pu.*; a covering מִכְסֶה, § 45.
cow, פָּרָה (ox).
create to, בָּרָא; pass. *Niph.*
creep to, רָמַשׂ, *impf.* in *o*; creeping things, רֶמֶשׂ 2., *coll.*
cross to, pass over, by, עָבַר; *Hiph.*, bring over, make go through &c.; a crossing, ford מַעֲבָר 1.
cry to, (call).
cry out to, צָעַק, זָעַק; a cry צְעָקָה 1.
cultivate to, (serve).
cunning, עָרוּם 1.
curse to, אָרַר; קלל *Pi.*
curse a, ban, חֵרֶם 2.
cut down to, cut, כָּרַת; pass. *Niph.*

D.

darkness, חֹשֶׁךְ 2.
dash in pieces, רטשׁ *Pi.*; pass. *Pu.*
daughter, בַּת 2. *i.*; *my d.* בִּתִּי &c. plur. בָּנוֹת 1. Irreg. nouns.
day, יוֹם 2., § 41; pl. יָמִים, יְמֵי.
dawn, day break, שַׁחַר 2.
death, מָוֶת § 41 (die).
deceive to, (beguile).
declare to, (tell); (hear); (count).
deep be, עָמַק *st.*; deep adj. עָמֹק 1. Add. Note 5 First Decl.
deliberate to, (counsel).
delight in to, חָפֵץ *st.*; impf. יַחְפֹּץ, in pause יֶחְפָּץ.
delight, pleasure, חֵפֶץ 2., § 35; delighting in, adj. חָפֵץ 1.
deliver to, נצל *Hiph.*; pass. *Niph.*
depart to, סוּר § 40.
descend to, יָרַד § 39.
desert, wilderness, pasture, מִדְבָּר 1.
desire to, חָמַד; *impf.* יַחְמֹד (once יֶחְמַד) pass. *Niph.*; חָפֵץ *st.*
desolation, חָרְבָּה 2.
despise to, קָלַל; to be despised קַל (Qal).
destroy to, שחת *Hiph.* (*Pi.*); pass. *Niph.*; שמד *Hiph* pass. *Hoph.*; (blot out).
die to, מוּת; to kill, *Hiph.*, *Pôl.*; pass. *Hoph.*; dead מֵת *part.*; death מָוֶת 2., § 41.
disease, sickness, חֳלִי 2., § 45.
displeased, זָעַף 1.

divide to, בדל *Hiph.;* pass. *Niph.*
do to, (make).
dog, כֶּלֶב 2.
door, דֶּלֶת 2 *f.*
dove, יוֹנָה *f.* pl. *îm.*
draw near to, approach, קָרַב; *Hiph.* bring near, offer, present; נגשׁ *perf.* used in *Niph.*, *Hiph.* bring near; near קָרוֹב 1.
dream to, חָלַם; *impf.* יַחֲלֹם; a dream חֲלוֹם, plur. *ôth.*
drink to, שָׁתָה; to give to drink, water, שׁקה *Hiph.;* feast מִשְׁתֶּה, § 45; a butler, cupbearer, מַשְׁקֶה, § 45; cupbearer's office. *same.*
drunk be, שָׁכַר *st.;* strong drink שֵׁכָר 1.
drive out to, גרשׁ *Pi.*, pass. *Niph.*
dry be, יָבֵשׁ *st.*, § 39; חָרַב; dry-land יַבָּשָׁה 1.
dumb, אִלֵּם 3.
dust, עָפָר 1.
dwell to, יָשַׁב § 39; שָׁכַן *impf.* in *o; Hiph.*, to place; tabernacle מִשְׁכָּן, *pl. ôth* (*îm*).

E.

eagle, נֶשֶׁר 2. *i.*
ear, אֹזֶן 2. *f.*, *du.; give ear, hearken,* הֶאֱזִין *Hiph.*, denom.; (hear).
earth, land, אֶרֶץ 2 *f.*
earthquake, רַעַשׁ (shake).
east, קֶדֶם; *on the east of* — מִקֶּדֶם ל.
eat to, אָכַל, § 35; give to eat, *Hiph.;* meat, food, (אֹכֶל 2.), מַאֲכָל 1., אָכְלָה 2.
edge, פָּה, *with the edge of the sword* לְפִי חָרֶב. See Table of Irreg. Nouns.
eggs, בֵּיצִים 2., pl. *f.*, § 41.
Egypt, מִצְרַיִם *f.*, § 16. 1; Egyptian מִצְרִי, fem. —ית.
elder, זָקֵן 1., (aged); elder, comp. = greater, (great).
embrace to, חבק *Pi.*
empty, רֵיקָם.
end, קֵץ 2., § 43; latter end אַחֲרִית *f.*
end, be ended, תַּם *st.* § 42; *Hiph.*, to finish, complete; perfect, תָּמִים 1., תָּם 1.
enemy, אֹיֵב 3.; enmity אֵיבָה 2.
enter to, בּוֹא. בְּ, אֶל.
entrance, מָבוֹא 1.
escape to, מלט *Niph.;* rescue *Pi.*
establish to, *Hiph.* of קוּם *arise.*
eternity, (ever).
evening, עֶרֶב 2 *c.*
ever, eternity, עוֹלָם 1., עַד; *for ever* לְעוֹלָם; *eternal hills* הָרֵי עַ; never לֹא . . . עַ.
every, כֹּל, every day כָּל־יוֹם, (all); they went *every man* to his house הָלְכוּ אִישׁ לְבֵיתוֹ.
evil, adj. רַע 1., § 43; evil, *n.* רַע, רָעָה 2., § 43; אָוֶן 2., § 41.
except, כִּי אִם.
extinguished be, דָּעַךְ *st.*
eye, עַיִן 2. *f.* § 41. *du*; *pl.* עֲיָנוֹת fountains.

F.

face, faces, פָּנִים 1. *pl.;* before, formerly לְפָנִים; *before me* לְפָנַי &c.; used both of *time* and *place.*

fair, beautiful, יָפֶה 1., § 45; beauty, fairness יֹפִי 2.
fall to, נָפַל, *impf.* in *o*, § 33; let fall, drop, cast (lots), *Hiph.*
famine, (hungry).
far to be, רָחַק *st.*; far, adj. רָחוֹק 1.
fat בָּרִיא 1.
father, אָב irreg. See Table of Irreg. Nouns.
fear to, יָרֵא *st.*, § 39, *impf.* יִירָא; *inf.* יִרְאָה; pass. *Niph.*; terrible נוֹרָא; fear יִרְאָה 2., מוֹרָא 1., § 38; fear פַּחַד 2.
feast, (drink).
feast, to hold a (religious), חָגַג, § 42, a (religious) feast חַג 2., § 43.
feed to, רָעָה; shepherd רֹעֶה.
field, שָׂדֶה 1., § 45, pl. *ôth* (*îm*).
fierceness, (heat), חָרוֹן.
fight to, לחם *Niph.*; *with, against* ב; *for* ל; battle, war מִלְחָמָה, מִלְחָמֶת, § 29. 2.
fill to, (be full).
find to, מָצָא; pass. *Niph.*
fine, דַּק 1., § 43.
finish to, כלה *Pi.*; pass. *Pu.* (be ended).
fire, אֵשׁ 2. *f.*, § 43.
firmament, expanse, רָקִיעַ 1.
first, former, רִאשׁוֹן; at first בָּרִאשֹׁנָה.
fish, דָּג, דָּגָה 1., § 18. 3.
flame, לֶהָבָה 1.
flee to, בָּרַח; נוּס; to put to flight, הֵנִיס (*Hiph.*); a refuge מָנוֹס 1., § 41.
flesh, בָּשָׂר 1.
fling to, (cast).
flock, צֹאן 2.; עֵדֶר 2.
flood (of Noah), מַבּוּל.
foe, אוֹיֵב (enemy).
food, אָכְלָה (eat).
fool, נָבָל 1.; אֱוִיל; folly אִוֶּלֶת 2.
foot, רֶגֶל 2. *f.*
for, conj. כִּי.
force, forces, army, חַיִל 2., § 41; also, wealth, valour.
ford to, (to cross).
ford a, מַעֲבָר.
forget to, שָׁכַח; pass. *Niph.*
fork, מִזְלֵג 3.; pl. מִזְלָגוֹת.
form to, יָצַר, § 39; *impf.* יִיצַר.
forsake to, עָזַב (leave).
four, § 48; fourth, *ib.*
fowl, (bird).
friend, רֵעֶה, § 45.
frog, צְפַרְדֵּעַ 3., § 30.
from, out of, prep. מִן, § 49.
fruit, to bear, be fruitful, פָּרָה; fruit פְּרִי 2., § 45.
full be, מָלֵא *st.*; *of*, acc.; be filled *with*, *Niph.*, *acc.*; to fill (a thing with) *Pi.*, *two acc.*, § 38; full, fulness, מְלֹא; full, adj. מָלֵא.

G.

gain to (property), רָכַשׁ; gain, property רְכוּשׁ.
garden, גַּן 2., § 43.
garment, בֶּגֶד 2. *i.* See note p. 17; שִׂמְלָה 2.
gate, שַׁעַר 2.
gather to, אָסַף, § 34; assemble,

gather themselves, and pass. *Niph.*; קבץ *Pi.*

gazelle, (beauty), צְבִי 2. *i.*, § 45.

generation, דּוֹר 2., § 41, pl. *îm*, *ôth.*

genealogies, history, תּוֹלְדוֹת pl. *f.* (bear).

Gentiles, גּוֹיִם. גּוֹי nation.

girl, (bear), (lad).

give to, נָתַן, § 33; *dat.*; gift מַתָּן 1.

glad be, (joyful).

glorify to, כָּבֵד *Pi.* (be heavy); glory כָּבוֹד 1.

go to, הָלַךְ. § 39; walk, *Hithp.*

go down, יָרַד § 39; *Hiph.* bring down; pass. *Hoph.*

go in, בּוֹא, § 40; bring in, *Hiph.*, pass. *Hoph.*; followed by ב, אל, acc.

go out, יָצָא, § 38, 39; bring out, *Hiph.*; pass. *Hoph.*; *of* מִן, outgoing, exit מוֹצָא 1., § 38.

go up, עָלָה; bring up, *Hiph.*; an ascent מַעֲלָה, § 45.

let go to, שָׁלַח *Pi.*

God, אֱלֹהִים *pl.* (sing. in poetry אֱלוֹהַּ); with insep. prepp. לַאֲ &c., but מֵאֵ.

gold, זָהָב 1.

good be, pleasing, agreeable, טוֹב *perf.*; *impf.* יִיטַב; do good to, do right, *Hiph.*; well, very הֵיטֵיב inf. abs. § 39.

good, adj. טוֹב; good, goodness, the best טוּב 2., מֵיטָב 1.

govern to, rule, *over*, מָשַׁל, ב; (king).

grass, דֶּשֶׁא 2.; עֵשֶׂב 2.; to sprout grass (young) הִדְשִׁיא *Hiph. denom.*

grave, (bury).

great be, grow, גָּדַל *st.*; bring up (a child) *Pi.*; magnify, *Hiph.* (*Pi.*); — oneself, *Hithp.*; great גָּדוֹל 1.; greatness גֹּדֶל 2.; great רַב 1., § 43, pl. many.

greyhairs שֵׂיבָה.

groan to, אנח *Niph.* § 34.

ground, אֲדָמָה 1.

grow up, (be great).

grow, of grass, (grass); (sprout).

guilty be, אָשֵׁם *st.*; suffer, be punished (as guilty) *Niph.*, guilty, *part.*; guilt אָשָׁם 1., עָוֹן 1.

H.

Hades (She'ol).

half, חֲצִי 2., § 45.

halt to, be lame, צָלַע.

hand, יָד 1. *f.*, § 18; *your*— יֶדְכֶם.

hang up to, יקע *Hiph.*, הוֹקִיעַ.

happen to, to, (befall).

hard be, קָשָׁה; harden, *Hiph.*; hard, severe קָשֶׁה 1.; (heavy).

hate to, שָׂנֵא, § 38; hatred שִׂנְאָה 2.

head, רֹאשׁ, § 41. pl. רָאשִׁים.

heal, רָפָא; pass. *Niph.*

hear, hearken, obey, שָׁמַע; make be heard, declare, *Hiph.*; (ear); rumour, report שֵׁמַע 2.

heart, לֵבָב 1., לֵב 2., § 43 (pl. *ôth* in both).

heaven, heavens, שָׁמַיִם 1. pl.
heavy be, כָּבֵד *st.;* make heavy, harden; (honour, glorify) *Pi.;* heavy, כָּבֵד 1.
Hebrew, עִבְרִי, fem. עִבְרִיָּה — &c.
heifer, עֶגְלָה 2.
help to, עָזַר; help עֵזֶר 2., § 35.
hero, mighty man, גִּבּוֹר.
hide to, סתר pass., reflex. *Niph.;* act. *Hiph.;* חבא pass., reflex. *Niph., Hithp.;* act. *Hiph.*
high be, רוּם; lift up, *Hiph.;* high, lofty רָם 1. *part.*
hill, mountain, הַר 2., § 43.
history, (genealogies).
hither, here, adv. הֲלוֹם.
ho! הוֹי.
holy be, קָדַשׁ *st.;* sanctify *Pi.;* — oneself *Hithp.;* holy, saint קָדוֹשׁ 1.; holiness קֹדֶשׁ 2.; holy place, sanctuary קֹדֶשׁ, מִקְדָּשׁ 1.
honey, דְּבַשׁ.
horn, קֶרֶן 2. f.
horse, סוּס 2.; mare, cavalry, *f.*
host, army, time of service צָבָא 1. pl. *ôth.*
hot be, חַם *st.;* hot חַם 1., § 43; heat חֹם 2.
house, בַּיִת 2., § 41.; home בֵּיתָה; pl. בָּתִּים.
how! מָה; אֵיךְ.
howl to, ילל *Hiph.*, § 39.
hungry be, רָעֵב *st.;* hungry, רָעֵב; hunger, famine רָעָב 1.
hunt to, צוּד; venison צַיִד.
husband, (man).

I.

if, אִם.
ill, (evil).
image, צֶלֶם 2.
imagination, יֵצֶר 2. (form).
impute to, reckon, חָשַׁב.
in, prep. ב, § 14; into, ב, אֶל.
increase to, רָבָה.
inhabit to, יָשַׁב § 39; inhabitant, יֹשֵׁב.
inherit to, יָרַשׁ § 39, dispossess *Hiph.;* נָחַל, give to inherit, *Hiph.*
iniquity, אָוֶן 2., § 41; (evil, guilt).
innocent, נָקִי 1., נָקִיא.
inside, midst, heart, קֶרֶב 2. *i.; within the city* בְּקֶ֫רֶב הָעִיר; —*me* בְּקִרְבִּי (midst).
instead of, תַּחַת (beneath).
Israel יִשְׂרָאֵל.

J.

Jehovah, יהוה; perhaps יַהְוֶה; usually read אֲדֹנָי.
Jerusalem, יְרוּשָׁלַם.
journey to, נָסַע; journey מַסָּע 1.
joyful be, rejoice &c., שָׂמַח *st.;* glad, joyful, *part.;* gladness, joy שִׂמְחָה 2., also, גִּיל verb and noun, § 40—41.
Judah, יְהוּדָה.
judge to, שָׁפַט; to litigate, implead one another *Niph.;* a judge, *part.;* judgment מִשְׁפָּט 1.
just be, righteous &c. צָדַק *st.;* justify *Hiph.;* —oneself, *Hithp.;* just, righteous צַדִּיק; righteousness צֶדֶק 2. *i.*, צְדָקָה 1.

K.

keep to, watch, שָׁמַר; keep oneself, take care, beware, *Niph.;* watchman, *part.;* watch מִשְׁמָר 1.; watch, charge, מִשְׁמֶרֶת, מִשְׁמֶרֶת— § 29.

key, מַפְתֵּחַ 3 (open).

kid, גְּדִי, § 45.

kill to, הָרַג; *Hiph.* of *die* (הֵמִית).

kindle to, *Hiph.* of יצת; יָקַד, § 39.

king be, rule מָלַךְ, *over* על, ב; make one king *Hiph.;* pass. *Hoph.;* a king מֶלֶךְ 2.; queen מַלְכָּה 2.; kingdom מַמְלָכָה &c., § 29. 2.

kiss to, נָשַׁק, *impf.* in *a*, (also *o*); *dat.;* a kiss נְשִׁיקָה.

kneel to, בָּרַךְ *st.;* to make (a beast) kneel, *Hiph.* The other parts in sense of "bless"; (bless); knee בֶּרֶךְ 2. *i., f. du.*

know to, יָדַע, § 39; impf. יֵדַע, imp. דַּע, inf. cons. דַּעַת; pass. *Niph.;* inform, make known, *Hiph.;* pass. *Hoph.;* knowledge, דַּעַת 2.

L.

lad, נַעַר 2.; girl, damsel, *f.* נַעֲרָה 2.

ladder, סֻלָּם.

lady, mistress, גְּבֶרֶת 2. *i.* See § 29. 2.

lance, רֹמַח 2.

land, (earth).

last, אַחֲרוֹן, (after).

law, instruction, תּוֹרָה, (teach).

leaf, עָלֶה 1., § 45.

lean to, rest, press, act. סָמַךְ; oneself, *Niph.;* שָׁעַן *Niph.; upon* על.

learn to, לָמַד *st.;* make learn, teach, *Pi., two acc.*

leave to, abandon, עָזַב; pass. *Niph.*

leave off to, stop, (cease).

left (over) be, remain, שָׁאַר; to leave over, let remain, *Hiph.;* pass. *Niph.*

left (hand), שְׂמֹאול.

length, (long).

leopard, נָמֵר 1.

lest, conj. פֶּן, joined with *impf.*

lick to, לָקַק.

lie down to, lie, שָׁכַב *st.;* a bed מִשְׁכָּב 1.; to lie down (of beasts) רָבַץ *st.;* a stall, resting place מַרְבֵּץ 3., § 30.

lie to (speak falsely), כזב *Pi.;* a lie כָּזָב 1.

life, (live).

lift up to, bear, נָשָׂא (high).

light be, shine, אור, *perf.* in *o;* give light, *Hiph.*, § 40; light אוֹר 2.; luminary, light מָאוֹר 1., pl. *ôth* (*îm*).

light be, swift, קַל *st.*, § 42; to curse, *Pi.;* lighten, *Hiph.;* light, swift קַל 1., § 43.

like, prep. כְּ. § 14.

lion, אֲרִי 2., § 45; young lion כְּפִיר.

lip, edge, shore, שָׂפָה 1. *du.*

listen to (hear), בְּ, אֶל.

little be, קָטֹן *st.*, § 22; little קָטֹן 1., קָטָן 1. — the first form is not inflected (*once* in cons.),

the second is inflected קְטַנָּה &c. See Add. Notes.

little a, some, a few מְעַט; *a little water, food* &c. מ' מַיִם, אֹכֶל; *a few people* מְתֵי מ' &c.

live to, חָיָה, § 45; living חַי (from root *doub. 'Ay.*); life חַי chiefly pl. חַיִּים; living creature, beast חַיָּה.

lofty be גָּבַהּ *st.;* lofty, high גָּבֹהַּ 1; loftiness, height גֹּבַהּ 2.

long be, אָרַךְ *st.;* to prolong *Hiph.;* long *part.* only in cons. אָרֵךְ (see Add. Notes to first decl.), אֹרֶךְ 1. infl. אַרְכָּה (see Add. Notes); length אֹרֶךְ 2.

look to, נבט *Hiph.*

lord, אָדוֹן 1.; takes pl. suff., except in 1st pers. s. where it admits sing. also (and rarely in 1 p. pl.); Lord יהוה.

lot, גּוֹרָל 1., pl. *ôth.*

loud, גָּדוֹל (great).

love to, אָהֵב *st.*, § 34; love אַהֲבָה *inf. cons.*

low be, שָׁפַל *st.;* low שָׁפֵל; to bring low *Hiph.* of שפל or כרע.

M.

maid, שִׁפְחָה 2.; אָמָה 1., pl. irreg. אֲמָהוֹת, see Table of Irr. Nouns.

magnify to, (be great).

make to, do, עָשָׂה; pass. *Niph.; to make one thing into another, two accus.;* work, deed מַעֲשֶׂה, § 45; פֹּעַל *poet.;* a work פֹּעַל 2.

male, זָכָר 1.

man, husband, אִישׁ; man, mankind אָדָם.

manner, מִשְׁפָּט 1. דֶּרֶךְ 2.

mantle, מְעִיל; אַדֶּרֶת, § 29. 2.

many be, increase, רָבָה; increase to, act. *Hiph.;* many רַב 1., § 43.

mare, (horse).

matter, (word).

measure to, מָדַד, § 42.

meat, (eat).

meet to, קָרָא; infin. cons. קְרָאָה, *to meet him* לִקְרָאתוֹ &c.

melt to, מוּג, and *Niph.*

memory, זֵכֶר 2.

mention to, *Hiph.* of *remember.*

merciful to be, רחם *Pi.*, *acc.* חָנַן; mercy, loving kindness חֶסֶד.

messenger, (angel).

midst, תָּוֶךְ 2., § 41; *within the house*—בְּתוֹךְ; (inside).

mighty man, (hero).

minister to, שרת *Pi.* (serve).

mischief, אָסוֹן.

missile (send).

mistress, (lady).

month, חֹדֶשׁ 2., (new).

moon, יָרֵחַ.

more, (still), עוֹד.

morning, בֹּקֶר 2.

morsel, fragment, פַּת 2. *i. f.* § 43.

mother, אֵם 2., § 43.

mountain, (hill).

mourn to, סָפַד; אָבַל *st.;* mourning מִסְפֵּד 3.

mouth, edge, פֶּה. Table of Irreg. Nouns.

much, רַב 1., § 43; (many).

N.

naked, עֵירֹם pl. עֵירְמִים, Add. Notes; nakedness, עֶרְוָה 2.
name, שֵׁם 3.; pl. שֵׁמוֹת.
narrate to, סָפַר *Pi.*
nation גּוֹי (people).
native land, מוֹלֶדֶת 2. (bear).
near, קָרוֹב 1., (draw near).
neck, צַוָּאר 1. *sing* and *pl.*
new, חָדָשׁ 1.
night, לַיִל 2., § 41, usually לַיְלָה 2.
no, not, לֹא direct; אַל subjective; no, none אַיִן 2.
not to, לְבִלְתִּי *inf.*
north, צָפוֹן 1.
now, עַתָּה.
number to, מָנָה; (count).
nurse, מֵינֶקֶת 2. *i.* § 29.

O.

oath, שְׁבוּעָה (swear).
offer to, *Hiph.* of קרב *draw near.*
offering, קָרְבָּן; meat—(i. e. bloodless) מִנְחָה; drink—נֶסֶךְ 2 *i.*; burnt—עֹלָה.
ointment, שֶׁמֶן 2.
old, (elder, aged).
olive, זַיִת 2., § 41.
on, upon, בְּ, עַל. §§ 14. 49.
one, § 48; one—another, § 45 (friend), (brother).
only, רַק, אַךְ.
open to, פָּתַח; pass. *Niph.*; door פֶּתַח 2. *i.*; key מַפְתֵּחַ 3.; to open (of eyes) פָּקַח; pass. *Niph.*
oppress to, לָחַץ, ענה *Pi.*
or, אוֹ; אִם, וְאִם in interrogative or indirectly interr. sentences, —*shall we go or shall we forbear?* הֲנֵלֵךְ; (וְאִם)—אִם נֶחְדַּל *or no, or not* אִם לֹא.
other, אַחֵר, pl. אֲחֵרִים.
out, out of, מִן.
out at, in at, בְּעַד (properly "interval" "distance").
outside, חוּץ; *to the outside* הַחוּצָה; *on, at, the outside of the house* מִחוּץ לַבַּיִת.
over, upon, עַל.
overflow to, overwhelm, שָׁטַף.
oversee to, visit, פָּקַד; commit, entrust, *Hiph.*; an overseer פָּקִיד 1.
ox, פַּר 2., § 43; cow, *fem.*; שׁוֹר § 41.

P.

pain, חֶלְיִ 2., § 45; מַכְאֹב.
palace, הֵיכָל 1. pl. *îm* (*ôth*).
palm, (hand), כַּף 2., § 43.
pass by, עָבַר (cross).
passover, פֶּסַח 2.
pasture, מִדְבָּר (desert).
path, נָתִיב 1.
pay to, שׁלם *Pi.*
people, עַם 2., § 43.
perfect, תָּם 1., § 43; תָּמִים 1. (be ended).
perish to, אָבַד, § 35; destroy, *Pi.*, *Hiph.*
permit to, נָתַן *acc.*
pit, prison, בּוֹר 2., § 41, pl. *ôth.*
pity to, חָנַן, § 42.
place to, שִׂים, שִׁית; (set), (dwell), (rest).
place a, מָקוֹם 1., pl. *ôth;* (arise).

plague, נֶגַע 2.; מַכָּה.
plain, שְׁפֵלָה.
plant to, נָטַע; a plant נֶטַע 2 *i.*
play to, sing &c., זמר *Pi.*
plead with to, רִיב, בְּ, עִם, § 40.
plough to, חָרַשׁ.
plunder to, בָּזַז, (spoil); (take).
poor, אֶבְיוֹן, דַּל 1., § 43.
possess to, קָנָה, יָרַשׁ; possessor קֹנֶה; possession מִקְנָה, § 45.
pot, סִיר, pl. *ôth.*
pour out, שָׁפַךְ (spill).
powerful, עָצוּם 1.
prayer, תְּפִלָּה.
precept, פִּקּוּד, (oversee).
prey, מַלְקוֹחַ (take).
presence, in of, לִפְנֵי (face).
priest, כֹּהֵן 3.
prince, שַׂר 2., § 43.
prolong to, *Hiph.* of אָרַךְ *be long.*
promise to, אָמַר: *infin.*
prophesy to, נבא *Niph.*, (*Hithp.*); *concerning,* ל, על; prophet נָבִיא 1.
prove to (try), צָרַף. בָּחַן.
proverb, מָשָׁל 1.
punished be, *Qal, Niph.* of אָשַׁם *be guilty.*
pursue to, רָדַף.
put on, wear, לָבֵשׁ *acc.;* to clothe, dress with, *Hiph., two acc.*, § 38.
put out to, (the hand), שָׁלַח.
put to, place, set, נָתַן.

Q.

queen מַלְכָּה 2.
quiet, שַׁאֲנָן.
quiet become, שָׁתַק, impf. *o.*

R.

rain to, מָטַר *Hiph.;* rain מָטָר 1.
ram, אַיִל 2.
ransom, כֹּפֶר 2., (atone).
read to, קָרָא.
rebel, revolt to, פָּשַׁע; *against* ב.
receive to, לָקַח. § 33.
redeem to, פָּדָה, גָּאַל; redemption פְּדוּת; redeemer גֹּאֵל.
refrain to, רָחַק *st.* (far).
refresh to, סָעַד.
refuge, (flee), (trust).
regard to, שָׁעָה, אֶל, (look).
reign to, (king).
rejoice to, (joyful be).
remember to, זָכַר; pass. *Niph.;* call to remembrance, mention, *Hiph.;* memory זֵכֶר 2.
remove to, סוּר intrans.; *Hiph.* trans.
rend to, קָרַע.
repent to, נחם *Niph.* נִחַם.
report, שְׁמוּעָה (hear).
rescue to, (escape); (deliver).
rest to, שָׁבַת; make cease, *Hiph.;* נוּחַ; give rest, *Hiph.* הֵנִיחַ *dat.;* place, set, *Hiph.* הִנִּיחַ; resting-place מָנוֹחַ, מְנוּחָה, § 41; sabbath שַׁבָּת 1.
restore to, (return).
return to, שׁוּב; restore *Hiph., Pôl.;* return תְּשׁוּבָה.
reveal to, גָּלָה.
review to, פָּקַד, (oversee).
rib, side, צֵלָע *f.* 1.; pl. *ôth* (*îm*).
riches, חַיִל 2 (force); rich עָשִׁיר.
ride to, רָכַב *st.;* to make ride,

set on a horse &c., *Hiph.*; chariot רָכַב 2. *i.*, מֶרְכָּבָה.

riddle, חִידָה.

righteous be, (just).

rise to, קוּם.

rise early to, *Hiph.* שׁכם.

rise to (of star &c.), זָרַח; rising, shining זָרַח 2.

river, נָהָר 1. pl. *ôth* and *îm*; יְאֹר (mainly of *Nile* and its branches).

roll to, גָּלַל *Qal*, *Hiph.*; pass. *Niph.*

rule over to, (govern).

rumour, (report).

run to, רוּץ; make run, bring hastily, *Hiph.*; runner, post, רָץ 1.

S.

sabbath, (rest).

sacrifice to, זָבַח; sacrifice זֶבַח 2. *i.*; altar מִזְבֵּחַ 3., pl. *ôth* (offer, offering).

saddle to, (bind).

saint, (holy).

sake of, for, בַּעֲבוּר פ", — *of me* בַּעֲבוּרִי; בִּגְלָלִי; see עבר, גלל in Lex.

salt, מֶלַח 2.

salvation, (save).

sanctify to, (holy).

sanctuary, (holy).

sand, חוֹל 2., § 41.

satisfied be, שָׂבַע *st.*, *with*, acc.; to satisfy with, *Hiph.*, *two acc.*, § 38; satisfied, שָׂבֵעַ 1.; fulness שָׂבַע 2, שָׂבְעָה 1.

save to, יָשַׁע *Hiph.*, הוֹשִׁיעַ; pass. *Niph.*; salvation, safety יֵשַׁע 2.; יְשׁוּעָה.

say to, promise, אָמַר, § 35.

scattered be, פּוּץ (impf.); to scatter, *Hiph.*; pass. *Niph.*

sceptre, tribe, rod, שֵׁבֶט 2.

scribe, סֹפֵר 3. (count).

sea, יָם 2., § 43, *cons.* יָם, יַם־, and יַם (only in יַם־סוּף).

see to, רָאָה, § 44—45; pass. *Niph.*; shew, let see, *Hiph.*, *two acc.*; seer, רֹאֶה; sight, aspect, face מַרְאֶה.

seed, זֶרַע 2., (sow).

seek to, enquire at, דָּרַשׁ; pass. *Niph.*

seek to, בקשׁ *Pi.*

sell to, מָכַר; pass. *Niph.*

send to, שָׁלַח; send away, loose, *Pi.*; a missile שֶׁלַח 2. *i.*

serpent, נָחָשׁ 1.

serve to, till, עָבַד; pass. *Niph.*; enslave, *Hiph.*; servant עֶבֶד 2.; service עֲבֹדָה; to serve = minister (mainly in sacred things) שׁרת *Pi.*

set to, נָתַן, שִׂים, שִׁית; כּוּן *Hiph.*, *Pô'l.*; pass. *Niph.*, (place).

seven, seventh, § 48.

shadow, צֵל 2., § 43.

shake to, רָעַשׁ; trans. *Hiph.*; an earthquake רַעַשׁ 2.

shave to, גלח *Pi.*; *Hithp.*

shed to, (spill).

Sheol, hades, שְׁאוֹל.

shepherd, herdsman, רֹעֶה (feed).

shine to, אוֹר.

shore, (lip).
short, קָצֵר 1.
shoulder, שֶׁכֶם 2. *i.*
shut to, סָגַר; pass. *Niph.*
sick be to, חָלָה; sickness חֳלִי.
side, end, יָרֵךְ (יֲרֵכָה?), *du.* (once *sing.*); in *cons.* kaph has *Dag.*
silent be, דָּם *st.* (*impf.* also in *o*).
silver, כֶּסֶף 2.
simple one a, פֶּתִי 2., § 45.
sin to, חָטָא; sin חֵטְא 2., חַטָּאת; sinner (sing.) חֹטֵא *part.*, חַטָּא (used in plur.).
sing to, שִׁיר; a song שִׁיר and *fem.*
sister, אָחוֹת 1. Irreg. nouns.
sit to, dwell, יָשַׁב, § 39; make to sit, place, *Hiph.;* pass. *Hoph.;* a seat מוֹשָׁב 1.
slay to, הָרַג (die).
slaughter to, שָׁחַט.
sleep to, יָשֵׁן *st.;* sleep, slumber נוּם; sleep heavily רדם *Niph.;* sleep שֵׁנָה 1., תְּנוּמָה; heavy (ecstatic) sleep תַּרְדֵּמָה, *e* firm.
smell to, רוח *Hiph.;* smell רֵיחַ 2.
smite to, נָגַף; pass. *Niph.;* נכה *Hiph.* הִכָּה, pass. *Hoph.;* נָגַע; stroke, defeat מַגֵּפָה, מַכָּה, נֶגַע 2. *i.* (The word מכה is of general use, the other two very commonly of divine plagues.)
smoke עָשָׁן 1.
snare, פַּח 2., § 43.
sole (of foot), palm, כַּף 2 *f.*, § 43.
some, (a little); מִן partitive.
son, בֵּן 3. Irreg. nouns.
sore, רַע (bad).
sorrow, heaviness, יָגוֹן 1.
soul, נֶפֶשׁ 2. *f.*
south, נֶגֶב 2.
sow to, זָרַע; bear seed, *Hiph.;* seed זֶרַע 2.
speak to, דבר *Pi.* (perf. in *e*); a word, thing דָּבָר 1.; *everything* כֹּל דָּבָר, *nothing* לֹא—כל ד׳, or ד׳—לֹא.
spill to, שָׁפַךְ; pass. *Niph.*
spirit, wind, רוּחַ *f.* 2.
spoil to, plunder, שָׁלַל; spoil שָׁלָל 1.
spread to, spread out (hands), פָּרַשׂ; יצע *Hiph.*, § 39. 3.
sprout to, צָמַח; make to sprout, *Hiph.;* sprout, branch צֶמַח 2. *i.;* (grass).
staff, מַקֵּל 3., pl. *ôth.*
stall, lair, מַרְבֵּץ 3., (lie down).
stand to, עָמַד; set up, *Hiph.;* קוּם.
steal to, גָּנַב *Qal* and *Pi.;* pass. *Pu.*, *Niph.;* thief, גַּנָּב, *â.*
star, כּוֹכָב 1.
still, yet, more, עוֹד; *suff.* as אין, see § 49; *still alive* עוֹד חַי; (again).
statute (command); חק 2., § 43, fem. חֻקָּה; (precept).
stone, אֶבֶן 2.
stranger, sojourner, גֵּר 1., § 41; strange, foreign נָכְרִי (*nokhrî*).
street, חוּץ 2.; pl. *ôth;* שׁוּק 2.; רְחֹב, *f.* pl. *ôth.*

strength, (strong).
stretch to, נָטָה, also *Hiph.;* (put out); a bed מִטָּה.
strip to, פָּשַׁט *Hiph.*
strong be, חָזַק *st.;* אָמַץ *st.;* strengthen *Pi.;* עָצַם *st.;* strong חָזָק, עָז, עָצוּם; strength, חֹזֶק and *fem.;* עֹז 2., § 43; כֹּחַ 2., § 43.
strive to, plead, רִיב, § 40, strife, plea רִיב 2., מְרִיבָה.
suck to, יָנַק § 39; suckle, give suck, *Hiph.;* nurse, *part. Hiph.*, see § 29.
suffer to, punishment, (be guilty); to suffer pain כָּאַב *st.* (pain).
sun, שֶׁמֶשׁ 2.
swarm to, שָׁרַץ; *with acc.;* a swarm שֶׁרֶץ 2.
swear to, שׁבע *Niph.;* oath שְׁבוּעָה.
sweat, זֵעָה *ē* firm.
sweet be, מָתַק *st.;* sweet מָתוֹק 1., inflect. מְתוּקָה.
sword, חֶרֶב 2., *f.*
sycamores, שִׁקְמִים.

T.

tabernacle, מִשְׁכָּן (dwell).
take to, לָקַח; pass. *Niph.*, *Pu.*, § 33; prey, plunder מַלְקוֹחַ; take (capture in war &c.) לָכַד; pass. *Niph.*
tall, גָּבֹהַּ (great). *Cons.* גְּבַהּ.
tambourine, תֹּף 2., § 43.
taste to, טָעַם; taste, sense טַעַם 2.
teach to, (learn), ירה *Hiph.*, הוֹרָה; law, instruction תּוֹרָה.
tell to, נגד *Hiph.;* pass. *Hoph.;* (count), (say), (speak).
temple, הֵיכָל (palace).
tent, אֹהֶל 2; pl. אֳהָלִים.
terrible, נוֹרָא (fear).
testify to, עוּד *Hiph.;* witness עֵד.
that, conj. כִּי; in order that לְמַעַן with *infin. cons.*, or *imperf.;* *that* is very often expressed by *vav consecut.*
then, of time, אָז; *then* of transition in thought, ו simple and *consecut.*
thence, (there).
there, שָׁם; thither שָׁמָּה; thence מִשָּׁם; where, whence &c. (who).
there is (was), יֵשׁ; — *water* יֵשׁ מַיִם; *I have* יֵשׁ לִי &c.; *there is (was) not*, אַיִן, *there is no water* — אֵין; *suff.*, see § 49.
therefore, עַל־כֵּן.
thief (steal).
thigh, יָרֵךְ 1.; cons. יֶרֶךְ. See Add. Notes to first declens.
thing, (speak).
thither, (there).
thorn, קוֹץ 2.
thought, מַחֲשָׁבָה, § 29. 2 (count), cons. pl. מַחְ׳.
thresh דוּשׁ; threshing-floor גֹּרֶן 2., pl. *ôth.*
threshold, סַף 2. *i.*, § 43 Rem.
throne, seat, כִּסֵּא 3., pl. *ôth.*
thus, כֹּה.
tidings, to bring, preach בשׂר *Pi.*

till, cultivate, (serve).
till, until, prep. עַד; conj. עַד אֲשֶׁר with *perf.* or *impf.* according to sense. *Suff.* § 49.
time, עֵת 2., § 43; time (*fois, mal*) פַּעַם 2. gen. *fem.*, plur. *îm*, (prop. *step.*); twice פַּעֲמַיִם, three times שָׁלֹשׁ פְּעָמִים.
tingle to, צַל, § 42.
together, יַחְדָּו, יַחַד.
to-morrow, מָחָר.
tongue, לָשׁוֹן 1. gen. *fem.*, pl. *ôth.*
touch to, נָגַע; ב.
tower, מִגְדָּל 1. pl. *îm* and *ôth.*
transgress, פָּשַׁע; *against*, ב; transgression פֶּשַׁע 2. *i.*
tread to, רָמַס.
tree, עֵץ 1.; wood, *pl.* and עֵצָה.
tremble to, רָגַז *st.*
tribe, (sceptre).
trust to, to flee for refuge to, חָסָה, ב; a place of refuge מַחֲסֶה; (confide), (flee).
to try (as silver), צָרַף, בָּחַן; to try, prove, tempt נסה *Pi.*
turn to, overturn, turn into, הָפַךְ; pass. *Niph.*; (return).
turn aside to, סוּר.
twins, תְּאוֹמִים.
two, § 48; they two, both of them, שְׁנֵיהֶם &c.; the second time, שֵׁנִית

U.

under, (beneath).
unless, לוּלֵי (usually perf.).
until, עָד, עֲדֵי &c.; (till). § 49.
unto, אֶל, אֵלַי &c., § 49.
upright, יָשָׁר 1.
upon, עַל; *suff.* § 49.
upwards, מַעְלָה, see עלה in Lex.

V.

valley, בִּקְעָה 2., נַחַל 2., גַּיְא 2.
valour, חַיִל 2 (force), § 41.
vain, empty, רִיק, רֵיק; vanity שָׁוְא, רִיק.
vengeance, נָקָמָה 1. (avenge).
venison, צַיִד 2., § 41.
very, מְאֹד (prop. a noun).
vine, גֶּפֶן 2.
vineyard, כֶּרֶם 2.; vinedresser כֹּרֵם 3.
violence, wrong, חָמָס 1.
virgin, בְּתוּלָה.
vision, מַרְאָה (see).
visit to, (review), (oversee).
voice, קוֹל 2.
vow to, נָדַר; a vow נֶדֶר 2.

W.

walk to, *Hithp.* of *go.*
wall, חוֹמָה.
wander to, wave, tremble, נוּעַ; a wanderer, נָע *part.*
war, (fight).
wash to, רָחַץ; — clothes כִּבֶּס *Pi.* (*perf.* in *e*).
waste away to, מק *Niph.*

waste to, lay waste, שָׁמֵם *Hiph.*
watch to, (keep).
water, waters, מַיִם pl.
water to, הִשְׁקָה (drink).
way, manner, דֶּרֶךְ 2. *c.*
weak, דַּל 1., § 43.
wealth, חַיִל 2 (force).
wean to, גָּמַל; pass. *Niph.*
weapon, כְּלִי, *pl.* כֵּלִים, *c.* כְּלֵי.
wear to, (put on).
weary be, יָעֵף *st.* § 39; weary, יָעֵף 1.
weep to, בָּכָה, § 44—45.
weigh to, שָׁקַל, pass. *Niph.*
well, בְּאֵר 2. *f.*
west, יָם, § 43.
whelp, גּוּר (lion).
when, בְּ, כְּ with inf. cons.; כַּאֲשֶׁר, כִּי with Finite forms.
when? how long? עַד מ', מָתַי.
where, whither &c., (who).
whether?, ?, הַ, § 49; אִם (or).
who, which, אֲשֶׁר, § 13. When אשר is not used in the sense of *he who, that which* (i. e. is not a substantive), its use appears to be that of a mere particle indicating relation, as it is both uninflected and ungoverned. Hence relative sentences are made as if they were direct, except that this word stands at the head of them: —

The man *who*
is with me הָאִישׁ א' הוּא אִתִּי
the man *whom*
I struck הִכִּיתִי אֹתוֹ „ „
the man *whose*
horse — הָאִישׁ א' סוּסוֹ
the place *where* —
הַמָּקוֹם א' שָׁם

The pronoun or particle in the sentence may very readily be omitted if no ambiguity would arise; the Rel. is also often omitted, particularly if the rel. clause be an adjectival description of an *indefinite* subject, but also otherwise; and sometimes both may be omitted.

who? interrog. § 13.
whole, (all).
why? wherefore? לָמָּה.
wicked, רָשָׁע 1.; wickedness רִשְׁעָה 2.
wife, (woman).
wilderness, (desert).
willing to be, אָבָה, § 35.
wind, (spirit).
wine, יַיִן 2., § 41.
wing, border, extremity, כָּנָף 1. *f. du.* (pl. *ôth*).
wise be, חָכַם *st.*, impf. יֶחְכַּם; wise חָכָם 1.; wisdom חָכְמָה 2.
wish to, חָפֵץ *st.*
with, prep. עִם 2.; אֵת 2., § 43. See *suff.* § 49; with *of instrument* ב.
withdraw to, (be far).
within, (inside), (midst).
witness עֵד 1., § 41, (testify).
wolf, זְאֵב 2., *e* firm.
woman, אִשָּׁה. Table of Irreg. Nouns.

womb, בֶּטֶן 2. *i. f.*; רֶחֶם 2. *c.*
wood, timber, (tree).
word, thing, matter, דָּבָר 1.
work to, (make).
wrestle to, אבק *Niph.*
write to, כָּתַב; pass. *Niph.*; (count).

Y.

year, שָׁנָה 1., pl. *îm* (*ôth* poet.); a yearling בֶּן־שָׁ; 20 years old = son of 20 years.
yoke, עֹל 2., § 43.
yonder, See § 13.
young, younger, (little), § 47.
youth, young man, נַעַר, *f.* נַעֲרָה; time of youth, נְעוּרִים.

VOCABULARY.

HEBREW AND ENGLISH.

א

אָב *a father*; Cons., אֲבִי. See Table of Irreg. Nouns.

אָבַד *to perish*, (פ״א § 35).—Impf. יֹאבַד—Hiph. הֶאֱבִיד *to destroy.*

אָבָה *to be willing* (פ״א § 35).—Impf. יֹאבֶה.

אֶבְיוֹן *m. poor.*

אֶבֶן 2 *f., a stone.*

אבק Qal unus.—Niph. נֶאֱבַק *to wrestle*, Ex. 37.

אָדָם 1 *m., man.*

אֲדָמָה 1 *f., the ground.*

אָדוֹן 1 *m., lord.*—Takes suff. of plur. noun. See Note 4, Ex. 40. With prefix לַאדֹנַי &c.

אַדֶּרֶת 2 *f., a mantle*, § 29. 2.

אָהַב *to love* (*Pe. Gutt.*).—Impf. יֶאֱהַב (and other forms).

אֹהֶל 2 *m., a tent*, Pl. irreg. אֹהָלִים and seldomer אֳהָלִים.

אָוֶן 2 *m., vanity, wickedness*, § 41.

אוּר *to be light, shine*, (ע״ו) Perf. אוֹר. Hiph. הֵאִיר *to give light.* § 40

אוֹר 2 *m., light.* § 41.

מָאוֹר 1 *m., a light, luminary*; Pl. *îm* and *ôth.*

אָז adv. *then.*

אֹזֶן 2 *f., the ear.*

אָח *m., a brother.* See Table of Irr. Nouns.

אֶחָד *m.*, אַחַת *f., one* § 48.

אַחַר adv. *afterward*; prep. *after, behind*; oftener אַחֲרַי.—אַחֲרַי *after me* &c.

אַחֵר adj., *another*; pl. אֲחֵרִים.

אַחֲרִית *f., end, latter end.*

אוֹיֵב 3 *m., an enemy*, § 30.

אֵיד 2 *m., calamity*, § 41.

אֵיךְ adv. *how? how!*

אַיִן 2 (*nothing*), *there is not*; cons. אֵין. Suff. § 49.

אִישׁ *m., a man.* Table of Irreg. Nouns.

אִשָּׁה *f., a woman.* See Irreg. Nouns.

אָכַל *to eat* (פ״א § 35).—Hiph. הֶאֱכִיל *to give to eat.*

אֹכֶל 2 *m., food*; אָכְלָה 2 *f., id.*

מַאֲכָל 1 *m., id.*

אַל adv. *no, not,* with *Juss.*
אֶל prep., *unto.* Suff. § 49.
אֱלֹהִים *pl. m., God.*—(Sing. אֱלוֹהַּ used in poetry). With prefix. לֵאלֹהִים &c., but מֵאֵ'.
אֱלִיל *m., an idol.*
אִלֵּם 3 adj., *dumb.*
אִם adv. *if*; כִּי אִם *except.*
אֵם 2 *f., mother,* § 43.
אָמַן *to be firm.*—Hiph. הֶאֱמִין *to believe,* ב, ל.
אֱמֶת 2 *i. f., truth* (אֲמֶנֶת).
אָמַץ *to be strong* (st. § 23).—Pi. *to make strong.*
אָמַר *to say, to promise, intend* (פ"א § 35).
אֲנִי pron., *I,* § 12.
אָסַף *to gather* (*Pe. Gutt.*).—Impf. יֶאֱסֹף.—Niph. *to assemble, be assembled,* Ex. 38.
אַף 2 *m., the nose, anger.*—Du. אַפַּיִם *the nostrils, face.* (אנף *to breathe*).
אֵצֶל 2 used as prep. *beside; beside me* אֶצְלִי § 35. 2.
אַרְבַּע *four,* § 48.
אֶרֶז 2 *m., cedar.*
אַרְיֵה 2 *m., a lion,* § 45.
אֹרֶךְ 2 *m., length.*
אֶרֶץ 2 *f., earth, land*; pl. *ôth.*
אָרַר *to curse* (*'Ayin Doub.*).—Impf. יָאֹר § 42.
אֵשׁ 2 *f., fire,* § 43.
אֲשֶׁר rel. pron. *who, which,* § 13.
אֲשֵׁרָה *f., Asherah,* (the goddess or her symbol).
אֵת a particle placed before the *definite acc.* Suff. § 49.
אֵת prep. *with.* Suff. § 49.
אַתָּה pron. *thou,* § 12.
אָתוֹן 1 *f., a she-ass.*

ב

בְּ prep. *in, on, among; by* of instrument. § 14. Suff. § 49.
בְּאֵר 2 *f., a well*; pl. *ôth.*
בֶּגֶד 2 *i. m., a garment, covering.*—Suff. בִּגְדוֹ, Note p. 17.
בַּד 2 *m.* (*separation*), לְבַד *apart, alone; I alone* אֲנִי לְבַדִּי § 43.
בדל Qal unus.—Hiph. *to separate, divide.*—Niph. *pass.*
בְּהֵמָה 1 *f., cattle, tame beasts*; cons. בָּהֶמֶת, cons. pl. בַּהֲמוֹת.
בּוֹא *to come, go, go in* (ל"א, ע"ו).—Impf. יָבוֹא.—Hiph. הֵבִיא, *to bring.* Hoph. *pass.* § 38, 40.
בּוֹר 2 *m., a pit*; pl. *ôth,* § 41.
בּוֹשׁ *to be ashamed* (ע"ו § 40).—Impf. יֵבוֹשׁ.
בָּזַז *to plunder, spoil* (*Doub. 'Ayin* § 42).—Imp. בְּזֹז.
בָּחַר *to choose* (*'Ayin Gutt.* § 36); *acc.,* ב.
בָּטַח *to trust* (*Lam. Gutt.* § 37); *in,* ב.
בֶּטֶן 2 *i. f., the womb, heart.*
בֵּין 2 (*interval*) prep. *between, among.* Repeated before the second word and usually takes the numb. of its suff.—*between me and you* בֵּינִי וּבֵינֵיכֶם.—For בין . . . בין also ל . . . בין Ex. 27.
בַּיִת 2 *m., a house.* See Irr. Nouns.
בְּכֹרָה, *birthright.*

בֵּן 3 *m., a son.* See Irr. Nouns.
בָּנָה *to build,* apoc. impf. וַיִּבֶן.
בַּת 2 *f., a daughter.* See Irr. Nouns.
בְּעַד 2 prep. *behind, in at, out at,* ב׳ הַחַלּוֹן *in at, out at the window;* ב׳ הַחוֹמָה *over the wall.*—Suff. בַּעֲדִי § 36. 2.
בָּעַל *to marry,* (*ʿAy. Gutt.*); part. pass. *f.* בְּעוּלָה *married.*
בַּעַל 2 *m., lord, husband, Baal.* Suff. § 36. 2.
בֹּקֶר 2 *m., morning.*
בקשׁ Qal unus. Pi. בִּקֵּשׁ *to seek.*
בָּרָא *to cut, fashion, to create* (ל״א § 38).—Niph. *pass.*
בָּרִיא 1 adj., *fat.*
בְּרִית *f., a covenant;* כָּרַת ב׳ *to make a covenant;* הֵקִים ב׳ *to establish a covenant.*
בָּרַךְ *to kneel.*—Pi. בֵּרַךְ *to bless;* Pu. *pass.* (§ 36);—*blessed* בָּרוּךְ 1 part. Qal.
בֶּרֶךְ 2 *i. f. the knee, du.*
בְּרָכָה 1 *f., a blessing.*
בָּשָׂר 1 *m., flesh.*
בָּשַׁל *to boil.*—Pi. *to boil, seethe.*

ג

גָּאַל *to redeem* (*ʿAy. Gutt.* § 36).
גָּבַר *to be strong, prevail* (st. § 22).
גִּבּוֹר *m., a hero, mighty man.*
גְּבִירָה, גְּבֶרֶת 2 *i. f., lady, mistress,* § 29. 2.
גְּדִי 2 *m., a kid,* § 45.
גָּדַל *to be great, to grow* (st. § 22).—Pi. *to magnify, bring up* (a child).—Hith. *to magnify oneself.*
גָּדוֹל 1 adj. *great, elder.*
גּוֹי *m., a nation.* Pl. גּוֹיִם, cons. גּוֹיֵי *the gentiles.*
גָּוַע *to die, expire* (*Lam. Gutt.* § 37).
גּוֹרָל 1 *m., lot*; pl. *ôth.*
גִּיל 2 *m., joy,* § 41.
גָּלָה *to uncover, reveal* (ל״ה § 44).—Niph. *pass.*—Hith. *to uncover oneself.*
גָּלַל *to roll* (*Doub. ʿAy.*).—Impf. יָגֹל.—Hiph. הֵגֵל *to roll.* Niph. נָגֹל *to be rolled.*
גַּם adv. *also*; גַּם . . . גַּם *both . . . and.*
גָּמַל *to wean.* Niph. *pass.*
גַּן 2 *c., garden,* § 43.
גָּנַב *to steal.*—Pi. *id.* Pu. *pass.*
גֵּר 1 *m., a stranger,* § 41.
גָּרַשׁ *to drive out* (*ʿAy. Gutt.* § 36); oftener Pi.—Niph. *pass.*

ד

דֹּב 2 *c., a bear,* § 43.
דָּבַק *to cleave* (st. § 22); *to* ב.
דבר Qal unus. except Act. part. דֹּבֵר *speaking.*—Pi. דִּבֶּר *to speak.*—Pu. *pass.*
דָּבָר 1 *m., a word, thing.*
דְּבַשׁ *honey.*
דָּג 1 *m., a fish*; *f.* דָּגָה.
דּוֹר 2 *m., generation*; pl. *îm* and *ôth,* § 41.
דֶּלֶת 2 *f., a door* (door-leaf); du. דִּלְתַּיִם.

דָּם 1 *m.*, *blood; your blood* דִּמְכֶם. —דָּמִים *blood* spilt. § 18. 3.

דָּמַם *to be silent* (*Doub. Ay.*). Impf. יִדֹּם. § 42.

דַּעַת see ידע.

דֶּרֶךְ 2 *c.*, *a way.*

דָּרַשׁ *to seek; unto* אֶל.

דֶּשֶׁא 2 *m.*, (young) *grass.*

דשא Qal unus.—Hiph. *to produce grass* (*denom.*).

ה

ה (הַל) Art., *the.* § 11.

הַ particle of interrogation. § 49.

הֲלֹא *not?*

הָדָר 1 *m.*, *honour, majesty.*

הוּא pron. § 12.

הוֹד *m.*, *glory, splendour.*

הָיָה *to be* (ל״ה and *Lam. Gutt.* § 45. 2).—Impf. יִהְיֶה, apoc. יְהִי.—Inf. Cons. לִהְיוֹת, הֱיוֹת &c.

הֵיכָל 1 *m.*, *palace, temple.*

הַכּוֹת. See נכה.

הֲלוֹם adv. *hither.*

הָלַךְ *to go.*—Impf. יֵלֵךְ.—Hiph. הוֹלִיךְ (See § 39. Rem. *b.*).—Hithp. הִתְהַלֵּךְ *to walk, go about.*

הִנֵּה, הֵן adv. *behold, lo!* Suff. § 49.—Followed chiefly by the *Part.* הִנְנִי מֵבִיא *behold I* (do, will) *bring.*

הָפַךְ *to turn, to change into* (*Pe Gutt.* § 34).—Niph. נֶהְפַּךְ *pass.*

הַר 2 *m.*, *hill, mountain,* § 43.

הָרַג *to kill, slay* (*Pe Gutt.* § 34). —Niph. *pass.*

הָרָה *to conceive* (ל״ה § 44 &c.). —Impf. תַּהֲרֶה, apoc. וַתַּהַר.

ו

ו Conj. *and.* § 15.

ז

זְאֵב 2 *m.*, *a wolf* (*ē* remains).

זָבַח *to sacrifice, slaughter* (*Lam. Gutt.* § 37).

זֶבַח 2 *i. m.*, *a sacrifice.*

מִזְבֵּחַ 3 *m.*, *an altar.* Pl. *ôth.* § 30.

זֶה dem. pron. *this.* § 13.

זָהָב 1 *m.*, *gold.*

זַיִת 2 *m.*, *an olive.* § 41.

זָכַר *to remember.*—Niph. *pass.*—Hiph. *to mention, commemorate.*

זֵכֶר 2 *m.*, *memory, memorial.*

זָכָר 1 *m.*, *a male.*

זֵעָה 2 *f.*, *sweat* (*ê* firm).

זָעַק *to cry out* (*Ay. Gutt.* § 36).

זָקַן *to be old* (st. § 22).—Inf. זְקֹנָה.

זָקֵן 1 adj. *old*; noun *elder.* § 18.

זְקֵנִים *m.*, *old age.*

זְרוֹעַ *f.*, *the arm*; pl. *îm, ôth.*

זָרַח *to shine, rise* (of star), § 37.

זָרַע *to sow* (§ 37).—Hiph. הִזְרִיעַ *to yield seed.*

זֶרַע 2 *m.*, *seed*; cons. *reg.* and זֶרַע.

ח

חבא Qal unus.—Hiph. הֶחְבִּיא *to hide.*—Niph. נֶחְבָּא *to hide oneself*; Hithp. *id.*

חָבַשׁ *to bind, bind up, saddle,* (§ 34).

חָגַג *to keep a feast* (§ 42 ע"ע).—Impf. יָחֹג.

חַג 2 *m., a feast* (ḥajj) § 43.

חָדַל *to cease, leave off* (st. § 22).

חָדָשׁ 1 adj. *new.*

חֹדֶשׁ 2 *m., new moon, month,* § 35.

חוֹל 2 *m., sand.* § 41.

חוֹמָה *f., a wall.*

חוּץ 2 *m., outside, street, field*; pl. *ôth.*—הַחוּצָה *to the outside.*—מִחוּץ לְ *on the outside of*—.

חָזַק *to be strong* (st. §§ 22, 34).

חָזָק 1 adj. *strong.*

חָטָא *to sin* (§ 34).—Hiph. הֶחֱטִיא *to condemn as sinful.*

חֹטֵא 3 (part.) *a sinner*, used in sing., but חַטָּא adj. used in pl.

חֵטְא 2 *m., sin,* § 38. 2.

חָיָה *to live* (ל"ה § 45. 2).

חַי *to live* (ע"ע § 42).

חַי 1 adj. *living, f.* חַיָּה, § 43.

חַי 2 *m., life*; cons. חַי; mostly used in pl. חַיִּים *life.*

חַיָּה *f., a living creature, beast.*

חַיִל 2 *m., force, valour, power.* § 41.

חֵיק 2 *m., bosom.* § 41.

חָכָם 1 adj., *wise.* § 35.

חָכְמָה 2 *f., wisdom.* § 29.

חֳלִי 2 *m., disease, sickness.* § 45.

חלל—Hiph. הֵחֵל *to begin* (§ 42).—Hoph. הוּחַל *pass.*

חָלַם *to dream* (§ 34).

חֲלוֹם *m., a dream*; pl. *ôth.*

חָמַד *to desire* (st. § 22).—Impf. יַחְמֹד, (יָחְמַד).—Niph. נֶחְמַד *pass.*

חֲמוֹר *m., an ass.*

חָמָס 1 *m., violence, injury.* § 35.

חָנַן *to pity* (ע"ע § 42).—Impf. יָחֹן, יְחָנֵךְ=יְחָנְךָ Gen. 43. 29.

חֶסֶד 2 *m., mercy, kindness.*

חָפֵץ *to desire, wish* (st. § 22, § 34).—Impf. יַחְפֹּץ, יֶחְפַּץ.

חָפֵץ 1 adj., *desiring,* § 35. Add. Note 4 to First Decl.

חֵץ 2 *m., arrow.* § 43.

חָצֵר 1 *c., enclosure, court, village;* pl. *îm, ôth.* § 35.

חֹק 2 *m., statute.* § 43.

חָרַב *to dry up, be waste* (st. § 22).

חֶרֶב 2 *f., sword.*

חָרָה *to be hot, angry.*—Imp. apoc. וַיִּחַר.

חֶרְפָּה 2 *f., a reproach.*

חָשַׁב *to think, reckon* (§ 34).—Impf. יַחְשֹׁב.

חֹשֶׁךְ 2 *m., darkness.*

ט

טָהַר *to be clean* (st. § 22, § 36).—Pi. טִהַר *to cleanse.*

טָהוֹר 1 adj., *clean.*

טוֹב *to be good* (ע"ו § 40).—Perf. טוֹב. Other parts from יטב.—Impf. יִיטַב.—Hiph. הֵיטִיב. § 39.

טוֹב 1 adj., *good.* § 41.

טוּב 2 *m., the good, best.* § 41.

טָעַם *to taste* (§ 36).

טַעַם 2 *m., taste, sense.* § 36. 2.

י

יְאֹר *m., stream* (esp. Nile).

יָבֵשׁ *to be dry* (st. § 22, § 39).

יַבָּשָׁה 1 *f., dry land.*

יָד 1 *f.*, *hand.* *Your hand* יָדְכֶם; pl. יָדוֹת *hands* fig. (handles).

יָדַע *to know* (פ״ו § 39).—Impf. יֵדַע.—Inf. Cons. דַּעַת —Niph. נוֹדַע *pass.*—Hiph. *to make known.*

יְהוָה *Jehovah, the Lord.* The vowels are those of אֲדֹנָי *lord.* Scholars are mainly agreed on the pointing יַהְוֶה. With prefix לַיהוָה (i. e. לַאדֹנָי).

יְהוּדָה *Judah.*

יוֹם 2 *m.*, *a day.* Table of Irr. Nouns.

יוֹנָה *f.*, *a dove*; pl. *îm.*

יטב see טוב.

יַיִן 2 *m.*, *wine.* § 41.

יָכֹל *to be able* (§ 39).—Impf. יוּכַל.

יָלַד *to bear* (פ״ו § 39).—Impf. יֵלֵד.—Hiph. *to beget.*—Pu. *to be born.*

יֶלֶד 2 *m.*, *a boy.* § 29.

יַלְדָּה 2 *f.*, *a girl.*

מוֹלֶדֶת 2 *f.*, *native land.* § 29. 2.

יָם 2 *m.*, *sea*; cons. יַם except in יַם־סוּף *Red sea.* § 43.

יָנַק *to suck* (פ״י § 39).—Hiph. הֵינִיק *to give suck;* hence מֵינֶקֶת 2 *f.*, *a nurse.* § 29. 2.

יָסַף *to add* (פ״ו § 39).—Other parts in Hiph. הוֹסִיף.

יָעֵף *to be weary.*—Impf. יִיעַף.

יָעֵף 1 adj., *weary.*

יָעַץ *to advise, counsel* (§ 39).—Impf. יִיעַץ.—Niph. נוֹעַץ.

עֵצָה 1 *f.*, *counsel.*

יָפֶה 1 adj., *fair.* § 45.

יָצָא *to go out* (פ״ו § 39).—Impf. יֵצֵא; inf. cons. צֵאת (for יָצֶאת). —Hiph. *to bring out.*

מוֹצָא 1 *m.*, *an outgoing.* § 39. 38.

יצג Hiph. הִצִּיג *to set, place.* (§ 39. 3).

יצע Hiph. הִצִּיעַ *to spread* (§ 39. 3).

יָצַר *to form* (§ 39).

יֵצֶר 2 *m.*, *form, imagination.*

יָקַד *to burn.*—Impf. יִיקַד, יֵקַד—Hoph. *pass.*

יקץ Qal unus. except Impf. יִיקַץ *to awake* (§ 39).—Perf. &c. in Hiph. הֵקִיץ.

יָרֵא *to fear* (§ 39).—Impf. יִירָא. Inf. Cons. יִרְאָה.—Niph. נוֹרָא; part. *id. terrible.* Followed by מִן, מִפְּנֵי, and פֶּן.

יָרֵא 1 adj. *fearing.*

יָרַד *to go down* (§ 39).—Impf. יֵרֵד &c.—Hiph. הוֹרִיד *to bring down.*—Hoph. *pass.*

יְרוּשָׁלַם *Jerusalem.*

יָרֵחַ 1 *m.*, *the moon.*

יָרֵךְ 1 *f.*, *the thigh, side*; Cons. יֶרֶךְ. See Add. Note 3 First Decl.

יַרְכָה 2 *f.*, *side, end.*—Du. יַרְכָתַיִם, cons. יַרְכְתֵי.

יָרַשׁ *to inherit* (§ 39. Par.)—Hiph. הוֹרִישׁ *to dispossess, destroy.* Niph. *Pass.*

יֵשׁ *there is*—*There is water* יֵשׁ מַיִם.

יָשַׁב *to sit, dwell, inhabit* (§ 39).—Impf. יֵשֵׁב.

יֹשֵׁב 3 part. *inhabitant.*

מוֹשָׁב 1 *m.*, *a seat.*

יָשֵׁן *to sleep* (§ 39).—Impf. יִישַׁן.

יָשַׁע Qal unus.—Hiph. הוֹשִׁיעַ *to save.*—Niph. *pass.*
יֵשַׁע 2 *m., salvation.*
יְשׁוּעָה *f., id.*
תְּשׁוּעָה *f., id.*
יָשָׁר 1 adj., *upright, righteous.*
יֶתֶר 2 *i., remnant, rest.*

כ

כְּ prep. *as, like.* Suff. § 49. With rel. כַּאֲשֶׁר *as, when.* When *he kept* כַּאֲשֶׁר שָׁמַר, *or* כִּשְׁמֹרוֹ (inf. Cons. § 31).
כָּבַד *to be heavy, severe* (st. § 22).—Pi. *to make heavy, harden, honour.*—Niph. *be honoured.*
כָּבֵד 1 adj., *heavy, severe, laden.* (See Add. Note 3 First Decl.).
כָּבוֹד 1 *m., honour, glory.*
כֹּה adv. *thus.*
כֹּהֵן 3 *m., a priest.* § 36.
כּוֹכָב 1 *m., a star.*
כון Qal unus.—Hiph. הֵכִין *to set, establish.*—Pô'lēl כּוֹנֵן *id.*—Niph., Pô'lāl, *pass.*
כִּי conj., *that, for, because*; of time *when, whenever.* כִּי אִם *except.*
כֶּלֶא 2 *i. m., a prison.* § 38.
כֶּלֶב 2 *m., a dog.*
כָּלָה *to be ended* (§ 44).—Pi. *to complete, finish.*—Pu. *pass.*
כֹּל 2 *m., all.* § 43. כָּל־דָּבָר *everything;* לֹא . . . כָּל־דָּבָר *nothing.*
כֵּן adv., *so, thus.* עַל־כֵּן *therefore.*
כָּסָה *to cover* (§ 44), Qal unus. except *partt.*—Pi. כִּסָּה *to cover.*—Pu. *pass.*
מִכְסֶה 1 *m., a covering.* § 45.
כֶּסֶף 2 *m., silver, money.*
כַּף 2 *f., palm of hand, sole; du.* § 43. Pl. *ôth.*
כָּפַר *to cover* (with pitch).—Pi. כִּפֶּר *to atone.*—Pu. *pass.*
כֹּפֶר 2 *m., bribe, ransom.*
כְּפִיר *m., young lion.*
כְּרוּב *m., cherub.*
כֶּרֶם 2 *m., vineyard.*
כָּרַע *to bend the knee, bow down* (§ 37).
כָּרַת *to cut off, cut down.*—Niph. *pass.* כ' בְּרִית *to make a covenant.*
כָּתַב *to write.*—Niph. *pass.*
כָּתֵף 1 *f., shoulder.* Add. Note 3 to First Decl.

ל

לְ prep. *to, for.* See § 14 and § 49.
לֹא adv. *not, no.*
לֵב 2 *m., the heart,* § 43. Pl. *ôth.*
לֵבָב 1 *m., id.* Pl. *ôth.*
לְבַד *alone.* See בַּד.
לָבַשׁ *to put on* (clothes), *wear* (st. § 22); *acc.*—Hiph. *to clothe, put on* (another); *two acc.* Ex. 37.
לָחַם *to eat, consume* (§ 36).—Niph. *to fight. With* עִם; *against* בְּ, עַל; *for* לְ.
לֶחֶם 2 *c., bread.*
מִלְחָמָה, מִלְחֶמֶת *f., war.* § 29. 2.
לַיְלָה usually לַיִל with *He* of *acc.*, 2 *m., night.* Pl. לֵילוֹת § 41.

לָכַד *to take, capture.*—Niph. *pass.*

לָמַד *to learn* (st. § 22).—Pi. לִמֵּד *to teach.*

לָמָּה adv., *why?* (ל, מָה).

לְמַעַן conj., prep., *in order that, to; for the sake of,* with *infin.* and *impf.* (ענה).

לָקַח *to take* (§ 33. 4).—Impf. יִקַּח.—Inf. Cons. קַחַת.—Niph. נִלְקַח *pass.*—Pu. *id.*—Hoph. יָקַח *id.*, in *impf.*

מַלְקוֹחַ *m., plunder.*

מֶלְקָחַיִם *m. du., tongs.*

לָקַק *to lick* (§ 42). Impf. יִלַּק.—Pi. *id.*

לָשׁוֹן 1 *f., tongue.*

מ

מְאֹד adv., *very*; also בִּמְאֹד, עַד מ׳.

מֵאָה 1 *f., hundred*; du. מָאתַיִם. § 48.

מְאוּמָה *anything* (prop. *a fleck*).

מָאוֹר. See אוֹר.

מַאֲכָל. See אָכַל.

מַבּוּל *m., the flood.*

מִדְבָּר 1 *m., pasture, desert.*

מָדַד *to measure* (§ 42).—Impf. יָמֹד.—Niph. *pass.*

מָה pron. *what? what,* § 13. interj. *how! how?*

מוּג *to melt* (§ 40).—Niph. *pass.*

מוֹלֶדֶת. See יָלַד.

מוֹצָא. See יָצָא.

מוּת *to die* (§ 40). Perf. מֵת.—Impf. יָמוּת.—Hiph. הֵמִית *to kill.*—Pô'lēl מוֹתֵת *id.*—Hoph. *pass.*

מֵת 1 part., *dead.*

מָוֶת 2 *m., death* (§ 41).

מִזְבֵּחַ. See זָבַח.

מָחָה *to blot out, destroy* (§ 44).

מָחָר 1 *to-morrow.*

מִטָּה. See נָטָה.

מטר Qal unus.—Hiph. *to rain.*

מָטָר 1 *m., rain.*

מִי, מָה pron. *who? who; what?* § 13. With prep. בַּמֶּה *how? by what?*—מִי יִתֵּן *Oh that!* with Impf. &c.

מַיִם pl. *m., water.* Irreg. Nouns.

מַיְנֶקֶת. See יָנַק.

מִכְסֶה. See כסה.

מָכַר *to sell.*—Niph. *pass.*

מָלָא *to be full* (st. § 22, 38); *of, acc.*—Niph. *to be filled.*—Pi. *to fill*; with *two acc.*

מָלֵא 1 adj. *full.*

מַלְאָךְ 1 *m., angel, messenger.*

מְלָאכָה *f., work*; cons. מְלֶאכֶת. § 29. 2.

מלט Qal unus.—Niph. *to escape.*—Pi. *to rescue, deliver.*

מִלְחָמָה. See לָחַם.

מָלַךְ *to rule, be king; over,* עַל, ב.—Hiph. *to make one king.*—Hoph. *pass.*

מֶלֶךְ 2 *m., a king.*

מַלְכָּה 2 *f., a queen.*

מַמְלָכָה, מַמְלֶכֶת *a kingdom* § 29. 2.

מַלְקָחַיִם. See לָקַח.

מִן prep. (§ 14), *out of, from, away from*; hence of cause *by, on account of.* Suff. § 49. Compar. degree § 47.

מָנָה *to count, number,* § 44.—Niph. *pass.*

מְנוּחַ. See נוּחַ.
מִנְחָה 2 *f.*, *an offering, present.*
מַסָּע *a journeying.*
מִסְפֵּד 3 *m.*, *mourning.* § 30.
מִסְפָּר. See סָפַר.
מַעֲבָר. See עָבַר.
מְעַט 2 *m.*, *a little, some, a few.* Add. Note 2 to second Decl.
מַעַל 2 *m.*, *an evil deed.* Ex. 23.
מַעֲשֶׂה. See עָשָׂה.
מָצָא *to find* (§ 38).—Niph. *pass.*
מְצוָה. See צִוָּה.
מִצְרַיִם *Egypt.*
מָקוֹם. See קוּם.
מַקֵּל 3 *m.*, *a staff*, § 30. Pl. *ôth.*
מקק Qal unus. (§ 42).—Niph. *to melt away.*
מִקְרָא. See קָרָא.
מַרְאָה. See רָאָה.
מָרַר *to be bitter* (§ 42 Rem. *a*).—Imp. יְמַר.—Hiph. הֵמַר *to make bitter.*
מַר 1 adj., *bitter*; Aramean form of *fem.* מָרָא.
מְרִיבָה. See רִיב.
מִשְׁכָּן. See שָׁכַן.
מָשַׁל *to rule; over*, ב.
מָשָׁל 1 *m.*, *a proverb.*
מִשְׁמָר. See שָׁמַר.
מִשְׁפָּט. See שָׁפַט.
מָתַק *to be sweet* (st. § 22).
מָתוֹק 1 adj., *sweet; f.* מְתוּקָה. Add. Note 6 to First Decl.

נ

נָא enclitic particle of entreaty; אַל־נָא dissuasive.
נבא Qal unus. (§ 38).—Niph. *to prophesy.*—Hith. *id.*; also *to act like a prophet.*
נָבִיא 1 *m.*, *a prophet.*
נָבַח *to bark* (§ 37).
נבט Qal unus. (§ 33).—Hiph. הִבִּיט *to look.*
נְבֵלָה 1 *f.*, *a corpse, carcase.*
נגד Qal unus. (§ 33).—Hiph. הִגִּיד *to tell, shew.*—Hoph. *pass.*
נֶגֶד 2 prep., *before, in presence of;* Suff. נֶגְדִּי.
נָגַע *to touch, smite* (§ 33, 37).—Pi. *id.*—Hiph. *make to touch, reach to*, בְּ.
נֶגַע 2 *i. m.*, *a stroke, plague.*
נָגַף *to smite, defeat* (§ 33).—Impf. יִגֹּף.—Niph. *pass.*
נגש Perf. Qal not in use.—Impf. יִגַּשׁ.—Perf. in use Niph. נִגַּשׁ *to draw near.*—Hiph. *to bring near* (§ 33).
נָד 1 *m.*, *a fugitive* (part. of נוּד).
נָדַר *to vow* (§ 33).
נֶדֶר 2 *m.*, *a vow.*
נָהָר 1 *m.*, *a river* (§ 36). Pl. *îm* and *ôth.*
נוּחַ *to rest* (§ 40).—Hiph. הֵנִיחַ *to give rest to* (*dat.*); and הִנִּיחַ *to set down, deposit, place*; with *vav* וַתַּנַּח Ex. 40.
מָנוֹחַ 1 *m.*, *resting-place.*
נוּס *to flee* (§ 40).
נוּעַ *to move about* (§ 40); part. נָע *a wanderer.*
נָחַל *to inherit, possess.*—Hiph. *to give to inherit.*—Hoph. *pass.*
נַחַל 2 *m.*, *a brook, wady.* Ex. 37.
נחם Qal unus.—Niph. נִחַם *to*

repent, to pity.—Pi. *to comfort* (§ 36).

נָחָשׁ 1 *m., a serpent.*

נָטָה *to bend, incline, stretch* (§ 33, 44).—Impf. יִטֶּה, apoc. יֵט.—Hiph. *id.*

מִטָּה *f., a bed.*

נָטַע *to plant* (§ 33, 37).—Impf. יִטַּע

נכה Qal unus. (§ 33, 44).—Hiph. הִכָּה, *to smite*; impf. apoc. יַךְ.—Hoph. *pass.*

מַכָּה *f., a stroke.*

נָמֵר 1 *m., a leopard.*

נָסַךְ *to pour out, found; set, establish.*

נֶסֶךְ 2 *i. m., a drink offering.*

נָע. See נוּעַ.

נַעַר 2 *m., a lad,* § 36; *f.* נַעֲרָה *a girl.*

נָפַל *to fall* (§ 33). Impf. יִפֹּל.—Hiph. הִפִּיל *to make fall, cast.*

נֶפֶשׁ 2 *f., breath, soul.* Pl. *ôth.*

נצב Qal unus. (§ 33).—Hiph. הִצִּיב *to set, place.*—Hoph. *pass.*—Niph. *reflex.* and *pass.*

נצל Qal unused (§ 33).—Hiph. הִצִּיל *to deliver.*—Hoph. *pass.*

נָקִי, נְקִיא 1 adj., *innocent.*

נְקָמָה 1 *f., vengeance.*

נשא Qal unus. (§ 33, 38).—Hiph. הִשִּׁיא *to deceive, beguile.*

נָשַׁק *to kiss* (§ 33).—Impf. יִשַּׁק (also in *o*); *dat.*

נָשָׂא *to lift up, take up, raise* (§ 33, 38). Impf. יִשָּׂא. Inf. Cons. שְׂאֵת, שֵׂאת.—Niph. *pass.*

נָתַן *to give, put, account* (33. 4). Perf נָתַתִּי, נָתַתְּ &c. Impf. יִתֵּן. Inf. Cons. תֵּת, תִּתִּי.

ס

סָבַב *to turn, turn away* (§ 42).—Hiph. *to turn* (act.). See Parad.

סָגַר *to shut.*—Niph. *pass.*

סוּס 2 *m., a horse*; סוּסָה *f. collect.*

סוּר *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away.*

סֻלָּם 1 *m., a ladder.*

סָמַךְ *to lean, press upon.*—Niph. *reflex. to lean.*

סָעַד *to sustain, refresh* (§ 36).

סָפַר *to count, write.*—Pi. סִפֵּר *to recount, declare.* Part. Ex. 26.

סֹפֵר 3 *m.*, part. *scribe.*

סֵפֶר 2 *m., a book.*

מִסְפָּר 1 *m., number.*

סָתַר chiefly in Hiph. *to hide.*—Niph. *reflex.* and *pass.*, Hithp. *reflex.*

ע

עָבַד *to labour, till, serve* (§ 34). Niph. *pass.*

עֶבֶד 2 *m., a servant* (§ 35).

עָבַר *to pass, pass over, cross* (§ 34).—Hiph. *to bring over, make pass.*

עֵבֶר 2 *m., the other side*; prep. *beyond.*

מַעֲבָר or מַעֲבֵר 1, 3 *m., a ford* (cons.).

עֲבוּר 1 *m.* (cons.) as prep. with

ב *on account of*; בַּעֲבוּרִי *for my sake.*

עֵגֶל 2 *m.*, and עֶגְלָה 2 *f.*, *calf, heifer* (§ 35).

עוּד Hiph. הֵעִיד *to testify, bear witness, protest* (§ 40).

עֵד 1 *m.*, part., *a witness.*

עַד prep. *until, till.* Suff. § 49.

עוֹד adv. *still, yet, again* (encore). Suff. like אַיִן § 49.

עָוֹן 1 *m.*, *guilt, sin.* Pl. *îm, ôth.*

עוֹלָם 1 *m.*, what is *hidden*, hence time *long past*, or *long future, age, eternity*; מֵעוֹלָם *from of old*; לְעֹ֫לַם עַד *for ever.*

עוּף *to fly* (§ 40).

עוֹף 2, *a bird, fowl.*

עִוֵּר 3 adj., *blind.*

עֹז 2 *m.*, *strength* (§ 43).

עָזַב *to leave, forsake* (§ 34).—Niph. *pass.*

עָזַר *to help* (§ 34).

עֵזֶר 2 *m.*, *help.* Suff. עֶזְרִי § 35.

עַיִן 2 *f.*, *the eye, du.* § 41. Pl. עֵינוֹת *wells.*

עִיר 2 *f.*, *a city.* Pl. עָרִים, cons. עָרֵי.

עָלָה *to go up, break* (of day) (§ 34, 44).—Impf. יַעֲלֶה, apoc. יַ֫עַל.—Hiph. *bring up, offer up.*

עַל prep., *upon, over.* Suff. § 49.

עִם prep., *with, along with.* Suff. § 49.

עַם 2 *m.*, *people.* § 43.

עָמַד *to stand* (§ 34).—Hiph. *set, place.*

עָנָה *to be low, afflicted* (§ 44).—Pi. *to afflict.*

עֳנִי 2 *m.*, *affliction.* § 45.

עָנָה *to answer, witness* (§ 44); *against* ב.

מַעֲנֶה *m.*, *answer, purpose*; contracted מַ֫עַן, used as prep. לְמַ֫עַן *because of*; as conj. *in order to.*

עָנָן 1 *m.*, *a cloud.*

ענן Qal unus.—Pi. *to cloud, to bring on clouds*; inf. cons. with Suff. עַנְנִי for עַנֵּנִי Note p. 9, 112.

עָפָר 1 *m.*, *dust.* § 35.

עֵץ 1 *m.*, *tree.* § 18. 3.

עֲצָה. See יָעַץ.

עָצַם *to become strong, numerous.*

עָצוּם 1 adj., *strong.*

עֶצֶם 2 *f.*, *a bone.* Pl. *îm, ôth.*

עֶרֶב 2 *m.*, *evening.*

עָשַׁק *to oppress, injure* (§ 34).

עָשָׂה *to do, work, make* (§ 34, 44).—Impf. apoc. יַ֫עַשׂ.—Niph. נַעֲשָׂה *pass.*, but *fem.* נֶעֱשְׂתָה.

מַעֲשֶׂה *m.*, *a work.* § 45.

עֵת 2 *c.*, *time.* Pl. *îm, ôth.* § 43.

עַתָּה adv. *now.*

פ

פֶּה *m.*, *mouth.* Irreg. Nouns. עַל־פִּי *according to*, Ex. 39. לְפִי חָרֶב *with the edge of the sword.*

פַּח 2 *m.*, *snare.* § 43.

פֶּ֫לֶא 2 *i. m.*, *a wonder.*

לְפָנִים 1 *m.*, pl. *face, faces.* לְפָנִים *formerly*, לִפְנֵי *before*, לְפָנַי *before me.*

פֶּן־ conj., *lest*, with *impf.*

פָּעַל *to do* (§ 36); part. פֹּעֵל *a worker.*

פֹּעַל 2 *m., a work.* § 36.

פָּקַד *to visit, inspect, review.*—Niph. *pass.*—Hiph. *to commit to.*

פָּקִיד 1 *m., an overseer.*

פִּקּוּד *m., a precept.*

פָּקַח *to open* (*of eyes* &c.) (§ 37).—Niph. *pass.*

פַּר 1 *m., an ox; f. a cow.* § 43.

פָּרָה *to be fruitful, bear fruit* (§ 44).

פְּרִי 2 *m., fruit.* § 45.

פָּשַׁע *to rebel; against,* ב.

פֶּשַׁע 2 *i. m., rebellion, transgression.*

פַּת 2 *i. m., a morsel, bit.* § 43.

פָּתָה *to be open* (§ 44).—Hiph. *to make open, to enlarge*; impf. apoc. יַפְתְּ.

פֶּתִי 2 *m., simple.* § 45.

פָּתַח *to open.* § 37.

פֶּתַח 2 *i. m., an opening, door.*

מַפְתֵּחַ 3 *m., a key; an opening*; cons. מִפְתַּח. § 30 Rem.

צ

צֹאן 2 *c., a flock* (small cattle).

צָבָא 1 *m., a host, time of service.* Pl. *ôth.*

צָדַק *to be righteous, just* (st. § 22).—Hiph. (Pi.) *to justify.*—Hithp. *to justify oneself.*

צֶדֶק 2 *i. m., righteousness.*

צְדָקָה 1 *f., id.*

צַדִּיק *righteous, just*; only *mas.*

צוּד *to hunt* (§ 40).

צוָה Qal unused. Pi. צִוָּה *to command, charge.* Impf. apoc. יְצַו, *imp.* צַו.—Pu. *pass.*

מִצְוָה *f., a command.*

צֵל 2 *m., a shadow.* § 43.

צֶלֶם 2 *m., an image, likeness.*

צָלַע *to halt, limp* (§ 37).

צֵלָע 1 *f., side, rib*; cons. צַלַע, צַלְעַ. Add. Note 3 First Decl.

צָמַח *to sprout* (§ 37).—Hiph. *to make sprout.*

צֶמַח 2 *i. m., a sprout, branch.*

צָעַק *to cry out.* § 36.

צָפַן *to hide, lay up.*

צָפוֹן 1 *m., the north.*

צְפַרְדֵּעַ 3 *m.* (in pl.), *a frog.*

צַר 1 adj., *adversary.* § 43.

ק

קָבַב *to curse* (§ 42).

קָבַץ *to collect, gather.*—Pi. *id.*

קָבַר *to bury.*—Niph. *pass.*

קֶבֶר 2 *i. m., a grave.*

קָדַשׁ *to be holy, sacred* (st. § 22).—Pi. *to hallow, sanctify.*—Hiph. *id.*—Niph., Hithp. *reflexive.*

קָדוֹשׁ 1 adj., *holy.*

קֹדֶשׁ 2 *m., holiness, sanctuary.*

מִקְדָּשׁ 1 *m., sanctuary.*

קוֹל 2 *m., voice, sound.* § 41.

קוּם *to arise, stand* (§ 40 Parad.).—Hiph. *to set up, establish.*

קָם 1 part., *standing.* § 41.

מָקוֹם 1 *c., a place.* Pl. *ôth.*

קוֹץ 2 *m., thorns.* § 41.

קָטֹן *to be little* (st. § 22 Parad.).
קָטֹן 1 adj., *little* (not inflected but very common).
קָטָן 1 adj., *little*, *f.* קְטַנָּה (inflected form). Add. Note 5 First Decl.
קָלַל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse.*—Hiph. *to lighten of.*
קַל 1 adj., *light, swift.* § 43.
קָנָה *to acquire, buy, possess.* § 44.
מִקְנֶה *m., possession, property, cattle.* § 45.
קֵץ 2 *m., end.* § 43.
קָצַף *to be angry.*
קָצֵר 1 adj., *short.*
קָרָא *to call, cry, read.*—Pu. *pass.* קָרָא לוֹ קַיִן *he called him Cain;* נִקְרָא לוֹ *he was called.* See § 43, p. 109.
מִקְרָא 1 *m., an assembly.* § 38.
קָרָא and קָרָה *to befall, acc.* Ex. 38. Inf. Cons. *f.* קְרָאָה, with prep. לִקְרָאתִי *to meet me*; לִקְרַאת הָאִישׁ *to meet, against, the man.*
קָרַב *to draw near, come near* (st. § 22).—Hiph. *to bring near, to offer.*
קָרוֹב 1 adj., *near, neighbour, relative.*
קֶרֶב 2 *i. m., inside, heart.* בְּקִרְבִּי *within me*; בְּקֶרֶב הָעִיר *within, in the midst of, the city.*
קֶרֶן 2 *f., horn.*
קָרַע *to tear, rend* (§ 37).
קֶשֶׁת 2 *f., a bow.*

ר

רָאָה *to see* (§ 44).—Impf. יִרְאֶה, apoc. יֶרְא, תֵּרֶא &c., but וַיַּרְא 3 *m.*, 3 *f.* וַתֵּרֶא.—Niph. *pass., to appear.*—Hiph. *to shew, two acc.*
מַרְאֶה *m., a sight, appearance, face.* § 45.
רֹאשׁ 2 *m., head*; pl. רָאשִׁים. § 41.
רִאשׁוֹן adj., *first, former.*
רָבַב *to be many* (§ 42), used only in Perf. and Inf. Cons.
רַב 1 adj., *great, much*; pl. *many.* § 43.
רָבָה *to increase, multiply* (§ 44); impf. apoc. יֶרֶב and יִרֶב.—Hiph. *to multiply, cause to increase.*—Inf. abs. הַרְבָּה; הַרְבֵּה adv. *much.*
רְבִיעִי adj., *fourth.* § 48.
רָבַץ *to lie down* (of beasts) (st. § 22).
מִרְבָּץ 3 *m., a stall, lair*; cons. מִרְבַּץ § 30. Rem.
רָגַל *to slander.*
רֶגֶל 2 *f., a foot. du.*
רָדַף *to pursue.*—Pi. *id.*
רוּחַ 2 *c., breath, wind, spirit.* Pl. *ôth.*
רוּם *to be high, to rise up* (§ 40).—Hiph. *to lift up.* Ex. 40.—Hoph. *pass.*
רָם 1 adj., *high, lofty.* § 41.
מָרוֹם 1 *m., height, high place.*
רוּץ *to run* (§ 40).
רָחַב *to be broad, wide* (st. § 22).

רֹחַב 2 *m.*, *breadth.*
רְחוֹב 2 *f.*, *broadway, street.* Pl. *ôth.*
רָחַם *to love* (§ 36).—Pi. רִחַם *to have mercy on.* Pu. *pass.*
רָחַץ *to wash* (§ 36).
רָחַק *to be distant, to withdraw* (§ 36).
רָחוֹק 1 adj., *distant.*
רִיב *to plead, contend* (§ 40).
רִיב 2 *m.*, *contention, strife.* § 41.
מְרִיבָה *f.*, *id.*
רִיק 2 *m.*, *emptiness, vanity.*
רֵיקָם adv., *empty, emptily.*
רָכַב *to ride* (st. § 22).—Hiph. *to set upon* a beast.
רֹמַח 2 *m.*, *a lance, spear.*
רָמַס *to tread.*
רָמַשׂ *to creep.* Part. Ex. 23.
רֶמֶשׂ 2 *m.*, *creeping things*, coll.
רִנָּה 2 *f.*, *cry, complaint.*
רָעֵב *to be hungry* (st. § 22).
רָעֵב 1 adj., *hungry, famished.*
רָעָב 1 *m.*, *hunger, famine.*
רָעָה *to feed, tend* (§ 44).—Part. רֹעֶה *a shepherd.*
רֵעֶה *m.*, *a friend*; אִישׁ . . . רֵעֵהוּ *one . . . another.*
רָעַע *to be evil* (§ 42, st. Rem. *a*).—Hiph. הֵרַע *to afflict, injure.*
רַע 1 adj., *evil; f.* רָעָה *an evil.*
רָעַשׁ *to quake* (§ 36).—Hiph. *to shake.*
רַעַשׁ 2 *m.*, *earthquake.*
רָפָא *to heal* (§ 38).—Niph. *pass.*
רִצְפָּה 2 *f.*, *a coal, hot stone.*
רָקַב *to rot* (st. § 22).
רָקִיעַ 1 *m.*, *firmament.*
רָשָׁע 1 adj., *wicked.*

שׁ

שָׁאַל *to ask* (§ 36); ל *in reference to.*
שְׁאוֹל *c.*, *Sheol, Hades.*
שָׁאַר *to be left, over, to remain* (Qal rare).—Hiph. *to leave over.*—Niph. *pass.*
שֵׁבֶט 2 *m.*, *rod, sceptre, tribe.*
שֶׁבַע 2 *seven*; שְׁבִיעִי *seventh.* § 48.
שׁבע Qal unus.—Niph. *to swear* (§ 37).
שָׁבַר *to break.*—Niph. *pass.*—Pi. *to break in pieces.*—Part. Niph. נִשְׁבָּר *broken.*
שֶׁבֶר 2 *i.*, and שֵׁבֶר 2 *m.*, *breach.*
שָׁבַר *to buy* or *sell corn.*
שֶׁבֶר 2 *m.*, *grain, corn.*
שָׁבַת *to rest, cease.*—Hiph. *to finish.*
שַׁבָּת 1 *c.*, *rest, sabbath.*
שַׁדַּי *m.*, *almighty*, generally with אֵל *God.*
שׁוּב *to turn, return* (§ 40).—Hiph. *to restore, bring back.*
שׁוֹפָר 1 *c.*, *a trumpet.* Pl. *ôth.*
שׁוּק 2 *m.*, *street.* Pl. שְׁוָקִים. § 41.
שׁוֹר 2 *m.*, *ox.* Pl. שְׁוָרִים § 41.
שָׁחַט *to slay, slaughter* (§ 36, Parad.).
שַׁחַר 2 *m.*, *dawn.*
שׁחת Qal unus.—Pi. שִׁחֵת *to destroy* (§ 36).—Hiph. *id.; to act corruptly, to corrupt.*—Niph. *pass.*
שִׁיר 2 *m.*, *a song; f. id.* § 41.
שִׁית *to set, place* (§ 40).
שָׁכַב *to lie down* (st. § 22).

שָׁכַח *to forget* (§ 37).—Niph. *pass.*

שָׁכַל *to be bereaved* (of children) (st. § 22).

שָׁכַן *to dwell.*—Impf. יִשְׁכֹּן.—Hiph. *to cause to dwell, place.*

מִשְׁכָּן 1 *m., dwelling, tabernacle.*

שָׁכַר *to be drunken* (st. § 22).

שָׁלַח *to send, stretch out.*—Pi. *send away.*

שֻׁלְחָן 1 *c., a table.*

שלך Qal unus.—Hiph. *to cast, cast off.*—Hoph. *pass.*

שָׁלַם *to be whole, sound* (st. § 22).—Pi. *to complete, perform, pay.*

שָׁלֵם 1 adj., *whole, sound.*

שָׁלוֹם 1 *m., soundness, health, peace.*

שָׁלֹשׁ 1 adj., *three.* § 48.

שָׁם adv., *there*; שָׁמָּה *thither*; מִשָּׁם *from there, thence.*

שֵׁם 3 *m., a name.* Pl. שֵׁמוֹת. § 30. 2.

שמד Qal unus.—Hiph. *to destroy.*—Niph. *pass.*

שָׁמַיִם 1 pl., *heaven, heavens.*

שָׁמַם *to be desolate* (§ 42). Impf. יִשֹּׁם, יָשֹׁם and יֵשַׁם.—Hiph. *to desolate.*—Niph. *pass.*

שָׁמַע *to hear, listen to,* ב, ל, אל (§ 22).—Niph. *pass.*

שֵׁמַע 2 *m., a report.*

שָׁמַר *to keep, watch.*—Niph. *to take heed, beware.*—Hithp. *to keep oneself.*

שֹׁמֵר 3 part., *watchman.*

מִשְׁמֶרֶת 1 *m.*, and מִשְׁמָרָה, *f., ward, watch, observance.* § 29. 2.

שֶׁמֶשׁ 2 *c., the sun.*

שָׁנָה 1 *f., a year.* Pl. שָׁנִים (Poet. *ôth*).

שְׁנַיִם *du., two.* § 48.

שֵׁנִי 1 adj., *second.* § 48.

שען Qal unus.—Niph. *to lean, rest on.*

שַׁעַר 2 *c., a gate.*

שִׁפְחָה 2 *f., handmaid.*

שָׁפַט *to judge.*—Niph. *to litigate.*

שֹׁפֵט 3 part., *a judge.*

מִשְׁפָּט 1 *m., judgment.*

שָׁפַךְ *to pour out, spill.*—Niph. *pass.*

שָׁפַל *to be low, abased* (st. § 22).

שָׁקַל *to weigh.*—Niph. *pass.*

שָׁרַץ *to swarm; with, acc.*

שֶׁרֶץ 2 *m., creeping things.*

שרת Qal unus.—Pi. שֵׁרֵת *to serve, minister* (§ 36).

שקה See next word.

שָׁתָה *to drink* (§ 44).—Impf. apoc. יִשְׁתְּ.—Niph. *pass.*—Hiph. הִשְׁקָה *to give drink, to water.*

מַשְׁקֶה *m.* part., *a cupbearer, butler*; also *butlership.*

מִשְׁתֶּה *m., a feast.*

שׁ

שָׂבַע *to be sated, satisfied* (st. § 37); *with, acc.*—Hiph. *to satisfy; one with—, two acc.*

שָׂדֶה and שָׂדַי 1 *m., a field.* § 45.

שִׂיחָה *f., meditation.*

שִׂים *to set, place* (§ 40).

שֶׂכֶל 2 *i. m., understanding.*

שָׂנֵא *to hate* (§ 38. st.).

שָׂפָה 1 *f.*, *lip, edge, bank; du.* שְׂפָתַיִם.

שָׂרַף *to burn.*—Niph. *pass.*

שָׂרָף 1 *m.*, *a seraph.*

שַׂר 1 *m.*, *a prince, captain.* § 43.

ת

תֵּבָה 1 *f.*, *ark* (ē firm).

תָּוֶךְ 2 *m.*, *midst*; cons. תּוֹךְ § 41. בְּתוֹכִי *within me.*

תּוֹלְדוֹת pl. *f.*, *generations, history* (see יָלַד).

תּוֹרָה *f.*, *instruction, law* (ירה).

תַּחַת prep., *under, beneath, instead of.*—Suff. תַּחְתַּי. § 49.

תָּמַם *to be complete, ended* (§ 42).—Impf. יִתֹּם.—Hiph. *to complete, finish.*

תָּם 1 adj., *complete, perfect* (§ 43).

תָּמִים 1 adj., *id.*

תָּמִיד adv., *continually.*

תָּמָר 2 *m.*, *a palm tree.*

תְּפִלָּה *prayer.*

תָּקַע *to strike, blow* (a trumpet).

תַּרְדֵּמָה *f.*, *a deep sleep* (רדם).

תְּשׁוּעָה. See ישע.

PARADIGMS OF VERBS AND NOUNS.

THE REGULAR

		Qal			Niphʿal
		act.	*stat.*		
Perf. Sing.	3 *m.*	קָטַל	כָּבֵד	קָטֹן	נִקְטַל
	3 *f.*	קָטְלָה	כָּבְדָה	קָטְנָה	נִקְטְלָה
	2 *m.*	קָטַלְתָּ	כָּבַדְתָּ	קָטֹנְתָּ	נִקְטַלְתָּ
	2 *f.*	קָטַלְתְּ	כָּבַדְתְּ	קָטֹנְתְּ	נִקְטַלְתְּ
	1 *c.*	קָטַלְתִּי	כָּבַדְתִּי	קָטֹנְתִּי	נִקְטַלְתִּי
Plur.	3 *c.*	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
	2 *m.*	קְטַלְתֶּם	כְּבַדְתֶּם	קְטַנְתֶּם	נִקְטַלְתֶּם
	2 *f.*	קְטַלְתֶּן	כְּבַדְתֶּן	קְטַנְתֶּן	נִקְטַלְתֶּן
	1 *c.*	קָטַלְנוּ	כָּבַדְנוּ	קָטֹנּוּ	נִקְטַלְנוּ
Impf. Sing.	3 *m.*	יִקְטֹל	יִכְבַּד	יִקְטַן	יִקָּטֵל
	3 *f.*	תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל
	2 *m.*	תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל
	2 *f.*	תִּקְטְלִי (ין)	תִּכְבְּדִי		תִּקָּטְלִי
	1 *c.*	אֶקְטֹל	אֶכְבַּד		אֶקָּטֵל (אִקָּטֵל)
Plur.	3 *m.*	יִקְטְלוּ (ון)	יִכְבְּדוּ		יִקָּטְלוּ
	3 *f.*	תִּקְטֹלְנָה	תִּכְבַּדְנָה		תִּקָּטַלְנָה
	2 *m.*	תִּקְטְלוּ (ון)	תִּכְבְּדוּ		תִּקָּטְלוּ
	2 *f.*	תִּקְטֹלְנָה	תִּכְבַּדְנָה		תִּקָּטַלְנָה
	1 *c.*	נִקְטֹל	נִכְבַּד		נִקָּטֵל
Imp. Sing.	2 *m.*	קְטֹל (קְטָלָה)	כְּבַד (כִּבְדָה)		הִקָּטֵל (הִקָּטֵל)
	2 *f.*	קִטְלִי (קָטְלִי)	כִּבְדִי		הִקָּטְלִי
Plur.	2 *m.*	קִטְלוּ	כִּבְדוּ		הִקָּטְלוּ
	2 *f.*	קְטֹלְנָה	כִּבַּדְנָה		הִקָּטַלְנָה
Jussive 3 *sing.*		יִקְטֹל	יִכְבַּד		יִקָּטֵל (יִקָּטֵל)
vav cons. impf.		וַיִּקְטֹל	וַיִּכְבַּד		וַיִּקָּטֵל (וַיִּקָּטֵל)
Cohortative 1 *sing.*		אֶקְטְלָה	אֶכְבְּדָה		אֶקָּטְלָה
vav cons. perf.		וְקָטַלְתָּ	&c.		
Inf.		קְטֹל	כְּבֹד, כִּבַּד		הִקָּטֵל
Inf. absol.		קָטוֹל	כָּבוֹד		הִקָּטֹל, נִקְטֹל
Part. act.		קֹטֵל	כָּבֵד	קָטֹן	
pass.		קָטוּל			נִקְטָל

VERB. § 20—28.

Hoph'al	Hiph'îl	Hithpa'ēl	Pu'al	Pi'ēl
הָקְטַל	הִקְטִיל	הִתְקַטֵּל ־קַטֵּל	קֻטַּל	קִטֵּל, קִטַּל
הָקְטְלָה	הִקְטִילָה	הִתְקַטְּלָה	קֻטְּלָה	קִטְּלָה
הָקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ	קֻטַּלְתָּ	קִטַּלְתָּ
הָקְטַלְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ	קֻטַּלְתְּ	קִטַּלְתְּ
הָקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי	קֻטַּלְתִּי	קִטַּלְתִּי
הָקְטַל	הִקְטִילוּ	הִתְקַטְּלוּ	קֻטְּלוּ	קִטְּלוּ
הָקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם	קֻטַּלְתֶּם	קִטַּלְתֶּם
הָקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן	קֻטַּלְתֶּן	קִטַּלְתֶּן
הָקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ	קֻטַּלְנוּ	קִטַּלְנוּ
יָקְטַל	יַקְטִיל	יִתְקַטֵּל	יְקֻטַּל	יְקַטֵּל
תָּקְטַל	תַּקְטִיל	תִּתְקַטֵּל	תְּקֻטַּל	תְּקַטֵּל
תָּקְטַל	תַּקְטִיל	תִּתְקַטֵּל	תְּקֻטַּל	תְּקַטֵּל
תָּקְטְלִי	תַּקְטִילִי	תִּתְקַטְּלִי	תְּקֻטְּלִי	תְּקַטְּלִי
אָקְטַל	אַקְטִיל	אֶתְקַטֵּל	אָקֻטַּל	אֲקַטֵּל
יָקְטְלוּ	יַקְטִילוּ	יִתְקַטְּלוּ	יְקֻטְּלוּ	יְקַטְּלוּ
תָּקְטַלְנָה	תַּקְטֵלְנָה	תִּתְקַטַּלְנָה	תְּקֻטַּלְנָה	תְּקַטֵּלְנָה
תָּקְטְלוּ	תַּקְטִילוּ	תִּתְקַטְּלוּ	תְּקֻטְּלוּ	תְּקַטְּלוּ
תָּקְטַלְנָה	תַּקְטֵלְנָה	תִּתְקַטַּלְנָה	תְּקֻטַּלְנָה	תְּקַטֵּלְנָה
נָקְטַל	נַקְטִיל	נִתְקַטֵּל	נְקֻטַּל	נְקַטֵּל
	הַקְטֵל	הִתְקַטֵּל		קַטֵּל
wanting	הַקְטִילִי	הִתְקַטְּלִי	wanting	קַטְּלִי
	הַקְטִילוּ	הִתְקַטְּלוּ		קַטְּלוּ
	הַקְטֵלְנָה	הִתְקַטַּלְנָה		קַטֵּלְנָה
&c.	יַקְטֵל	יִתְקַטֵּל	יְקֻטַּל	יְקַטֵּל
	וַיַּקְטֵל	וַיִּתְקַטֵּל	וַיְקֻטַּל	וַיְקַטֵּל
	אַקְטִילָה	אֶתְקַטְּלָה		אֲקַטְּלָה
(הָקְטַל)	הַקְטִיל	הִתְקַטֵּל	(קֻטַּל)	קַטֵּל
(הָקְטֵל)	הַקְטֵל	(הִתְקַטֵּל)	קֻטֹּל	קַטֹּל, קַטֵּל
מָקְטַל	מַקְטִיל	מִתְקַטֵּל		מְקַטֵּל
מָקְטָל			מְקֻטָּל	

THE VERBAL SUFFIXES

Qal

Perf.	3 *s. m.*		3 *s. f.*	2 *s. m.*	2 *s. f.*
Suff.	קָטַל	כָּבֵד	קָטְלָה	קָטַלְתָּ	קָטַלְתְּ
s. 1 *c.*	קָטָלַנִי	כְּבֵדַנִי	קְטָלַתְנִי כְּבֵד׳	קְטַלְתַּנִי	קְטַלְתַּנִי
2 *m.*	קָטָלְךָ	כְּבֵדְךָ	קְטָלַתְךָ	—	—
2 *f.*	קָטָלֵךְ	&c.	קְטָלַתְךְ	—	—
3 *m.*	קָטָלוֹ		קְטָלַתְהוּ —תּוּ	קְטָלוֹ —תָּהוּ	קְטָלַתְהוּ
3 *f.*	קָטָלָהּ		קְטָלָתָהּ	קְטָלָהּ	קְטָלָתָהּ
pl. 1 *c.*	קָטָלָנוּ		קְטָלָתְנוּ	קְטָלָתְנוּ	קְטָלְתָּנוּ
2 *m.*	קְטַלְכֶם	כְּבַדְ׳		—	—
2 *f.*	קְטַלְכֶן			—	—
3 *m.*	קָטָלָם		קְטָלָתָם	קְטָלָתָם	קְטָלְתִּים
3 *f.*	קָטָלָן		קְטָלָתָן	קְטָלָתָן	קְטָלְתִּין

Impf.	3 *s. m.*		3 *pl. m.*	*Imper.*	
Suff.	יִקְטֹל	יִכְבַּד	יִקְטְלוּ	קְטֹל כְּבַד	קִטְלוּ
s. 1 *c.*	יִקְטְלֵנִי	יִכְבְּדֵנִי	יִקְטְלוּנִי יִכְבְּד׳	קָטְלֵנִי כְּבָד׳	קִטְלוּנִי כְּבָד׳
2 *m.*	יִקְטָלְךָ	יִכְבָּדְךָ	יִקְטְלוּךָ	—	—
2 *f.*	יִקְטָלֵךְ	&c.	יִקְטְלוּךְ	—	—
3 *m.*	יִקְטְלֵהוּ		יִקְטְלֻהוּ	קָטְלֵהוּ	&c.
3 *f.*	יִקְטְלֶהָ —הּ		יִקְטְלוּהָ	קָטְלָה —הּ	as in
pl. 1 *c.*	יִקְטְלֵנוּ		יִקְטְלֻנוּ	קָטְלֵנוּ	imperf.
2 *m.*	יִקְטָלְכֶם	יִכְבַּד׳	יִקְטְלוּכֶם יִכְבְּ׳	—	
2 *f.*	יִקְטָלְכֶן		יִקְטְלוּכֶן	—	
3 *m.*	יִקְטְלֵם		יִקְטְלוּם	קָטְלֵם	
3 *f.*	יִקְטְלֵן		יִקְטְלוּן	קָטְלֵן	

And so all parts of impf. ending in a Consonant.

So 2 *pl. m.*, and 2, 3 *pl. f.* which becomes תִּקְטֹלְנָה.

The first syll. is half-open, e. g. כָּתְבָנִי. But see infin. cons.—In *Perf.* 2 *s. f.* sometimes follows 2 *s. m.*

REGULAR VERB. § 31.

Qal

1 *s. c.*	3 *pl. c.*	2 *pl. c.*	1 *pl. c.*
קָטַלְתִּי	קָטְלוּ	קְטַלְתֶּם	קָטַלְנוּ
—	קְטָלוּנִי כִּבְּדוּנִי	קְטַלְתּוּנִי	—
קְטַלְתְּךָ	קְטָלוּךָ	—	קְטָלְנוּךָ
קְטַלְתֵּךְ	קְטָלוּךְ	—	&c.
קְטַלְתִּיהוּ — ז	קְטָלֻהוּ	&c.	as 3 *pl.*
קְטַלְתִּיהָ	קְטָלוּהָ	as 3 *pl.*	
—	קְטָלֻנוּ		—
קְטַלְתִּיכֶם		—	
קְטַלְתִּיכֶן		—	
קְטַלְתִּים	קְטָלוּם		
קְטַלְתִּין	קְטָלוּן		

Pi'ēl

3 *s. m.*
קִטֵּל
קִטְּלַנִי
קִטֶּלְךָ
קִטְּלֵךְ
קִטְּלוֹ
קִטְּלָה
קִטְּלָנוּ
קִטֶּלְכֶם
קִטֶּלְכֶן
קִטְּלָם
קִטְּלָן

Impf. and imper. with n.

קָטְלֵנִי כְּבָ	יְקַטְּלֵנִי יְכַבְּ
	יְקַטֶּלְךָ
—	
קָטְלֵנוּ	יְקַטְּלֵנוּ
קָטְלָנָּה	יְקַטְּלֶנָּה
	יְקַטְּלֵנוּ ?

It is doubtful if 1 *pl.* occurs with *n*. See Ps. 12. 8. Hos. 12. 5.

Infin. cons.

קְטֹל	כְּבֹד
קָטְלִי — נִי	כִּבְּדִי
קָטְלְךָ קָטְלֵךְ	כִּבְּדְךָ
קָטְלֵהוּ	כִּבְּדוֹ
קָטְלוֹ (— הוּ) &c.	
קָטְלָהּ	
קָטְלֵנוּ	
קָטְלָכֶם	כִּבְּדוּ
קָטְלָכֶן	
קָטְלָם	
קָטְלָן	

The 1 pers. has regularly verbal suff. of *obj.*; the others have nominal suff. whether of object or subject.

PE NUN VERB. § 33.

		Qal		Niph.	Hiph.	Hoph.
Perf. Sing.	3 *m.*	(נָגַשׁ)	נָפַל	נִגַּשׁ	הִגִּישׁ	הֻגַּשׁ
	3 *f.*			נִגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה
	2 *m.*			נִגַּשְׁתָּ	הִגַּשְׁתָּ	הֻגַּשְׁתָּ
Impf. Sing.	3 *m.*	יִגַּשׁ	יִפֹּל	יִנָּגֵשׁ	יַגִּישׁ	יֻגַּשׁ
	3 *f.*	תִּגַּשׁ	תִּפֹּל	&c.	תַּגִּישׁ	
	2 *m.*	תִּגַּשׁ	תִּפֹּל		תַּגִּישׁ	
	2 *f.*	תִּגְּשִׁי	תִּפְּלִי		תַּגִּישִׁי	
	1 *c.*	אֶגַּשׁ	אֶפֹּל		אַגִּישׁ	
Plur.	3 *m.*	יִגְּשׁוּ	יִפְּלוּ		יַגִּישׁוּ	
	3 *f.*	תִּגַּשְׁנָה	תִּפֹּלְנָה		תַּגִּשְׁנָה	
	2 *m.*	תִּגְּשׁוּ	תִּפְּלוּ		תַּגִּישׁוּ	
	2 *f.*	תִּגַּשְׁנָה	תִּפֹּלְנָה		תַּגִּשְׁנָה	
	1 *c.*	נִגַּשׁ	נִפֹּל		נַגִּישׁ	
Imp. Sing.	2 *m.*	גַּשׁ (גְּשָׁה)	נְפֹל	הִנָּגֵשׁ	הַגֵּשׁ	
	2 *f.*	גְּשִׁי	נְפְלִי	הִנָּגְשִׁי	הַגִּישִׁי	wanting
Plur.	2 *m.*	גְּשׁוּ	נְפְלוּ	הִנָּגְשׁוּ	הַגִּישׁוּ	
	2 *f.*	גַּשְׁנָה	נֹפֹלְנָה	הִנָּגַשְׁנָה	הַגֵּשְׁנָה	
Juss. 3 *sing.*					יַגֵּשׁ	
vav cons. impf.					וַיַּגֵּשׁ	
Cohort. 1 *sing.*		אֶגְּשָׁה			אַגִּישָׁה	
vav cons. perf.		וְנָגַשְׁתָּ				
Inf.		גֶּשֶׁת	נְפֹל	הִנָּגֵשׁ	הַגִּישׁ	הֻגַּשׁ
Inf. absol.		נָגוֹשׁ	נָפוֹל	הִנָּגֵשׁ	הַגֵּשׁ	הֻגֵּשׁ
Part. act.		נֹגֵשׁ	נֹפֵל	נִגָּשׁ	מַגִּישׁ	
pass.		נָגוּשׁ	—			מֻגָּשׁ

PE NUN VERB. § 33.

		Qal		Niph.	Hoph.
Perf. Sing.	3 *m.*	נָתַן	לָקַח	נִלְקַח, נִתַּן	
	3 *f.*	נָתְנָה	לָקְחָה		
	2 *m.*	נָתַתָּ ־תָּה	לָקַחְתָּ		
	2 *f.*	נָתַתְּ	&c.		
	1 *c.*	נָתַתִּי			
Plur.	3 *c.*	נָתְנוּ			
	2 *m.*	נְתַתֶּם			
	2 *f.*				
	1 *c.*	נָתַנּוּ			
Impf. Sing.	3 *m.*	יִתֵּן	יִקַּח	יִנָּתֵן, יִלָּקַח,	יֻקַּח, יֻתַּן
	3 *f.*	תִּתֵּן	תִּקַּח		
	2 *m.*	תִּתֵּן	תִּקַּח		
	2 *f.*	תִּתְּנִי	תִּקְחִי		
	1 *c.*	אֶתֵּן ־תְּנָה	אֶקַּח		
Plur.	3 *m.*	יִתְּנוּ	יִקְחוּ		
	3 *f.*				
	2 *m.*	תִּתְּנוּ	תִּקְחוּ		
	2 *f.*				
	1 *c.*	נִתֵּן	נִקַּח		
Imp. Sing.	2 *m.*	תֵּן, תְּנָה	קַח, קְחָה		
	2 *f.*	תְּנִי	קְחִי		
Plur.	2 *m.*	תְּנוּ	קְחוּ		
	2 *f.*				
Juss. 3 *sing.*		יִתֵּן	יִקַּח		
vav cons. impf.		וַיִּתֵּן	וַיִּקַּח		
Inf.		(נְתֹן) תֵּת, תִּתִּי	לַקַּחַת, קַחְתִּי	הִנָּתֵן, הִלָּקַח	
Inf. abs.		נָתוֹן	לָקוֹחַ	הִנָּתֵן	
Part. act.		נֹתֵן	לֹקֵחַ		
pass.		נָתוּן	לָקוּחַ	נִתָּן	

PE GUTTURAL

		Qal			Niph.
		act.	*stat.*		
Perf. Sing.	3 *m.*	עָמַד	חָזֵק	חָכַם	נֶעֱמַד נֶחְתַּם
	3 *f.*	עָמְדָה			נֶעֶמְדָה
	2 *m.*	עָמַדְתָּ			נֶעֱמַדְתָּ
	2 *f.*	עָמַדְתְּ			נֶעֱמַדְתְּ
	1 *c.*	עָמַדְתִּי			נֶעֱמַדְתִּי
Plur.	3 *c.*	עָמְדוּ			נֶעֶמְדוּ
	2 *m.*	עֲמַדְתֶּם			נֶעֱמַדְתֶּם
	2 *f.*	עֲמַדְתֶּן			נֶעֱמַדְתֶּן
	1 *c.*	עָמַדְנוּ			נֶעֱמַדְנוּ
Impf. Sing.	3 *m.*	יַעֲמֹד	יֶחֱזַק	יֶחְכַּם	יֵעָמֵד יֵחָתֵם
	3 *f.*	תַּעֲמֹד	תֶּחֱזַק		תֵּעָמֵד
	2 *m.*	תַּעֲמֹד	תֶּחֱזַק		תֵּעָמֵד
	2 *f.*	תַּעֲמְדִי	תֶּחֱזְקִי		תֵּעָמְדִי
	1 *c.*	אֶעֱמֹד	אֶחֱזַק		אֵעָמֵד
Plur.	3 *m.*	יַעַמְדוּ	יֶחֱזְקוּ		יֵעָמְדוּ
	3 *f.*	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה		תֵּעָמַדְנָה
	2 *m.*	תַּעַמְדוּ	תֶּחֱזְקוּ		תֵּעָמְדוּ
	2 *f.*	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה		תֵּעָמַדְנָה
	1 *c.*	נַעֲמֹד	נֶחֱזַק		נֵעָמֵד
Imp. Sing.	2 *m.*	עֲמֹד	חֲזַק		הֵעָמֵד
	2 *f.*	עִמְדִי	חִזְקִי		הֵעָמְדִי
Plur.	2 *m.*	עִמְדוּ	חִזְקוּ		הֵעָמְדוּ
	2 *f.*	עֲמֹדְנָה	חֲזַקְנָה		הֵעָמַדְנָה
Juss.	3 *sing.*				
vav cons. impf.		וַיַּעֲמֹד	וַיֶּחֱזַק		
Cohort.	1 *sing.*	אֶעֶמְדָה			
vav cons. perf.		וְעָמַדְתָּ			
Inf.		עֲמֹד			הֵעָמֵד
Inf. absol.		עָמוֹד			נֶעֱמוֹד נֶחְתֹּם
Part. act.		עֹמֵד			נֶעֱמָד &c.
pass.		עָמוּד			

VERB. § 34. PE 'ALEPH. § 35.

Hiph.	Hoph.	Qal
הֶעֱמִיד הָהְתִּים	הָעֳמַד הָהְתַּם	אָכַל
הֶעֱמִידָה	הָעָמְדָה	
הֶעֱמַדְתָּ	הָעָמַדְתָּ	
הֶעֱמַדְתְּ	הָעָמַדְתְּ	
הֶעֱמַדְתִּי	הָעָמַדְתִּי	
הֶעֱמִידוּ	הָעָמְדוּ	
הֶעֱמַדְתֶּם	הָעָמַדְתֶּם	
הֶעֱמַדְתֶּן	הָעָמַדְתֶּן	
הֶעֱמַדְנוּ	הָעָמַדְנוּ	
יַעֲמִיד	יָעֳמַד	יֹאכַל
תַּעֲמִיד	תָּעֳמַד	תֹּאכַל
תַּעֲמִיד	תָּעֳמַד	תֹּאכַל
תַּעֲמִידִי	תָּעָמְדִי	תֹּאכְלִי
אַעֲמִיד	אָעֳמַד	אֹכַל
יַעֲמִידוּ	יָעָמְדוּ	יֹאכְלוּ
תַּעֲמֵדְנָה	תָּעָמַדְנָה	תֹּאכַלְנָה
תַּעֲמִידוּ	תָּעָמְדוּ	תֹּאכְלוּ
תַּעֲמֵדְנָה	תָּעָמַדְנָה	תֹּאכַלְנָה
נַעֲמִיד	נָעֳמַד	נֹאכַל
הַעֲמֵד		אֱכֹל
הַעֲמִידִי		אִכְלִי
הַעֲמִידוּ	wanting	אִכְלוּ
הַעֲמֵדְנָה		אֱכֹלְנָה
יַעֲמֵד		
וַיַּעֲמֵד		וַיֹּאכַל (וַיֹּאמֶר)
אַעֲמִידָה		אֲכָלָה
הַעֲמִיד &c.		אֱכֹל
הַעֲמִיד	הָעֳמֵד &c.	אָכוֹל
מַעֲמִיד &c.		אֲכֹל
	מְעֻמָּד &c.	אָכוּל

'AYIN GUTTURAL

		Qal	Niph'al	
Perf. Sing.	3 *m.*	שָׁחַט (נָחַם)	נִשְׁחַט	נִחַם
	3 *f.*	שָׁחְטָה	נִשְׁחְטָה	
	2 *m.*	שָׁחַטְתָּ	נִשְׁחַטְתָּ	
	2 *f.*	שָׁחַטְתְּ	נִשְׁחַטְתְּ	
	1 *c.*	שָׁחַטְתִּי	נִשְׁחַטְתִּי	
Plur.	3 *c.*	שָׁחֲטוּ	נִשְׁחֲטוּ	
	2 *m.*	שְׁחַטְתֶּם	נִשְׁחַטְתֶּם	
	2 *f.*	שְׁחַטְתֶּן	נִשְׁחַטְתֶּן	
	1 *c.*	שָׁחַטְנוּ	נִשְׁחַטְנוּ	
Impf. Sing.	3 *m.*	יִשְׁחַט	יִשָּׁחֵט	יִנָּחֵם
	3 *f.*	תִּשְׁחַט	תִּשָּׁחֵט	
	2 *m.*	תִּשְׁחַט	תִּשָּׁחֵט	
	2 *f.*	תִּשְׁחֲטִי	תִּשָּׁחֲטִי	
	1 *c.*	אֶשְׁחַט	אֶשָּׁחֵט	
Plur.	3 *m.*	יִשְׁחֲטוּ	יִשָּׁחֲטוּ	
	3 *f.*	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	
	2 *m.*	תִּשְׁחֲטוּ	תִּשָּׁחֲטוּ	
	2 *f.*	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	
	1 *c.*	נִשְׁחַט	נִשָּׁחֵט	
Imp. Sing.	2 *m.*	שְׁחַט	הִשָּׁחֵט	הִנָּחֵם
	2 *f.*	שִׁחֲטִי	הִשָּׁחֲטִי	
Plur.	2 *m.*	שִׁחֲטוּ	הִשָּׁחֲטוּ	
	2 *f.*	שְׁחַטְנָה	הִשָּׁחַטְנָה	
Juss. 3 *sing.*		יִשְׁחַט	&c.	
vav cons. impf.		וַיִּשְׁחַט	&c.	
impf. with suff.		יִשְׁחָטֵנִי	&c.	
Inf.		שְׁחֹט	הִשָּׁחֵט	הִנָּחֵם
Inf. absol.		שָׁחוֹט	נִשְׁחוֹט	
Part. act.		שֹׁחֵט	נִשְׁחָט	נִחָם
pass.		שָׁחוּט		

VERBS. § 36.

Hithp.		Pu'al		Pi'ēl	
הִתְנַחֵם	הִתְבָּרֵךְ	נֻחַם	בֹּרַךְ	נִחַם	בֵּרֵךְ
	הִתְבָּרְכָה		בֹּרְכָה		בֵּרְכָה
	הִתְבָּרַכְתָּ		בֹּרַכְתָּ		בֵּרַכְתָּ
	הִתְבָּרַכְתְּ		בֹּרַכְתְּ		בֵּרַכְתְּ
	הִתְבָּרַכְתִּי		בֹּרַכְתִּי		בֵּרַכְתִּי
	הִתְבָּרְכוּ		בֹּרְכוּ		בֵּרְכוּ
	הִתְבָּרַכְתֶּם		בֹּרַכְתֶּם		בֵּרַכְתֶּם
	הִתְבָּרַכְתֶּן		בֹּרַכְתֶּן		בֵּרַכְתֶּן
	הִתְבָּרַכְנוּ		בֹּרַכְנוּ		בֵּרַכְנוּ
יִתְנַחֵם	יִתְבָּרֵךְ	יְנֻחַם	יְבֹרַךְ	יְנַחֵם	יְבָרֵךְ
	תִּתְבָּרֵךְ		תְּבֹרַךְ		תְּבָרֵךְ
	תִּתְבָּרֵךְ		תְּבֹרַךְ		תְּבָרֵךְ
	תִּתְבָּרְכִי		תְּבֹרְכִי		תְּבָרֲכִי
	אֶתְבָּרֵךְ		אֲבֹרַךְ		אֲבָרֵךְ
	יִתְבָּרְכוּ		יְבֹרְכוּ		יְבָרֲכוּ
	תִּתְבָּרַכְנָה		תְּבֹרַכְנָה		תְּבָרַכְנָה
	תִּתְבָּרְכוּ		תְּבֹרְכוּ		תְּבָרֲכוּ
	תִּתְבָּרַכְנָה		תְּבֹרַכְנָה		תְּבָרַכְנָה
	נִתְבָּרֵךְ		נְבֹרַךְ		נְבָרֵךְ
הִתְנַחֵם	הִתְבָּרֵךְ			נַחֵם	בָּרֵךְ
	הִתְבָּרְכִי				בָּרְכִי
	הִתְבָּרְכוּ				בָּרֲכוּ
	הִתְבָּרַכְנָה				בָּרַכְנָה
הִתְנַחֵם	הִתְבָּרֵךְ	נֻחַם	בֹּרַךְ	נַחֵם	בָּרֵךְ
					בָּרֵךְ
מִתְנַחֵם	מִתְבָּרֵךְ			מְנַחֵם	מְבָרֵךְ
		מְנֻחָם	מְבֹרָךְ		

LAMED GUTTURAL

		Qal	Niph.	Pi'ēl
Perf. Sing.	3 *m.*	שָׁלַח	נִשְׁלַח	שִׁלַּח
	3 *f.*	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה
	2 *m.*	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
	2 *f.*	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
	1 *c.*	שָׁלַחְתִּי	&c.	&c.
Plur.	3 *c.*	שָׁלְחוּ		
	2 *m.*	שְׁלַחְתֶּם		
	2 *f.*	שְׁלַחְתֶּן		
	1 *c.*	שָׁלַחְנוּ		
Impf. Sing.	3 *m.*	יִשְׁלַח	יִשָּׁלַח	יְשַׁלַּח
	3 *f.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2 *m.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2 *f.*	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי
	1 *c.*	אֶשְׁלַח	אֶשָּׁלַח	אֲשַׁלַּח
Plur.	3 *m.*	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ
	3 *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
	2 *m.*	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ
	2 *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
	1 *c.*	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח
Imp. Sing.	2 *m.*	שְׁלַח	הִשָּׁלַח	שַׁלַּח
	2 *f.*	שִׁלְחִי	הִשָּׁלְחִי	
Plur.	2 *m.*	שִׁלְחוּ	הִשָּׁלְחוּ	
	2 *f.*	שְׁלַחְנָה	הִשָּׁלַחְנָה	
Juss. 3 *sing.*				
vav cons. impf.				
impf. with suff.		יִשְׁלָחֵנִי	&c.	
Inf.		שְׁלַח	הִשָּׁלַח	שַׁלַּח
Inf. absol.		שָׁלוֹחַ	נִשְׁלֹחַ	שַׁלֵּחַ
Part. act.		שֹׁלֵחַ	נִשְׁלָח	מְשַׁלֵּחַ
pass.		שָׁלוּחַ		

VERBS. § 37.

Pu'al	Hithp.	Hiph.	Hoph.
שֻׁלַּח	הִשְׁתַּלַּח	הִשְׁלִיחַ	הָשְׁלַח
שֻׁלְּחָה	הִשְׁתַּלְּחָה	הִשְׁלִיחָה	הָשְׁלְחָה
שֻׁלַּחְתָּ	הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הָשְׁלַחְתָּ
שֻׁלַּחַתְּ	הִשְׁתַּלַּחַתְּ	הִשְׁלַחַתְּ	הָשְׁלַחַתְּ
&c.	&c.	הִשְׁלַחְתִּי	&c.
		הִשְׁלִיחוּ	
		הִשְׁלַחְתֶּם	
		הִשְׁלַחְתֶּן	
		הִשְׁלַחְנוּ	
יֻשְׁלַח	יִשְׁתַּלַּח	יַשְׁלִיחַ	יָשְׁלַח
		תַּשְׁלִיחַ	
		תַּשְׁלִיחַ	
		תַּשְׁלִיחִי	
		אַשְׁלִיחַ	
		יַשְׁלִיחוּ	
		תַּשְׁלַחְנָה	
		תַּשְׁלִיחוּ	
		תַּשְׁלַחְנָה	
		נַשְׁלִיחַ	
	הִשְׁתַּלַּח	הַשְׁלַח	
wanting		הַשְׁלִיחִי	wanting
		הַשְׁלִיחוּ	
		הַשְׁלַחְנָה	
		יַשְׁלַח	
		וַיַּשְׁלַח	
	הִשְׁתַּלַּח	הַשְׁלִיחַ	
		הַשְׁלֵחַ	הָשְׁלַח
	מִשְׁתַּלַּחַ	מַשְׁלִיחַ	
מְשֻׁלָּח			מָשְׁלָח

LAMED 'ALEPH

		Qal		Niph.
Perf. Sing.	3 *m.*	מָצָא	מָלֵא	נִמְצָא
	3 *f.*	מָצְאָה	מָלְאָה	נִמְצְאָה
	2 *m.*	מָצָאתָ	מָלֵאתָ	נִמְצֵאתָ
	2 *f.*	מָצָאת	מָלֵאת	נִמְצֵאת
	1 *c.*	מָצָאתִי	מָלֵאתִי	נִמְצֵאתִי
Plur.	3 *c.*	מָצְאוּ	מָלְאוּ	נִמְצְאוּ
	2 *m.*	מְצָאתֶם	מְלֵאתֶם	נִמְצֵאתֶם
	2 *f.*	מְצָאתֶן	מְלֵאתֶן	נִמְצֵאתֶן
	1 *c.*	מָצָאנוּ	מָלֵאנוּ	נִמְצֵאנוּ
Impf. Sing.	3 *m.*	יִמְצָא	&c.	יִמָּצֵא
	3 *f.*	תִּמְצָא		תִּמָּצֵא
	2 *m.*	תִּמְצָא		תִּמָּצֵא
	2 *f.*	תִּמְצְאִי		תִּמָּצְאִי
	1 *c.*	אֶמְצָא		אֶמָּצֵא
Plur.	3 *m.*	יִמְצְאוּ		יִמָּצְאוּ
	3 *f.*	תִּמְצֶאנָה		תִּמָּצֶאנָה
	2 *m.*	תִּמְצְאוּ		תִּמָּצְאוּ
	2 *f.*	תִּמְצֶאנָה		תִּמָּצֶאנָה
	1 *c.*	נִמְצָא		נִמָּצֵא
Imp. Sing.	2 *m.*	מְצָא		הִמָּצֵא
	2 *f.*	מִצְאִי		הִמָּצְאִי
Plur.	2 *m.*	מִצְאוּ		הִמָּצְאוּ
	2 *f.*	מְצֶאנָה		הִמָּצֶאנָה
Juss. 3 *sing.*				
vav cons. impf.				
vav cons. perf.		וּמָצָאתָ		&c.
impf. with suff.		יִמְצָאֵנִי		
Inf.		מְצֹא		הִמָּצֵא
Inf. absol.		מָצוֹא		נִמְצֹא
Part. act.		מֹצֵא	מָלֵא	נִמְצָא
pass.		מָצוּא		

VERBS. § 38.

Pi'ĕl	Pu'al	Hithp.	Hiph.	Hoph.
מִצֵּא	מֻצָּא	הִתְמַצֵּא	הִמְצִיא	הָמְצָא
מִצְּאָה	מֻצְּאָה	as	הִמְצִיאָה	הָמְצְאָה
מִצֵּאתָ	מֻצֵּאתָ	*Pi.*	הִמְצֵאתָ	הָמְצֵאתָ
&c.	&c.		הִמְצֵאת	as
			הִמְצֵאתְ	*Pu.*
			הִמְצֵאתִי	
			הִמְצִיאוּ	
			הִמְצֵאתֶם	
			הִמְצֵאתֶן	
			הִמְצֵאנוּ	
יְמַצֵּא	יְמֻצָּא	יִתְמַצֵּא	יַמְצִיא	יָמְצָא
as	as	as	הַמְצִיא	as
Niph.	*Qal*	*Niph.*	הַמְצִיאָ	*Qal*
			הַמְצִיאִי	
			אַמְצִיא	
			יַמְצִיאוּ	
			הַמְצֵאנָה	
			הַמְצִיאוּ	
			הַמְצֵאנָה	
			נַמְצִיא	
מַצֵּא		הִתְמַצֵּא	הַמְצֵא	
	wanting		הַמְצִיאִי	wanting
			הַמְצִיאוּ	
			הַמְצֵאנָה	
			יַמְצֵא	
			וַיַּמְצֵא	
מַצֵּא		הִתְמַצֵּא	הַמְצִיא	הָמְצָא
מַצֹּא			הַמְצֵא	
מְמַצֵּא		מִתְמַצֵּא	מַמְצִיא	
	מְמֻצָּא			מְמֻצָּא

PE YOD AND PE

Verbs פ״י.

	Qal			Niph.
Perf. Sing. 3 *m.*	יָשַׁב	יָרֵא	יָרַשׁ	נוֹשַׁב
3 *f.*				נוֹשְׁבָה
2 *m.*				נוֹשַׁבְתָּ
2 *f.*				&c.
1 *c.*				
Plur. 3 *c.*				
2 *m.*				
2 *f.*				
1 *c.*				
Impf. Sing. 3 *m.*	יֵשֵׁב	יִירָא	יִירַשׁ	יִוָּשֵׁב
3 *f.*	תֵּשֵׁב			תִּוָּשֵׁב
2 *m.*	תֵּשֵׁב			תִּוָּשֵׁב
2 *f.*	תֵּשְׁבִי			תִּוָּשְׁבִי
1 *c.*	אֵשֵׁב			אִוָּשֵׁב
Plur. 3 *m.*	יֵשְׁבוּ			יִוָּשְׁבוּ
3 *f.*	תֵּשַׁבְנָה			תִּוָּשַׁבְנָה
2 *m.*	תֵּשְׁבוּ			תִּוָּשְׁבוּ
2 *f.*	תֵּשַׁבְנָה			תִּוָּשַׁבְנָה
1 *c.*	נֵשֵׁב			נִוָּשֵׁב
Imp. Sing. 2 *m.*	שֵׁב (שְׁבָה)	יְרָא	רַשׁ (רֵשׁ)	הִוָּשֵׁב
2 *f.*	שְׁבִי			הִוָּשְׁבִי
Plur. 2 *m.*	שְׁבוּ			הִוָּשְׁבוּ
2 *f.*	שֵׁבְנָה			הִוָּשַׁבְנָה
Juss. 3 *sing.*				
vav cons. impf.	וַיֵּשֵׁב		וַיִּירַשׁ	
Cohort. 1 *sing.*	אֵשְׁבָה			
Impf. in a *with suff.*	יְדָעֵנִי	*Imper.* הָרֵאֹהוּ		
Infin. cons.	שֶׁבֶת	יְרֹא	רֶשֶׁת	הִוָּשֵׁב
abs.	יָשׁוֹב		יָרוֹשׁ	
Part. act.	יֹשֵׁב	יָרֵא	יֹרֵשׁ	נוֹשָׁב
pass.	יָשׁוּב		יָרוּשׁ	

VAV VERBS. § 39.

Verbs assimilating.			Verbs פ״י.			
Hiph.	Niph.	Qal	Hiph.	Hoph.	Hiph.	
הִצִּית	נִצַּת	יָצַת	הֵינִיק	הוּשַׁב	הוֹשִׁיב	
		יָצַק	הֵינִיקָה	הוּשְׁבָה	הוֹשִׁיבָה	
			הֵינַקְתָּ	הוּשַׁבְתָּ	הוֹשַׁבְתָּ	
			&c.	&c.	&c.	
יַצִּית		יִצַּת	יֵינִיק	יוּשַׁב	יוֹשִׁיב	
		יִצֹּק	תֵּינִיק		תּוֹשִׁיב	
			תֵּינִיקִי		תּוֹשִׁיבִי	
			אֵינִיק		&c.	
			יֵינִיקוּ			
			תֵּינֵקְנָה			
			תֵּינִיקוּ			
			תֵּינֵקְנָה			
			נֵינִיק			
			הֵינִיק		הוֹשִׁיב	
			הֵינִיקִי		הוֹשִׁיבִי	
			הֵינִיקוּ		הוֹשִׁיבוּ	
			הֵינַקְנָה		הוֹשַׁבְנָה	
יַצֵּת			יֵינִיק		יוֹשִׁיב	
			וַיֵּינִק		וַיּוֹשֶׁב	
			הֵינִיק	הוּשַׁב	הוֹשִׁיב	
			הֵינִיק		הוֹשִׁיב	
מַצִּית			מֵינִיק		מוֹשִׁיב	
				מוּשָׁב		

'AYIN VAV AND

Qal

		act.	stat.		
Perf. Sing.	3 *m.*	קָם	מֵת	בּוֹשׁ	בָּן
	3 *f.*	קָמָה	מֵתָה	בּוֹשָׁה	בָּנְתָה
	2 *m.*	קַמְתָּ	מַתָּה	בּוֹשְׁתָּ	בָּנִיתָ
	2 *f.*	קַמְתְּ	מַתְּ	בּוֹשְׁתְּ	&c.
	1 *c.*	קַמְתִּי	מַתִּי	בּוֹשְׁתִּי	
Plur.	3 *c.*	קָמוּ	מֵתוּ	בּוֹשׁוּ	
	2 *m.*	קַמְתֶּם	מַתֶּם	בּוֹשְׁתֶּם	
	2 *f.*	קַמְתֶּן	מַתֶּן	בּוֹשְׁתֶּן	
	1 *c.*	קַמְנוּ	מַתְנוּ	בּוֹשְׁנוּ	
Impf. Sing.	3 *m.*	יָקוּם	יָמוּת	יֵבוֹשׁ	יָבִין
	3 *f.*	תָּקוּם		תֵּבוֹשׁ	תָּבִין
	2 *m.*	תָּקוּם		תֵּבוֹשׁ	תָּבִין
	2 *f.*	תָּקוּמִי		תֵּבוֹשִׁי	תָּבִינִי
	1 *c.*	אָקוּם		אֵבוֹשׁ	אָבִין
Plur.	3 *m.*	יָקוּמוּ		יֵבוֹשׁוּ	יָבִינוּ
	3 *f.*	תָּקוּמְנָה		תֵּבֹשְׁנָה	תָּבִינָה
	2 *m.*	תָּקוּמוּ		תֵּבוֹשׁוּ	תָּבִינוּ
	2 *f.*	תָּקוּמְנָה		תֵּבֹשְׁנָה	תָּבִינָה
	1 *c.*	נָקוּם		נֵבוֹשׁ	נָבִין
Imp. Sing.	2 *m.*	קוּם קוּמָה	מוּת	בּוֹשׁ	בִּין
	2 *f.*	קוּמִי		בּוֹשִׁי	בִּינִי
Plur.	2 *m.*	קוּמוּ		בּוֹשׁוּ	בִּינוּ
	2 *f.*	קֹמְנָה		בֹּשְׁנָה	
Juss.	3 *sing.*	יָקָם			יָבֶן
vav cons. impf.		וַיָּקָם			וַיָּבֶן
Cohort.	1 *sing.*	אָקוּמָה			אָבִינָה
vav cons. perf.		וְקַמְתָּ			וּבַנְתָּ
Inf.		קוּם	מוּת	בּוֹשׁ	בִּין
Inf. abs.		קוֹם	מוֹת	בּוֹשׁ	בּוֹן
Part. act.		קָם קָמָה	מֵת	בּוֹשׁ	בָּן
	pass.	קוּם קוּמָה			בִּין בּוּן

YOD VERBS. § 40.

Niph.	Hiph.	Hoph.
נָקוֹם	הָקִים	הוּקַם
נָקוֹמָה	הֲקִימָה	הוּקְמָה
נְקוֹמֹתָ	הֲקִימוֹתָ	הוּקַמְתָּ
נְקוֹמֹת	הֲקִימוֹת	הוּקַמְתְּ
נְקוֹמֹתִי	הֲקִימוֹתִי	הוּקַמְתִּי
נָקוֹמוּ	הֵקִימוּ	הוּקָמוּ
נְקוֹמֹתֶם	הֲקִימוֹתֶם	הוּקַמְתֶּם
נְקוֹמֹתֶן	הֲקִימוֹתֶן	הוּקַמְתֶּן
נְקוֹמֹנוּ	הֲקִימוֹנוּ	הוּקַמְנוּ
יָקוֹם	יָקִים	יוּקַם
תָּקוֹם	תָּקִים	תּוּקַם
תָּקוֹם	תָּקִים	תּוּקַם
תָּקוֹמִי	תָּקִימִי	תּוּקְמִי
אָקוֹם	אָקִים	אוּקַם
יָקוֹמוּ	יָקִימוּ	יוּקְמוּ
תָּקֹמְנָה	תָּקֵמְנָה	תּוּקַמְנָה
תָּקוֹמוּ	תָּקִימוּ	תּוּקְמוּ
תָּקֹמְנָה	תָּקֵמְנָה	תּוּקַמְנָה
נָקוֹם	נָקִים	נוּקַם
הָקֵם־קִימָה	הָקֵם	
הָקוֹם	הָקִימִי	
הָקוֹמִי	הָקִימוּ	
הָקוֹמוּ	הָקֵמְנָה	
הָקֹמְנָה	יָקֵם	
	וַיָּקֶם	
	אָקִימָה	
	וַהֲקִימוֹתָ	
הָקוֹם	הָקִים	הוּקַם
הָקוֹם	הָקֵם	
נָקוֹם	מֵקִים	
f. נְקוֹמָה	*f.* מְקִימָה	מוּקָם

Forms of Intens.

Act.	*Pass.*	*Reflex.*
קִיֵּם		הִתְקַיֵּם
קוֹמַם	קוֹמַם	הִתְקוֹמֵם
קִמֵּם	קֻמַּם	הִתְקַמֵּם

like *Pi'ēl* &c. of the Regular Verb.

VERBS DOUBLE

Qal

		act.		stat.	
Perf. Sing.	3 *m.*	סָבַב (סַב)		קַל	מַל
	3 *f.*	סָבְבָה (סַבָּה)		קַלָּה	&c.
	2 *m.*	סַבּוֹתָ		קַלּוֹתָ	
	2 *f.*	סַבּוֹת		קַלּוֹת	
	1 *c.*	סַבּוֹתִי		קַלּוֹתִי	
Plur.	3 *c.*	סָבְבוּ (סַבּוּ)		קַלּוּ	
	2 *m.*	סַבּוֹתֶם		קַלּוֹתֶם	
	2 *f.*	סַבּוֹתֶן		קַלּוֹתֶן	
	1 *c.*	סַבּוֹנוּ		קַלּוֹנוּ	
Impf. Sing.	3 *m.*	יָסֹב	יִסֹּב	יֵקַל	יִמַּל
	3 *f.*	תָּסֹב	תִּסֹּב	תֵּקַל	תִּמַּל
	2 *m.*	תָּסֹב	תִּסֹּב	תֵּקַל	תִּמַּל
	2 *f.*	תָּסֹבִּי	תִּסֹּבִי	תֵּקַלִּי	תִּמְּלִי
	1 *c.*	אָסֹב	אֶסֹּב	אֵקַל	אֵמַּל
Plur.	3 *m.*	יָסֹבּוּ	יְסֹבּוּ	יֵקַלּוּ	יִמְּלוּ
	3 *f.*	תָּסֻבֶּינָה	תְּסֻבֶּינָה	תֵּקַלְנָה	תִּמַּלְנָה
	2 *m.*	תָּסֹבּוּ	תְּסֹבּוּ	תֵּקַלּוּ	תִּמְּלוּ
	2 *f.*	תָּסֻבֶּינָה	תְּסֻבֶּינָה	תֵּקַלְנָה	תִּמַּלְנָה
	1 *c.*	נָסֹב	נְסֹב	נֵקַל	נִמַּל
Imp. Sing.	2 *m.*	סֹב			
	2 *f.*	סֹבִּי			
Plur.	2 *m.*	סֹבּוּ			
	2 *f.*	סֻבֶּינָה			
Juss. 3 *sing.*		יָסֹב	יְסֹב	יֵקַל	&c.
vav cons. impf.		וַיָּסָב	וַיְסֹב	וַיֵּקַל	
Cohort. 1 *sing.*		אָסֻבָּה	אֲסֻבָּה	&c.	
vav cons. perf.		וְסַבּוֹתָ			
Inf.		סֹב		קֹל קַל	
Inf. absol.		סָבוֹב		קָלוֹל	
Part. act.		סוֹבֵב		קַל קַלָּה	
pass.		סָבוּב			

AYIN. § 42.

Niph.	Hiph.	Hoph.
נָסַב	הֵסֵב	הוּסַב
נָסַבָּה	הֵסֵבָּה	הוּסַבָּה
נְסַבּוֹתָ	הֵסִבּוֹתָ	הוּסַבּוֹתָ
נְסַבּוֹת	הֵסִבּוֹת	&c.
נְסַבּוֹתִי	הֵסִבּוֹתִי	
נָסַבּוּ	הֵסֵבּוּ	
נְסַבּוֹתֶם	הֵסִבּוֹתֶם	
נְסַבּוֹתֶן	הֵסִבּוֹתֶן	
נְסַבּוֹנוּ	הֵסִבּוֹנוּ	
יִסַּב	יָסֵב יֵסֵב	יוּסַב
תִּסַּב	תָּסֵב	&c.
תִּסַּב	תָּסֵב	
תִּסַּבִּי	תָּסֵבִּי	
אֶסַּב	אָסֵב	
יִסַּבּוּ	יָסֵבּוּ	
תִּסַּבֶּינָה	תָּסֵבֶּינָה	
תִּסַּבּוּ	תָּסֵבּוּ	
תִּסַּבֶּינָה	תָּסֵבֶּינָה	
נָסַב	נָסֵב	
הִסַּב	הָסֵב	
הִסַּבִּי	הָסֵבִּי	
הִסַּבּוּ	הָסֵבּוּ	
הִסַּבֶּינָה	הָסֵבֶּינָה	
	יָסֵב	
	וַיָּסֵב	
הִסַּב	הָסֵב	הוּסַב
	הָסֵב	
נָסַב נִסַּבָּה	מֵסֵב מְסֻבָּה	מוּסָב

Forms of Intens.

Act.	*Pass.*	*Reflex.*
קִלֵּל	קֻלַּל	הִתְקַלֵּל
קוֹלֵל	קוֹלַל	הִתְקוֹלֵל
קִלְקֵל	קֻלְקַל	הִתְקַלְקֵל

like *Pi'ēl* &c. in the Regular Verb.

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		Qal	Niph.	Pi'ēl	Pu'al
Perf. Sing.	3 *m.*	גָּלָה	נִגְלָה	גִּלָּה	גֻּלָּה
	3 *f.*	גָּלְתָה	נִגְלְתָה	גִּלְּתָה	גֻּלְּתָה
	2 *m.*	גָּלִיתָ	נִגְלֵיתָ נִגְלֵיתָ	גִּלִּיתָ גִּלִּית	גֻּלֵּיתָ
	2 *f.*	גָּלִית	נִגְלֵית &c.	&c.	&c.
	1 *c.*	גָּלִיתִי	נִגְלֵיתִי		
Plur.	3 *c.*	גָּלוּ	נִגְלוּ		
	2 *m.*	גְּלִיתֶם	נִגְלֵיתֶם		
	2 *f.*	גְּלִיתֶן	נִגְלֵיתֶן		
	1 *c.*	גָּלִינוּ	נִגְלֵינוּ		
Impf. Sing.	3 *m.*	יִגְלֶה	יִגָּלֶה	יְגַלֶּה	יְגֻלֶּה
	3 *f.*	תִּגְלֶה	תִּגָּלֶה		
	2 *m.*	תִּגְלֶה	תִּגָּלֶה		
	2 *f.*	תִּגְלִי	תִּגָּלִי		
	1 *c.*	אֶגְלֶה	אִגָּלֶה		
Plur.	3 *m.*	יִגְלוּ	יִגָּלוּ		
	3 *f.*	תִּגְלֶינָה	תִּגָּלֶינָה		
	2 *m.*	תִּגְלוּ	תִּגָּלוּ		
	2 *f.*	תִּגְלֶינָה	תִּגָּלֶינָה		
	1 *c.*	נִגְלֶה	נִגָּלֶה		
Imp. Sing.	2 *m.*	גְּלֵה	הִגָּלֵה הִגָּל	גַּלֵּה גַּל	—
	2 *f.*	גְּלִי	הִגָּלִי		
Plur.	2 *m.*	גְּלוּ	הִגָּלוּ		
	2 *f.*	גְּלֶינָה	הִגָּלֶינָה		
Juss. 3 *sing. m.*		יִגֶל &c.	יִגָּל	יְגַל	
vav cons. impf.		וַיִּגֶל &c.			
vav cons. perf.		וְגָלִיתָ	וְנִגְלֵיתָ		
Inf.		גְּלוֹת	הִגָּלוֹת	גַּלּוֹת	גֻּלּוֹת
Inf. absol.		גָּלֹה	נִגְלֹה	גַּלֵּה	גֻּלֵּה
Part. act.		גֹּלֶה —לָה	נִגְלֶה	מְגַלֶּה	
pass.		גָּלוּי גְּלוּיָה			מְגֻלֶּה
stat.		קָשֶׁה —שָׁה			

AND VAV) VERBS. § 44.

Hithp.	Hiph.	Hoph.	Suffixes.		
הִתְגַּלָּה	הִגְלָה	הָגְלָה	*Perf. Sing.*	1 *c.*	גָּלַנִי ־ֹ־נִי
הִתְגַּלְּתָה	הִגְלְתָה	הָגְלְתָה		2 *m.*	גָּלְךָ
הִתְגַּלִּית ־ִי־תְּ	הִגְלִית ־ִי־תְּ	הָגְלִית ־ִי־תְּ		2 *f.*	גָּלֵךְ
				3 *m.*	גָּלָהוּ
				3 *f.*	גָּלָתָה
			Plur.	1 *c.*	גָּלָנוּ
				2 *m.*	
				2 *f.*	
				3 *m.*	גָּלָם
יִתְגַּלֶּה	יַגְלֶה	יָגְלֶה		3 *f.*	
			Impf. Sing.	1 *c.*	יְגַלֵּנִי
				2 *m.*	יְגַלְּךָ
				2 *f.*	יְגַלֵּךְ
				3 *m.*	יְגַלֶּהוּ
				3 *f.*	יְגַלֶּנָּה
			Plur.	1 *c.*	יְגַלֵּנוּ
				2 *m.*	
				2 *f.*	
				3 *m.*	יְגַלֵּם
הִתְגַּלֵּה —גַּל	הַגְלֵה הָגֵל	—		3 *f.*	
			Imp. Sing.	1 *c.*	גַּלֵּנִי
				3 *m.*	גַּלֵּהוּ
				3 *f.*	גַּלֶּנָּה
יִתְגַּל	יְגַל		*Plur.*	1 *c.*	גַּלֵּנוּ
				3 *m.*	גַּלֵּם
הִתְגַּלּוֹת	הַגְלוֹת	הָגְלוֹת			
הִתְגַּלֵּה	הַגְלֵה	הָגְלֵה			
מִתְגַּלֶּה	מַגְלֶה				
		מָגְלֶה			

TABLE OF MORE COMMON NOMINAL FORMS.

I. FORMS FROM QAL, CHIEFLY PARTICIPIAL.

1) *ā—ā* (a—a), קָטָל 1; adj. of quality, though also noun, יָשָׁר *upright,* דָּבָר *word.*

2) *ā—ē* (a—i), קָטֵל 1; part. of Stat. verb, adj. of quality, זָקֵן *old.*

3) *ā—ō* (a—u), קָטֹל, קָטוֹל 1; part. of Stat. verb, adj. of quality, קָטֹן *little,* גָּדוֹל *great,* יָרֵא *fearing.*

4) *ē—ā* (i—a), קֶטָל 1; less common nominal form, לֵבָב *heart.*

With pure-long vowel in Second Syll.—

5) *ā—û* (a—û), קָטוּל 1; pass. part.;

6) *ā—î* (a—î), קָטִיל 1; also pass. part.; both also adj.

7) *ā—ô* (a—â), קָטוֹל 1; nominal form, שָׁלוֹם *peace.*

8) *ᵉ—ò, ᵉ—â* (i—â), קִטּוֹל, קִטָּל, חֲמוֹר *ass,* כְּתָב *book;* and so קְטִיל, קִטּוּל, כְּסִיל *fool,* גְּבוּל *boundary.* In all these forms the strong pure-long vowel has reduced the preceding vowel to an indistinct sound.

With pure-long vowel in First Syll.—

9) *ô—ē* (â—i), קוֹטֵל 3; act. part.

10) *ô—ā* (â—a), קוֹטָל 1; noun, עוֹלָם *age.*

II. FORMS FROM QAL, CHIEFLY INFINITIVE.

With short vowel after the first rad., less commonly after the second.—

11) *a* (*qaṭl*) קֶטֶל, (קַטַל) 2, *fem.* קִטְלָה, (קְטָלָה).

12) *i* (*qiṭl*) קִטֶל, (קִטַל) 2, „ קִטְלָה, (קְטָלָה).

13) *o* (*u*) (*qoṭl*) קֹטֶל, (קְטַל) 2, „ קָטְלָה, (קָטַלָה).

III. FORMS ALLIED TO THE INTENSIVE.

14) ***a*—*â*, *a*—*ô*** (a—â), קַטָל, קַטוֹל, adj. expressing *habit, occupation* &c. חַטָּא *sinner*, טַבָּח *cook*.

15) ***a*—*î*, *a*—*û*,** קַטִיל, קַטוּל, adj. of quality, in which the idea of intensity is not always prominent. צַדִיק *just*, חַנּוּן *merciful*.

16) ***i*—*ô*** (i—â), קִטוֹל, שִׁכּוֹר *drunken*.

17) ***i*—*ē*,** קִטֵל 3; adj. expressing excess and defect, עִוֵּר *blind*.

IV. FORMS WITH EXTERNAL AUGMENTATION (EXTENSIVE).

With preformative letters, *m*, *t*, '—

18) ***i*—*ā*** (a—a?), מִקְטָל 1, } Nouns expressing the *place* and
19) ***a*—*ē*** (a—i), מַקְטֵל 3, } *instrument* of the action, and also notions less precise, מִסְתָּר *hiding-place*, מַפְתֵּחַ *key*, מִשְׁפָּט *judgment*. The two forms given are perhaps most common, but words formed with *m* assume great variety of form, as *i*—*ô* (i—â), *i*—*ē*; *a*—*ô* (a—â).

20) ***a*—*û*,** תַּקְטוּל, abstracts, and chiefly in weak verbs and of various forms.

21) ***a*—*ā*,** אַקְטָל 1; adj. אַכְזָב *lying*.

With afformative letters, *m*, *n*, *î*.

22) ***ān, ām,*** קַטְלָן &c. 1; nominal forms. אַלְמָן *widower*, שֻׁלְחָן *table*, אוּלָם *porch*.

23) ***ôn*** (ân), ***ôm*** (âm), קַטְלוֹן &c., אַלְמֹן *widowhood*, פִּתְרוֹן *interpretation*. The *n* falling away the termin. becomes *ô*.

24) ***î***. The termin. *î* forms Gentilic and Patronymic words. עִבְרִי *a Hebrew*, צִידֹנִי *Sidonian*, and more rarely adj. from ordinary nouns, רַגְלִי *foot* (on foot), תַּחְתִּי *lower*.

The termination *û* appears only in *fem. ûth*. See following Table

TABLE OF INFLECTION OF NOUNS.

I. Words ending in a consonant:—

	Mas.		*Fem.*	
	abs.	*cons.*	*abs.*	*cons.*
sing.	סוּס	סוּס	סוּסָה	סוּסַת
plur.	סוּסִים	סוּסֵי	סוּסוֹת	סוּסוֹת
dual	סוּסַיִם	סוּסֵי	סוּסָתַיִם	סוּסָתֵי

II. Words ending in a vowel sound:—

sing.	נָכְרִי	נָכְרִי	נָכְרִיָּה —רִיָּה	נָכְרִיַּת —רִיַּת
plur.	נָכְרִים —רִיִּם	נָכְרֵי	נָכְרִיּוֹת	נָכְרִיּוֹת
sing.			מַלְכוּת	*id.*
plur.			מַלְכֻיּוֹת	*id.*

Rem. 1. Besides words ending in a vowel sound, certain others may form the *fem.* by addition of the simple *Tav.* See First Decl.

2. The *plur. mas.* has sometimes יִן— as in Aramean.

DECLENSION.

Many forms of Nouns contain unchangeable vowels, that is, vowels pure-long, or diphthongal, or unchangeable from position. These as they suffer no change in inflection do not seem to require classification. Or they might be called a First Declension, in which case the Declensions would amount in all to *four*. Indeclinable Nouns, i. e. Nouns that undergo no change in vowel, are such forms as those in Table p. 186, 187 numbered 8, 14, 15, 16, 20, 23, and a great number of other forms not given in that Table. If those Nouns with unchangeable vowels be assigned a place in the Classification and called a Declension, it is obvious that a form should be assumed as Paradigm which is essentially unalterable, and not such a word as סוּס which is a Segholate and unaltered only accidentally.

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the Consonantal letters, § 2, may very generally be distinguished from pure long and diphthongal vowels which were very often so expressed. In general only *qameç* and *çere* are tone-long in nouns, *ḥolem* being for the most part unchangeably long. In Verbs *ḥolem* is changeable like *qam.* and *çere.*

The forms with Changeable vowels seem capable of being generalized under *three* classes, which may be called Declensions:—

First Declension. Words with *ā* (—) in the *Tone*, or in the *Pretone*, or in *both.*

Second Declension. Segholates; i. e. words originally *monosyllabic,* with a short vowel, which stood generally after the *first* radical, though sometimes after the *second.*

Third Declension. The Act. participles Qal; and words ending like them in *ē* (—) and having the vowel of the *Pretone* unchangeable either by nature or position.

TABLE OF FIRST

Words having *ā* in the *Tone*, or in

		1.			2.		3.	4.
	sing.	יָשָׁר	קָטָן	כָּנָף	זָקֵן	כָּבֵד	גָּדוֹל	קָטוֹל
	cons.	יְשַׁר			זְקַן[2]	כֶּבֶד[3]	גְּדוֹל	קְטוֹל
	pl.	יְשָׁרִים	קְטַנִּים[5]		זְקֵנִים		גְּדֹלִים	&c.
	cons.	יִשְׁרֵי			זִקְנֵי		גְּדֹלֵי	
	du.	יְשָׁרַיִם		כְּנָפַיִם			&c.	
	cons.	יִשְׁרֵי		כַּנְפֵי[1]			מָתוֹק[6]	
	fem.	יְשָׁרָה	קְטַנָּה[5]		זְקֵנָה	בְּרֵכָה[4]	מְתוּקָה	
							&c.	
	cons.	יִשְׁרַת			זִקְנַת	בִּרְכַת		
	pl.	יְשָׁרוֹת			זְקֵנוֹת	בְּרֵכוֹת		
	cons.	יִשְׁרוֹת			זִקְנוֹת	בִּרְכוֹת		
	du.	יְשָׁרָתַיִם						
	cons.	יִשְׁרָתֵי						
1st Gutt.	*sing.*	חָכָם	אֲדָמָה				עָמֹק	
	cons.	חֲכַם	אַדְמַת				עֲמֹק	
	pl.	חֲכָמִים	אֲדָמוֹת				עֲמֻקִּים[5]	
	cons.	חַכְמֵי	אַדְמוֹת				עַמְקֵי	
2nd Gutt.	*sing.*	נָהָר	צְעָקָה					בְּאֵלָה[5]
	cons.	נְהַר	צַעֲקַת					&c.
	pl.	נְהָרִים						
	cons.	נַהֲרֵי						
3rd Gutt.	*sing.*	רָשָׁע			שָׂמֵחַ		גָּבֹהַּ	קָרוֹא
	cons.	רְשַׁע			שְׂמַח		גְּבֹהַּ	
	pl.	רְשָׁעִים			שְׂמֵחִים		גְּבֹהִים	
	cons.	רִשְׁעֵי			שִׂמְחֵי[4]			
ע״ו	*sing.*	קָם			מֵת		טוֹב	סוּר
		unchangeable vowels.						
ע״ע	*sing.*		תַּם		מַחַ			
	aff.	תַּמִּים						
ל״ה	*sing.*	עָנִי	יָפֶה	עָנָה	שָׂלֵו	שְׂלֵוָה		גָּלוּי
	cons.		יְפַת					גְּלוּי
	pl.	עֲנִיִּים	יָפוֹת	עֲנִיִּים				גְּלוּיִם
	cons.	עֲנִיֵּי	יְפוֹת	עַנְיֵי	שַׂלְוֵי[1]			גְּלוּיֵי

DECLENSION.
the *Pretone*, or in *both*. § 18.

5.	6.	7.	8.		9.	10.
פָּקִיד	לֵבָב	עוֹלָם	מִשְׁמָר	נִכְבָּד	זָכָר	קַטָּל(á,
פְּקִיד	לְבַב	עוֹלַם	מִשְׁמַר		זְכוֹר	קַטַל
&c.	לְבָבִים	עוֹלָמִים	מִשְׁמָרִים	[5]נִכְבָּדִים	זְכָרִים	קַטָּלִים
	לְבָבִי	עוֹלָמִי	מִשְׁמָרֵי	[5]נִכְבַּדֵי	זְכָרַי	קַטָּלַי
		&c.				(קַטְלֵי)
		הֵיכָל				
	לְבָבוֹת	הֵיכַל	[7]מִשְׁמָרָה מִשְׁמֶרֶת	[7]נִקְטָלָה נִקְטֶלֶת		[7]קַטָּלָה קַטֶּלֶת
	לְבָבוֹת	הֵיכָלִים	מִשְׁמֶרֶת	נִקְטַלַּת		
		הֵיכְלֵי	מִשְׁמָרוֹת	נִקְטָלָת		
		&c.	מִשְׁמְרוֹת			
				[7]מַאֲכֶלֶת		
			מַאֲכָל	מַאֲכֶלֶת		
			מַאֲכַל	מַאֲכֶלֶת		
			מַאֲכָלוֹת	מַאֲכָלוֹת		
			מַאֲכָלִים			
			מַאֲכְלֵי	מַאֲכְלוֹת		
						חָרָשׁ
						חָרַשׁ
						חָרָשִׁים
						חָרָשֵׁי
בָּרִיא	[8]צֶלַע		מִשְׁמַע	[7]מִשְׁמַעַת		
	צֶלַע					
				מִשְׁמָעוֹת		
סוּס			מָקוֹם	[6]מְנוּחָה		
			מְקוֹם			
			מַסַּב	מָעוֹז cons. *mā*		
			מִסְבּוֹ	מָעֻזּוֹ		
נָקִי			מִקְנֶה	מִקְנָה		
נְקִי			מִקְנֵה			
נְקִיִּים			מִקְנִים			
נְקִיֵּי			מִקְנֵי			

ADDITIONAL NOTES ON FIRST DECLENSION, p. 188, 189.

The Declension consists of words having tone-long *a* (ָ), in the *Tone*, or in the *Pretone*, or in *both*.

A very few forms without *ā* are inflected in the same way, viz. some forms with *ē* (ֵ) in the pretone and an unchangeable sound in the tone. The chief are the *part. Hiph.* of Verbs ע"ו and ע"ע, מֵקִים (for *mā-qîm*); the numeral שֵׁנִי *second;* אֵבוּס *crib* (sometimes). See Rules for Declens. § 18.

1. The *new* vowel arising when two indistinct sounds come together, is usually *i* (ִ) but sometimes the word resumes its original sound, § 6. 2 d.

2. In words of form 2., the final vowel of *cons.* is *a* (ַ), which alone of the short vowels can stand in the final shut accented syll. § 6. Rem. 2 *bc.* See § 18. Rem., and comp. אֶבֶל Ps. 35. 14; sometimes *ē* (ֵ) is retained unaltered, Gen. 25. 26; Ps. 69. 3.

3. Several words, particularly in form 2., have in *cons.* the short vowel after the *first* radical, i. e. assume the Segholate form, Second Declens.; and some have both forms. Exx. גֶּדֶר *wall,* כָּתֵף *shoulder,* יָרֵךְ *thigh,* כָּבֵד *heavy* (both), עָרֵל *uncircumcised* (both), אָרֵךְ *long* (abs. not occurring); so in form 6., צֶלַע *side,* שֵׂעָר *hair* (both); and even in form 1., עָשָׁן *smoke* (both), שָׂכָר *hire* (both)? Compare also Ezek. 18. 18; Deut. 31. 16.

4. Many words of form 2., retain the vowel *ē* (ֵ) under inflection, as in the *cons. plur.*, as חָפֵץ *desiring,* שָׁכֵחַ *forgetting,* יָשֵׁן *sleeping,* אָבֵל *mourning;* particularly feminines, as בְּרֵכָה *a pool,* אֲבֵדָה *loss,* גְּנֵבָה *theft,* עֲרֵמָה *heap,* שְׂרֵפָה *burning,* and probably a number of others which do not happen to occur in *cons.* state or with Suffixes. With regard to many of these words it may be impossible to say whether they are of the First or Second Declens.; for ex. בְּרֵכָה *a pool* is not improbably a segholate of 2nd class, Arab. *birkat.*—Some words have both forms, as שָׂמֵחַ *rejoicing.*

5. Instead of retaining the tone-long vowel under inflection, words not unfrequently adopt the sharp short vowel, § 6., 3, and double the following consonant, since a short vowel and Dagesh

is equivalent to a tone-long vowel. This form of inflection is most common with vowels of *first* and *third* classes; exx. *a*) words in *a*, קָטָן *little*, *pl.* קְטַנִּים, so גָּמָל *camel*, עָצָב *idol*, אוֹפָן *wheel*, שׁוֹשָׁן *lily*, מֶרְחָק *distance*, מַחְשָׁךְ *darkness*, מִשְׂגָּב *height* &c.; *b*) words in *o*, עֵירֹם *naked*, *pl.* עֵירְמִים, so אָדֹם *red*, אָרֹךְ *long*, עָמֹק *deep*, עָגֹל *round*, עָנֹג *delicate* &c.; and even words with *û*, as חָרוּל *nettle*. This method of inflection is very common *c*) in words that double the last consonant, as רַעֲנָן *green*, *pl.* רַעֲנַנִּים, so שַׁאֲנָן *quiet*, אֲדַמְדָּם *reddish*, יְרַקְרַק *greenish*, אֶתְנָן *gift* &c.; and also in words extended not by reduplicating their own letter but by the addition or insertion of an alien letter, as עַקְרָב *scorpion*, *pl.* עַקְרַבִּים, so חַרְטֹם *magician*, קַרְדֹּם *axe*, חַשְׁמָן *noble* &c. Naturally *d*) the sharp termination *el* inflects in this way, בַּרְזֶל *iron*, כַּרְמֶל *orchard*, בַּרְזַלַּי &c.; and words in *a* may thin this letter to *i*, as גַּלְגַּל *a wheel*, מוֹרָג *a threshing wain*, *pl.* גַּלְגִּלִּים &c. Some of the above words shew that even in the *Absolute* the short vowel has maintained itself against the law of tone-lengthening, § 6.

6. The termination *ô* often becomes *û* in inflection. Comp. *niph.* of ע"ו § 40 and *Nouns* § 41.

7. Specimens of the segholate *feminines* arising from the addition of simple *Tav* § 29. 2 are given here rather than in Second Decl. for obvious reasons. With regard to such a word as מַאֲכֶלֶת doubt may arise whether it be not a *fem.* of 3rd Decl. מַאֲכָל, though its *plur.* be as given. See 3rd Decl. Add. note 2.

8. The few Monosyllabic words belonging to this Declension are probably from stems *Lam. He*, such as יָד *hand*, דָּם *blood*, דָּג *fish*, שַׁד *breast*, עַד *eternity*, עֵץ *tree*. See Table of Irreg. Nouns.

TABLE OF SECOND DECLENSION.

Monosyllabic words with short vowels. § 29.

		A Class.			I Class.		U Class.		
	sing.	מֶלֶךְ	בֶּרֶךְ	[1]גֶּבֶר	סֵפֶר	[1]שֶׁכֶם	בֹּקֶר	?[1]סֹבֶךְ	[1]מְלֹא
	cons.	„							
	pl.	מְלָכִים		גְּבָרִים	סְפָרִים		בְּקָרִים		
	cons.	מַלְכֵי		גַּבְרֵי	סִפְרֵי		בָּקְרֵי		
	du.	מַלְכַּיִם	[3]בִּרְכַּיִם	[3]גַּבְּהֵי	סִפְרַיִם	*suff.* שִׁכְמֵי	בָּקְרַיִם	סֹבְכוֹ	[1]מְלֹאוֹ
	cons.	מַלְכֵי	בִּרְכֵי		סִפְרֵי		בָּקְרֵי	[3]קֶמְצוֹ	
	fem.	מַלְכָּה			סִפְרָה		בָּקְרָה		
	cons.	מַלְכַּת			סִפְרַת		בָּקְרַת		
	pl.	מְלָכוֹת			סִפְרוֹת		בְּקָרוֹת		
	cons.	מַלְכוֹת			סִפְרוֹת		בָּקְרוֹת		
1st Gutt.	*sing.*	עֶבֶד	[1]אֶגֶם		עֵמֶק	עֶגֶל	חֹדֶשׁ		
	pl.	עֲבָדִים	[2]אֲגַמִּים		עֲמָקִים		חֳדָשִׁים		
	cons.	עַבְדֵי			עִמְקֵי	עָגְלֵי	חָדְשֵׁי		
2nd Gutt.	*sing.*	נַעַר	פַּחַד	[1]מְעַט	[1]בְּאֵר	[1]שְׁאֵלָה	פֹּעַל	רֹחַב	[1]לְאֹם
	suff.	נַעֲרְךָ	פַּחְדְּךָ			[1]שְׁאֵלָתִי	פָּעָלְךָ	רָחְבְּךָ	
	pl.	נְעָרִים		[2]מְעַטִּים	[1]בְּאֵרוֹת		פְּעָלִים		[2]לְאֻמִּים
	cons.	נַעֲרֵי			בְּאֵרוֹת	בְּאֵי	פָּעֲלֵי		

3rd Gutt.	*sing.*	זֶרַע	שֶׁלַח	שִׁמֵּעַ	שִׁמֵּעַת										
	cons.	„	שִׁלְאַךְ	שִׁמְעֵךְ											
	suff.	זַרְעֵךְ			שִׁמְעֵיכֶם										
	pl.	זַרְעֵיכֶם													
ע״ך	*sing.*	בְּטֶן	אֹהֶל												
	cons.	בֶּטֶן	„												
	suff.	בִּטְנִי	אָהֳלִי												
	pl.	בִּטְנַיִם	אָהֳלִים												
	cons.	בִּטְנֵי	אָהֳלֵי												
ע״י	*sing.*	זִיז	חֵיל	בֵּיל											
	cons.	זִיז	חֵיל												
	pl.	זִיזִים	חֵילִים	בִּילֵי *f.*											
	cons.	זִיזֵי	חֵילֵי												
ע״ע	*sing.*	עַם	חַק	שַׁח	שַׁחַת										
	aff.	עַמִּי	חֻקִּי	שַׁחִי	שַׁחָתִי										
	pl.	עַמִּים	חֻקִּים	שַׁחִים	שַׁחָתִים										
	cons.	עַמֵּי	חֻקֵּי	שַׁחֵי	שַׁחָתֵי										
ל״ה	*sing.*	(שָׁלוּ)	גָּלוּי	גָּלוּי *f.*											
	aff.	גָּלְיִי	גָּלְיִי	גָּלְיָה											
	pl.	גָּלְיִים	גָּלְיִים	גָּלְיוֹת											
	cons.	גָּלְיֵי	גָּלְיֵי												

ADDITIONAL NOTES ON SECOND DECLENSION, p. 192, 193.

The Declension consists of Monosyllabic Words having a short vowel after the first radical. Through the weight of the accent the short vowels — (—) and — (—) become — and — and a furtive Seghol slides in before the last radical. The words thus become dissyllabic and penacute. Thus—

Rule 1. The dissyllabic form appears when third radical is final.

2. Inflectional additions permit the primary form *qaṭl*, *qiṭl*, *qoṭl* to appear;

3. Which it does everywhere except in *Plur.* The Plur. takes pretonic — like words of First Declens.

1. Some of this class of words have the short vowel after the *second* radical, but the method of inflection is the same as in the ordinary form. All Infinitives have the vowel after the second radical. In many words, however, which seem to have been originally of this form, the vowel has become fixed in its place after the *second* radical and is treated as unchangeable. See First Decl. Add. Note 4.

2. Again when the vowel is after the *second* letter it may retain its place, not by becoming unchangeably long, but by duplication of the final consonant, as in First Declens. See there Add. Note 5.

3. Many words having first vowel *Ṣeghol* in the uninflected form have *i* (—) under inflection, and in the oblique forms are thus not to be distinguished from words of the *second* class. It is the practice of the best Grammarians, certainly, to consider such words to be of the *first* (or *A*) class, with their *a* (—) thinned to *i* (—), a refinement which thus must have taken place in a very large number of words. It seems not impossible, however, that the *Ṣeghol* in many of these words, may be a real *second* class vowel, and consequently the words

Segholates of the second form. For *first*, some of these words have an alternative form with *ṣere;* and *second*, very many of them are derivatives from *Intransitive* verbs, which usually give Segholates of second (or third) class. Comp. § 29.

For *i* (ִ—) there occasionally appears *e* (ֶ—); and for *o* (ֹ—) also *u* (ֻ—).

The word שֶׁכֶם may be of *first* class, *a* being thinned to *e*.

4. A few Segholates, chiefly of those having their third radical a guttural, prefer in the *cons.* forms with the short vowel after *second* radical, as in First Declens. (see the converse there Add. Note 3). For ex. נִטַּע, סִחַר, חִדַּר from נֶטַע, סַחַר, חֶדֶר, and the numerals *seven* and *nine*, § 48. Some have both forms, e. g. along with the ordinary forms זִרַע and שִׁנַּר.

5. A very few *plur.* abs. are formed without the pretonic *ā* (ָ—), e. g. the numerals *twenty, seventy, ninety*, and some other words of which the sing. does not occur, e. g. בָּטְנִים *pistaccio nuts*, comp. Josh. 13. 26, הָבְנִים *ebony*, שִׁקְמִים *sycamores*.

6. The derivatives from verbs ל״ה (i. e. ל״ו and ל״י) exhibit many anomalies, examples of which are seen in the exx. given, but only Reading or the Concordance can teach the full details.

ADDITIONAL NOTES ON THIRD DECLENSION.

The participles active and other words ending in *ē* (ṣere), with a vowel unchangeable, either from quality or position, in the pretone, may be considered a class by themselves, and called a *Third Declension.*

Rule 1. The final *ē* (ֵ), when by inflection it falls into an open unaccented syllable, is lost, becoming sh^{e}va; and of course in a shut or half open syllable it becomes short, *e* or *i* (ֶ or ִ).

2. In the const. *ē* (ֵ) remains or becomes *a* (ַ).

sing.	קֹטֵל	מְקַטֵּל	מַקֵּל	מְסַפֵּד	מַרְבֵּץ	
cons.	קֹטֵל	מְקַטֵּל	מַקֵּל	מְסַפֵּד[1]	מִרְבַּץ[2]	
voc. suff.	קֹטְלִי	מְקַטְּלִי	מַקְּלִי	&c.	&c.	
cons. suff.	קֹטְלָךְ	מְקַטֶּלְךָ	מַקֶּלְכֶם		מַסְגֵּר	
f.	קֹטֶלֶת / קֹטֶלֶת	כֹּגֶדֶת[3]	תּוֹעֵבָה[3]	מַצֵּבָה / מַצֶּבֶת	מִסְגֶּרֶת[3]	[גֶּלְגֹּלֶת[4]
cons.	קֹטֶלֶת		תּוֹעֲבַת	מַצֵּבַת / מַצֶּבֶת	"	"
suff.	קֹטַלְתִּי				מִסְגַּרְתִּי	גִּלְגַּלְתִּי
pl.	קֹטְלוֹת		תּוֹעֵבוֹת	מַצֵּבוֹת	מִסְגְּרוֹת	[גִּלְגְּלוֹת

1. In participial words *ē* (ֵ) generally remains in cons., rarely becoming *a* (ַ), Deut. 32. 28, except before Gutturals, though it may remain even before them 2 Kings 7. 10. In other words ֵ is the prevailing vowel, though ֶ may be found, מַפְתֵּחַ Is. 22. 22, מַקֵּל Gen. 30. 37.

2. In the hurried construct and with strong fem. additions, the ֵ of the pretone is frequently thinned to ֶ-, and the words are not to be distinguished from corresponding parts of the form *miqṭāl*, of first declension. Occasionally the consciousness of derivation from *maqṭēl* becomes entirely lost, and the inflection proceeds upon the type *miqṭāl*, e. g. מַזְלֵג *fork*, plur. מִזְלָגוֹת. Sometimes both forms appear, מַעְבָּרוֹת and מַעֲבָרוֹת from a sing. only found in cons. מַעֲבַר, the abs. of which may have ended in *ā* or *ē*. The task of the Lexicographer here is nowise easy.

3. The law of inflection of this class of words extends itself to the fem., which however commonly adopts the segholate ending, § 29. But in the fem. the long — shews a considerable proclivity to remain, as in *first* declens. (see there Add. note 4); e. g. in participial forms which have become substantives, and in words having abstract meaning, as יֹלֶדֶת *she who bears*, בֹּגֶדֶת *traitoress*, מְכַשֶּׁפָה *enchantress*, שֹׁמֵמָה *the desolate*, תּוֹעֵבָה *abomination*, מַהְפֵּכָה *overthrow*, תַּרְדֵּמָה *deep sleep* &c. The *ē* remains even in masculines in pause. Also in the two words שְׁלֵשׁ, רִבֵּעַ *of the third, of the fourth, generation.*

These remarks, without enumeration of all particulars, may suffice to indicate the lines in which exceptions shew themselves.

4. The vowel *o* (—) in nouns, except in third class of segholates, is usually unchangeable. Even when, from formation of *fem.* by adding the simple *Tav*, *ō* arises out of *ô* or *û*, it usually gives place to these vowels again in the *plur.*, § 29. 2. In a few nouns however with this fem. ending, and in some others, the vowel *ō* is treated like *ē* of this *third* declension, in the same way as it is in verbs; e. g. גֻּלְגֹּלֶת plur. גֻּלְגֻּלוֹת, מַחֲלֹקֶת plur. מַחְלֻקוֹת, כֹּהֶנֶת plur. כֳּהָנוֹת, אַרְמוֹן plur. אַרְמְנוֹת, שִׁבֹּלֶת plur. שִׁבֳּלִים, צִפּוֹר plur. צִפֳּרִים; probably the last is from a sing. *ṣippôreth* and even *'arm*ᵉ*nôth* may imply a sing. *'armōneth.*

TABLE OF SOME COMMON IRREG. NOUNS.

אָב *father, cons.* אֲבִי, *my f.* אָבִי, *thy f.* אָבִ֫יךָ, *his f.* אָבִ֫יהוּ or אָבִיו, *her f.* אָבִ֫יהָ, *your f.* אֲבִיכֶם, *their f.* אֲבִיהֶם &c., *plur.* אָבוֹת.

אָח *brother, cons. s.* אֲחִי, *cons. pl.* אֲחֵי; with *four* heavy suff. to sing. like *father*. *My b.* אָחִי &c., *pl.* אַחִים, אַחַי &c. but אֶחָיו.

אָחוֹת *sister, cons.* אֲחוֹת, *suff.* אֲחוֹתִי &c.; *pl.* with *suff.* אַחְיֹתָיו, אַחְיֹתֵיהֶם, but also אֲחוֹתַיִךְ, אֲחוֹתֵיכֶם.

אִישׁ *man*, a form thinned from אַנְשׁ; *pl.* אֲנָשִׁים, *cons.* אַנְשֵׁי; also rarely אִישִׁים.

אִשָּׁה *woman, wife* (i. e. אִישָׁה or אִשְׁתְּ), hence *cons.* אֵשֶׁת, *my w.* אִשְׁתִּי; *pl.* נָשִׁים 1, *cons.* נְשֵׁי. Ez. 23. 44 אִשֹּׁת.

אָמָה 1 *maid, pl.* אֲמָהוֹת 1, *suff.* אַמְהֹתַי.

בַּיִת 2 *house, cons.* בֵּית, *pl.* בָּתִּים, probably *bâttîm, cons.* בָּתֵּי.

בֵּן 3 *son, cons.* בֶּן־, בִּן־ (also בְּנִי, בְּנוֹ with cons. termination); *suff.* בְּנִי, בִּנְךָ &c.; *pl.* בָּנִים 1, *cons.* בְּנֵי, *suff.* בָּנַי &c.

בַּת 2 *daughter, my d.* בִּתִּי (for בִּנְתִּי &c.); *pl.* בָּנוֹת 1.

חָם *father-in-law*, like אָח.

יוֹם 2 *day* (i. e. יַוְם), *pl.* יָמִים (for יְוָ״); *cons.* יְמֵי.

כְּלִי *vessel, suff.* כֶּלְיְךָ; *pl.* כֵּלִים, *cons.* כְּלֵי, *suff.* כֵּלַי.

מַיִם *pl. water, cons.* מֵי, מֵימֵי, *suff.* מֵימַי, מֵימֶיךָ &c.

עִיר 2 *city, pl.* עָרִים, *cons.* עָרֵי.

פֶּה *mouth, cons.* פִּי, *my m.* פִּי, פִּ֫יךָ, פִּיו and פִּ֫יהוּ, פִּ֫יהָ, פִּיהֶם &c. like אָב; *pl.* פִּים, פִּיּוֹת.

רֹאשׁ 2 *head, pl.* רָאשִׁים, *cons.* רָאשֵׁי.

שֵׁם *name, suff.* שְׁמִי, שִׁמְךָ &c. *Pl.* שֵׁמוֹת, *cons.* שְׁמוֹת.

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HEBREW VOCABULARIES

SECOND EDITION.

PHASED
DETERIORATION

WILLIAM R. HARPER, Ph. D.,

Professor of Hebrew and the Cognate Languages, Chicago Baptist Union Theological Seminary.

CHICAGO: 1882.

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PREFACE.

The "Hebrew Vocabularies" is intended (1) for students in the Department of Hebrew of the Baptist Union Theological Seminary of Chicago, and (2) for the members of the "American Institute of Hebrew."

The chief difficulty to overcome in the mastery of the Hebrew language is the acquisition of a vocabulary. There are but few words in Hebrew with which corresponding ones in English, of similar sound and signification, may be associated. The old method of acquiring a vocabulary, i. e., by looking up a word in the Lexicon every time it occurs until it becomes familiar — for this, life is too short. The average student will look for the same word twenty times before he will really *know* it; meanwhile he could have commited *twenty words*.

Yet it is not well for a beginner to attempt to commit the Lexicon. Lists of the words which occur most frequently, should be given him to learn. Out of the seven or eight thousand vocables in the Hebrew language, about *one thousand* occur over twenty-five times. If the learner will commit five or six of these a day, within six or eight months he will have mastered a vocabulary sufficient to enable him to read any portion of the Hebrew of the Old Testament with ease and pleasure. Three words, those meaning *to say*, *God* and *Son*, occupy sixty pages of the Hebrew text. The sixty verbs given in Lists I and II occupy *two hundred* pages, and the first sixty nouns given in Lists VI and VII occupy *two hundred and twenty-five pages*—together about one-third of the whole Bible, and in this calculation derivatives are not included.

In the Seminary classes, the book will be used as follows : Lists I—XI will be learned during the Junior year. The class will be required to learn the Principal Parts of the verbs and to know in which of the

species each verb is found. The enumeration of the times which each form occurs is added merely to indicate which species are the most important; e. g. דבר *to speak*, occurs *forty-one* times in the Kal, but *one thousand and fifty* times in the Piel. צוה *to command*, does not occur at all in the Kal, but *five hundred* times in the Piel. Every student should know that these verbs are used chiefly or exclusively in the Piel, just as a Latin student is supposed to know that the verbs *memini* and *odi* have no Present tense. For the particular meaning of the several conjugations, the student will be referred to the Lexicon. List XII—XXIX will be taken up in connection with the corresponding grammatical work; e. g., when the class is studying the peculiarities of verbs ל"ה, List XXIV will furnish the verbs for synopses and inflection, and so with the other classes of Imperfect Verbs. List XXX—LIII will be studied, especially by the Middle Class; as occasion may suggest. Lists LIV and LV will furnish lexicographical work for the Senior Class.

It is desired to call attention to the following points:

(1.) The "Vocabularies" is not intended as, in any manner, a substitute for the Lexicon, but to be used with constant reference to it.

(2.) In the Lists of nouns arranged according to their signification (XXX—XLIX), and in the Lists of verbs and nouns with their Hebrew equivalents (LIV and LV), *rare* forms are occasionally given but only when it has seemed best to make the list exhaustive, or when the form was important, or had important derivatives.

(3.) Inasmuch as it was the aim always to present the most *usual* meaning of a word, *secondary* instead of *primary* meanings will often be found given.

(4.) From the nature of the Hebrew characters, it is extremely difficult to find in any Hebrew book a page typographically perfect. The points Hhirik, Hholem and Tsere, the upper part of Lamedh and the lower part of Koph, or of final Kaph, will often break off in spite of the greatest care, not only in the process of electrotyping, but even after the form has gone to press. Instances of this may be found on almost every page of a Hebrew Bible or Grammar. The kind consideration of students is requested in cases of such a nature.

(5.) There is no *good* student who does not desire to make notes, to put down, as his own, the results of his reading or examination for future use. To afford an opportunity for gratifying this desire, the book is inter-

leaved, and it is hoped that each blank page will, in a short time, be as full as the one opposite it.

A list of the books consulted in arranging these Lists is given on page 9. I am, however, especially indebted to Dr. Robert Young's "Hebrew and Chaldee Vocabulary" for the statistics in reference to the occurrence of the words, while the Lists of Prepositions, Adverbs, Conjunctions and Interjections, though differently arranged, are substantially as given in Dr. M. M. Kalisch's Hebrew Grammar.

In the work of counting, verifying and arranging the Lists, and of giving the Principal Parts of the verbs, I have received valuable assistance from my brother, Mr. R. F. Harper. I am also indebted to Mr. Ira M. Price, and to Mr. O. O. Fletcher for aid in revising the sheets.

Although unusual care has been taken in the work, it is reasonable to suppose that omissions and errors will be found. Corrections will be thankfully received.

It may be proper to state that the book is not published but *printed for private use*, and that copies can be obtained *only* through the Hebrew Book Exchange.

W. R. H.

MORGAN PARK, January 2, 1882.

NOTE TO THE SECOND EDITION.

The necessity of issuing so soon a second edition of the "Vocabularies" prevents the addition of any new matter. The plates have been corrected so far as it was possible without making new ones.

The old way of spelling grammatical terms, e. g., Kal, Kaph, etc., as a matter of course, could not be changed, though this would have been extremely desirable. The author trusts that, notwithstanding the many defects of the book, it will be found useful in the study of the language.

November 1st, 1882. W. R. H.

CONTENTS.

FIRST PART.

LISTS I—V.

Verbs occurring 25—5000 times.

List.		Page
I.	Verbs occurring 500—5000 times	12
II.	Verbs occurring 200—500 times	14
III.	Verbs occurring 100—200 times	18
IV.	Verbs occurring 50—200 times	22
V.	Verbs occurring 25—50 times	26

SECOND PART.

LISTS VI—XI.

Nouns occurring 25—5000 times.

VI.	Nouns occurring 500—5000 times	36
VII.	Nouns occurring 300—500 times	38
VIII.	Nouns occurring 200-300 times	40
IX.	Nouns occurring 100—200 times	42
X.	Nouns occurring 50—100 times	44
XI.	Nouns occurring 25—50 times	48

THIRD PART.

LISTS XII—XXIX.

Verbs occurring 25—5000 times arranged according to their classification.

XII.	Perfect Verbs occurring 25—5000 times	60
XIII.	Verbs Pe Guttural occurring 25—5000 times	62
XIV.	Verbs Ayin Guttural occurring 25-5000 times	62
XV.	Verbs Lamedh Guttural occurring 25—5000 times	64
XVI.	Verbs with two gutturals occurring 25—5000 times	64
XVII.	Verbs Pe Nun occurring 25—5000 times	64
XVIII.	Verbs Ayin Doubled occurring 25—5000 times	66
XIX.	Verbs Pe Yodh occurring 25—5000 times	66
XX.	Verbs Ayin Vav occurring 25—5000 times	68
XXI.	Verbs Ayin Yodh occurring 25—5000 times	68
XXII.	Verbs Pe Aleph	70
XXIII.	Verbs Lamedh Aleph occurring 25—5000 times	70
XXIV.	Verbs Lamedh He occurring 25—5000 times	70
XXV.	Verbs Ayin Vav and, at the same time, Guttural, or Lamedh Aleph, occurring 25—5000 times	72
XXVI.	Verbs Pe Nun and, at the same time, Guttural, Lamedh Aleph or Lamedh He, occurring 25—5000 times	72
XXVII.	Verbs Pe Yodh and, at the same time, Guttural, Lamedh Aleph or Lamedh He occurring 25—5000 times	72

Page

XXVIII. Verbs Pe and Ayin Guttural, and Lamedh He, occurring 25—5000 times..74
XXIX. Synopses in the Kal of ten common, but difficult verbs.....74

FOURTH PART.

LISTS XXX—XLIX.

Nouns arranged according to their signification.

XXX. Nouns relating to the Celestial World.....78
XXXI. Nouns relating to Fire, Weather, &c.....78
XXXII. Nouns designating Divisions of Time.....78
XXXIII. Nouns designating Divisions of Water.....78
XXXIV. Nouns relating to Divisions of Land.....78
XXXV. Nouns designating Earth, Minerals and Metals.....80
XXXVI. Nouns designating Vegetation.....80
XXXVII. Nouns relating to Trees, Shrubs, Plants.....80
XXXVIII. Nouns relating to Animals.....82
XXXIX. Nouns relating to Birds, Reptiles, Insects, &c.....82
XL. Nouns designating Man.....82
XLI. Nouns designating Terms of Relationship.....84
XLII. Nouns designating Parts of the Body.....84
XLIII. Nouns designating Cities, Towns &c.....84
XLIV. Nouns designating Parts of the House.....84
XLV. Nouns designating Articles of Furniture.....86
XLVI. Nouns designating Articles of Clothing, &c.....86
XLVII. Names of Musical Instruments.....86
XLVIII. Nouns designating Positions, Occupations, &c.....86
XLIX. A List of the most common adjectives.....88

FIFTH PART.

LISTS L—LIII.

Prepositions, Adverbs, Conjunctions and Interjections.

L. Prepositions and Prepositional Phrases.....92
1. Denoting Place.....92
2. Denoting Time.....94
3. Denoting Cause and Instrumentality.....94
4. Denoting Connection, Relation, Privation.....94
LI. Adverbs and Adverbial Phrases.....96
1. Denoting Place.....96
2. Denoting Time.....96
3. Denoting Quality.....98
4. Denoting Quality, Condition, Causality.....98
5. Denoting Affirmation and Negation.....98
LII. Conjunctions.....100
1. Of Time.....100
2. Of Wish and Condition.....100
3. Of Cause, End, Effect.....100
4. Of Contrast and Correspondence.....100
LIII. Interjections.....100

SIXTH PART.

LISTS LIV—LV.

English words with their most common Hebrew Equivalents.

LIV. English Words (Verbs) with their most Common Hebrew Equivalents..106
LV. English Words (Nouns) with their most common Hebrew Equivalents. 116

Books Consulted in Preparation of the "Vocabularies."

[It is deemed sufficient to state merely the author and title without detailed description.]

Bresslau, English and Hebrew Dictionary.

Davidson, Hebrew Grammar.

Davies, Compendious and Complete Hebrew and Chaldee Lexicon, with an English-Hebrew Index.

Deutsch, Practical Hebrew Grammar.

Wigram, Englishman's Hebrew Concordance.

Frey, Hebrew, Latin and English Dictionary,

Fuerst, Hebrew and Chaldee Concordance.

Fuerst, Hebrew and Chaldee Lexicon.

Gesenius, Hebrew and English Lexicon of the Old Testament.

Gesenius, Hebrew Grammar.

Girdlestone, Old Testament Synonymes.

Green, Hebrew Grammar.

Kalisch, Hebrew Grammar with Exercises.

Mayer, Systematical and Practical Hebrew Grammar.

Smith, Dictionary of the Bible.

Young, Analytical Concordance.

Young, List of Hebrew Roots.

Young, Hebrew and Chaldee Vocabulary.

PART FIRST.

LISTS I–V.

VERBS OCCURRING 25—5000 TIMES.

I. Verbs Occurring 500—5000 Times.

1.	אָכַל	Eat.	הָלַךְ	Walk.	לָקַח	Take.	עָלָה	Go up.
2.	אָמַר	Say.	יָדַע	Know.	מוּת	Die.	עָשָׂה	Do, make.
3.	בּוֹא	Go in.	יָלַד	Bring forth	נָשָׂא	Lift up.	צִוָּה	Command.
4.	דָּבַר	Speak.	יָצָא	Go out.	נָתַן	Give.	קוּם	Rise, stand.
5.	הָיָה	Be.	יָשַׁב	Sit, dwell.	עָבַר	Pass over.	קָרָא	Call, meet.

Principal Parts.

1. אָכַל (750) נֶאֱכַל (44), אֹכֵל (1), אָכֹל (5), הֶאֱכִיל (21).
2. אָמַר (5000), נֶאֱמַר (22), הֶאֱמִיר (2), הִתְאַמֵּר (2).
3. בּוֹא, Pf. Kal. בָּא (2030), הֻבִיא (566), הוּבָא (23).
4. דָּבַר (41), נִדְבַּר (4), דִּבֵּר (1050), דָּבַר (2), הִדְבִּיר (2) הִדַּבֵּר (4).
5. הָיָה, הָוָה, נִהְיָה.
6. הָלַךְ (1450), נֶהֱלַךְ (1), הֹלֵךְ (25), הוֹלִיךְ (46), הִתְהַלֵּךְ (45).
7. יָדַע (920), נוֹדַע (41), יְדֵעַ (1), יֹדֵעַ and Po. יוֹדַע (8), הוֹדִיעַ (71), הוֹדַע (2). הִתְוַדַּע (2).
8. יָלַד (250), נוֹלַד (38), יֹלֵד (10), יְלַד (28), הוֹלִיד (170), הוֹלַד (3), הִתְיַלֵּד (1).
9. יָצָא (770), הוֹצִיא (300), הוּצָא (5).
10. יָשַׁב (1000), נוֹשַׁב (9), יֹשֵׁב (1), הוֹשִׁיב (38), הוּשַׁב (2).
11. לָקַח (1040), נִלְקַח (9), לֹקֵחַ (9), Hoph. Impf. יִקַּח (6), הִתְלַקַּח (2).
12. מוּת (640), Polel מוֹתֵת (9), הֵמִית (140), הוּמַת (68).
13. נָשָׂא (650), נָשֹׂא (32), נְשֹׂא (13). הִשִּׂיא (2), הִתְנַשֵּׂא and הִנַּשֵּׂא (9).
14. נָתַן (2000), נִתַּן (82), Hoph. Impf. יִתֵּן (8).
15. עָבַר (460), נֶעְבַּר (1). עִבֵּר (2), הֶעְבִּיר (80), הִתְעַבֵּר (8).
16. עָלָה (600), נַעֲלָה (18), הֶעֱלָה (240), הַעֲלָה (3), הִתְעַלָּה (1).
17. עָשָׂה (2420), נַעֲשָׂה (98). עִשָּׂה (2), עֲשֵׂה (1).
18. צָוָה (not used in Kal), צִוָּה (500), צֻוָּה (9).
19. קוּם (450), Pi. קִיֵּם and Po. קוֹמֵם (15), הֵקִים (145), הוּקַם (3), הִתְקוֹמֵם (4).
20. קָרָא (call) 650 (meet) 129, נִקְרָא (63, 5), קְרָא (7), הִקְרָא (1).

I. Verbs. 500—5000 (con.)	II. Verbs occuring 200—500 times.		
1. רָאָה See.	אָהַב Love.	חָזַק Be strong.	יָרֵא Be afraid.
2. שִׂים Put.	אָסַף Gather.	חָטָא Sin.	יָרַד Go down.
3. שׁוּב Turn.	בָּנָה Build.	חָיָה Live.	יָרַשׁ Possess.
4. שָׁלַח Send.	בָּקַשׁ Seek.	יָכֹל Be able.	יָשַׁע Deliver.
5. שָׁמַע Hear.	זָכַר Remember.	יָסַף Add.	כּוּן Prepare.

Principal Parts.

21. רָאָה (1120), נִרְאָה (102), רְאֵה (1), הֵרְאָה (62), הָרְאָה (5), הִתְרָאָה (5).
22. שִׂים (600), הָשִׁים (2), הוּשַׂם (1).
23. שׁוּב (682), Polel, שׁוֹבֵב (12), Polal, שׁוֹבַב (1), הֵשִׁיב (400), הוּשַׁב (15).
24. שָׁלַח (560), נִשְׁלַח (1), שְׁלַח (260), שִׁלַּח (10), הִשְׁלִיחַ (6).
25. שָׁמַע (1000), נִשְׁמַע (42), שְׁמַע (2), הִשְׁמִיעַ (60).

26. אָהַב (190), נֶאֱהַב (1), אֱהַב (16).
27. אָסַף (120), נֶאֱסַף (81), אֱסֹף (8), אֶסַּף (5), הִתְאַסֵּף (1).
28. בָּנָה (350), נִבְנָה (30).
29. בָּקַשׁ (not used in Kal.) בְּקֵשׁ (225), בַּקֵּשׁ (3).
30. זָכַר (108), נִזְכַּר (20), הִזְכִּיר (41).
31. חָזַק (80), חֲזַק (62), הֶחֱזִיק (118), הִתְחַזֵּק (27).
32. חָטָא (190), חֲטֵא (14), הֶחֱטִיא (32), הִתְחַטֵּא (9).
33. חָיָה (186), חֲיֵה (56), הֶחֱיָה (22).
34. יָכֹל (not used in Kal.) Hoph.,(200).
35. יָסַף (32), נוֹסַף (6), הוֹסִיף (172).
36. יָרֵא (266), נוֹרָא (44), יְרֵא (5).
37. יָרַד (320), הוֹרִיד (67), הוֹרַד (7).
38. יָרַשׁ (166), נוֹרַשׁ (4), יְרֵשׁ (2), הוֹרִישׁ (67).
39. יָשַׁע (not used in Kal.) נוֹשַׁע (21), הוֹשִׁיעַ (200).
40. כּוּן (not used in Kal.) נָכוֹן (67), כּוֹנֵן (29), כּוֹנַן (2). הֵכִין (105), הוּכַן (6), הִתְכּוֹנֵן (4).

II. Verbs Occurring 200–500 Times.

1.	כָּלָה Complete.	נָגַד Make known.	סוּר Turn aside.	רוּם Be high.
2.	כָּרַת Cut.	נָטָה Stretch out.	עָבַד Serve.	שָׁכַב Lie down.
3.	כָּתַב Write.	נָכָה Smite.	עָנָה Answer.	שָׁמַר Keep.
4.	מָלֵא Be full.	נָפַל Fall.	פָּקַד Visit.	שָׁפַט Judge.
5.	מָלַךְ Be king.	נָצַל Snatch, deliver.	רָבָה Multiply.	שָׁתָה Drink.

Principal Parts.

41. כָּלָה (64), כִּלָּה (140), כִּלָּה (2).
42. כָּרַת (130), נִכְרַת (80), כָּרַת (2), הִכְרִית (80), הָכְרַת (1).
43. כָּתַב (200), נִכְתַּב (17), כִּתֵּב (2).
44. מָלֵא (97), נִמְלָא (36), מִלֵּא (112), מְלָא (1), הִתְמַלֵּא (1).
45. מָלַךְ (300), נִמְלַךְ (1), הִמְלִיךְ (49), הָמְלַךְ (1).
46 נָגַד (not used in Kal), הִגִּיד (344), הֻגַּד (35).
47. נָטָה (139), נִטָּה (3), הִטָּה (75).
48. נָכָה (not used in Kal), נִכָּה (1), נְכֵה (2), הִכָּה (481), הֻכָּה (16).
49. נָפַל (350), הִפִּיל (61), הִתְנַפֵּל (5), Pilel נִפְלֵל (1).
50. נָצַל (not used in Kal), נִצַּל (15), נִצֵּל (4), הִצִּיל (188), הֻצַּל (1), הִתְנַצֵּל (1).
51. סוּר (150), סוֹרֵר (1), הֵסִיר (137), הוּסַר (5).
52. עָבַד (268), נֶעֱבַד (4), עֻבַּד (2), הֶעֱבִיד (8), הָעֳבַד (4).
53. עָנָה (314), נַעֲנָה (5).
54. פָּקַד (236), נִפְקַד (21), פֻּקַּד (1), פְּקֵד (2), הִפְקִיד (29), הָפְקַד (8), הִתְפַּקֵּד (4), Hothpael, הָתְפָּקֵד (4).
55. רָבָה (59), רִבָּה (4), הִרְבָּה (180).
56. רוּם (70), רוֹמֵם (24), רוֹמַם (3), הֵרִים (92), הוּרַם (3). הִתְרוֹמֵם (1).
57. שָׁכַב (197), נִשְׁכַּב (2), שְׁכַב (1), הִשְׁכִּיב (8), הָשְׁכַּב (3).
58. שָׁמַר (420), נִשְׁמַר (36), שְׁמֹר (1), הִשְׁתַּמֵּר (3).
59. שָׁפַט (180), נִשְׁפַּט (16), שׁוּפָט (1).
60. שָׁתָה (215), נִשְׁתָּה (1).

III. Verbs occurring 100—200 times.

1	אָבַד Perish.	גָּאַל Redeem.	דָּרַג Kill.	יָדָה Thank.
2	אָמַן Be firm.	גָּדַל Be great.	זָבַח Sacrifice.	יָטַב Be good.
3	בּוֹשׁ Be ashamed.	גּוּר Sojourn.	חָלַל Profane, begin.	יָתַר Be left.
4	בָּטַח Trust.	גָּלָה Reveal.	חָנָה Encamp.	כָּבֵד Be heavy.
5	בִּין Perceive.	דָּרַשׁ Tread, seek.	חָשַׁב Impute, think.	כָּסָה Conceal.
6	בָּכָה Weep.	הָלַל Praise.	טָמֵא Be unclean.	כָּפַר Cover.
				לָבַשׁ Put on.

Principal Parts.

61. אָבַד (118), הֶאֱבִיד (40), אֹבַד (26).
62. אָמַן (11), הֶאֱמִין (40), נֶאֱמָן (51).
63. בּוֹשׁ (95), בּוּשַׁשׁ (2), הֵבִישׁ (11), הִתְבּוֹשֵׁשׁ (1).
64. בָּטַח (112), הִבְטִיחַ (5).
65. בִּין (70), בּוֹנֵן (22), הֵבִין (1), הִתְבּוֹנֵן (56), הִתְבּוֹנֵן (22).
66. בָּכָה (126), בְּכֵה (2).
67. גָּאַל (94), נִגְאַל (8).
68. גָּדַל (54), גִּדֵּל (25), הִגְדִּיל (1), הִתְגַּדֵּל (34), הִגְדִּיל (4).
69. גּוּר (180), הִתְגּוֹרֵר (2).
70. גָּלָה (50), נִגְלָה (31), גִּלָּה (54), הִגְלָה (40), הִגְלָה (2), גִּלָּה (7), הִתְגַּלָּה (2).
71. דָּרַשׁ (170), נִדְרַשׁ (7).
72. הָלַל (5), הוֹלֵל (108), הִלֵּל (5), הִתְהַלֵּל (3), הִתְהַלֵּל (23), הָלַל (10).
73. הָרַג (170), נֶהֱרַג (3), הִרֵּג (2).
74. זָבַח (120), זְבַח (22).
75. חָלַל (2), נֶחַל (8), חִלֵּל (68), הִתְחַלֵּל (3), חֹלֵל (2), הִתְחַלֵּל (23). Hithpo. חִתְחַלֵּל (6).
76. חָנָה (142).
77. חָשַׁב (76), נֶחְשַׁב (30), חִשֵּׁב (16), הִתְחַשֵּׁב (1).
78. טָמֵא (50), נִטְמָא (17), טָמֵא (77), הִטַּמֵּא (15), Hothpael הִטַּמָּא (1).
79. יָדָה (1), יְדֵה (2), הוֹדָה (95), הִתְוַדָּה (11).
80. יָטַב (43), הֵיטִיב (62).
81. יָתַר (1), נוֹתַר (86), הוֹתִיר (24).
82. כָּבֵד (25), נִכְבַּד (29), כִּבֵּד (38), הִתְכַּבֵּד (17), הִכְבִּיד (3), כְּבַד (2).
83. כָּסָה (3), נִכְסָה (2), כִּסֶּה (128), כְּסֵה (7), הִתְכַּסֶּה (9).
84. כָּפַר (1), כִּפֵּר (90), כְּפֹר (7), הִתְכַּפֵּר (1), Nithpa. נִכַּפֵּר (1).
85. לָבַשׁ (80), לִבֵּשׁ (4), הִלְבִּישׁ (32).

III. Verbs occurring 100–200 times.

1.	לָחַם Fight.	סָפַר Number.	רָדַף Pursue.	שָׁבַע Swear.
2.	לָכַד Capture.	עָזַב Abandon.	רוּץ Run.	שָׁבַר Break in pieces.
3.	נָגַע Touch.	פָּנָה Turn about.	רָעָה Feed.	שָׁחָה Do obeisance.
4.	נָגַשׁ Approach.	קָבַר Bury.	שָׂנֵא Hate.	שָׁחַת Corrupt.
5.	נָסַע Depart.	קָדַשׁ Consecrate.	שָׂרַף Burn.	שָׁלַח Cast, send.
6.	סָבַב Surround.	קָרַב Draw near.	שָׁאַל Ask.	שָׁלֵם Be whole.
				שָׁרַת Minister.

Principal Parts.

86. לָחַם (10), נִלְחַם (170).
87. הִתְלַכֵּד (36), נִלְכַּד (80), לָכַד (2).
88. נָגַע (105), Niphal, נִגַּע (1), Piel, נִגַּע (3), נָגַע (1), הִגִּיעַ (38).
89. נָגַשׁ (68), נִגַּשׁ (17), הִגִּישׁ (37), הִתְנַגֵּשׁ (2), הָגַשׁ (1).
90. נָסַע (135), נִסַּע (2), הִסִּיעַ (8).
91. סָבַב (66), נָסַב (40), סִבֵּב (1), Po. סוֹבֵב (11), הֵסֵב (32), הוֹסֵב (6).
92. סָפַר (79), נִסְפַּר (8), סִפֵּר (67), סַפָּר (5).
93. עָזַב (103), נֶעֱזַב (9), עִזֵּב (2).
94. פָּנָה (116), פִּנָּה (8), הִפְנָה (8), הָפְנָה (2).
95. קָבַר (86), נִקְבַּר (39), קִבֵּר (6), קֶבֶר (1).
96. קָדַשׁ (11), נִקְדַּשׁ (11), קִדֵּשׁ (76), הִקְדִּישׁ (5), הִתְקַדֵּשׁ (24).
97. קָרַב (93), נִקְרַב (2), קֵרֵב (7), הִקְרִיב (86).
98. רָדַף (129), נִרְדַּף (2), רִדֵּף (9), הִרְדִּיף (1), רְדַף (1).
99. רוּץ (94), Po. רוֹצֵץ (1), הֵרִיץ (6).
100. רָעָה (180), רֵעָה (1), הִרְעָה (1), הִתְרֹעֵעַ (1).
101. שָׂנֵא (128), נִשְׂנָא (2), שִׂנֵּא (15).
102. שָׂרַף (102), נִשְׂרַף (14), שִׂרֵּף (1).
103. שָׁאַל (165), נִשְׁאַל (3), שִׁאֵל (2), הִשְׁאִיל (2).
104. שָׁבַע (1), נִשְׁבַּע (152), הִשְׁבִּיעַ (30).
105. שָׁבַר (55), נִשְׁבַּר (56), שִׁבֵּר (36), הִשְׁבִּיר (1), הָשְׁבַּר (1).
106. שָׁחָה (1), הִשְׁחָה (1), Hithpalel הִשְׁתַּחֲוָה (170).
107. שָׁחַת (not used in Kal), נִשְׁחַת (6), שִׁחֵת (39), הִשְׁחִית (104), הָשְׁחַת (2).
108. שָׁלַח (not used in Kal), הִשְׁלִיךְ (110), הָשְׁלַךְ (13).
109. שָׁלֵם (8), שִׁלַּם (87), שִׁלֵּם (5), הִשְׁלִים (13), הָשְׁלַם (1).
110. שָׁרַת (not used in Kal), שֵׁרֵת (120).

IV. Verbs occurring 50–100 times.

111 אָבָה (55) Be willing, consent
112 אָחַז (67) Seize, hold
113 אָסַר (66) Bind
114 אָרַר (57) Curse
115 בָּחַר (100) Choose
116 בָּלַע (51) Swallow
117 בָּעַר (96) Consume
118 בָּקַע (51) Cleave
119 בָּרָא (53) Create
120 בָּרַח (65) Flee
121 דָּבַק (54) Cleave
122 הָפַךְ (95) Turn, overthrow
123 זוּר (73) Sojourn
124 זָנָה (96) Commit fornication
125 זָרַע (55) Sow
126 חָדַל (57) Cease [wait
127 חוּל (64) Be pained, bring forth,
128 חָלָה (75) Be sick
129 חָלַק (64) Divide
130 חָנַן (77) Be gracious
131 חָפֵץ (75) Delight
132 חָרָה (92) Be angry
133 חָרַשׁ (72) Plow, engrave, be silent
134 חָתַת (54) Be dismayed
135 טָהֵר (94) Be clean
136 יָבֵשׁ (60) Be dry
137 יָכַח (60) Reprove
138 יָעַץ (80) Give counsel
139 יָצַק (52) Pour out
140 יָצַר (62) Form
141 יָרָה (79) Cast, instruct
142 כָּבַס (51) Wash
143 כָּעַס (54) Provoke
144 כָּשַׁל (64) Stumble
145 לוּן (86) Lodge
146 לָמַד (84) Learn
147 מָדַד (52) Measure
148 מָהַר (65) Hasten

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111 K. (55)
112 K. (58), N. (7), Pi. (1), Ho. (1)
113 K. (62), N. (3), Pu. (1)
114 K. (52), N. (1), Pi. (3), Ho. (1)
115 K. (89), N. (10), Pu. (1)
116 K. (20), N. (2), Pi. (25), Pu. (3), Hithp. (1)
117 K. (41), N. (4), Pi. (40), Pu. (3), Hi. (8)
118 K. (16), N. (15), Pi. (12), Pu. (3), Hi. (2), Ho. (1), Hithp. (2)
119 K. (38), N. (10), Pi. (4), Hi. (1)
120 K. (59), Hi. (6)
121 K. (39), Pu. (2), Hi. (12), Ho. (1)
122 K. (56), N. (34), Ho. (1), Hithp. (4)
123 K. (70), N. (2), Ho. (1)
124 K. (86), Pu. (1), Hi. (9)
125 K. (46), Ni. (6), Pu. (1), Hi. (2)
126 K. (57)
127 K. (42), Pol. (11), Pul. (4), Hi. (2), Hithpol. (3), Hithpal. (1) Ho. (1)
128 K. (36), Ni. (10), Pi. (18) Pu. (1), Hi. (4), Ho. (3), Hithp. (3)
129 K. (19) Ni. (8), Pi. (26), Pu. (3), Hi (7), Hithp. (1)
130 K. (54), Ni. (1), Pi. (2), Po. (2), Ho. (2), Hithp. (16)
131 K. (75)
132 K. (82), Ni. (2), Hi. (2), Tiph. (2), Hithp. (4)
133 K. (30), Ni. (2), Hi. (39), Hithp. (1)
134 K. (17), Ni. (30), Pi. (2), Hi. (5)
135 K. (34), Pi. (39), Pu. (1), Hithp. (20)
136 K. (41), Pi. (3), Hi. (16)
137 Ni. (3), Hi. (54), Ho. (1), Hithp. (2)
138 K. (57), Ni. (22), Hithp. (1)
139 K. (40), Hi. (2), Ho. (10)
140 K. (59), Ni. (1), Pu. (1), Ho. (1)
141 K. (15), Ni. (1), Hi. (63)
142 K. (3), Pi. (44), Pu. (2), Hothp. (2)
143 K. (6), Pi. (2), Hi. (46)
144 K. (29), Ni. (24), Pi. (1), Hi. (9), Ho. (1)
145 K. (65), Ni. (8), Hi. (11), Hithpalpel (2)
146 K. (24), Pi. (55), Pu. (5)
147 K. (43), Ni. (3), Pi. (4), Pol. (1), Hithpolel (1)
148 K. (1), Ni. (4), Pi. (60)

IV. Verbs occurring 50–100 times. (Cont.)

149 מָכַר (80) Sell
150 מָלַט (95) Escape
151 מָשַׁח (69) Anoint
152 מָשַׁל (79) Rule
153 נָבַט (69) Look, regard
154 נָדַח (52) Drive away
155 נוּחַ (74) Rest
156 נָחַל (61) Inherit
157 נָטַע (58) Plant
158 נָכַר (50) Know, be ignorant
159 נָצַב (75) Set
160 נָצַח (66) Be preeminent
161 נָצַר (62) Keep, watch
162 נָשַׂג (51) Reach
163 סָגַר (86) Shut
164 סָתַר (73) Conceal
165 עוּר (69) Awake
166 עָזַר (82) Assist
167 עָנָה (82) Be afflicted
168 עָרַךְ (74) Arrange
169 פָּדָה (60) Redeem
170 פּוּץ (67) Scatter
171 פָּלָא (69) Separate, be wonderful
172 פָּלַל (84) Pray
173 פָּעַל (56) Do, make
174 פָּרַר (50) Break, fail
175 פָּרַשׂ (67) Spread out
176 צָעַק (54) Cry out
177 צָפָה (85) Watch, cover
178 צָרַר (56) Distress
179 קָלַל (82) Be light
180 קָנָה (81) Get, obtain
181 קָרַע (63) Rend
182 רָחַם (50) Have mercy
183 רָחַץ (73) Wash
184 רָחַק (58) Be far off
185 רִיב (67) Strive
186 רָכַב (76) Ride
187 רָנַן (54) Sing, cry aloud
188 רָעַע (83) Be evil

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149 K. (57), Ni. (19), Hithp. (4)
150 Ni. (63), Pi. (28), Hi. (2), Hithp. (2)
151 K. (64), Ni. (5)
152 K. (76), Hi. (3)
153 Pi. (1), Hi. (68) [Ho. (1)
154 K. (2), Ni. (21), Pu. (1), Hi. (27),
155 K. (34), Hi. (29), Ho. (1)
156 K. (30), Pi. (6), Hi. (17), Ho. (1), Hithp. (7)
157 K. (57), Ni. (1)
158 Ni. (2), Pi. (5), Hi. (39), Hithp. (4)
159 Ni. (51), Hi. (21), Ho. (3)
160 Ni. (1), Pi. (65)
161 K. (62)
162 Hi. (51)
163 K. (44), Ni. (8), Pi. (4), Pu. (5), Hi. (29)
164 K. (1), Ni. (30), Pu. (1), Hi. (45), Hithp. (5)
165 K. (14), Ni. (7), Pol. (13), Hi. (31), Hithpolel (4)
166 K. (76), Ni. (4), Hi. (2)
167 K. (7), Ni. (4), Pi. (59), Pu. (4), Hi. (3), Hithp. (5)
168 K. (68), Hi. (6)
169 K. (55), Ni. (3), Hi. (1), Ho. (1)
170 K. (13), Ni. (15), Pol. (1), Pilpel (1), Hi. (36), Hithp. (1)
171 Ni. (56), Pi. (2), Hi. (10), Hithp. (1)
172 Pi. (4), Hithp. (80)
173 K. (56)
174 K. (1), Po. (1), Pilp. (1), Hi. (43), Ho. (3), Hithpo. (1)
175 K. (57), Ni. (1), Pi. (9)
176 K. (46), Ni. (6), Pi. (1), Hi. (1)
177 K. (29), Pi. (54), Pu. (2)
178 K. (45), Pu. (1), Hi. (10)
179 K. (12), Ni. (11), Pi. (40), Pilp. (2), Pu. (3), Hi. (13), Hithpalpel (1)
180 K. (78), Ni. (2), Hi. (1)
181 K. (58) Ni. (5)
182 K. (1), Pi. (43), Pu. (6)
183 K. (69), Pu. (2), Hithp. (2)
184 K. (29), Ni. (1), Pi. (4), Hi. (24)
185 K. (65), Hi. (2)
186 K. (56), Hi. (20)
187 K. (19), Pi. (28), Pu. (1), Hi. (5), Hithpolel (1)
188 K. (13), Hi. (68) Hithpolel (2)

IV. Verbs occurring 50–100 times. (Cont.)

189 רָפָא (77) Heal
190 רָצָה (57) Be pleased
191 שָׂבַע (96) Suffice
192 שָׂכַל (76) Act wisely, prosper
193 שָׁבַת (70) Cease, rest
194 שָׁדַד (57) Destroy
195 שָׁחַט (86) Kill
196 שִׁיר (81) Sing
197 שִׁית (85) Put
198 שָׁכַם (65) Rise early
199 שָׁמַד (90) Destroy
200 שָׁמַם (91)Be astonished, desolate
201 שָׁקָה (74) Drink
202 תָּמַם (64) Finish
203 תָּפַשׂ (64) Catch, seize
204 תָּקַע (69) Strike, blow(a trumpet)

V. Verbs occurring 25–50 times.

205 אָבַל (39) Mourn
206 אוֹר (44) Shine
207 אָמַץ (40) Be established
208 אָפָה (25) Bake
209 אָרַב (42) Lie in ambush
210 אָרַךְ (34) Be long, prolong
211 אָשַׁם (35) Be guilty, destroy
212 בָּגַד (48) Conceal, act treacher-
213 בָּדַל (42) Divide [ously
214 בָּהַל (39) Terrify, hasten
215 בָּזָה (43) Despise
216 בָּחַן (29) Try, prove
217 בָּלַל (44) Pour, confound
218 בָּשַׁל (28) Boil
219 גָּבַהּ (34) Be high
220 גָּזַל (30) Tear away, plunder
221 גִּיל (44) Exult
222 גָּמַל (37) Deal well or ill with
223 גָּנַב (41) Steal
224 גָּרַשׁ (47) Drive out
225 דָּמָה (31) Be like
226 דָּמַם (30) Be silent

189 K.(38), Ni.(17), Pi.(9), Hithp.(3)
190 K.(47), Ni.(7), Pi.(1), Hi.(1), Hithpoel (1)
191 K.(79), Pi. (2). Hi. (15)
192 K. (1), Pi. (1), Hi. (74)
193 K. (26). Ni. (4). Hi. (40)
194 K.(31), Ni.(1), Pi.(2), Pu.(20), Po. (1), Ho.(2)
195 K.(83), Ni.(3)
196 K.(46), Po.(34), Ho.(1)
197 K.(83), Ho.(2)
198 Hi.(65)
199 Ni.(21), Hi.(69)
200 K.(36), Ni.(25), Po.(4), Hi.(17), Ho. (4), Hithpo.(5)
201 Ni.(1), Pu.(1), Hi.(72)
202 K.(49), Ni.(5), Hi.(8), Hithp.(2)
203 K.(49), Ni.(14), Pi.(1)
204 K.(66), Ni.(3)

205 K.(18), Hi.(2), Hithp.(19)
206 K.(6), Ni.(4), Hi.(34)
207 K.(15). Pi.(19), Hi.(2), Hithp.(4)
208 K.(22), Ni.(3)
209 K.(39). Pi.(2), Hi.(1)
210 K.(3), Hi.(31)
211 K.(33), Ni.(1), Hi.(1)
212 K.(48)
213 Ni.(10 , Hi.(32)
214 Ni.(24). Pi.(10), Pu.(2), Hi.(3)
215 K.(33), Ni.(9), Hi.(1)
216 K.(25), Ni.(3), Pu.(1)
217 K.(42), Hi.(1), Hithp.(1)
218 K.(2), Pi.(21), Pu.(4), Hi.(1)
219 K.(24), Hi.(10)
220 K.(29), Ni.(1)
221 K.(44)
222 K.(34), Ni.(3) [Hithp.(4)
223 K. (30), Ni. (1), Pi. (2), Pu. (4),
224 K.(7). Ni.(3), Pi.(35), Pu.(2)
225 K.(15), Ni.(1). Pi.)14). Hithp.(1)
226 K.(21), Ni.(7), Poel (1), Hi.(1)

V. Verbs occurring 25—50 times. (Cont.)

227 הָגָה (25) Meditate
228 הָמָה (34) Make a noise
229 הָרָה (43) Conceive
230 הָרַס (43) Break down
231 זוּב (41) Flow
232 זָמַר (48) Sing, chant
233 זָקַן (27) Be old
234 זָרַק (35) Sprinkle
235 חָבָא (33) Hide
236 חָבַר (29) Join, associate
237 חָגַשׁ (33) Bind, gird
238 חָגַר (42) Gird
239 חָכַם (26) Be wise
240 חָלַם (26) Dream
241 חָלַף (28) Change, renew
242 חָלַץ (44) Draw out
243 חָמַל (41) Pity, spare
244 חָסָה (36) Trust
245 חָצַב (25) Dig
246 חָקַר (27) Search
247 חָרַב (40) Be dried up
248 חָרַד (39) Tremble
249 חָרַף (40) Reproach
250 חָשַׂךְ (28) Withhold
251 חָתַם (27) Seal
252 טוֹב (33) Be good
253 טָמַן (31) Secrete
254 טָרַף (25) Tear
255 יָגַע (25) Labor, to weary
256 יָהַב (35) Give
257 יָחַל (40) Wait
258 יָלַל (30) Howl, wail
259 יָנַק (32) Give suck
260 יָסַד (42) Found, establish
261 יָסַר (39) Chastise
262 יָצַב (47) Stand
263 יָצַת (29) Kindle
264 יָשַׁר (27) Be straight, right
265 כוּל (37) Contain
266 כָּחַד (32) Hide

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227 K.(23), Po.(1), Hi.(1)
228 K.(34)
229 K.(41), Pu.(1), Po.(1)
230 K.(30), Ni.(10), Pi.(3)
231 K.(41)
232 K.(2), Ni.(1). Pi.(45)
233 K.(25), Hi.(2)
234 K.(33), Pu (2)
235 Ni. (15), Pu. (1), Hi. (6), Ho. (1), Hithp. (10)
236 K. (10), Pi. (9), Pu. (5), Hi. (1), Hithp. (4)
237 K.(29), Pi.(2), Pu.(2)
238 K.(42)
239 K. (18), Pi. (3), Pu. (2), Hi (1), Hithp. (2)
240 K.(25), Hi.(1)
241 K.(16), Pi.(2), Hi.(10)
242 K.(22), Ni.(7), Pi.(14), Hi.(1)
243 K (41)
244 K.(36)
245 K.(22), Ni.(1), Pu.(1), H.(1)
246 K.(22), Ni.(4), Pi.(1)
247 K. (19), N. (3), Pu. (2), Hi (13), Ho. (3)
248 K.(23). Hi.(16)
249 K.(5), Ni.(1), Pi.(34)
250 K.(26), Ni.(2)
251 K.(23), Ni.(2), Pi.(1), Hi.(1)
252 K.(20), Hi.(13)
253 K.(28), Ni.(1), Hi.(2)
254 K.(20), Ni.(2), Pu.(2), Hi.(1)
255 K.(20), Pi.(2), Hi.(3)
256 K.(35)
257 Ni.(3), Pi.(23) Hi.(14)
258 Hi.(30)
259 K.(18), Hi.(14)
260 K. (19), Ni. (4), Pi. (10), Pu. (6), Ho. (3)
261 K.(3), Ni.(5), Nithp.(1), Pi.(30)
262 Hithp.(47)
263 K.(4), Ni.(8), Hi.(17)
264 K.(13), Pi.(10), Pu.(1), Hi.(3)
265 K. (1), Pilpel (24), Polpal (1), Hiph. (11)
266 Ni.(11), Pi.(15), Hiph.(6)

V. Verbs occurring 25—50 times. (Cont.)

267 כָּלַם (38) Be ashamed
268 כָּנַע (35) Be brought low
269 כָּרַע (37) Bend the knee
270 לוּץ (28) Scorn
271 לָקַט (37) Gather
272 מָאַן (41) Refuse
273 מוּט (39) Move
274 מוּל (35) Circumcise
275 מָחָה (35) Wipe off
276 מָנַע (29) Withhold
277 מָרָה (44) Rebel
278 מָשַׁךְ (36) Prolong
279 נָאַף (30) Commit adultery
280 נָאַץ (25) Despise
281 נָגַף (49) Smite
282 נָדַד (27) Wander
283 נָדַר (31) Vow
284 נָהַג (30) Lead
285 נוּעַ (43) Move, nod
286 נוּף (37) Shake, sift
287 נָחָה (39) Lead
288 נָטַשׁ (39) Spread out
289 נָסַךְ (25) Pour out, anoint
290 נָסָה (36) Try, prove
291 נָקַב (25) Specify
292 נָקָה (41) Be innocent
293 נָקַם (34) Avenge
294 נָתַץ (41) Break down
295 נָתַק (27) Draw away
296 סָלַח (46) Forgive
297 סָמַךְ (47) Sustain
298 סָפַד (30) Mourn
299 עוּד (45) Testify
300 עוּף (32) Fly
301 עָצַר (46) Restrain
302 עָרַב (39) Mix, pledge
303 עָשַׁק (37) Oppress
304 פָּגַע (44) Meet, touch
305 פָּחַד (25) Fear
306 פָּלַט (26) Escape

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267 Ni.(26), Hi.(10), Ho.(2)
268 Ni.(24), Hi.(11)
269 K.(30), Hi.(7)
270 K.(17), Hi.(9), Pil.(1), Hithpo. (1)
271 K.(14), Pi.(21), Pu.(1), Hithp.(1)
272 Pi.(41)
273 K.(13), Ni.(23), Hi.(2), Hithp.(1)
274 K. (13), Ni. (18), Pol(1), Hi. (2), Hithpol(1)
275 K.(21), Ni.(10), Hi.(3) Pu.(1)
276 K.(25), Ni.(4)
277 K.(22), Hi.(22)
278 K.(30), Ni.(3), Pu.(3)
279 K.(15), Pi.(15)
280 K (8), Pi.(15), Hi.(1), Hithpo.(1)
281 K.(25), Ni.(23), Hithp.(1)
282 K. (22), Po. (1), Hi. (1), Ho. (2), Hithpo.(1)
283 K.(31)
284 K.(20), Pi.(10)
285 K.(26), Ni.(2), Hi.(15)
286 K.(1), Po.(1), Hi.(34) Ho.(1)
287 K.(11), Hi.(28)
288 K.(33), Ni.(5), Pu.(1)
289 K.(7), Ni.(1), Pi.(1), Hi.(14), Ho.(2)
290 Pi.(36)
291 K.(19), Ni.(6)
292 K.(1), Ni.(23), Pi.(17)
293 K. (13), Ni. (12), Pi. (2), Ho. (3), Hithp.(4)
294 K.(30), Ni.(2). Pi.(7), Pu.(1), Ho.(1)
295 K.(3), Ni.(10), Pi.(11), Hi.(2), Ho.(1)
296 K.(33), Ni.(13)
297 K.(40), Ni.(6) Pi.(1)
298 K.(28), Ni.(2)
299 K.(1), Pi.(1), Hi.(39), Ho.(1). Pilel (2), Hithpalel (1).
300 K.(24), Po.(5), Hi.(2), Hithpo.(1)
301 K.(36), Ni.(10)
302 K.(23), Hithp.(7)
303 K.(36), Pu.(1)
304 K.(38), Hi.(6)
305 K.(22), Pi.(2), Hi.(1)
306 K.(1), Pi.(23), Hi.(2)

V. Verbs occurring 25–50 times. (Cont.)

307 פָּרַד (26) Separate
308 פָּרָה (28) Be fruitful
309 פָּרַח (36) Flourish
310 פָּרַץ (49) Break forth
311 פָּשַׁט (43) Strip off
312 פָּשַׁע (41) Transgress
313 צָדַק (41) Be righteous
314 צוּר (38) Bind, distress
315 צָמַח (31) Sprout
316 צָפַן (34) Conceal
317 צָרַף (33) Refine, try
318 קָדַם (26) Be before, precede
319 קָהַל (39) Congregate
320 קָוָה (48) Wait
321 קָנָא (33) Be jealous
322 קָצַף (34) Be wroth
323 קָרָה (27) Meet
324 קָשָׁה (28) Be sharp, hard
325 קָשַׁר (44) Bind
326 רָבַץ (30) Crouch
327 רָגַז (41) Tremble
328 רָגַל (26) Spy out
329 רוּעַ (46) Shout
330 רוּשׁ (25) Be poor
331 רָחַב (31) Be enlarged
332 רָעַשׁ (30) Shake
333 רָפָה (45) Be feeble
334 רָצַח (47) Kill
335 רָשַׁע (34) Be wicked
336 שָׂחַק (36) Laugh
337 שָׁבָה (46) Capture
338 שָׁטַף (31) Overflow
339 שָׁפַל (28) Become low
340 שָׁקַט (41) Be quiet
341 תָּלָה (28) Hang

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307 K.(1), Ni.(12), Pi.(1), Pu.(1), Hi. (7), Hithp.(4)
308 K (21), Hi.(7)
309 K.(31), Hi.(5)
310 K.(46), Ni.(1), Pu.(1), Hithp.(1)
311 K.(24), Pi.(3), Hi.(15), Hithp.(1)
312 K.(40), Ni.(1)
313 K. (22), Ni. (1), Pi. (5), Hi. (12), Hithp. (1)
314 K.(38)
315 K.(14), Pi.(4), Hi.(13)
316 K.(28), Ni.(3), Hi.(3)
317 K.(30), Ni.(1), Pi.(2)
318 Pi(24), Hi.(2)
319 Ni.(19), Hi.(20)
320 K.(6), Ni.(2), Pi.(40)
321 Pi.(30), Hi.(3)
322 K.(28), Hi.(5), Hithp.(1)
323 K.(13), Ni.(6), Pi.(5), Hi.(3)
324 K.(5), Ni.(1), Pi.(1), Hi.(21)
325 K. (36), Ni. (2), Pi. (2), Pu. (1), Hithp. (3)
326 K.(24), Hi.(6)
327 K.(30), Hi.(7), Hithp.(4)
328 K.(1), Pi.(24), Tiph.(1)
329 Ni.(2), Po.(1), Hi.(40), Hithpo.(3)
330 K.(24), Hithpo.(1)
331 K.(3), Ni.(1), Hi.(27)
332 K.(22), Ni.(1), Hi.(7)
333 K. (14), Ni. (2), Pi. (5), Hi. (21), Hithp. (3)
334 K.(40), Ni.(2), Pi.(4), Pu.(1)
335 K.(9), Hi.(25)
336 K.(18), Pi.(17), Hi.(1)
337 K.(38), Ni.(8)
338 K.(28), Ni.(2), Pu.(1)
339 K.(10), Hi.(18)
340 K.(31), Hi.(10)
341 K.(24), Ni.(2), Pi.(2)

PART SECOND.

LISTS VI—XI.

NOUNS OCCURRING 25—5000 TIMES.

VI. Nouns occurring 500–5000 times.

1	אָב	(1155)	אָבִי	אָבוֹת	אֲבוֹת	Father
2	אָדָם	(560)	(No cst. in plural form, but often collective.)			Man, mankind
3	אֲדֹנָי	(520)				Lord Literally, *my lords*,
4	אָח	(588)	אָחִי	אַחִים	אָחִי	Brother
5	אֶחָד	(1000)	אַחַד	(אַחַת		One
6	אַחַר	(770)	——	(אַחֲרִים)	אַחֲרֵי	After
7	אִישׁ	(1700)	אִישׁ	אֲנָשִׁים	אַנְשֵׁי	Man
8	אֱלֹהַּ	(56)	——	אֱלֹהִים	אֱלֹהֵי (2500)	God
9	אֱנוֹשׁ	(580)		(Usually collective.)		Man, mankind
10	אֶרֶץ	(2000)	אֶרֶץ	אֲרָצוֹת	——	Earth
11	בַּיִת	(2100)	בַּיִת	בָּתִּים	בָּתֵּי	House
12	בֵּן	(4500)	(בֶּן־)	בָּנִים	בְּנֵי	Son
13	דָּבָר	(1460)	דְּבַר	דְּבָרִים	דִּבְרֵי	Word, thing
14	דֶּרֶךְ	(590)	דֶּרֶךְ	דְּרָכִים	דַּרְכֵי	Way
15	הַר	(560)	הַר	הָרִים	הָרֵי	Mountain
16	חַי	(500)	חַי	חַיִּים	חַיֵּי	Living, life
17	טוֹב	(450)	[טוֹבָה	טוֹבִים	טוֹבוֹת]	Good
18	יָד	(1580)	יַד	יָדוֹת	יְדוֹת	Hand
19	יוֹם	(2250)	יוֹם	יָמִים	יְמֵי	Day
20	כֹּהֵן	(700)	כֹּהֵן	כֹּהֲנִים	כֹּהֲנֵי	Priest
21	לֵב	(620)	לֵב	לִבּוֹת		Heart
22	מֵאָה	(600)	מֵאַת	מֵאוֹת	(מָאתַיִם)	Hundred (Dual.
23	(מַי)	(600)	——	מַיִם	מֵימֵי, מֵי	Water
24	מֶלֶךְ	(2500)	מֶלֶךְ	מְלָכִים	מַלְכֵי	King
25	נֶפֶשׁ	(750)	נֶפֶשׁ	נְפָשׁוֹת	——	Soul
26	עֶבֶד	(785)	עֶבֶד	עֲבָדִים	עַבְדֵי	Servant
27	עַיִן	(872)	עַיִן	עֵינַיִם	עֵינֵי	Eye, fountain
28	עִיר	(1074)	עִיר	עָרִים	עָרֵי	City
29	עַם	(1830)	עַם	עַמִּים	עַמֵּי	People
30	(פָּנֶה)	(2000)	——	פָּנִים	פְּנֵי	Face

VI. Nouns occurring 500—5000 times. (Cont.)

31	קוֹל	(500)	קוֹל	קוֹלוֹת	Voice
32	קָדֹשׁ	(430)	קָדֹשׁ	קְדֹשִׁים	קָדְשֵׁי Holy
33	רֹאשׁ	(600)	רֹאשׁ	רָאשִׁים	רָאשֵׁי Head
34	שִׁבְעָה		שִׁבְעַת	שִׁבְעִים (Seventy)	Seven
35	שֵׁם	(650)	שֵׁם	שֵׁמוֹת	שְׁמוֹת Name
36	שְׁנַיִם	(680)	שְׁנֵי		Two
37	שָׁנָה	(770)	שְׁנַת	שָׁנִים	שְׁנֵי Year

VII. Nouns occurring 300—500 times.

38	אָדוֹן	(330)	אֲדוֹן	אֲדֹנִים	אַדְנֵי Master
39	אֹהֶל	(350)	אֹהֶל	אָהָלִים	אָהֳלֵי Tent
40	אֶלֶף	(480)	אֶלֶף	אֲלָפִים	אַלְפֵי Ox, thousand
41	אַרְבָּעָה	(320)	אַרְבַּעַת	אַרְבָּעִים (Forty)	Four
42	אִשָּׁה	(470)	אִשֶּׁת	נָשִׁים	נְשֵׁי Woman
43	בְּהֵמָה	(300)	בְּהֵמַת	בְּהֵמוֹת	בַּהֲמוֹת Cattle
44	בַּת	(400)	בַּת	בָּנוֹת	בְּנוֹת Daughter
45	גָּדוֹל	(330)	גְּדֹל	גְּדֹלִים	גִּדְלֵי Great
46	גּוֹי	(336)	גּוֹי	גּוֹיִם	גּוֹיֵי Nation
47	דָּם	(360)	דַּם	דָּמִים	דְּמֵי Blood
48	זָהָב	(368)	זְהַב	——	—— Gold
49	חֹדֶשׁ	(300)	חֹדֶשׁ	חֳדָשִׁים	חָדְשֵׁי New, month
50	חָמֵשׁ	(350)	חֲמֵשׁ	חֲמִשִּׁים (Fifty)	Five
51	חֶרֶב	(400)	חֶרֶב	חֲרָבוֹת	חַרְבוֹת Sword
52	יָם	(380)	יַם	יַמִּים	יַמֵּי Sea
53	כְּלִי	(320)	כְּלִי	כֵּלִים	כְּלֵי Article, Vessel
54	כֶּסֶף	(370)	כֶּסֶף	(כְּסָפִים)	כַּסְפֵי Silver
55	לֶחֶם	(300)	לֶחֶם	——	—— Bread
56	מִזְבֵּחַ	(310)	מִזְבַּח	מִזְבְּחוֹת	—— Altar
57	מִלְחָמָה	(344)	——	מִלְחָמוֹת	מִלְחֲמוֹת War
58	מָקוֹם	(380)	מְקוֹם	מְקוֹמוֹת	—— Place
59	מִשְׁפָּט	(430)	מִשְׁפַּט	מִשְׁפָּטִים	מִשְׁפְּטֵי Judgment
60	נָבִיא	(320)	——	נְבִיאִים	נְבִיאֵי Prophet

VII. Nouns occurring 300–500 times. (Cont.)

61	סָבִיב	(340)	Around	69	רַב (466) Many
62	עוֹלָה	(386)	Burnt-offering	70	רוּחַ (375) Spirit
63	עוֹלָם	(430)	Eternity	71	שַׂר (400) Prince
64	עֵץ	(326)	Tree	72	שָׂדֶה (330) Field
65	עֶשֶׂר	(333)	Ten	73	שָׁלוֹשׁ (400) Three
66	עֶשְׂרִים	(310)	Twenty	74	שָׁמַיִם (400) Heavens
67	עֵת	(300)	Time	75	שַׁעַר (340) Gate
68	פֶּה	(480)	Mouth	76	תָּוֶךְ (430) Midst

VIII. Nouns occurring 200–300 times.

77	אֶבֶן	(226)	Stone	97	מְאֹד (286) Exceedingly
78	אֲדָמָה	(225)	Ground	98	מוֹעֵד (200) Season
79	אַיִל	(200)	Ram	99	מַחֲנֶה (212) Camp
80	אֵל	(260)	Mighty one, God	100	מַטֶּה (250) Rod, tribe
81	אַמָּה	(240)	Cubit	101	מַלְאָךְ (214) Messenger
82	אַף	(282)	Nose, anger	102	מִנְחָה (200) Offering
83	אָרוֹן	(200)	Ark	103	מַעֲשֶׂה (240) Work
84	בֶּגֶד	(215)	Garment	104	מִשְׁפָּחָה (270) Family
85	בֹּקֶר	(210)	Morning	105	נַחֲלָה (230) Inheritance
86	בְּרִית	(280)	Covenant	106	נַעַר (250) Boy, servant
87	בָּשָׂר	(270)	Flesh	107	עָוֹן (226) Iniquity
88	גְּבוּל	(233)	Boundary	108	צֹאן (268) Flock
89	זֶרַע	(220)	Seed	109	קֶרֶב (250) Midst
90	חַטָּאת	(250)	Sin	110	רֶגֶל (260) Foot
91	חַיִל	(250)	Strength	111	רֵעַ (200) Friend, neighbor
92	חֶסֶד	(254)	Kindness	112	רָשָׁע (258) Wicked
93	כָּבוֹד	(200)	Honor	113	שָׁלוֹם (250) Peace
94	כַּף	(280)	Palm of hand	114	שֵׁשׁ (250) Six
95	לֵב	(264)	Heart	115	תּוֹרָה (220) Law
96	לַיְלָה	(224)	Night		

IX. Nouns occurring 100–200 times.

116 אֹזֶן (186) Ear
117 אַרְבָּעִים (126) Forty
118 בְּכוֹר (120) First-born
119 בָּקָר (182) Herd, cattle
120 גִּבּוֹר (150) Hero
121 דּוֹר (170) Generation
122 זֶבַח (170) Sacrifice
123 זָקֵן (172) Old man, elder
124 חוֹמָה (130) Wall
125 חוּץ (172) Abroad
126 חָכָם (136) Wise
127 חָכְמָה (160) Wisdom
128 חֵמָה (120) Heat, fury
129 חֲמִשִּׁים (172) Fifty
130 חֵצִי (124) Half
131 חֹק (125) Statute
132 חֻקָּה (104) Statute
133 יַחַד (140) Together, alike
134 יַיִן (140) Wine
135 יָמִין (140) Right hand
136 יֵשׁ (136) There is
137 יָשָׁר (118) Straight, upright
138 כֶּבֶשׂ (100) Lamb
139 כֹּחַ (120) Strength
140 כָּנָף (110) Wing
141 כִּסֵּא (125) Throne
142 כֶּרֶם (100) Vineyard
143 לָשׁוֹן (120) Tongue
144 מִגְרָשׁ (112) Produce
145 מָוֶת (160) Death

146 מְלָאכָה (172) Work
147 מַמְלָכָה (113) Kingdom
148 מִסְפָּר (132) Number
149 מַעַל (137) Above
150 מִצְוָה (172) Commandment
151 מַרְאֶה (101) Appearance [acle
152 מִשְׁכָּן (140) Dwelling, tabern-
153 נֶגֶב (112) South country
154 נַחַל (130) Valley, brook
155 נְחֹשֶׁת (135) Brass, copper
156 נָשִׂיא (130) Prince
157 סוּס (136) Horse
158 סֵפֶר (172) Book
159 עֲבוֹדָה (140) Service
160 עֵדָה (149) Congregation
161 עָפָר (108) Dust
162 עֶצֶם (120) Bone
163 עֶרֶב (132) Evening
164 פָּר (127) Bullock
165 פְּרִי (115) Fruit
166 פֶּתַח (160) Door
167 צֶדֶק (118) Righteousness
168 צְדָקָה (155) Righteousness
169 צַר (100) Adversary
170 רִאשׁוֹן (177) First
171 רֹב (150) Abundance
172 רֹחַב (100) Breadth
173 רֶכֶב (117) Chariot
174 רָעָב (100) Famine
175 שָׂפָה (180) Lip, shore

IX. Nouns occurring 100–200 times. (Cont.)

176 שֵׁבֶט (180) Rod, tribe
177 שַׁבָּת (111) Rest, sabbath
178 שְׁלִישִׁי (106) Third
179 שֶׁמֶן (180) Oil, fat
180 שְׁמֹנָה (112) Eight
181 שֶׁמֶשׁ (138) Sun
182 שֵׁנִי (150) Second
183 שֶׁקֶר (110) Falsehood
184 תּוֹעֵבָה (116) Abomination
185 תָּמִיד (103) Continuity

X. Nouns occurring 50–100 times.

186 אֶבְיוֹן (61) Needy
187 אֶדֶן (51) Socket
188 אָוֶן (85) Iniquity
189 אוֹצָר (80) Treasure
190 אוֹת (75) Sign
191 אֲחֻזָּה (66) Possession
192 אַחֲרוֹן (51) Last
193 אַחֲרִית (61) Latter end
194 אֱלוֹהַּ (56) God
195 אַלּוּף (70) Leader, ox
196 אַלְמָנָה (55) Widow
197 אֱמוּנָה (50) Faithfulness
198 אֵמֶר (50) Saying
199 אֵפוֹד (50) Ephod
200 אֶרֶז (73) Cedar
201 אֹרַח (60) Way, path
202 אֲרִי } (84) Lion
203 אַרְיֵה }
204 אֹרֶךְ (96) Length
205 אִשֶּׁה (67) Fire-offering
206 בֶּטֶן (72) Belly
207 בָּמָה (84) High place
208 בַּעַל (88) Master, Baal
209 בַּרְזֶל (73) Iron
210 בְּרָכָה (71) Blessing
211 גְּאוֹן (50) Pride
212 גְּבוּרָה (61) Might
213 גֶּבֶר (56) Mighty one, man
214 גּוֹרָל (77) Lot
215 גַּיְא (59) Valley
216 גָּמָל (53) Camel
217 גֶּפֶן (54) Vine
218 גֵּר (86) Stranger
219 דֶּבֶר (49) Pestilence
220 דְּבַשׁ (54) Honey
221 דֶּלֶת (80) Door
222 דַּעַת (92) Knowledge
223 הֵיכָל (82) Temple
224 הָמוֹן (90) Multitude
225 זָכָר (82) Male
226 זְרוֹעַ (90) Arm, strength
227 חֵבֶל (60) Destruction, line
228 חָג (61) Festival
229 חָדָשׁ (50) Fresh, new
230 חִטָּה (50) Wheat
231 חֵלֶב (90) Fat
232 חֲלוֹם (65) Dream
233 חֵלֶק (66) Portion
234 חֲמוֹר (80) He ass
235 חָמָס (60) Violence
236 חֵן (69) Favor, grace

X. Nouns occurring 50—100 times. (Cont.)

237 חֵץ (53) Arrow, handle
238 חֶרְפָּה (73) Reproach
239 חֹשֶׁךְ (78) Darkness
240 טָהוֹר (92) Clean
241 טָמֵא (87) Unclean
242 יְאוֹר (65) River, Nile
243 יוֹמָם (51) Daily
244 יֶלֶד (88) Child, youth
245 יַעַר (58) Forest
246 יְרִיעָה (54) Curtain
247 יְשׁוּעָה (76) Deliverance
248 כְּסִיל (74) Fool
249 כְּרוּב (90) Cherub
250 כָּתֵף (67) Shoulder
251 מִגְדָּל (50) Tower
252 מָגֵן (63) Shield
253 מִדָּה (54) Measure
254 מְדִינָה (50) Province
255 מוּסָר (50) Chastisement,
256 מִזְמוֹר (57) Psalm [warning
257 מִזְרָח (74) East
258 מָחָר (52) To-morrow
259 מַחֲשֶׁבֶת (51) Thought
260 מַלְכוּת (84) Kingdom
261 מְעַט (97) A little
262 מַצָּה (53) Unleavened food
263 מִקְדָּשׁ (70) Sanctuary
264 מִקְנֶה (76) Substance
265 מָרוֹם (53) High places
266 מַשָּׂא (63) Burden, tribute
267 מָשִׁיחַ (40) Anointed one
268 מִשְׁמֶרֶת (80) Observance
269 מִשְׁקָל (49) Weight
270 נֶדֶר (60) Vow
271 נֶסֶךְ (64) Libation
272 נַעֲרָה (63) Maiden
273 סֶלָה (75) Pause
274 סֶלַע (59) Rock
275 סֹלֶת (53) Fine flour
276 עֵבֶר (91) Over, beyond
277 עֵד (69) Witness
278 עֵדוּת (61) Testimony
279 עוֹד (95) Skin, leather
280 עֵז (74) Goat
281 עֹז (92) Strength
282 עֶלְיוֹן (53) High
283 עָמָל (55) Labor, misery
284 עֵמֶק (70) Valley
285 עֳנִי (81) Affliction
286 עָנָן (83) Cloud
287 עֵצָה (86) Counsel
288 עֲרָבָה (62) Plain
289 עֶרְוָה (53) Nakedness
290 פֵּאָה (79) Corner
291 צוּר (86) Rock
292 צָרָה (73) Adversary
293 קֶדֶם (61) Before, east
294 קָטוֹן (56) Small
295 קְטֹרֶת (58) Incense
296 קִיר (73) Side, roof

X. Nouns occurring 50–100 times. (Cont.)

297 קָנֶה (60) Stalk
298 קֵץ (65) End
299 קָצֶה (90) End
300 קָצִיר (54) Harvest
301 קָרְבָּן (80) Offering
302 קָרוֹב (80) Near
303 קֶרֶן (75) Horn
304 קֶשֶׁת (76) Bow
305 רֵאשִׁית (51) Beginning
306 רָחֹק (50) Distant
307 רִיב (62) Strife
308 רֵיחַ (56) Savor
309 רָצוֹן (56) Desire
310 שְׂמֹאל (54) Left hand
311 שִׂמְחָה (92) Rejoicing
312 שָׂעִיר (59) Hairy, kid
313 שְׁאוֹל (65) Underworld
314 שְׁאֵרִית (66) Remnant
315 שְׁבִיעִי (96) Seventh
316 שִׁבְעִים (90) Seventy
317 שׁוֹפָר (72) Trumpet
318 שׁוֹר (77) Ox
319 שִׁיר (75) Song
320 שֻׁלְחָן (71) Table
321 שֶׁלֶם (87) Peace-offering
322 שְׁמָמָה (55) Desolation, waste
323 שֵׁן (50) Tooth
324 שִׁפְחָה (61) Maid-servant
325 שֶׁקֶל (87) Shekel
326 שִׁשִּׁים (58) Sixty
327 תָּמִים (90) Perfect
328 תִּפְאָרָה } (51) Glory
329 תִּפְאֶרֶת }
330 תְּפִלָּה (77) Prayer
331 תְּרוּמָה (73) Heave-offering
332 תִּשְׁעָה (58) Nine

XI. Nouns occurring 25–50 times.

333 אַדִּיר (27) Honorable
334 אַהֲבָה (40) Love
335 אֱוִיל (26) Fool
336 אוּלָם (34) Porch
337 אוֹפַן (32) Wheel
338 אֵיפָה (37) Ephah
339 אֹכֶל (43) Food
340 אֱמֶן (30) Amen
341 אִמְרָה (35) Saying
342 אֶפֶס (40) End
343 אֶצְבַּע (31) Finger
344 אַרְגָּמָן (37) Purple, red
345 אַרְמוֹן (32) High place
346 אָשָׁם (45) Guilt offering
347 אֲשֵׁרָה (40) Shrine
348 אֹשֶׁר (43) Happiness
349 אָתוֹן (34) She-ass
350 בְּאֵר (37) Pit, well
351 בַּד (40) Separation
352 בַּז (27) Booty
353 בָּחוּר (44) Chosen, young man
354 בֶּטַח (42) Security

XI. Nouns occurring 25–50 times. (Cont.)

355 בִּינָה (38) Intelligence
356 בְּכִי (29) Weeping
357 בְּלִיַּעַל (27) Worthlessness
358 בָּרָד (29) Hail
359 בְּרִיחַ (41) Bar, one fleeing
360 בֶּרֶךְ (25) Knee
361 בֹּשֶׁת (30) Shame
362 גָּבֹהַּ (35) High
363 גָּג (30) Roof
364 גְּדוּד (33) Troop
365 גּוֹלָה (42) Captivity
366 גַּל (38) Billow
367 גִּלּוּלִים (48) Idols
368 גֹּרֶן (36) Threshing-floor
369 גֶּשֶׁם (35) Shower, rain
370 דָּגָן (40) Corn
371 דַּי (39) Sufficiency
372 דַּל (46) Poor, weak
373 דְּמוּת (25) Likeness
374 הָדָר (30) Honor
375 הוֹן (26) Wealth
376 זַיִת (38) Olive-tree
377 זִמָּה (29) Wickedness
378 חֶדֶר (38) Inner chamber
379 חָזוֹן (35) Vision
380 חֵטְא (33) Sin
381 חִיצוֹן (25) Outward
382 חֵיק (37) Bosom
383 חָלָב (43) Milk
384 חַלּוֹן (31) Window
385 חֵלְקָה (29) Portion
386 חֹמֶר (31) Clay, homer
387 חֲנִית (47) Spear
388 חִנָּם (32) Gratis
389 חָסִיד (32) Holy one
390 חֵפֶץ (40) Delight
391 חֲצֹצְרָה (29) Trumpet
392 חָרְבָּה (42) A waste
393 חָרוֹן (40) Heath, wrath
394 חֵרֶם (37) Curse
395 חָרָשׁ (35) Engraver
396 טֶבַח (32) Cook, executioner
397 טַבַּעַת (48) Seal-ring
398 טוּר (26) Row
399 טַל (30) Dew
400 טֻמְאָה (34) Uncleanness
401 טַעַם (42) Taste
402 טַף (42) Infant
403 יוֹבֵל (27) Jubilee, cornet
404 יוֹנָה (33) Dove
405 יְמָנִי (39) Right-hand
406 יְפֵה (38) Fair
407 יָקָר (36) Precious
408 יִרְאָה (45) Fear
409 יֶרַח (26) Month
410 יָרֵךְ (34) Thigh
411 יַרְכָה (28) Thigh
412 יְשׁוּעָה (35) Safety
413 יָתוֹם (42) Fatherless
414 כָּבֵד (37) Heavy
415 כּוֹכָב (35) Star
416 כּוֹס (34) Cup

XI. Nouns occurring 25—50 times. (Cont.)

417 כָּזָב (30) Lie [bride
418 כַּלָּה (34) Daughter-in-law,
419 כְּלָיוֹת (31) Kidneys
420 כְּלִמָּה (30) Blushing, shame
421 כִּנּוֹר (42) Harp
422 כְּפִיר (32) Young lion
423 כַּפֹּרֶת (27) Placeofatonement
424 כְּתֹנֶת (28) Tunic
425 לְאֹם (35) Nation
426 לְבוּשׁ (32) Clothing
427 לָבָן (27) White
428 לוּחַ (42) Tablet
429 לִשְׁכָּה (46) Chamber
430 מְאוּמָה (32) Anything
431 מַאֲכָל (30) Food
432 מָבוֹא (25) Entrance
433 מִבְצָר (37) Fenced place
434 מַגֵּפָה (26) Plague
435 מוּל (34) Over against
436 מוֹפֵת (36) Miracle
437 מוֹצָא (27) Going forth
438 מוֹקֵשׁ (27) Snare
439 מוֹשָׁב (44) Seat
440 מִזְרָק (32) Bowl
441 מַחֲלֹקֶת (41) Division
442 מָחָרָת (32) To-morrow
443 מִטָּה (29) Couch
444 מָטָר (38) Rain
445 מִין (31) Species
446 מַכָּה (48) Blow
447 מְנוֹרָה (39) Candle-stick

448 מָסָךְ (25) Veil
449 מַסֵּכָה (28) Molten image
450 מְסִלָּה (27) Highway
451 מָעוֹז (35) Strength
452 מְעִיל (27) Upper robe
453 מֵעִים (30) Bowels
454 מַעַל (29) Trespass
455 מַעֲלָה (47) Trespass
456 מַעֲלָל (41) Doing
457 מְעָרָה (40) Cave
458 מַעֲשֵׂר (29) Tenth part
459 מַצֵּבָה (32) Pillar
460 מָצוֹר (30) Siege
461 מַר (38) Bitter
462 מֶרְכָּבָה (44) Chariot
463 מִרְמָה (39) Deceit
464 מִשְׁכָּב (46) Bed, lying
465 מִשְׁלַ (39) Proverb
466 מִשְׁנֶה (35) Copy
467 מִשְׁתֶּה (46) Banquet
468 מָתְנַיִם (47) Loins
469 נֵבֶל (28) Lyre
470 נְבֵלָה (48) Corpse
471 נָגִיד (44) Leader
472 נְדָבָה (25) Will-offering
473 נִדָּה (28) Separation
474 נָדִיב (27) Willing
475 נָוֶה (32) Home [crown
476 נֵזֶר (25) Consecration,
477 נָחָשׁ (30) Serpent
478 נֹכַח (25) Over against

XI. Nouns occurring 25–50 times. (Cont.)

479 נָכְרִי (45) Stranger
480 נְעוּרִים (46) Youth
481 נֵצַח (43) Perpetuity
482 נָקִי (41) Innocent
483 נְקָמָה (26) Vengeance
484 נֵר (41) Light, lamp
485 נֶשֶׁר (26) Eagle
486 סִיר (28) Pot
487 סֻכָּה (32) Tent
488 סַף (32) Basin
489 סָרִיס (45) Eunuch, officer
490 כֵּהֶר (35) Secrecy
491 עֵב (32) Darkness
492 עֶבְרָה (34) Wrath
493 עֵגֶל (35) Calf
494 עֲגָלָה (25) Wagon
495 עַד (49) Perpetuity
496 עֵדָה (26) Witness
497 עֵדֶר (37) Flock, order
498 עַוְלָה (29) Perversity
499 עִוֵּר (26) Blind
500 עֶזְרָה (25) Help
501 עֹל (40) Yoke
502 עֵמָּה (32) Near
503 עָנָו (25) Humble
504 עֳנִי (37) Affliction
505 עָצוּם (31) Mighty
506 עֵרֶךְ (33) Order
507 עָרֵל (36) Uncircumcised
508 עֹרֶף (32) Neck
509 עֵשֶׂב (33) Herb
510 עֲשִׂירִי (26) Tenth
511 עֶשְׂרוֹן (32) Tenth-part
512 עֹשֶׁר (36) Wealth
513 עַתּוּד (27) He-goat
514 פַּח (27) Snare
515 פַּחַד (49) Fear
516 פַּחָה (28) Governor
517 פִּילֶגֶשׁ (37) Concubine
518 פְּלֵיטָה (28) Escape
519 פִּנָּה (28) Corner
520 פְּנִימִי (32) Within
521 פֶּסַח (49) Passover
522 פֹּעַל (38) Deed
523 פְּקוּדָה (32) Oversight
524 פָּרָה (25) Cow
525 פָּרֹכֶת (25) Separate, covering
526 פֶּרֶץ (25) Breach
527 פִּתְאוֹם (26) Suddenly
528 צְבִי (32) Beauty, roe
529 צַד (33) Side
530 צַוָּאר (41) Neck
531 צוֹם (26) Fast
532 צֵל (49) Shadow
533 צֶלַע (42) Side
534 צִפּוֹר (39) Bird
535 קוֹמָה (45) Height
536 קָטָן (47) Small
537 קְלָלָה (38) Reviling
538 קִנְאָה (44) Jealousy
539 קֶצֶף (29) Wrath
540 קִרְיָה (29) Walled city

XI. Nouns occurring 25–50 times. (Cont.)

541 קָשֶׁה (36) Hard
542 רְחוֹב (43) Street
543 רֶחֶם (25) Womb
544 רַחֲמִים (38) Mercies, bowels
545 רְכוּשׁ (28) Substance
546 רִמּוֹן (32) Pomegranate
547 רִנָּה (33) Loud cry
548 רֶשַׁע (30) Wickedness
549 שֶׂה (47) Sheep
550 שִׂמְלָה (29) Raiment
551 שֵׂעָר (27) Hair
552 שְׂעֹרָה (34) Barley
553 שַׂק (47) Sack-cloth
554 שָׂרִיד (28) Remnant
555 שְׁאָר (38) Remnant
556 שְׁבוּעָה (30) Oath
557 שְׁבוּת (28) Captivity
558 שְׁבִי (47) Captive
559 שֶׁבֶר (42) Breaking, destruction
560 שֹׁד (25) Violence
561 שַׁדַּי (48) Sufficient
562 שׁוֹעֵר (37) Gate-keeper
563 שִׁטָּה (28) Accacia
564 שָׁלֵם (26) Whole, perfect
565 שִׁלְשׁוֹם (25) Third day
566 שְׁמוּעָה (26) Report
567 שְׁמִינִי (30) Eighth
568 שְׁמֹנִים (38) Eighty
569 שָׁנִי (42) Scarlet
570 שִׁקּוּץ (27) Abomination
571 שֹׁרֶשׁ (33) Root
572 שֵׁשׁ (40) White linen
573 שִׁשִּׁי (26) Sixth
574 תַּאֲוָה (26) Desire
575 תְּאֵנָה (37) Fig-tree
576 תֵּבָה (28) Ark
577 תְּבוּאָה (42) Increase
578 תְּבוּנָה (41) Reason
579 תֵּבֵל (36) World
580 תְּהוֹם (35) Abyss
581 תּוֹדָה (32) Confession
582 תּוֹלְדֹת (39) Generations
583 תּוֹלָעַת (31) Worm, crimson
584 תְּחִנָּה (25) Supplication
585 תִּירוֹשׁ (38) New wine
586 תְּכֵלֶת (49) Blue
587 תֹּם (28) Perfection
588 תְּנוּפָה (30) Wave-offering
589 תִּקְוָה (33) Hope
590 תְּרוּעָה (36) Shout
591 תְּשׁוּעָה (32) Salvation

PART THIRD.

LISTS XII–XXIX

VERBS OCCURRING 25–5000 TIMES,

ARRANGED ACCORDING TO THEIR CLASSIFICATION.

XII. Perfect Verbs occurring 25–5000 times.

1 בָּגַד (K.) Deal treacherously
2 בָּדַל (Ni. Hi.) Divide
3 בָּקַשׁ (Pi. Pu.) Seek
4 בָּשַׁל (K. Pi. Pu. Hi.) Boil [great
5 גָּדַל (K. Pi. Pu. Hi. Hithp.) Be
6 גָּזַל (K. Ni.) Tear away
7 גָּמַל (K. Ni.) Deal well or ill with
8 גָּנַב (K. Ni. Pi. Pu. Hithp.) Steal
9 דָּבַק (K. Pu. Hi. Ho.) Cleave
10 דָּבַר (K. Ni. Pi. Pu. Hi, Hithp.) Speak
11 זָכַר (K. Ni. Hi.) Remember
12 זָמַר (K. Ni. Pi.) Sing
13 זָקַן (K. Hi.) Be old
14 טָמַן (K. Ni. Hi.) Secrete
15 כָּבֵד (K. Ni. Pi. Pu. Hi. Hithp.) Be heavy
16 כָּבַס (K. Pi. Pu. Hothp.) Wash
17 כָּלַם (Ni. Hi. Ho.) Be ashamed
18 כָּפַר (K. Pi. Pu. Hithp. Nithp.) Cover
19 כָּשַׁל (K. Ni. Pi. Hi. Ho.) Stumble
20 כָּתַב (K. Ni. Pi.) Write
21 לָבַשׁ (K. Pu. Hi.) Put on
22 לָכַד (K. Ni. Hithp.) Capture
23 לָמַד (K. Pi. Pu.) Learn
24 לָקַט (K. Pi. Pu. Hithp.) Gather
25 מָכַר (K. Ni. Hithp.) Sell
26 מָלַט (Ni. Pi. Hi. Hithp.) Escape
27 מָלַךְ (K. Ni. Hi. Ho.) Be king
28 מָשַׁךְ (K. Ni. Pu.) Prolong
29 מָשַׁל (K. Hi.) Rule
30 סָגַר (K. Ni. Pi. Pu. Hi.) Shut
31 סָמַךְ (K. Ni. Pi.) Sustain
32 סָפַד (K. Ni.) Mourn
33 סָפַר (K. Ni. Pi. Pu.) Number
34 סָתַר (K. Ni. Pi. Pu. Hi. Hithp.) Conceal
35 פָּלַט (K. Pi. Hi.) Escape
36 פָּקַד (K. Ni. Pi. Pu. Hi. Ho. Hithp. Hothp.) Visit
37 פָּשַׁט (K. Pi. Hi. Hithp.) Strip off
38 צָדַק (K. Ni. Pi. Hi. Hithp.) Be righteous
39 צָמַד (Ni. Pu. Hi.) Bind
40 צָפַן (K. Ni. Hi.) Conceal
41 קָבַר (K. Ni. Pi. Pu.) Bury
42 קָדַם (Pi. Hi.) Be before [holy
43 קָדַשׁ (K. Ni. Pi. Pu. Hi. Hithp.) Be
44 קָצַף (K. Hi. Hithp.) Be wroth
45 קָשַׁר (K. Ni. Pi. Pu. Hithp.) Bind Conspire
46 שָׂטַן (K.) Oppose
47 שָׂכַל (K. P. Hi.) Be wise
48 שָׂכַר (K. Ni. Hithp.) Hire
49 שָׂבַר (K. Ni Pi. Hi. Ho.) Break in pieces
50 שָׁבַת (K. Ni. Hi.) Cease, rest
51 שָׁטַף (K. Ni. Pu.) Overflow
52 שָׁכַם (Hi.) Rise early
53 שָׁלַךְ (Hi. Ho.) Cast, send
54 שָׁמַד (Ni. Hi.) Destroy
55 שָׁמַר (K. Ni. Pi. Hithp.) Keep
56 שָׁפַל (K. Hi.) Become low
57 שָׁתַק (K. Hi.) Be quiet
58 תָּפַשׂ (K. Ni. Pi.) Catch

XIII. Verbs Pe Guttural occurring 25–5000 times.

1 אָבַל (K. Hi. Hithp.) Mourn
2 אָמַץ (K. Pi. Hi. Hithp.) Be established
3 אָסַף (K. Ni. P. Pu. Hithp.) Gather
4 אָסַר (K. Ni. Pu.) Bind
5 אָשַׁם (K. Ni. Hi.) Be guilty
6 הָפַךְ (K. Ni. Ho. Hithp.) Be turned
7 חָבַר (K. Pi. Pu. Hi. Hithp.) Join
8 חָבַשׁ (K. Pi. Pu.) Bind, gird
9 חָגַר (K.) Gird
10 חָדַל (K.) Cease
11 חָזַק (K. Pi. Hi. Hithp.) Be strong
12 חָכַם (K. Pi. Pu. Hi. Hithp.) Be wise
13 חָלַף (K. Pi. Hi.) Change [wise
14 חָלַץ (K. Ni. Pi. Hi.) Draw out
15 חָלַק (K. Ni. Pi. Pu. Hi. Hithp.) Distribute
16 חָמַל (K.) Pity, spare [
17 חָפַץ (K.) Delight
18 חָצַב (K. Ni. Hi. Pu.) Dig
19 חָקַר (K. Ni. Pi.) Search
20 חָשַׁב (K. Ni. Pi. Hithp.) Think.
21 חָשַׂךְ (K. Ni.) Withhold [impute
22 חָתַם (K. Ni. Pi. Hi.) Enclose. seal
23 עָבַד (K. Ni. Pu. Hi. Ho.) Serve
24 עָבַר (K. Ni. Pi. Hi. Hithp.) Pass
25 עָזַב (K. Ni. Pu.) Abandon [over
26 עָזַר (K. Ni. Hi.) Assist
27 עָצַר (K. Ni.) Restrain
28 עָשַׁק (K. Pu.) Oppress
29 רָבַץ (K. Hi.) Crouch
30 רָגַז (K. Hi. Hithp.) Tremble
31 רָגַל (K. Pi. Tiph.) Tread, spy
32 רָדַף (K. Ni. Pi. Pu. Hi.) Pursue
33 רָכַב (K. Hi.) Ride

XIV. Verbs Ayin Guttural occurring 25–5000 times.

1 גָּאַל (K. Ni.) Redeem
2 מָאַן (Pi.) Refuse
3 שָׁאַל (K. Ni. Pi. Hi.) Ask
4 בָּהַל (Ni. Pi. Pu. Hi) Hasten
5 טָהַר (K. Pi. Pu. Hithp.) Be clean
6 מָהַר (K. Ni. Pi) Hasten
7 קָהַל (Ni. Hi.) Congregate
8 בָּחַר (K. Ni. Pu.) Choose
9 כָּחַד (Ni. Pi. Hi.) Hide
10 לָחַם (K. Ni.) Fight
11 פָּחַד (K. Pi. Hi.) Fear
12 שָׂחַק (K. Pi. Hi.) Laugh
13 שָׁחַט (K. Ni.) Kill
14 שָׁחַת (Ni. Pi. Hi. Ho.) Destroy
15 בָּעַר (K. Ni. Pi. Pu. Hi.) Consume
16 כָּעַס (K. Pi. Hi.) Provoke
17 פָּעַל (K.) Do
18 צָעַק (K. Ni. Pi. Hi.) Cry
19 בָּרַךְ (K. Ni. Pi. Pu. Hi. Hithp.) Bless
20 גָּרַשׁ (K. Ni. Pi. Pu.) Drive out
21 דָּרַשׁ (K. Ni.) Tread, seek
22 זָרַק (K. Pu.) Sprinkle
23 טָרַף (K. Ni. Po. Hi.) Tear
24 כָּרַת (K. Ni. Pu. Hi. Ho.) Cut
25 פָּרַד (K. Pi. Pu. Hi. Hithp.) Separate
26 פָּרַץ (K. Ni. Pu. Hithp.) Break forth
27 פָּרַשׂ (K. Ni. Pi.) Spread out
28 צָרַף (K. Ni. Pi.) Refine
29 קָרַב (K. Ni. Pi. Hi.) Draw near
30 שָׂרַף (K. Ni. Pu. Burn
31 שָׁרַת (Pi.) Minister

XV. Verbs Lamedh Guttural occurring 25–5000 times.

1 גָּבַהּ (K. Hi.) Be high
2 בָּטַח (K. Hi.) Trust
3 זָבַח (K. Pi.) Sacrifice
4 מָשַׁח (K. Ni.) Anoint
5 סָלַח (K. Ni.) Forgive
6 רָצַח (K. Ni. Pi. Pu.) Slay
7 שָׁלַח (K. Ni. Pi. Hi.) Send
8 בָּלַע (K.Ni.Pi.Pu.Hithp.)Swallow
9 בָּקַע (K. Ni. Pi. Pu. Hi. Ho. Hithp.) Cleave
10 כָּנַע (Ni. Hi.) Be humbled
11 מָנַע (K. Ni.) Withhold
12 פָּגַע (K. Hi.) Meet, touch
13 פָּשַׁע (K. Ni.) Transgress
14 רָשַׁע (K. Hi.) Be wicked
15 שָׂבַע (K. Pi. Hi.) Satisfy
16 שָׁבַע (K. Ni. Hi.) Swear
17 שָׁמַע (K. Ni. Pi. Hi.) Hear
18 תָּקַע (K. Ni.) Strike, blow

XVI. Verbs with two gutturals occurring 25–5000 times.

1. Verbs Pe and Ayin Guttural.

1 אָרַב (K.Pi.Hithp.) Lie in ambush
2 אָרַךְ (K. Hi.) Prolong
3 הָרַג (K. Ni. Pu.) Kill
4 הָרַס (K. Ni. Pi.) Break down
5 חָרַב (K. Ni. Pu. Hi. Ho.) Be dried up
6 חָרַד (K. Hi.) Tremble
7 חָרַם (K. Hi. Ho.) Devote, destroy
8 חָרַף (K. Ni. Pi.) Reproach
9 חָרַשׁ (K. Ni. Hi. Hithp.) Be silent, engrave
10 עָרַב (K. Hithp.) Mix, pledge
11 עָרַךְ (K. Hi.) Arrange
12 רָחַב (K. Ni. Hi.) Be enlarged
13 רָחַם (K. Pi. Pu.) Have mercy
14 רָחַץ (K. Pu. Hithp.) Wash
15 רָחַק (K. Ni. Pi. Hi.) Be afar off
16 רָעַשׁ (K. Ni. Hi.) Shake

2. Verbs Ayin and Lamedh Guttural.

1 בָּרַח (K. Hi.) Flee
2 זָרַע (K. Ni. Pu. Hi.) Sow
3 כָּרַע (K. Hi.) Bend the knee
4 פָּרַח (K. Hi.) Flourish
5 קָרַע (K. Ni.) Rend

XVII. Verbs Pe Nun occurring 25–5000 times.*

1 נָבַט (Pi. Hi.) Look
2 (נָבַל)(K. Pi. Hi.) Wither
3 נָגַד (Hi. Ho.) Make known
4 נָגַף (K. Ni. Hithp.) Smite
5 נָגַשׁ (K. Ni. Hi. Ho. Hithp.) Approach
6 (נָדַף)(K. Ni.) Scatter
7 נָדַר (K.) Vow
8 נָטַשׁ (K. Ni. Pu.) Spread out
9 נָכַר (Ni. Pi. Hi. Hithp.) Know
10 נָסַךְ (K. Ni. Pi. Hi. Ho.) Pour out

* Verbs in parentheses occur less than 25 times.

XVII. Verbs Pe Nun occurring 25—5000 times.

11 נָפַל (K. Hi. Hithp. Pil.) Fall
12 נָצַב (Ni. Hi. Ho.) Stand
13 נָצַל (Ni. Pi. Hi. Ho. Hithp.) Snatch, deliver
14 נָצַר (K.) Keep, watch
15 נָקַב (K. Ni.) Define
16 נָקַם (K. Ni. Pi. Ho. Hithp.) Avenge
17 נָשַׂג (Hi.) Reach
18 נָשַׁךְ (K. Pi. Hi.) Lend
19 נָשַׁק (K Pi. Hi.) Kiss
20 נָתַן (K. Ni. Ho.) Give
21 נָתַץ (K. Ni. Hi. Pu. Ho.) Break down
22 נָתַק (K. Ni. Pi. Hi. Ho.) Draw out

XVIII. Verbs Ayin Doubled occurring 25—5000 times.

1. Verbs Ayin doubled.

1 בָּלַל (K. Hi. Hithp) Confound
2 (גָּלַל)(K. Ni. Po. Hi. Hithpo. Pilpel, Hithpalpel) Roll
3 דָּמַם (K. Ni. Po. Hi.) Be silent
4 יָלַל (Hi.) Howl, wail
5 מָדַד (K. Ni. Pi. Po. Hithpo) Measure
6 (מָלַל)(K. Pi.) Talk
7 (מָסַס)(K. Ni. Hi.) Melt
8 נָדַד (K. Po. Hi. Ho. Hithpo.) Wander
9 סָבַב (K. Ni. Pi. Po. Hi. Ho.) Surround
10 (סָכַךְ)(K. Hi. Ho.) Cover, protect
11 (סָרַר)(K.) Be rebellious
12 פָּלַל (Pi. Hithp.) Pray
13 פָּרַר (K. Po. Pil. Hi. Ho. Hithpo.) Break
14 צָרַר (K. Pu. Hi.) Distress
15 קָדַד (K.) Bow down the head
16 קָלַל (K. Ni. Pi. Pil. Pu. Hi. Hithpalpel) Be light
17 רָנַן (K. Pi. Pu. Hi. Hithpo.) Sing, cry aloud
18 שָׁדַד (K. Ni. Pi. Pu. Po. Ho.) Destroy
19 שָׁמַם (K. Pu.) Be waste, desolate
20 תָּמַם (K. Ni. Hi. Hithp.) Finish

2. Verbs Pe Guttural and Ayin doubled.

1 אָרַר K. Ni. Pi. Ho.) Curse
2 הָלַל (K. Pi. Po. Pu. Hi. Hithp. Hithpo.) Praise
3 (חָנַג)(K.) Dance, celebrate a feast
4 חָלַל (K. Ni. Pi. Pu. Poel, Poal, Hi. Ho.) Pollute, begin
5 חָנַן (K. Ni. Pi. Po. Ho. Hithp.) Be gracious
6 חָרַת (K. Ni. Pi. Hi.) Be dismayed
7 (רָבַב)(K. Pu.) Be many, multiply
8 רָעַע (K. Hi. Hithpol.) Be evil

XIX. Verbs Pe Yodh occurring 25—5000 times.

1 הָלַךְ (K. Ni. Pi. Hi. Hithp.) Walk
2 יָבֵשׁ (K. Pi. Hi.) Be dry
3 יָטַב (K. Hi.) Be good
4 יָכַל (Ho.) Be able
5 יָלַד (K. Ni. Pi. Pu. Hi. Ho. Hithp.) Bring forth
6 יָנַק (K. Hi.) Give suck
7 יָסַד (K. Ni. Pi. Pu. Ho.) Found

XIX. Verbs Pe Yodh occurring 25–5000 times.

8 יָסַף (K.Ni.Hi.) Add [tise
9 יָסַר (K. Ni. Nithp.Pi.Hi.) Chas-
10 יָצַק (K. Hi. Ho.) Pour out
11 יָצַר (K. Ni, Pu. Ho.) Form
12 יָצַת (K. Ni. Hi.) Kindle
13 (יָקַץ)(K.) Awake [snares
14 (יָקַשׁ)(K. Ni. Ho. or Pu.) Lay
15 יָרַד (K. Hi. Ho.) Go down
16 יָרַשׁ (K. Ni. Pi. Hi.) Possess
17 יָשַׁב (K.Ni.Pi.Hi.Ho.) Sit, dwell
18 (יָשַׁן)(K. Pi.) Sleep
19 יָשַׁר (K. Pi. Pu. Hi.) Be straight, right
20 יָתַר (K. Ni. Hi.) Be left over

XX. Verbs Ayin Vav occurring 25–5000 times.

1 (בּוּז)(K.) Despise [ashamed
2 בּוֹשׁ (K. Pil. Hi. Hithpol) Be
3 גּוּר (K. Hithpol.) Sojourn
4 (דּוּשׁ)(K. Ni. Hoph.) Thresh
5 זוּב (K.) Flow
6 זוּר (K. Ni. Ho.) Sojourn
7 חוֹל (K. Pol. Pul. Hi. Ho. Hith-pol. Hithpalpel) Be pained, bring forth
8 טוֹב (K. Hi.) Be good [tain
9 כּוֹל (K. Pilpel, Polpal, Hi.) Con-
10 כּוּן (Ni. Pol. Pul. Hi. Ho. Hith-pol.) Prepare
11 (לוּז)(K. Ni, Hi.) Turn away
12 לוּן (K. Ni. Hi. Hithpalpel) Lodge [Scorn
13 לוּץ (K. Hi. Pil. Hithpalpel)
14 (מוּג)(K. Ni. Pol. Hithpol.) Melt
15 מוּט (K. Ni. Hi. Hithp.) Move
16 מוּל (K. Ni. Pol. Hi. Hithpol.) Circumcise
17 מוּשׁ (K. Hi.) Depart
18 מוּת (K. Pol. Hi. Ho.) Die
19 (נוּם)(K.) Slumber
20 (נוּס)(K. Pol. Hi. Hithpol.) Flee
21 נוּף (K. Pol. Hi. Ho.) Shake, sift
22 (סוּג)(K. Ni.) Turn back
23 סוּר (K. Pol. Hi. Ho.) Turn aside
24 פּוּץ (K. Ni. Pol. Pilpel, Hi. Hithp.) Scatter
25 (צוּד)(K. Po. Hithp.) Hunt
26 (צוּם)(K.) Fast
27 צוּר (K.) Press, besiege
28 קוּם (K. Pi. Pol. Hi. Ho. Hithp.) Rise, stand
29 רוּם (K. Pol. Polal, Hi. Ho. Hith-pol.) Be high
30 רוּץ (K. Pol. Hi) Run
31 (רוּק)(Hi. Ho.) Pour out, draw out
32 (רוּשׁ)(K. Hithp.) Be poor
33 שׁוּב (K. Pol. Pul. Hi. Ho.) Turn, return

XXI. Verbs Ayin Yodh occurring 25–5000 times.

1 בִּין (K Ni Pol. Hi. Hithpol.)
2 גִּיל (K.) Exult [Perceive
3 רִיב (K. Hi.) Strive
4 שִׂים (K. Hi. Ho.) Place, set
5 שִׁיר (P. Pol. Ho.) Sing
6 שִׁית (K. Ho.) Put

XXII. Verbs Pe Aleph.

1 אָבַד (K. Pi. Hi.) Perish
2 אָבָה (K.) Be willing
3 אָחַז (K. Ni. Pi. Ho.) Seize
4 אָכַל (K. Ni. Pi. Pu. Hi.) Eat
5 אָמַר (K. Ni. Hi. Hithp.) Say
6 אָפָה (K. Ni.) Bake

XXIII. Verbs Lamedh Aleph, occurring 25—5000 times.

1 בָּרָא (K.Ni.Pi.) Create
2 חָבָא (Ni. Pu. Hi. Ho. Hithp.) Hide
3 חָטָא (K.Pi.Hi.Hithp.) Sin
4 טָמֵא (K. Ni. Pi. Pu. Hithp. Hothp.) Be unclean
5 יָרֵא (K. Ni. Pi.) Be afraid
6 (כָּלָא)(K. Ni. Pi.) Restrain
7 מָלֵא (K.Ni.Pi.Pu.Hithp.)Be full
8 מָצָא (K. Ni. Hi.) Find
9 (נָבָא)(Ni. Hithp.) Prophesy
10 פָּלָא (Ni.Pi.Hi. Hithp.) Be wonderful
11 (צָמֵא)(K.) Be thirsty
12 קָנָא (Pi. Hi.) Be jealous
13 קָרָא (K.Ni.Pu. Call; K.Ni.Hi. Meet)
14 רָפָא (K. Ni. Pi. Hithp.) Heal
15 שָׂנֵא (K. Ni. Pi.) Hate

XXIV. Verbs Lamedh He, occurring 25—2000 times.

1 בָּזָה (K. Ni. Hi.) Despise
2 בָּכָה (K. Pi.) Weep
3 בָּלָה (K. Pi.) Fall away, decay
4 בָּנָה (K. Ni.) Build
5 גָּלָה (K. Ni. Pi. Pu. Ho. Hithp.) Reveal
6 (דָּגָה)(K.) Increase
7 (דָּלָה)(K. Pi.) Draw
8 דָּמָה (K. Ni. Pi. Hithp.) Be like
9 זָנָה (K. Pu. Hi.) Commit fornication
10 (כָּבָה)(K. Pi.) Quench
11 כָּלָה (K. Pi. Pu.) Complete
12 כָּסָה (K. Ni. Pi. Pu. Hithp.) Conceal
13 לָוָה (K. Ni. Hi.) Join
14 נָטָה (K. Ni. Hi.) Stretch out
15 סָפָה (K. Ni. Hi.) End
16 פָּדָה (K. Ni. Hi. Ho.) Redeem
17 פָּנָה (K.Pi.Hi.Ho.) Turn about
18 (פָּשָׂה)(K.) Spread
19 צָוָה (Pi.Pu.) Command
20 צָפָה (K.Pi.Pu.) Watch, cover
21 קָוָה (K. Ni. Pi.) Wait
22 קָנָה (K. Ni. Hi.) Get, obtain
23 קָצָה (K. Pi. Hi.) Cast off, send
24 קָשָׁה (K. Ni. Pi. Hi.) Be sharp, hard
25 רָדָה (K.Pi.Hi.) Have dominion
26 שָׁבָה (K. Ni.) Capture
27 שָׁחָה (K.Hi.Hithp.)Do obeisance
28 שָׁקָה (Ni Pu. Hi.) Drink
29 שָׁתָה (K. Ni.) Drink
30 תָּלָה (K. Ni Pi.) Hang

XXV. Verbs Ayin Vav and, at the same time, Guttural, or Lamedh Aleph, occurring 25—5000 times.

1 אוֹר (K. Ni. Hi.) Shine
2 בּוֹא (K. Hi. Ho.) Go in
3 נוּחַ (K. Hi Ho.) Rest
4 נוּעַ (K. Ni. Hi.) Move, nod
5 עוּד (K.Pi.Hi.Ho. Pil. Hithpal.) Testify
6 עוּף (K.Pol.Hi.Hithpol.) Fly
7 עוּר (K. Ni. Pol. Hi. Hithpol.) Awake
8 רוּעַ (Ni. Polal, Hi. Hithpol.) Shout

XXVI. Verbs Pe Nun and, at the same time, Guttural, Lamedh Aleph or Lamedh He, occurring 25—5000 times.

1 לָקַח (K.Ni.Pu.Ho.Hithp.) Take
2 נָאַף (K. Pi.) Commit adultery
3 נָאַץ (K. Pi. Hi. Hithp.) Despise
4 נָגַע (K. Ni. Pi. Pu. Hi.) Touch
5 נָדַח (K. Ni. Pu. Hi. Ho.) Drive
6 נָהַג (K. Pi.) Lead
7 נָחָה (K. Hi.) Lead forth
8 נָחַל (K. Pi. Hi. Ho. Hithp.) Inherit
9 נָטָה (K. Ni. Hi.) Stretch out
10 נָטַע (K. Ni.) Plant
11 נָכָה (Ni. Pu. Hi. Ho.) Smite
12 נָסָה (Pi.) Try, prove
13 נָסַע (K. Ni. Hi.) Depart
14 נָצַח (Ni. Pi.) Be preeminent
15 נָקָה (K. Ni. Pi.) Be innocent
16 נָשָׂא (K.Ni.Pi.Hi.Hithp.)Lift up

XXVII. Verbs Pe Yodh and, at the same time, Guttural, Lamedh Aleph or Lamedh He, occurring 25—5000 times.

1 יָגַע (K. Pi. Hi.) Labor, be weary
2 יָדָה (Hi. Hith.) Thank
3 יָדַע (K. Ni. Pi. Po. Pu. Hi. Ho. Hithp.) Know
4 יָהַב (K.) Give
5 יָחַל (Ni. Pi. Hi.) Wait
6 יָכַח (Ni.Hi.Ho.Hithp.)Reprove
7 יָעַץ (K.Ni.Hithp.) Give counsel
8 יָצָא (K. Hi. Ho.) Go forth
9 יָרֵא (K. Ni. Pi.) Be afraid
10 יָרָה (K. Ni. Hi.) Cast, instruct
11 יָרַשׁ (K. Ni. Pi. Hi.) Possess
12 יָשַׁב (K. Ni. Pi. Hi. Ho.) Sit, dwell
13 יָשַׁע (Ni. Hi.) Deliver

XXVIII. Verbs Pe and Ayin Guttural. and Lamedh He occurring 25–5000 times.

1 אָבָה (K.) Be willing (*Pe Aleph*)
2 אָלָה (K. Hi.) Swear
3 הָגָה (K. Po. Hi.) Meditate
4 הָיָה (K. Ni.) Be
5 הָמָה (K.) Make a noise
6 הָרָה (K. Pu. Po.) Conceive
7 חָיָה (K. Pi. Hi.) Live
8 חָלָה (K. Ni. Pi. Pu. Hi. Ho. Hithp.) Be sick
9 חָנָה (K.) Encamp
10 חָסָה (K.) Trust
11 חָרָה (K. Ni. Hi. Hithp.) Be angry
12 מָחָה (K. Ni. Hi.) Wipe off
13 מָרָה (K. Hi.) Rebel
14 עָלָה (K. Ni. Hi. Ho. Hithp.) Go up
15 עָנָה (K. Ni. Pi. Hi. / K. Ni. Pi. Pu. Hi. Hithp.) Answer, afflict
16 עָשָׂה (K. Ni. Pi. Pu.) Do, make
17 פָּרָה (K. Hi.) Be fruitful
18 צָפָה (K. Pi. Pu.) Watch, cover
19 קָרָה (K. Ni. Pi. Hi.) Meet [See
20 רָאָה (K. Ni. Pu. Hi. Ho. Hithp.)
21 רָבָה (K. Pi. Hi.) Multiply
22 רָעָה (K. Pi. Hi. Hithp.) Feed
23 רָפָה (K. Ni. Pi. Hi. Hithp.) Be feeble [pleased
24 רָצָה (K. Ni. Pi. Hi. Hithp.) Be

XXIX. Synopses in the Kal of ten common, but difficult verbs.

	(בּוֹא)	(הָלַךְ)	(יָצָא)	(לָקַח)	(יָדַע)
Perf. 3 m. sg.	בָּא	הָלַךְ	יָצָא	לָקַח	יָדַע
Inf. Abs.	בּוֹא	הָלוֹךְ	יָצוֹא	לָקוֹחַ	יָדוֹעַ
Inf. Cst.	בּוֹא	לֶכֶת	צֵאת	קַחַת	דַּעַת
Impf. 3 m. sg.	יָבוֹא	יֵלֵךְ	יֵצֵא	יִקַּח	יֵדַע
Imv. 2 m. sg.	בּוֹא	לֵךְ	צֵא	קַח	דַּע
Participle Act.	בָּא	הֹלֵךְ	יֹצֵא	לֹקֵחַ	יֹדֵעַ

	(הָיָה)	(חָיָה)	(רָאָה)	(יָרֵא)	(נָתַן)
Perf. 3 m. sg.	הָיָה	חָיָה	רָאָה	יָרֵא	נָתַן
Inf. Abs.	הָיוֹה	חָיוֹה	רָאוֹה	יָרֹא	נָתוֹן
Inf. Cst.	הֱיוֹת	חיות	רְאוֹת	יְרֹא	תֵּת
Impf. 3 m sg.	יִהְיֶה	יְחִיֶה	יִרְאֶה	יִירָא	יִתֵּן
Imv. 2 m. sg.	הֱיֵה	חֱיֵה	רְאֵה	יְרָא	תֵּן
Participle Act.	הֹיֶה	חֹיֶה	רֹאֶה	ירא	נֹתֵן

PART FOURTH.

LISTS XXX–XLIX

NOUNS ARRANGED ACCORDING TO THEIR SIGNIFICATION.

XXX. Nouns relating to the Celestial World.*

שָׁמַיִם Heavens	צָבָא Host	כֶּסֶא Full moon
רָקִיעַ Expanse	שֶׁמֶשׁ Sun	חֹדֶשׁ New moon
(מָזֹר) Planet	חַרְסָ Sun	כּוֹכָב Star
מָאוֹר Luminary	יָרֵחַ Moon	הֵילֵל Morning star

XXXI. Nouns relating to Fire, Weather, &c.

אֵשׁ Fire	קֶרַח Ice	אֵד Mist
אוּר Flame	שֶׁלֶג Snow	טַל Dew
לַהַב Flame	כְּפוֹר Hoar frost	מָטָר Rain
לַהַט Flame	בָּרָד Hail	גֶּשֶׁם Shower
רִשְׁפָּה Flame	עָנָן Cloud	מַבּוּל Deluge
גֶּחָל Burning coals	עָב Cloud	יוֹרֶה Early rain
אֵפֶר Ashes	אוֹר Light	מַלְקוֹשׁ Latter rain
עָשָׁן Smoke	חֹשֶׁךְ Darkness	קֶשֶׁת Rain-bow
חוֹם Heat	סַעֲרָה Storm	בָּרָק Lightning
(קָר) Cold	סוּפָה Whirlwind	רַעַם Thunder
קָרָה Cold	דְּמָמָה Calm	קוֹל Thunder

XXXII. Nouns designating Divisions of Time.

עֵת Time	שָׁנָה Year	לַיְלָה Night
מוֹעֵד Season	חֹדֶשׁ Month	צֵאת Rising (of sun)
עוֹלָם Age, eternity	שָׁבוּעַ Week	בּוֹא Setting (of sun)
אָחוֹר The Future	יוֹם Day	תְּמוֹל Yester-day
קֶדֶם The Past	רֶגַע Moment	שִׁלְשׁוֹם Day before yes-
אָבִיב Spring	שַׁחַר Dawn	ter-day
קַיִץ Summer	בֹּקֶר Morning	הַיּוֹם To-day
חֹרֶף Autumn, winter	צָהֳרַיִם Noon	מָחָר To-morrow
(סְתָו) Winter	עֶרֶב Evening	שַׁבָּת Sabbath

XXXIII. Nouns designating Divisions of Water.

יָם Sea	יְאוֹר Nile	מַעְיָן Spring
תְּהוֹם The deep	יַרְדֵּן Jordan	מוֹצָא Spring-head
נָהָר River	נַחַל Torrent	מָקוֹר Well-spring
יָד Side	פֶּלֶג Rivulet	בְּאֵר Well
שְׂפָה Brink	אֲפִיק Stream	אֲגַם Pond
לָשׁוֹן Tongue	מַבּוּל Deluge	בְּרֵכָה Pool
גְּדוֹת Banks	עַיִן Fountain	בּוֹר Cistern, pit
מַעֲבָר Ford		

* Nouns enclosed in parentheses are of rare occurence.

XXXIV. Nouns relating to Divisions of Land.

הַר Mountain	מַעֲלֶה Ascent	מִדְבָּר Wilderness
גִּבְעָה Hill	מוֹרָד Descent	עֲרָבָה Desert
עָפֶל Mound	——	יְשִׁימוֹן Waste
שְׁפִי Bare hill	עֵמֶק Valley	כִּכָּר Circle
צוּר Rock	גַּיְא Vale	כַּרְמֶל Park
סֶלַע Cliff	בִּקְעָה Plain	שָׂדֶה Field
סָעִיף Cleft	מִישׁוֹר Table-land	חֶלְקָה Portion
מְעָרָה Cave	שְׁפֵלָה Low-land	חֶבֶל District
שֶׁן Crag	אִי Island	יַעַר Forest
מִשְׂגָּב High place	חוֹף Coast	

XXXV. Nouns designating the Earth, Minerals, and Metals.

אֶרֶץ Earth	מֶלַח Salt	זָהָב Gold
אֲדָמָה Ground	אֶבֶן Stone	כֶּסֶף Silver
יַבָּשָׁה Dry land	צוּר Rock	נְחֹשֶׁת Bronze
עָפָר Dust	חַלָּמִישׁ Flint	בַּרְזֶל Iron
חוֹל Sand	סַפִּיר Sapphire	עוֹפֶרֶת Lead
חֵמָר Bitumen	שֹׁהַם Onyx	בְּדִיל Tin, alloy
גָּפְרִית Brimstone		

XXXVI. Nouns relating to Vegetation.

שָׂדֶה Field	פֶּרַח Flower	קָנֶה Stalk, branch
גַּן Garden	זֶרַע Seed	חִטָּה Wheat
דֶּשֶׁא Grass	יֶרֶק Green herb	שְׂעֹרָה Barley
חָצִיר Grass, hay	צֶמַח Sprout	קָצִיר Harvest
פְּרִי Fruit	עֵשֶׂב Herb	

XXXVII. Nouns relating to Trees, Shrubs, Plants.

שֹׁרֶשׁ Root	דַּרְדַּר Thistle	אֵלָה Oak, terebinth
גֵּזַע Stock, stem	רִמּוֹן Pomegranate	אַלּוֹן Oak
(חֹטֶר) Rod	תְּאֵנָה Fig-tree	כֶּרֶם Vineyard
עָנָף Branch	זַיִת Olive-tree	גֶּפֶן Vine
עָלֶה Leaf	תָּמָר Palm-tree	אֶשְׁכּוֹל Cluster
פְּרִי Fruit	תַּפּוּחַ Apple-tree	זְמוֹרָה Twig
צִיץ Blossom	אֶרֶז Cedar	עֲנָבִים Grapes
קוֹץ Thorn		

XXXVIII. Nouns relating to Animals.

קֶרֶן Horn	שׁוֹר Ox	סוּס Horse
רֶגֶל Foot	פַּר Bullock	אָתוֹן She-ass
פַּרְסָה Hoof	פָּרָה Heifer	חֲמוֹר He-ass
זָנָב Tail	עֵגֶל Calf	פֶּרֶד Mule
גֶּחוֹן Belly	צֹאן Flock	פֶּרֶא Wild ass
דָּם Blood	שֶׂה Sheep	גָּמָל Camel
עֶצֶם Bone	רָחֵל Ewe	אַרְיֵה Lion
עוֹר Skin	כֶּבֶשׂ Lamb	כְּפִיר Young lion
זָכָר Male	עֵז Goat	לָבִיא Lion, lioness
נְקֵבָה Female	שָׂעִיר He-goat	שַׁחַל Lion
	גְּדִי Kid	דֹּב Bear
חַיָּה Beast	אַיִל Ram	זְאֵב Wolf
בְּהֵמָה Cattle	אַיָּל Stag, hart	שׁוּעָל Jackal
בָּקָר Ox, herd	צְבִי Gazelle	כֶּלֶב Dog

XXXIX. Nouns relating to Birds, Reptiles, Insects, &c.

עוֹף Fowl	נֶשֶׁר Eagle	כִּנָּם Gnat
צִפּוֹר Bird	אַרְבֶּה Locust	תַּנִּין Sea-monster, serpent
כָּנָף Wing	דְּבוֹרָה Bee	נָחָשׁ Serpent
גּוֹזָל Young bird	זְבוּב Fly	עַקְרָב Scorpion
שְׂלָו Quail	שְׁרָץ Swarm, insect	פֶּתֶן Asp, adder
יוֹנָה Dove	רֶמֶשׂ Creeping thing	צְפַרְדֵּעַ Frog
תּוֹר Turtle dove	רִמָּה Worm	דָּגָה Fish
עוֹרֵב Raven	תּוֹלָעָה Worm, maggot	דָּג Fish

XL. Nouns designating Man.

אָדָם Man	יֶלֶד Child (m.)	בָּחוּר Youth
אֱנוֹשׁ Man	יַלְדָּה Child (f.)	בְּתוּלָה Virgin
אִישׁ Man	עֶלֶם Boy	יָשִׁישׁ Old man
גֶּבֶר Strong man	עַלְמָה Girl	זָקֵן Old woman
אִשָּׁה Woman	נַעַר Lad	שֵׂיבָה A gray-haired person, old man
יוֹנֵק Suckling	נַעֲרָה Maiden	
עוֹלֵל Infant	נְעָרִים Youth	

XLI. Nouns designating Terms of relationship.

אָב	Father	חָתָן	Bride-groom	אַלְמָנָה	Widow
אֵם	Mother		Son-in-law	יָתוֹם	Orphan
בֵּן	Son	כַּלָּה	Bride, Daughter-in-law	שְׁאֵר	Kindred
בַּת	Daughter			נֵכָר	Progeny
אָח	Brother	בַּעַל	Husband	תּוֹלְדוֹת	Generations
אָחוֹת	Sister	אִשָּׁה	Wife	מִשְׁפָּחָה	Family
אָבוֹת	Parents	חֹתֵן	Father-in-law	שֵׁבֶט	Tribe
דּוֹד	Uncle	חָמוֹת	Mother-in-law	מַטֶּה	Tribe

XLII. Nouns designating Parts of the Body.

גּוּפָה	Body, corpse	אֹזֶן	Ear	כָּבֵד	Liver
גְּוִיָּה	Body, corpse	לֶחִי	Jaw, cheek	קֶרֶב	Entrails
בָּשָׂר	Flesh	פֶּה	Mouth	כְּלָיוֹת	Kidneys
דָּם	Blood	שָׂפָה	Lip	זְרוֹעַ	Arm
גִּיד	Sinew	שֵׁן	Tooth	אַמָּה	Fore-arm
עֶצֶם	Bone	לָשׁוֹן	Tongue	יָד	Hand
עוֹר	Skin	חֵיךְ	Palate	כַּף	Palm of hand
שֵׂעָר	Hair	צַוָּאר	Neck	אֶצְבַּע	Finger
רֹאשׁ	Head	עֹרֶף	Neck, nape	בֹּהֶן	Thumb
גֻּלְגֹּלֶת	Skull	גַּרְגֶּרֶת	Throat, neck	שֶׁכֶם	Shoulder-blade
פָּנִים	Face	גָּרוֹן	Throat	כָּתֵף	Shoulder
מֵצַח	Forehead	גַּב	Back	שׁוֹק	Leg
עַיִן	Eye	צַד	Side	יֶרֶךְ	Thigh
גַּבּוֹת	Eye-brow	צֵלָע	Rib	בֶּרֶךְ	Knee
עַפְעַף	Eye-lid	חֵיק	Bosom	קַרְסֹל	Ankle
אִישׁוֹן	Pupil	בֶּטֶן	Belly	רֶגֶל	Foot
אַף	Nose	מֵעַיִם	Bowels, womb	עָקֵב	Heel
אַפַּיִם	Nostrils	לֵב	Heart		

XLIII. Nouns designating Cities, Towns, &c.

עִיר	City	אַרְמוֹן	Fortress, citadel	מָעוֹז	Fortification
קִיר	Wall, city	חָצֵר	Court, village	מָעוֹן	Habitation
קִרְיָה	City, town	סֹךְ	Tent	מְצָד	Stronghold
בִּירָה	Castle, citadel	מִבְצָר	Fortress	מְצוּר	Fortification

XLIV. Nouns designating Parts of the House.

קוֹרָה Cross-beam	חָצֵר Court	פֶּתַח Entrance
פִּנָּה Corner	עַמּוּד Pillar	דֶּלֶת Door
צִיר Hinge of door	חוֹמָה Wall	חַלּוֹן Window
בְּרִיחַ Bar	עֲלִיָּה Upper room	מַשְׁקוֹף Lintel
חֶדֶר Bed-chamber	גַּג Roof	מַפְתֵּחַ Key
אוּלָם Porch	שַׁעַר Gate	מַעֲלָה Step

XLV. Nouns designating Articles of Furniture.

שֻׁלְחָן Table	מַצָּע Bed	צְנָצֶנֶת Vessel, jar
כִּסֵּא Seat, throne	תַּנּוּר Furnace	סַל Basket
הֲדוֹם Foot-stool	סִיר Pot	נַרְזֶן Axe
מְנוֹרָה Candle-stick	דּוּד Kettle	מַטֶּה Staff
נֵר Lamp	כַּד Pitcher, pail	עֵט Style
אָרוֹן Ark, chest	גָּבִיעַ Cup	מִשְׁקָל Weight
מִטָּה Couch		

XLVI. Nouns designating Articles of Clothing, &c.

כְּסוּת Covering	מַלְבּוּשׁ Garment	נֶזֶם Ring
בֶּגֶד Garment	כּוֹבַע Helmet	עָנָק Necklace
שִׂמְלָה Mantle	מִצְנֶפֶת Turban	חוּט Thread
מְעִיל Upper garment	צָעִיף Veil	מִדָּה Measure
כְּתֹנֶת Tunic	חֲגוֹרָה Girdle	אַמָּה Cubit
אֵפוֹד Ephod	טַבַּעַת Signet	

XLVII. Names of Musical Instruments.

כִּנּוֹר Harp, lyre	שׁוֹפָר Trumpet, crook'd	שָׁלִישׁ Triangle
נֵבֶל Lyre, harp	חֲצֹצְרָה Trumpet, str'ght	קַרְנָס Harp, lyre
נֵבֶל Ten-stringed lyre	תֹּף Timbrel	מַשְׁרוֹקִי Pipe, flute
חָלִיל Flute, pipe	צֶלְצָלִים Cymbals	כַּבָּא Sambuca, Sacbut
עוּגָב Pipe, flute	מְצִלְתַּיִם Cymbals	פְּסַנְטֵרִין Psaltery, lyre
קֶרֶן Horn	מְנַעֲנְעִים Cymbals	סוּמְפֹנְיָה Bagpipe

XLVIII. Nouns designating Positions, Occupations, &c.

מוֹשֵׁל Ruler	שׁוֹטֵר Officer	מוֹרֶה Teacher
שַׁלִּיט Ruler	שָׁלִישׁ Captain, third man	רַגְלִי Foot-soldier
מֶלֶךְ King	שׁוֹפֵט Judge	פָּרָשׁ Horseman
יוֹעֵץ Counsellor	בּוֹנֶה Builder	רוֹפֵא Physician
שַׂר Prince, chief	סֹחֵר Merchant	אוֹרֵג Weaver
סָגָן Governor	רוֹכֵל Trader	חָרָשׁ Smith, engraver
נָגִיד Prince	כֹּהֵן Priest	כּוֹרֵם Vine dresser
פָּקִיד Overseer	סוֹפֵר Scribe	צוֹרֵף Smelter

XLIX. A List of the most common adjectives.

טוֹב Good	עָתִיד Ready, skilful	רָחָב Broad
רַע Evil	חוֹנֵן Compassionate	בָּרִיא Fed, fat
רָשָׁע Wicked	מְרַחֵם Merciful	שָׁמֵן Fat
גָּדוֹל Great	גֵּאֶה Proud	רָזֶה Lean
קָטוֹן Small	זֵד Insolent	גִּבּוֹר Mighty
חָזָק Strong	עָנָו Humble	אַמִּיץ Strong
רָפֶה Week, feeble	מָלֵא Full	חַלִּישׁ Feeble
לָבָן White	רֵיק Empty	קַל Light
שָׁחֹר Black	רַךְ Tender	יָחִיד Only, one
אָדוֹם Red	חוֹלֶה Sick	רִאשׁוֹן First
צָהֹב Golden, yellow	עִוֵּר Blind	אַחֲרוֹן Latter
תְּכֵלֶת Violet	חֵרֵשׁ Deaf	אַחֵר Next
אַרְגָּמָן Purple	אִלֵּם Dumb	יָפֶה Beautiful
שָׁנִי Scarlet	פִּסֵּחַ Lame	עָנֹג Delicate
תּוֹלָע Crimson	כֵּהֶה Weak, feeble	נָקִי Innocent
שֵׁשׁ Vermilion	חָרוּץ Industrious	אָשֵׁם Guilty
חָכָם Wise	עָצֵל Lazy	עָרוֹם Naked
בַּעַר Stupid	נָדִיב Willing	נֶחְמָד Desirable
נָבָל Foolish	נוֹרָא Terrible	חָפֵץ Loving
צַדִּיק Righteous	יָרֵא Afraid	שָׂמֵחַ Joyful
חָסִיד Pious	עָשִׁיר Rich	יָקָר Precious
קָדוֹשׁ Holy	רָשׁ Poor	אֵיתָן Enduring
חָלִיל Profane	עָנִי Afflicted	יָבֵשׁ Dry
יָשָׁר Straight, right	אֶבְיוֹן Needy	חָרֵב Sterile
תָּם Sincere, perfect	דַּל Poor, weak	
תָּמִים Perfect, without blemish	גָּבֹהַּ High	
	עָמֹק Deep	
שָׁלֵם Whole, complete	קוֹמָה High	
כָּלִיל Entire	אָרוֹךְ Long	

PART FIFTH.

LISTS L—LIII.

PREPOSITIONS, ADVERBS, CONJUNCTIONS AND INTERJECTIONS.

L. Prepositions, and Prepositional Phrases.

1. Denoting Place.

אֶל	Unto	אֵלַי
לְ	To	
עַד	To	עַד לְמִן, עַד מִן, עַד לְ, עַד אֶל
לִפְנֵי	Before	עַל־פְּנֵי, אֶל־פְּנֵי, בִּפְנֵי
פְּנוֹת	Towards	לִפְנוֹת
נֶגֶד	Opposite / Before	נֶגְדָּה ל, מִנֶּגֶד לְ, מִנֶּגֶד, כְּנֶגֶד, לְנֶגֶד
קִדְמַת	Before	
נֹכַח	Before	עַד־נֹכַח, אֶל־נֹכַח, לְנֹכַח, נֹכַח
לְעֻמַּת	Near, opposite	לְעֻמּוֹת, מִלְּעֻמַּת
מוּל	Towards	מִמּוּל, אֶל־מוּל
לִקְרַאת	Towards	
אֵצֶל	By the side of	
בְּ	In	בְּמוֹ
בֵּין	Between	בְּבֵין, אֶל־בֵּין and עַל־בֵּין (till between), כְּבֵין (from between), מִבֵּינוֹת לְ, בֵּינוֹת
בְּעַד	(1) Between, through; (2) behind, after; (3) about	
מֵעֵבֶר	Beyond	אֶל־עֵבֶר, לְעֵבֶר (opposite), עַל־עֵבֶר (to the place beyond), מֵעֵבֶר לְ (from the place beyond)
אַחַר	Behind	מֵאַחַר, מֵאַחֲרֵי and מֵאַחֲרֵי (from the place behind), עַל־אַחֲרֵי (in the place behind). אֶל־אַחֲרֵי (to the place behind)
עַל	Upon	מֵעַל, עָלַי and מֵעַל לְ (from upon)
תַּחַת	Beneath	מִתַּחַת לְ, מִתַּחַת, תַּחַת לְ (from beneath), אֶל־תַּחַת and לְמִתַּחַת לְ (to the place beneath)
(סָבִיב)	Around	מִסָּבִיב לְ, סָבִיב לְ, מִסָּבִיב, סְבִיבוֹת
(בַּיִת)	Within	אֶל־מִבַּיִת לְ, מִבַּיִת לְ (to a place within)
חוּץ	Without	אֶל־מִחוּץ לְ, מִחוּצָה לְ, מִחוּץ לְ (to a place without
בְּתוֹךְ	Within / Through	מִתּוֹךְ, אֶל־תּוֹךְ (from within)
בְּקֶרֶב	Within	
מִן	From	מִן לְ, מִנִּי

2. Denoting Time.

בְּ In	עַד Till	בֵּין Between
מִן From	לִפְנֵי Before	מֵאָז Since
אֶל־ Unto	פְּנוֹת Towards	בְּעוֹד Within
לְ To	אַחַר After	מִטֶּרֶם Before

3. Denoting Cause, End, Instrumentality.

בַּעֲבוּר	On account of, For the sake of	עַל־עֵקֶב	On account of, For the sake of
לְבַעֲבוּר	" " " "	לְנֹכַח	" " " "
בְּגִלַּל	" " " "	מִפְּנֵי	" " " "
יַעַן	" " " "	עַל־אוֹדוֹת	" " " "
לְמַעַן	" " " "	עַל־דְּבַר	" " " "
בְּעַד	" " " "	עַל־דִּבְרֵי	" " " "
עֵקֶב	" " " "		
בִּדֵי For		בְּיַד By	
בְּ By		עַל־יַד By	

4. Denoting Connection, Relation, Privation.

עִם, מֵעִם (from the vicinity of),.....With (*prep., conjunction*)

אֵת, מֵאֵת (from being with).....With (*prep., connection*)

לְ, כְּפִי.....In proportion to

בְּדֵי, מִדֵּי, כְּדֵי, מִסַּת.....According to

בְּ, בְּעַד, מָקוֹם, תַּחַת, מִתַּחַת.....Instead of

בְּאֵין, מֵאַיִן, בְּלֹא, בְּלִי, בִּבְלִי, לִבְלִי, מִבְּלִי } Without, except
בְּרֹתִי, בְּאֶפֶס, זוּלַתִי, בִּלְעֲדֵי, מִבַּלְעֲדֵי }

חוּץ מִן, לְבַד מִן, מִלְּבַד עַל לְבַד.....Except

LI. Adverbs and Adverbial Phrases.

1. Denoting Place.

1. אַיֵּה, אַיִן or אָן Where? אָנָה Whither? מֵאַיִן, מֵאָן Whence?
2. פֹּה Here. אֵיפֹה Where? מִפֹּה Hence. עַד־פֹּה Hither.
3. כֹּה Here, אֵיכָה *and* אֵיכָה Where? עַד־כֹּה Hither, כֹּה וָכֹה Hither and thither.
4. בָּזֶה, זֶה Here, מִזֶּה Thence, *or* On one side, מִזֶּה וּמִזֶּה On both sides, אֵי זֶה Where? אֵי מִזֶּה Whence?
5. עַד הֵנָּה, הֵנָּה, הֲלֹם Hither, הֵנָּה וָהֵנָּה Hither and thither.
6. שָׁם There, מִשָּׁם Thence, שָׁמָּה Thither.
7. לְנֹכַח, קֶדֶם, מִנֶּגֶד, נֶגֶד, מִפָּנִים, לִפָּנִים, פָּנִים In front (*hence*, east).
8. אָחוֹר Behind (*hence*, west), אַחַר In the background, מֵאָחוֹר From behind, אֲחֹרַנִּית Backward.
9. יָמִין To the right (*hence*, south), שְׂמֹאל To the left (*hence*, north).
10. קֵדְמָה Eastward, יָמָּה Westward, נֶגְבָּה Southward, צָפֹנָה Northward.
11. עַל Above, מִלְמַעְלָה, מִמַּעַל, מַעַל, From above, מַעֲלָה Upwards.
12. תַּחַת, מִתַּחַת, מַטָּה, לְמַטָּה, מִלְמַטָּה Beneath, below, downward.
13. סָבִיב, סְבִיבוֹת, מִסָּב, מִסְּבוֹת Around.
14. מִבַּיִת, פְּנִימָה, לִפְנִימָה Within, מִפְּנִימָה From within.
15. הָלְאָה Further, beyond, חוּץ, חוּצָה, בַּחוּץ, לַחוּץ Abroad, without, מִחוּץ, מֵהַחוּץ From without.
16. אֲשֶׁר שָׁם Where, אֲשֶׁר מִשָּׁם, אֲשֶׁר מִזֶּה From where, אֲשֶׁר שָׁמָּה Whither, בַּאֲשֶׁר Where. אֶל־אֲשֶׁר Whither.

2. Denoting Time.

(Many adverbs denoting *place* are used also to denote *time*.)

1. מָתַי When? לְמָתַי, עַד־מָתַי, עַד־מָה How long?
2. עַתָּה, זֶה, הַפַּעַם Now.
3. רִאשֹׁנָה At first, בָּרִאשֹׁנָה, לָרִאשֹׁנָה At first, before.
4. אַחֲרֵי At last, later, בְּאַחֲרֹנָה, אַחֲרֹנָה, לְאַחֲרֹנָה At last, later.
5. אָז, אָזַי Then, מֵאָז Formerly, before.
6. תָּמִיד Always, לָעַד, לְעוֹלָם, נֵצַח, לְנֵצַח, נְצָחִים, לָנֶצַח Perpetually, eternally.

7. יוֹמָם By day, daily, לַיְלָה By night, הַיּוֹם To-day, כַּיּוֹם At present.
8. תְּמוֹל, אֶתְמוֹל Yesterday, אֶמֶשׁ Last night, שִׁלְשֹׁם The day before yesterday.
9. מָחָר To-morrow, מִמָּחֳרִית On the following day.
10. עוֹד Again, still, עַד־כֵּן Hitherto, אַחֲרֵי כֵן Afterwards.
11. לֹא עוֹד, אֶפֶס עוֹד, אֶפֶס No more, טֶרֶם Not yet.
12. מְהֵרָה, מַהֵר, קַל Rapidly, soon.
13. בְּאַחַת, רֶגַע, פִּתְאֹם, פִּתְאֹם לְפֶתַע Suddenly.
14. אַט, לְאַט, לָאַט Slowly, softly.

3. Denoting Quantity.

1. כַּמָּה How much? how many? how often?
2. לְהַרְבֵּה, הַרְבֵּה, לָרֹב, רַבַּת, רַבָּה, רַב Much.
3. עַד־מְאֹד, בִּמְאֹד מְאֹד, מְאֹד Greatly, strongly, exceedingly.
4. יוֹתֵר More, too much, יֶתֶר, עַל־יֶתֶר Abundantly.
5. דַּי, חוֹן Enough, כֹּל, כֻּלָּה, לְכָלָה Entirely, perfectly, נְצַח Entirely.
6. מְעַט Little, כִּמְעַט, כְּאַיִן Almost, מְעַט מְעַט Gradually.
7. יַחַד, יַחְדָּיו Together, altogether.

(The numeral adverbs are omitted here.)

4. Denoting Quality, Condition and Causality.

1. כֹּה, בְּכֹה, כָּכָה, כֵּן, בְּכֵן So, thus.
2. כְּ....וְכ....כְּ, כַּאֲשֶׁר....כֵּן, כְּ....כֵּן As....thus, the more ....the more.
3. עַל־זֹאת, עַל־כֵּן, לָכֵן, לָהֵן Therefore.
4. אֵיכָה, אֵיךְ, אֵיכָכָה How? אֵיפֹה How?
5. לָמָּה, לָמָּה, עַל־מָה, בַּמָּה, מַדּוּעַ Wherefore? Why?

5. Denoting Affirmation or Negation.

1. כִּי Indeed, in truth, אָמְנָם, אָמְנָה, אָמֵן Exactly, indeed, אַף Also, even, גַּם Also, גַּם....גַּם Both....and.
2. אוּלַי Perhaps, כִּמְעַט כְּאַיִן Almost.
3. לֹא, אַל, אֵין, אֶפֶס, בַּל, בְּלִי, בִּלְתִּי Not.
4. בְּלִי, בַּל, אַל, לֹא, אִי are sometimes equivalent to the English prefixes *un-* and *dis-*.
5. לְבַד, אַפֶס Only, however, אוּלָם However, on the contrary, לָכֵן Yet, nevertheless.
6. אַךְ, אָכֵן, רַק Indeed, *and* only, אֲבָל In truth, *and* on the contrary,

LII. Conjunctions.

1. Of Time.

1. בְּטֶרֶם, טֶרֶם Before.
2. מִן־אָז, מֵאָז Since.
3. כְּמוֹ, כִּי, אִם When.
4. עַד־אֲשֶׁר, עַד־כִּי, עַד־אִם עַד, עַד־אֲשֶׁר־אִם While, till.
5. בְּעוֹד As long as, while.
6. אַחַר אֲשֶׁר, אַחַר, אַחֲרֵי אֲשֶׁר, אַחֲרֵי After.
7. מְדֵי Whenever.

2. Of Wish, and Condition.

1. לוּ, כִּי, אִם If, לוּלֵי or לוּלָא כִּי־אִם Unless.
2. אֻלַי If perhaps, אוּלַי Perhaps that.

3. Of Cause, End, and Effect.

1. כִּי, אֲשֶׁר, בַּאֲשֶׁר For, because, as.
2. יַעַן אֲשֶׁר, תַּחַת, תַּחַת כִּי, תַּחַת אֲשֶׁר, עַל, עַל־כִּי, עַל־אֲשֶׁר עֵקֶב, עֵקֶב כִּי, עֵקֶב אֲשֶׁר, מִפְּנֵי אֲשֶׁר, יַעַן בְּיַעַן, יַעַן אֲשֶׁר, לְבַעֲבוּר, בַּעֲבוּר, בְּעַבוּר As, because, since.
3. לְמַעַן, לְמַעַן אֲשֶׁר In order that.
4. פֶּן Lest, לְבַלְתִּי So that not.

4. Of Contrast and Correspondence.

1. אוֹ Or, אִם....אוֹ, אִם....אוֹ Whether....or.
2. כַּאֲשֶׁר, אֲשֶׁר Just as.
3. כִּי (after a negative) But, גַּם כִּי, אִם, עַל Although, כִּי אִם Only that, אֶפֶס כִּי But.
4. אַף כִּי How much more, אַף Even if, even though.

LIII. Interjections.

1. **Of Fear or Perplexity:** אָח, אֲהָהּ, הָהּ Ah!
2. **Of Joy or Exultation:** הוֹי, הֵידָד, הֵאָה Hurrah! Huzza!
3. **Of Lamentation and Grief:** אַלַי, הוֹי, אוֹיָה, אוֹי Woe! Alas!
4. **Of Supplication:** בִּי Pray, אָנָּה, נָא Ah! Pray!
5. **Of Menace:** אוֹי Woe!
6. **Of Appeal and Exhortation:** הִנֵּה, הֵן, הֵא Behold! הָבָה, הָבוּ, לֵךְ לְכָה, לְכוּ Go! Come! הַס Silence! Sh! רַב Enough!
7. **Of Wish:** לוּ, אַחֲלַי, מִי־יִתֵּן Oh that! Would that!
8. **Of Deprecation and Confirmation;** חָלִילָה God forbid! Far be it! אָמֵן Be it so!

PART SIXTH.

LISTS LIV—LV.

ENGLISH WORDS WITH THEIR MOST COMMON HEBREW EQUIVALENTS.

LIV. English Words (Verbs) with their most common Hebrew Equivalents.

1. Abhor, to בָּהַל, גָּעַל, מָאַס, נָאַץ (*K., Pu.*); נָאַר (*Pi.*), קוּץ, שָׁקַץ (*Pi.*); תָּאַב (*Pi.*); תָּעַב (*Pi.*).
2. Afflict, to חָלָה (*Hi.*); יָגָה (*Hi.*); כָּרַע (*Hi.*); עָנָה, לָחַץ (*Pi., Hi.*); רָעַע (*Hi.*).
3. Afraid, to be בָּהַל (*Ni.*); בָּעַת, גּוּר, חוּל, חָרַד, יָגֹר, יָרֵא, פָּחַד, עָרַץ.
4. Agitated, to be הָמָה, זָעַם, סָעַר, פָּעַם (*Hith.*); רָגַז, רָעַם, רָעַשׁ (*Ni.*); שָׁעַר.
5. Amazed, to be דָּמַם, שָׁמֵם, שָׁעָם (*Hith.*); תָּמַהּ.
6. Angry, to be אָנַף, גָּרָה, זָעַם, זָעַף, חָרָה, בָּעַשׁ, נָצָה (*Ni.*); עָבַר (*Hith.*); קָצַף.
7. Anoint, to דָּשֵׁן (*Pi.*); מָשַׁח, נָסַךְ, סוּךְ.
8. Appoint, to יָסַד, יָעַד, יָצַג (*Hi.*); מָנָה (*Pi.*); נָתַן, סָפַח, עָמַד (*Hi.*); פָּקַד, עָשָׂה (*Hi.*); צָוָה (*Pi.*); שִׂים, שִׁית.
9. Assemble, to אָגַר, אָסַף, זָעַק (*Ni.*); כָּנַס, לָקַט, נָהָה (*Ni.*); קָהַל, קָבַץ (*Ni.*).
10. Bind, to אָלַם, אָזַר, אָסַר, זוּר, חָבַל, חָבַשׁ, עָמַר, עָנַד, קָשַׁר, רָתַק.
11. Blow, to נָפַח, נָשַׁב, נָשַׁף, פּוּחַ, שָׁאַף.
12. Boast, to אָמַר (*Hith.*); הָדַר (*Hith.*); הָלַל (*Pi., Hith.*); כָּבַד (*Hith.*); פָּאַר (*Hith.*).
13. Bow down, to נָהַר, כָּפַף, כָּרַע, נָטָה (*Hi.*); קָדַד, שָׁחָה (*Hith.*); שָׁחַח.
14. Break, to בָּצַע, גָּדַע (*Pi.*); גָּרַם (*K., Pi.*); דָּכָא, דָּכַךְ (*Hi.*); הָלַם, הָרַס, כָּתַת, נָפַץ, נָתַץ, פּוּר, פָּצַח, רָצַץ, רָעַץ, רָעַע, רָעָה, פָּרַק, פָּרַץ (*Pi.*); שָׁבַר (*K., Pi.*); שָׁנָה (*Pi.*).
15. Bring forth, bear, to בָּכַר, גּוּחַ, חָבַל (*Pi.*); חוּל, יָלַד, יָצָא (*Hi.*); מָלַט (*Hi.*); עָשָׂה, פָּרָה, צָמַח (*Hi.*).
16. Bring, to אָתָה (*Hi.*); בּוֹא (*Hi.*); יָבַל (*Hi.*); הָלַךְ (*Hi.*); לָקַח, נָגַשׁ (*Hi.*); נָהַג (*Pi.*); נָשָׂא, עָבַר (*Hi.*); קָרַב (*Hi.*).

17. Burn, to בָּעַר (*K.*, *Pi.*, *Hi.*); דָּלַק, יָצַת (*Hi.*); יָקַד (*Hi.*); לָהַט (*Pi.*); נָשַׂק (*Hi.*); קָדַח, שָׂרַף.

18. Call, to אָמַר, נָשָׂא, עוּר, צָעַק, קָרָא, שָׁמַע (*Pi.*, *Hi.*).

19. Carry, to בּוֹא (*Hi.*); כּוּל (*Hi.*); נָשָׂא, סָבַל, עָמַס.

20. Cast, to טוּל (*Hi.*); יָדָה, יָצַק, יָרָה, רָמָה, שָׁלַךְ, תָּקַע.

21. Celebrate, to זָבַר (*Hi.*); זָמַר (*Pi.*); יָדָה (*Hi.*); נָוָה (*Hiph.*); סָפַר (*Pi.*); קָרָא, שָׁבַח (*Pi.*); שׁוּחַ, תָּנָה (*Pi.*)

22. Cleanse, to בָּרַר (*Pi.*, *Hiph.*); זָכָה (*Hi.*); זָכַךְ (*Hi.*), (cf. זָקַק); חָטָא (*Pi.*); טָהֵר (*Pi.*); כָּבַס (*Pi.*); לָבַן (*Hi.*); מָרַק, נָקָה (*Pi.*); קָדַשׁ (*Hith.*); רָחַץ.

23. Complete, to בָּצַע, גָּמַר, מָלֵא (*Pi.*); שָׁלֵם (*Hi.*); תָּמַם.

24. Consecrate, to חָרַם (*Hi.*); מָלֵא יָד, מָשַׁח, נָזַר, עָבַר (*Hi.*); פָּלָא (*Pi.*); קָדַשׁ (*Pi.*).

25. Cover, to בָּגַד, גָּנַן, חָפָה, טָלַל, יָעַט, כָּסָה (*Pi.*); כָּפַר, עָטָה, צָפָה (*Pi.*); לוּט (*Hi.*); נָסַךְ (*Ho.*); סָכַךְ, קָרַם, רָקַע, שָׁכַךְ.

26. Crush, to גָּרַם (*Hi.*); דּוּשׁ, דָּכָא (*Pi.*); דָּקַק, זוּר, רָעַע, רָעָה, רָדָה, מָחַץ, לָחַץ, כָּתַת, טָחַן, תָּקַע, שׁוּף, שָׁבַר, רָקַע, רָצַץ.

27. Cry out, to זָעַק. יָבַב (*Pi.*); נָהָה, נָהַק, צָעַק, צָרַח (Cf. צָוַח), קָרָא, שָׁוַע, רוּעַ.

28. Curse, to אָלָה, אָרַר, בָּרַךְ, דָּקַר, צָעַם, קָבַב, קָלַל (*Pi.*).

29. Cut,* to בָּצַע, בָּצַר, בָּקַע, בָּרָא (*Pi.*); בָּתַר, גָּדַע, גָּזַר, גָּלַח, גָּרַז (*Ni.*); גָּרַע, חָצַב, חָצָה, מוּל, כָּרַת (*Pil.*); כָּסַח, חָרַשׁ, מָחַץ, מָחַק, נָגַף (*Pi.*); נָתַךְ, נָתַן (*Pi.*); פָּסַל, פָּרַר, צוּר, קָסַם, קָצַב, קָצַר, קָצַץ, שָׁרַט (*Hi.*).

30. Deceive, to בָּגַד, בּוּשׁ (*Hi.*); גָּנַב (*K.*, *Pi.*); כָּזַב (*Pi.*); נָכַל (*K.*, *Pi.*, *Hith.*); נָשָׂא (*Hi.*); עָקַב, פָּתָה (*Pi.*); רָמָה (*Pi.*); תָּלַל (*Hiph.*).

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* Here are included verbs meaning to cut *asunder*, *down*, *in pieces*, and *off*.

31. Delight in, to אָהַב, בָּחַר, חָמַד, עָרַן (*Hith.*); עָנַג (*Hith.*); שָׁעַע, רָצָה, רָעָה (*Hithpal.*).

32. Deliver, to חָלַץ (*Pi.*); יָשַׁע (*Hi.*); מָנַן (*Pi.*); מָלַט (*Pi.*); נָצַל (*Pi., Hi.*); פָּדָה, פָּרַע, פָּלַט, פָּרַק.

33. Deride, to הָתַל (*Hi.*); יָתַל (*Hi.*); לוּץ, לָעַג, מוּק (*Hi.*); קָלַס (*Pi., Hith.*); שָׂחַק (*Hi.*); תָּעַע.

34. Despise, to בוּז, בּוּם, בָּזָה, בָּזַז, בָּעַט, זוּל (*Hi.*); זָלַל (*Hi.*); מָאַס, נָאַץ, קָלַל (*Hi.*).

35. Destroy, to אָבַד (*Pi., Hi.*); אָשַׁם, בָּלַע, בָּעַר (*Pi., Hi.*); גָּדַע, דָּבַר (*Pi.*); דָּמַם, דָּתָה (*Ni., Hi.*); הָרַג, הָרַס, הָפַךְ, חָבַל (*Ni., Pi.*); כָּאַב (*Hi.*); כָּרַת, מוּל (*Hi.*); מָחָה (*Ni., Hi.*); רָעָה, רָזָה, קָצָה, צָמַת, סָפָה, נָתַץ, שָׁלַךְ, שָׁחַת, שָׁדַד, שָׁבַר (*Hi.*); רָשַׁשׁ (*Po., Pu.*); שָׁמַד (*Hi.*); שָׁמֵם (*Ni., Po.*).

36. Divide, to בָּדַל (*Hi.*); חָלַק (*K., Pi.*); חָבַר, בָּקַע, בָּתַר, גָּזַר, חָצָה, פָּלַג (*Pi.*); פָּרַס (*Hi.*); פָּרַשׂ.

37. Dwell, to גּוּר, דּוּר, זָבַל, זוּר, חָנָה, יָשַׁב, לוּן, שָׁכַן.

38. Establish, to אָמַן (*Pi.*); יָסַד, יָצַג (*Hi.*); יָשַׁב (*Hi.*); כּוּן (*Po., Hi.*); נָטַע, עָמַד, קוּם (*Hi.*); רָגַע (*Hi.*); שִׂים, שִׁית, תָּכַן.

39. Excite, to גּוּר, גָּרָה, מָרַן (*Hi.*); עוּר, עָעַר (*Po.*); קוּם, צוּר (*Hi.*); רָהַב (*Hi.*).

40. Fail, to אָפַס, בָּלָה, דָּלַל, חָדַל, חָסֵר, יָבֵשׁ, כָּחַשׁ, כָּשַׁל, נָפַל, נָמַר, נָזַר, פָּרַר, רָצַץ, תָּמַם, תָּעָה.

41. Faint, to יָעַף, לָהָה, מוּג, מָסַס, עוּף, עָטַף, עָיַף, עָלַף, פָּגַר (*Pi.*); פּוּג, רָכַךְ.

42. Flee, to בָּהַל (*Ni.*); חָפַז, חוּשׁ, בָּרַח, גּוּז, הָפַךְ, נוּס, נוּד, נָדַד, עוּז, נָצָה, פָּנָה (*Hi.*); שָׁרַד.

43. Flow, to הָלַךְ, זוּב, נָגַר, נָהַר, נָזַל, נוּף, צוּף, רָעַף.

44. Forget, to נָשָׁה, שָׁיָה, שָׁכַח.

45. Forgive, to כָּפַר (*Pi.*); מָחָה, נָקָה (*Pi.*); נָשָׂא, סָלַח, עָבַר (*Hi.*).

46. Gather, to אָגַם, אָסַף, גּוּר, דָּגַר, כָּנַס (*K., Pi.*); לָקַט נָחָה (*Hi.*); עוּשׁ, עָצַר, קָבִין, רָכִישׁ, קְשִׁשׁ.

47. Go (up, down, aside, back, in, forth, &c.), to אָזַל, אָרַח, אָשַׁר, אָתָה, בּוֹא, דָּעַךְ. הָלַךְ or יָלַךְ, יָצָא, יָרַד, נָהַג, נָסַע, סוּג, סוּר, עָבַר, עָלָה, צָבַח, צָעַד, קָרַב, שׁוּט.

48. Hasten, to אוּץ, בָּחֵל, דָּתַף, חוּשׁ, חוּת, מָהַר, עוּז, עוּשׁ, עָטָה, פּוּחַ, קָדַם (*Pi.*); קוּץ, רוּץ.

49. Hide, to חָבָא (*Ho.*); חָבָה (*Ni.*); חָפַשׂ, חָתַם, טָמַן, כָּחַד (*Pi.*); כָּחַשׁ, כָּנַף (*Ni.*); כָּסָה (*Pi.*); כָּפַר (*Pi.*); לָאַט, לוּט, נָצַר, סָכַךְ, סָתַר (*Hi.*); עוּף, עָטַף, עָלַם (*Hi.*); צָפַן, שׁוּף.

50. High, to be גָּאָה, גָּבַה, כּוּן (*Ni.*); עָלָה (*Ni.*); רָאַם, רוּם, שָׂגַב.

51. Increase, to דָּגָה, יָסַף, נוּב, עָתַר (*Hi.*); פָּרַץ, רָבָה, שָׂגָה (*Hi.*).

52. Judge, to בָּקַר (*Pi.*); דּוּן or דִּין, יָכַח (*Hi.*); פָּלַל (*Pi.*); קָצָה, שָׁפַט.

53. Kill, to בָּרָא (*Pi.*); בָּזַר, הָרַג, זָבַח, טָבַח, מוּת (*Hi.*); נָכָה (*Hi.*); נָתַץ, קָטַל, רָצַח, שָׁחַט.

54. Languish, to אָבַל, אָמַל, דָּאַב, דָּלַל, לָהָה, עָטַף, עָיִף.

55. Look at, to חָזָה, נָבַט (*Hi.*); נָשָׂא, פָּנָה, רָאָה (*Hi.*); שָׂבַר (*Pi.*); שָׁגַח (*Hi.*); שָׂכַל (*Hi.*); שָׁעָה, שָׁקַף (*Hi.*).

56. Love, to אָהַב, חָבַב, חָשַׁק, עָגַב, רָחַם.

57. Mock, to חָתַל (*Pi.*); יָתַל (*Hi.*); לוּץ, לָעַב (*Hi.*): לָעַג (*Hi.*); מוּק (*Hi.*); עָלַל (*Hith.*); עָנַג (*Hith.*); צָחַק (*Pi.*); קָלַם (*Hith.*); קָלַל (*Pi;*); שָׂחַק (*Pi.*); תָּעַע (*Pilp., Hithpol.*).

58. Offer, to זָבַח, נָגַשׁ (*Hi.*); נָסַךְ (*Pi.*); נָתַךְ, עָבַר (*Hi.*); עָלָה (*Hi.*); עָשָׂה, קָטַר (*Hi.*); קָרַב (*Hi.*); רוּם (*Hi.*); שָׁחַט.

59. Open, to גָּלָה (*Pi.*); פָּצָה, פָּקַח, פָּרַץ, פָּתָה, פָּתַח, רָחַב (*Hi.*); שָׁבַר (*Hi.*).

60. Oppress, to דָּכָא (*Pi.*); טָחַן, יָנָה (*Hi.*); לָחַץ, עָמַס, עָנָה (*Pi., Hi.*); עָשַׁק, רָעָה, רָצַץ (*Pi., Po.*); שָׁדַד.

61. Overflow, to מָלֵא, עָשַׁק, פּוּץ, פָּרַץ, צוּף, שׁוּק (*Hi.*); שָׁטַף.

62. Pass away, to אָתָה, בָּלָה, חָלַף, כָּלָה, נָבֵל, סוּר, סָפָה, עָבַר.

63. Perceive, to בּוּן or בִּין, חָזָה, טָעַם, יָדַע, לָקַח, רָאָה

64. Perish, to, אָבַד, אָסַף (*Ni.*); חָלַף, כָּבָה, כָּרַת (*Ho.*); לָבַט, שָׁבַר, רָקַב (*Ni.*); עָבַר, סָפָה, סוּל, נָבֵל, מוּת, תָּמַם (*Ni.*); שָׁנָה.

65. Pierce, to, דָּקַר, חָלַל (*Po.*); חָלַף, כָּאַר, נָקַב, נָקַר (*Pi.*).

66. Place, to, בּוֹא (*Hi.*); יָצַג (*Hi.*); יָשַׁב (*Hi.*); כּוּן (*Pil.*); נוּחַ (*Hi.*); עָמַד (*Hi.*); שָׁוָה (*Pi.*); שׂוּם, *or* שִׂים, שׁוּת, *or* שִׁית, שָׁתַת, שָׁפַת.

67. Praise, to, אָמַר, גָּדַל (*Pi.*); הָלַל (*Pi.*); זָכַר (*Hi.*); זָמַר (*Pi.*); יָדָה (*Hi.*); קָרָא, שָׁבַח (*Pi.*); תָּנָה (*Pi.*).

68. Prepare, to, כּוּן, אָסַר (*Po., Hi.*); כָּלָה (*Pi.*); כָּרָה, מָנָה (*Hi.*); טָמֵא, עָשָׂה, פָּנָה (*Pi.*).

69. Profane, to, אָחֵל (*Hi.*); זָנַח, נָאַל (*Hi.*); חָלַל, חָנֵף (*Hi.*); טָמֵא (*Pi.*); רָמַס, תָּפַשׂ.

70. Punish, to, אָשַׁם (*Hi.*); דּוּן, יָכַח (*Hi.*); יָסַר, פָּלַל (*Pi.*); פָּקַד.

71. Quake, to, זָלַל (*Ni.*); חוּל, (*Hi.*); חָרַד, יָרֵהּ, נוּד (*Pith.*); נוּט, נוּעַ, פָּלַץ (*Hith.*); קָלַל (*Hithpal.*); רָעַד, רָעַשׁ.

72. Raise, to, נָטַל, נָשָׂא, סָלַל, עָמַד (*Hi.*); קוּם (*Hi.*); רוּם (*Hi.*); שָׁנַב (*Pi.*).

72. Rebel, to, לוּן (*Hi.*); מָרַד, מָרָה, פָּשַׁע, רָנַן (*Ni.*).

74. Reject, to, בָּעַל, גָּעַל, זָנַח, מָאַס, נָאַץ, נָבַר (*Pi.*); נָשַׁל, סוּר (*Hi.*); עוּט (*Hi.*); פָּרַע, שָׁלַךְ, שָׁקַץ (*Pi.*).

75. Rejoice, to, גּוּל *or* גִּיל, דּוּץ, חָדָה, עָלַז, עָלַס, רָנַן (*Pi., Hi.*); שִׂישׂ *or* שׂוּשׂ, שָׂחַק, שָׂמַח.

76. Remove, to, הָגָה, זוּל, מוּשׁ, מָסַס (*Ni.*); נָדָה, נָסַג, נָסַע, נָשָׂא, עָבַר (*Hi.*); עָדָה (*Hi.*); עָלָה, פָּנָה (*Pi.*); פָּרַק, קָרַע, שָׁנָה, שׁוּב, רוּם (*Hi.*); רָחַק (*Hi.*); שָׁבַת (*Hi.*); רָגַז, תָּזַז (*Pi.*); תָּזַז (*Hi.*).

77. Rest, to, בָּטַל, דָּמָה, דָּמַם, חָשָׁה, יָשֵׁן, נָוָה, נוּחַ, קָפָא, רָבַץ, שָׁבַת, שָׁכַן, רָגַע, שָׁקַט.

78. Restrain, to, אָפַק, בָּצַר, בָּלָא, גָּרַע, חָבַשׁ, כָּלָה, מָחַץ, נָזַר (*Hi.*); עָצַר, צָפַן.

79. Rule, to, בָּעַל, דּוּן *or* דִּין, כָּשַׁל, מָשַׁל, נָגַשׂ, עָצַר, רָעָה, שָׁלַט, שָׁרַר, שׁוּר, שָׁפַט.

80. Sacrifice, to, שָׁחַט, עָשָׂה, עֹלָה, זָבַח.

81. Scatter, to, אָבַד (*Pi.*), בָּזַר, הָמַם, זָלַל, זָרָה, זָרַע, חָלַק, זָרַק, נָדַח, נָדַף, נָטַשׁ, נָעַר (*Pi.*); נָפַץ (*K., Pi.*); סָעַר (*Pi.*); פָּאָה (*Hi.*); פּוּץ (*K., Pi.*); פָּזַר (*Pi.*); פָּרַד, פָּרַץ, פָּרַשׁ, שָׁעַר (*Pi.*).

82. Seize, to, אָחַז, גָּזַל, חָזַק, חָטַף, חָתַף, לָכַד, לָקַח.

83. Separate, to, בָּדַל (*Hi.*); בָּרָה, בָּרַר, הָגָה, הָלַץ, נָצַל (*Hi.*); פָּרַד (*Hi.*).

84. Shut up, to אָחַז (*Pi.*); חָבַשׁ, חָתַם, כָּלָא, סָגַר (*K., Hi.*); עָבַר (*Pi.*); עָנַן (*Ni.*); צָרַר, עָצַר.

85. Sing, to, הָגָה, זָמַר, נָבָא (*Ni.*); עָנָה, צָהַל, רָנַן, שִׁיר

86. Smite, to, הָלַם, לָטַשׁ, מָחָה, נָגַע, נָגַף, נָכָה (*Hi.*); סָפַק, פָּגַע, תָּקַע.

87. Speak, to, אָמַר, דָּבַר (*Pi.*); הָגָה, מָלַל (*K., Pi.*); נָגַשׁ, נָטַף, שָׁמַע (*Hi.*), שׂוּחַ

88. Spoil, to, בָּזַז, בָּצַע, גָּזַל, גָּנַב, חָלַץ, קָבַע, עָרַשׁ, פָּשַׁט, שָׁדַד. שָׁחַת

89. Spread, to, (*Transitive*) טָפַח (*Pi.*); יָצַע (*Hi.*); נָטָה, נָטַשׁ, נָפַץ (*Pi.*); פּוּץ, פָּרַד, פָּרַץ, פָּרַשׂ, פָּשַׁט, פָּשַׁק, רָבַד, שָׁלַח, שָׁחַט, רָקַע, רָפַד.

90. Spread, to, (*Intransitive*) בָּלַג, בָּקַק, גָּזַל, נָטַשׁ, נָמַר, סָרַח, רוּק, תָּעָה, תָּנָה, שָׁטַף, שָׁטַח.

91. Straight, to be, אָשַׁר, יָשַׁר, צָדַק, תָּקַן.

92. Still, to be, חָדַל (*Pi.*); חָרַשׁ (*K., Hi.*); רָפָה (*Hi.*): שָׁתַק, שָׁכַן.

93. Surround, to, אָפַף, נָקַף, סָבַב, עָטַר.

94. Sustain, to, כּוּל (*Pilp.*); נָהַל, מָשַׁךְ (*Pi.*); סָמַךְ, סָעַר.

95. Take, to, קָבַל, נָשָׂא, לָקַח, לָכַד (*Pi.*); רוּם (*Hi.*); תָּמַךְ

96. Take away, to, אָצַל, הָגָה, נָשָׂא, לָקַט, סָפָה, עָתַק (*Hi.*); קָרַע, רוּם (*Hi.*):

97. Teach, to, אָלַף (*Pi.*); בִּין, זָהַר (*H.*); חָכַם (*Hi.*); חָנַךְ, יָדַע (*Hi.*); יָדָה (*Hi.*); לָמַד (*Pi.*); שָׂכַל (*Hi.*).

98. Touch, to, נָגַשׁ (*Pi.*); מוּשׁ, מָשַׁשׁ, נָגַע, נָגַן (*Hi.*); נָשַׁק. נָגִישׁ (*Hi.*).

99. Trample, to, בּוּס, בָּעַט, דּוּשׁ, דָּכָא, דָּרַךְ. כָּבַשׁ, כָּפַשׁ, עָסַס, רָדָה, רָפַס.

LV. English Words (Nouns) with their most common Hebrew Equivalent.

1. Abomination, נִדָּח, פִּגּוּל, שִׁקּוּץ, שֶׁקֶץ, תּוֹעֵבָה.
2. Abundance, הָמוֹן, יֶתֶר, מְלֵאָה, מַרְבֶּה, עֲתֶרֶת, רֹב, רְוָיָה, שָׂבָע, שֹׂבַע.
3. Adversary, יָרִיב, מִשְׁפָּט בַּעַל, צַר, צֹרֵר, אִישׁ ריב, שָׂטָן, שֹׂרֵר.
4. Affliction, יָגוֹן, מוּעָקָה, עֳנִי, צַר, צָרָה, שְׁבוּת.
5. Anger, אַף, אֵשׁ, זַעַם, זַעַף, חֵמָה, חָרוֹן, כַּעַס, כַּעַשׂ, עֶבְרָה, פָּנִים, קִנְאָה, קֶצֶף, רֹגֶז, רוּחַ.
6. Assembly, אֲסֵפָה, מוֹעֵד, מוֹשָׁב, מַקְהֵל, מִקְרָא, סֹד, עֵדָה, עֲצֶרֶת, קָהָל.
7. Beauty, חֶסֶד, טוֹב, יִפְעָה, נֹעַם, צְבִי, תִּפְאָרָה, תִּפְעֶרֶת.
8. Bitterness, מֶמֶר, מָמְרֹר, מַר, מָרָה, מָרָה, מְרִירוּת, מְרֹרָה, תַּמְרוּרִים.
9. Body, אוּל, בָּשָׂר, גֵּו, גֵּוָה, גְּוִיָּה, גּוּפָה, גַּף, גֶּרֶם, עוֹר, עֵצֶם, שְׁאֵר.
10. Booty, בַּז, בִּזָּה, חֲלִיצָה, טְרֵפָה, מַלְקוֹחַ, מְשִׁסָּה, שְׁבִי, שָׁלָל.
11. Calamity, אֵיד, הַוָּה, הַיָּה, חָלִי, לַיִל, מַכָּה, מַסָּה, פַּח, רַע, שָׁוְא, שׁוֹט.
12. Cattle, בְּהֵמָה, בְּעִיר, בָּקָר, מִקְנֶה, שׁוֹר.
13. Compassion, חֶמְלָה, חַנָּה, חֶסֶד, נִחוּם, נֹחַם, רַחַם (pl.), תַּנְחוּם.
14. Counsel, דָּבָר, זִמָּה, מוֹעֵצָה, מְזִמָּה, סוֹד, עֵצָה, פֶּה, תּוּשִׁיָּה.
15. Dawn, אוֹר, בֹּקֶר, מִזְרָח, מִשְׁחָר, נֹשֶׁף, שַׁחַר.
16. Decree, חֹק, טַעַם, דָּת, מוּסָדָה, עֵצָה.
17. Deliverance, הַצָּלָה, יְשׁוּעָה, יֵשַׁע, מַרְפֵּא, פְּדוּת, פֹּלֵט, פְּלֵטָה,
18. Desert, חָרְבָּה, יְשִׁימוֹן, מִדְבָּר, עֲזוּבָה, עַרְבָּה, צִי, צִמָּאוֹן.
19. Desire, אַוָּה, אֲרֶשֶׁת, הַוָּה, חֹפֶץ, מַחְמָד, תַּאֲבָה, תְּשׁוּקָה.
20. Desolation, בָּתָה, דֶּמָּה, חֶבֶל, חֹרֶב, מִשֹּׁאָה, מַשּׁוּאָה, מִשְׁמָה, עֲרוֹעֵר, שָׁאוֹן, שׁוֹאָה, שַׁמָּה, שְׁמָמָה, שְׁמֵמָה (Pl.), תֹּהוּ.

21. Destruction, אֲבַדּוֹן, בְּלִי, בֶּלַע, דֶּבֶר, חֵרֶם, כָּלָה, כִּלָּיוֹן, מַהְפֵּכֶת, מָוֶת, מַחְתָּה, מַחְשִׁית, פַּחַת, צְמִיתֻת, קֶטֶב, קֵץ, קָצִיר, שָׁאוֹן, שֶׁבֶר, שֹׁד, שׁוֹא, שֹׁאָה, שַׁחַת.
22. Distress, אָוֶן, לַחַץ, לַיִל, מוּצַק, מֵצַר, עָמָל, עֹשֶׁק, צַר, צָרָה.
23. Dust, אָבָק, אֵפֶר, דַּכָּא, דַּק, עָפָר, פִּיחַ, שַׁחַק.
24. End, אַחֲרִית. אֶפֶס, גָּנָב, סוֹף, עֵקֶב, פַּס, קֵץ, קָצֶה, תַּכְלִית, תָּנוּךְ.
25. Error, מִשְׁגֶּה, שְׁגָגָה, שְׁגִיאָה, שַׁל, תָּהֳלָה, תּוֹעָה.
26. Family, אֹהֶל, אֶלֶף, בַּיִת, זֶרַע, טַף, מִשְׁפָּחָה, עֵדָה, תּוֹלֶדֶת (Pl.).
27. Favor, חֵן, חֶסֶד, נֹעַם, רָצוֹן, תְּחִנָּה.
28. Fear, אֵימָה, בְּעָתָה, חַת, יִרְאָה, מָגוֹר, מְגוּרָה, מוֹרָא, פַּחַד, פַּחְדָּה, רַעַד, רְעָדָה.
29. Flame, אוּר, לַהַב, לְהָבָה, לַפִּיד, לָשׁוֹן, רֶשֶׁף, שָׁבִיב, שַׁלְהֶבֶת.
30. Folly, אִוֶּלֶת, אֱלִיל, הוֹלֵלָה, כְּסִילוּת, כֶּסֶל, כִּסְלָה, נָבְלָה, נְבָלָה, סִכֶל, שִׂכְלוּת, תָּהֳלָה, תִּפְלָה.
31. Food, אֹכֶל, אָכְלָה, בַּר, בָּרוּת, בִּרְיָה, לָחוּם, לֶחֶם, מַאֲכָל, מַאֲכֹלֶת, מַכֹּלֶת, צַיִד, שְׁאֵר.
32. Foundation, אֶדֶן, אַמָּה, יְסוּד, יְסוּדָה, מוּסָד. מוּסָד, מָכוֹן, מְכוֹנָה.
33. Friend, אֹהֵב, מְאַהֵב, אָח, אַלּוּף, דּוֹד, יָדִיד, מֵרֵעַ, רֵעַ, רְעוּת, שָׁלֵם, שָׁלֶם.
34. Garment, בֶּגֶד. כְּלִי, כְּסוּת, לְבוּשׁ, מַד, סוּת, פְּתִיגִיל, שַׂלְמָה, שִׂמְלָה, תִּלְבֹּשֶׁת.
35. Height, בָּמָה, גֹּבַהּ, מָרוֹם, מִשְׂגָּב, נוֹף, נָפָה, נֶפֶת, קוֹמָה, רֹאשׁ, רוּם, רָמָה.
36. Hero, אֵל, אֲרִיאֵל, גִּבּוֹר, חַיִל, עָצוּם
37. Idol, אָוֶן. אַיִם, אֱלִיל, אֵפוֹד, אַשְׁמָה, בֹּשֶׁת, הֶבֶל, כָּזָב, מִפְלֶצֶת, עָל, עָצָב, עַצֶּבֶת, פֶּגֶר, כֶּסֶל, צִיר, צֶלֶם, שֵׁד.
38. Image, אֵפוֹד, דְּמוּת, יֵצֶר, מַשְׂכִּית, סֶמֶל, עָצָב, עַצֶּבֶת, צִיר, צֶלֶם.

39. Judgment, דִּין, חָרוּץ, חֶשְׁבּוֹן, מִשְׁפָּט, פְּלִילִי, שִׁפּוֹט, שֶׁפֶט.
40. Knowledge, דֵּעָה, דַּעַת, חָכָם, לֶקַח, מַדָּע.
41. Law, דָּת, חֻקָּה, עֵדוּת, תּוֹרָה.
42. Leader, נָגִיד, נִצָּב, מְנַצֵּחַ, עַתּוּד, פִּרְעָה, קָצִין.
43. Lightning, אוֹר, אֵשׁ, בָּרָק, גֶּחָל, חָזִיז, חֵץ, חָצָץ, פַּחִים, רֶשֶׁף.
44. Lot, אֹרַח, גּוֹרָל, דֶּרֶךְ, חֵלֶק, יְהָב, כֹּס, מָנָה, מִקְרֶה, נַחֲלָה, עֵת, פּוּר.
45. Majestic, גַּאֲוָה, גָּאוֹן, גֵּאוּת, גָּבָהּ, גָּדֹל, גְּדוּלָה, גִּבּוֹר, כְּבוּדָה.
46. Man, אָדָם, אִישׁ, אֱנוֹשׁ, גֶּבֶר, מַת.
47. Mantle, אֵדֶר, אַדֶּרֶת, מִטְפַּחַת, מַעֲטֶה, מַעֲטָפָה, מְעִיל, שַׂלְמָה, שַׂמְלָה, תַּכְרִיךְ.
48. Master, אָדוֹן, בַּעַל, רַב, שַׂר.
49. Measure, אַמָּה, אֶשְׁפָּר, מַד, מִדָּה, מִסָּה, מַתְכֹּנֶת, שַׁעַר, תֹּכֶן.
50. Might, אֵל, אַמִּיץ, גְּבוּרָה, הַמְשֵׁל, זְרֹעַ, חַיִל, כֹּחַ, מְאֹד, עֹז, עֱזוּז.
51. Miracle, אוֹת, מוֹפֵת, מוֹרָא, מִפְלָאָה, פֶּלֶא.
52. Multitude, אֶלֶף, אָמוֹן, הָמוֹן, כֹּבֶד, מַרְבִּית, עָפָר, עָצְמָה, עֶרֶב, קָהָל, רֹב, רְבָבָה, שִׁפְעָה.
53. Nation, people, אֻמָּה, בַּיִת, גּוֹי, לְאֹם, לָשׁוֹן, מִשְׁפָּחָה, עַם, תֵּבֵל.
54. Need, אֲרוֹי, דַּי, חֶסֶר, חֹסֶר, חַסְרָה, חֶסְרוֹן, חַשְׁחוּ, מַחְסוֹר.
55. Noble, a, אַיִל, אָצִיל, חֹר, נָדִיב, פַּרְתַּם. רוֹזֵן, שַׂר, שָׁת (Pl.).
56. Nothing, אַיִן, אֵין, אַל, אֶפֶס, בַּל, בְּלִי, בִּלְתִּי, לֹא, לֹא מְאוּמָה.
57. Oppression, גְּבוּרָה, לַחַץ, עָמָל, עֹצֶר, עֲשׁוּקִים, עֹשֶׁק, פֶּרֶךְ, צוּקָה, תְּכָכִים.
58. Oracle, דָּבָר, חִידָה, מַשָּׂא, מָשָׁל, נְאֻם, קֶסֶם, תְּעוּדָה.
59. Pain, חִיל, כְּאֵב, מַכְאֹב, מַעֲצֵבָה, עֹצֶב, עִצָּבוֹן, עַצֶּבֶת.
60. Palace, אֹהֶל, אַרְמוֹן, בִּירָה, בִּיתָן, הֵיכָל, מַלְכוּת.
61. Part, בַּד, בָּדָל, בֶּתֶר, יָד, מָנָה.

62. Pasture, דֹּבֶר, כַּר, מִדְבָּר, מִקְנֶה, מִרְעֶה, נָאָה, נַהֲלֹל, רְעִי, נָוֶה.
63. Perverseness, הֹפֶךְ, לוּז, לָזוּת, מְרִי, סֶלֶף, עָוֶל, עָוון, עִקְּשׁוּת, תַּהְפֻּכָה.
64. Pillar, אַיִל, אֹמְנָה, אֲשׁוּיָה, מַצֵּבָה, מָצוּק, נְצִיב, עַמּוּד, צִיּוּן, שָׁת, תַּמְרוּר.
65. Pit, בֹּאר, בּוֹר, גֹּב, כָּרָה, פַּחַת, שׁוּחָה. שְׁחִית, שַׁחַת.
66. Place, יָד, מָכוֹן, מַצָּב, מָקוֹם, עֹמֶד, תַּחַת, תְּכוּנָה.
67. Poor, אֶבְיוֹן, דַּל, מִסְכֵּן, עָנָו, עָנִי, קָטֹן, רָשׁ, רָזֶה.
68. Possession, יְרִשָּׁה, יְרֻשָּׁה, מוֹרָשׁ, מֶכֶר, מִנְלֶה. מִקְנֶה, מֶשֶׁךְ, נַחֲלָה, סְגֻלָּה, קִנְיָן.
69. Pride, גֵּאָה, גָּאוֹן, גֹּבַהּ, גֹּדֶל לֵבָב, גֵּוָה, זָדוֹן, עֶבְרָה, רַהַב,
70. Prince, בֶּן־מֶלֶךְ, יָתֵד, נָגִיד, נָדִיב, נָזִיר, נָסִיךְ, פִּנָּה, פִּרְעָה (Pl.), קוֹעַ, קָצִין, רֹאשׁ, רוֹנֵן, שַׂר.
71. Produce, בּוּל, גֹּרֶשׁ, זֶרַע, חַיִל, יְבוּל, נִיב, עָבוּר, פֹּעַל. שֶׁבֶר, תְּבוּאָה, תְּנוּבָה.
72. Profit, בֶּצַע, יוֹתֶר, כִּשְׁרוֹן, מוֹתָר, מָצוֹד, סַחַר, עִזָּבוֹן, תְּבוּאָה.
73. Property, אֲחֻזָּה, חֶלֶק, מִכֶּר, מִנְלֶה, מַעֲשֶׂה, סְגֻלָּה, רְכוּשׁ.
74. Prosperity, אֶשֶׁר, טוּב, יְשׁוּעָה, כִּשְׁרוֹן, צֶדֶק, שַׁחַר, שָׁלוֹם, תֹּם.
75. Punishment, גְּמוּל, דִּין, חֵטְא, חַטָּאת, נְבָלָה, עָוֹן. פְּקֻדָּה, פֶּשַׁע, שֶׁבֶט. שֶׁפֶט.
76. Pure, בַּר, בָּרוּר, זַךְ, טָהוֹר, נָקִי, צָרוּף.
77. Purpose, זָמָם, זִמָּה, מְזִמָּה, מַחֲשָׁבָה, מַעֲנֶה. עֵצָה. צְדִיָּה, תּוּשִׁיָּה.
78. Quietness, דְּמִי, מַרְפֵּה. נַחַת. שִׁבֹת. שְׁלִי, שִׁקֹט
79. Refuge, גּוֹז, חָסוּת, מַחֲסֶה, מָנוֹס, מִסְתֹּר, מָעוֹז, מְעוֹנָה, מִשְׂגָּב.
80. Remainder, יוֹתֵר, יֶתֶר, סֶרַח, שְׁאָר, שָׁרִיד. שְׁאֵרִית
81. Reproach, גִּדּוּף, חֶסֶד, חֶרְפָּה. כְּלִמּוּת, נְאָצָה. נֵאָצָה.
82. Reward, אֶתְנָה, אֶתְנַן, גְּמוּל. מַשְׂכֹּרֶת, עֵקֶב, פְּעֻלָּה, שָׂכָר.
83. Ring, גָּלִיל, חָח, טַבַּעַת, מוֹקֵשׁ, נֶזֶם, עָגִיל
84. Rock, אֶבֶן, אֵיתָן, כֵּף, סֶלַע, צוּר, צֹר.

85. Ruin, אֹבֶד, אַבַדּוֹן, אֲבַדֹן, אִיד, נִבְהָלָה, בְּהָלָה, בַּלָּהָה, מַכְשֵׁלָה, מָוֶת, מִדְחֵה, כִּשָׁלוֹן, כְּלָה, הֲרִיסָה, חַוָּה, מַפֵּלָה, שׁוֹאָה, שׁוֹא, שֹׁד, שֵׁאת, עֲרוּעַר, מַתְעֵה, מַפֶּלֶת
86. Ruins, עֲזוּבָה, מַשׁוּאוֹת, מוֹסָדוֹת, חָרְבוֹת, גַּלִּים, אֲשִׁישׁ, שִׁמָּמוֹת, שִׁמְמָה, שׁוֹאָה, שׁאִיָּה, רָסִיס, עִיִּים.
87. Sanctuary, קֹדֶשׁ, קָדוֹשׁ, צָפוֹן, מִקְדָּשׁ, הֵיכָל, דְּבִיר.
88. Snare, צְמִים, פַּח, מַשְׁטֵמָה, מַלְכֹּדֶת, מָזוֹר, מוֹקֵשׁ, חֶבֶל.
89. Song, אֹמֶר, מַשָּׂא, מִזְמוֹר, חִידָה, זִמְרָת, זְמִיר, מָשָׁל, מַשָּׂא, שִׁירָה, שִׁיר, שִׁיחַ, נְגִינָה.
90. Speech, פֶּה, מִלָּה, מוֹצָא, לָשׁוֹן, דָּבָר, אִמְרָה, אִמֹּר, אֵמֶר, שָׂפָה, שִׂיחַ.
91. Splendor, יְפִעָה, טוּב, חִשֶׁן, הוֹד, הָדָר, גֵּאוּת, גַּאֲוָה, אֶדֶר, תִּפְאָרָה, שַׁפְרִיר, צְבִי, עֹז, נֵצַח, נְגֹהָה, מִכְלוֹל, מִטְהָר, יְקָר.
92. Strength, חֵילָה, חַיִל, חֹזֶק, זְרוֹעַ, גְּבוּרָה, אֹמֶץ, אַמִּיץ, אֵל, תּוּשִׁיָּה, עֹצֶם, עֻזּוּז, עֹז, עַז, כֶּלַח, כּוֹחַ.
93. Tempest, שְׂעָרָה, שַׂעַר, שְׁאָוָה, רוּחַ, סַעַר, סוּפָה, נָפִץ.
94. Thought, רַע, מַחֲשָׁבָה, מִזְמָה, הֶרְהֹר, הָגוּת, יֵצֶר, זִמָּה, רַעְיוֹן, שַׂרְעַף, שִׂחַ.
95. Treasure, צָפוּן, מִשְׁמֶרֶת, מִשְׁמָר, מַטְמוֹן, יוֹצֵר, גִּנְזָךְ, אוֹצָר.
96. Wickedness, נְבָלָה, מְרִשְׁעַת, חֹשֶׁךְ, הוֹלֶלָה, גָּכוּת, אָוֶלֶת, שַׁלְוָה, שָׁוְא, רִשְׁעַת, רָעָה, רַע, רֵעַ, עַלְוָה, עַוְלָה, עָוֶל.
97. Wood, עֵצָה, עֵץ, יָעוּר, יַעַר, חֹרֶשׁ.
98. Word, פִּתְגָם, מִלָּה, דִּבְרָה, דָּבָר, אִמֹּר, אֵמֶר.
99. Work, עֲבַד, מִפְעָל, מַעֲשֶׂה, מַעֲבָד, מַלְאכָה, יְגִיעַ, פְּעֻלָּה, פֹּעַל, עָנְיָן, עֲלִילָה, עֲבֹדָה
100. Wound, שֶׁבֶר, פֶּצַע, עַצֶבֶת, מַכָּה, מַחַץ, מַחֲיָה, חַבּוּרָה.
101. Wrath, רֹגֶז, קֶצֶף, עֶבְרָה, זַעַם.
102. Youth, נַעַר, נְעוּרוֹת, יַלְדוּת, בֶּן, בְּחוּרִים, בְּחוּרֹת, בָּחוּר, שַׁחֲרוּת, צְעִירָה, עֲלוּמִים, נַעַר.

ERRATA.

Page 12, line 1, *after* עָלָה Go up, *insert* עָמַד Stand.

" 12, *between lines* 5 *and* 6 *from bottom, insert* עָמַד (430), הֶעֱמִיד (84), הָעֲמַד (2).

" 12, last line, *for* הִקְרָא *read* הִקְרִיא.

" 14, *insert between* 29 *and* 30, בָּרַךְ (74), נִבְרַךְ (3), בֵּרַךְ (315), בֹּרַךְ (13), הִתְבָּרַךְ (1), הִתְבָּרֵךְ (7).

" 16, *insert between* 45 *and* 46, מָצָא (340), נִמְצָא (140), הִמְצִיא (6).

" 16, No. 53, *insert after* (5), עָנָה (3), הֶעֱנָה (2).

" 18, No. 72, *insert* הִתְהוֹלֵל; No. 75, *insert* חוֹלֵל, הוֹחַל.

" 20, *insert between* 107 *and* 108, שָׁכַן (109), שִׁכֵּן (12), הִשְׁכִּין (6).

" 24, No. 164, *insert* (Pi).

" 26, No. 190, *for* Hithpolel, *read* Hithpael.

" 28, No. 232, *omit* K. (2), Ni. (1).

" 38, No. 52, *insert* and יָם *before* יַם.

" 44, *for* בְּרָכָה, *read* בְּרֵכָה.

" 62, in **XIII,** *insert between Nos.* 12 *and* 13, חֶלֶם (K.) Dream.

" 62, in **XIII,** *insert between Nos.* 26 *and* 27, עָמַד (K. Hi. Ho.) Stand.

" 62, in **XIV,** No. 25, *insert* Ni. *after* K.

" 64, in **XV,** No. 7, *insert* Pu. *after* Pi.

" 64, in **XV,** *insert between* 5 *and* 6, פָּתַח K. (94), Ni. (45), Pu. (1), Hith. (1).

" 66, in **XVIII,** No. 19, *for* Pu., *read* Ni. Po. Hi. Ho. Hithpo.

" 70, in **XXIV,** No. 29, *insert* Hi.

" 82, line 3, *for* אָתוֹן, *read* אֲתוֹן.

" 86, line 14 from bottom, *for* נֶבֶל, *read* נֵבֶל עָשׂוֹר.

" 124, No. 96, נָכוֹת *should be in No.* 95.

[A few discrepancies in numbers, as well as in the matter of conjugations have been discovered, in reference to which it may be said (1) that they are of comparatively small moment, (2) that it was impossible to remove them, except by making new plates, and for this there was no time.]

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INTRODUCTORY HEBREW METHOD

WILLIAM R. HARPER'S

INTRODUCTORY

HEBREW METHOD AND MANUAL

NEW AND REVISED EDITION

BY

J. M. POWIS SMITH, PH.D.

PROFESSOR OF OLD TESTAMENT LANGUAGE AND LITERATURE
IN THE UNIVERSITY OF CHICAGO

William Rainey Harper

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PREFACE TO THE NEW EDITION

The *Method and Manual* of the late President William Rainey Harper first appeared as *A Hebrew Manual* in 1883. Since the 2nd edition in 1885, several reprints have been made, but the text of that edition has stood practically without change. The Inductive approach to the study of Hebrew represented by the Harper text-books has commended itself to a wide circle of teachers and has yielded satisfactory results in arousing and maintaining the interest of large numbers of students. The fact that since its first presentation more American students have studied Hebrew by this method than by all other methods combined, and that notwithstanding the need of revision in the text-books, the method has held its own in a field where competition is keen, warrants the effort to bring the *Method and Manual* into line with advancing knowledge. The scope of the revision has been determined by the New Edition of the *Elements of Hebrew* (1921) with which the *Method and Manual* should be used.

The student mind is confronted by an ever-increasing variety of subjects, each with its own special appeal and many of them offering an apparently short and easy route to a desired goal. It is inevitable that Hebrew should suffer some loss of adherents; and it is well that such as have no special aptitude for linguistic study should expend their energies in fields that are for them more productive. But as long as the Old Testament remains one of the great historical documents of the Jewish and Christian faiths, there will ever be many who will seek to obtain a scholar's control of the literary sources of their historic beliefs. As the prologue to the Wisdom of Sirach says, "When things spoken in Hebrew are translated into another tongue they have not quite the same meaning; and not only these things (i. e. the following chapters), but the Law itself and the

Prophecies and the rest of the books, convey a different meaning when spoken in their original [language]." All who would enter into the inner sanctuary of the Hebrew spirit must first equip themselves with the linguistic key. The chambers to which it furnishes access are spacious and splendid to a degree that can never be appreciated by one who has not seen them. The Hebrew mind must remain largely *terra incognita* to him who does not know its native language. That the first steps in the learning of that language may be made simple and may represent actual progress in the mastery of the Old Testament in its own idiom is sufficient reason for sending out the Harper *Method and Manual* in a new edition.

To my colleague Professor Ira Maurice Price who guided me in my first journey through the *Introductory Hebrew Method and Manual,* and has aided in the making of this edition by reading both copy and proof, I gratefully acknowledge my indebtedness. To teachers long familiar with this book in its old form, I offer no apologies for changes. Every true teacher rejoices in the progress of knowledge, even when that progress is at his cost. New editions teach new duties. The best teachers are always themselves eager learners.

J. M. POWIS SMITH

THE UNIVERSITY OF CHICAGO

PREFACE TO THE SECOND EDITION

The student of a language must acquire three things: (1) a working vocabulary of the language, (2) a knowledge of the grammatical principles of the language, (3) an ability to use this vocabulary and to apply these principles, so as to gain the best results, whether for a literary or an exegetical purpose.

While all agree as to the end desired, the method of attaining this end is a question in dispute. According to one view, the student is first to learn the principles as they are laid down in the grammars, and then apply them to selected words, or short sentences. And after a short preliminary training of this sort, he is plunged headlong into a text without notes of any kind, and expected to make progress, and to enjoy the study. His vocabulary is to be learned by looking up the words in the Lexicon, until they become familiar. Different phases of this method are in use among teachers of Hebrew; but all follow practically the same order, (1) study of grammar, (2) application of grammar.

It is the purpose of this volume to furnish a text-book, which shall assist in acquiring the Hebrew language by a different method. The method employed may be called an inductive one. The order of work which it advocates is, *first*, to gain an accurate and thorough knowledge of some of the "facts" of the language; *secondly*, to learn from these facts the principles which they illustrate, and by which they are regulated; *thirdly*, to apply these principles in the further progress of the work. A few words of explanation are needed at this point:—

(1) The method is *an* inductive, not *the* inductive method; and while, upon the whole, it is rigidly employed throughout the course, a slight departure is made at times, in order to make more complete the treatment of a subject, for some detail of which an example has not occurred.

(2) The term "facts," as used, includes data from whatever source gathered; not merely the grammatical forms found in the passages studied, but also the paradigms which contain these and other forms systematically arranged.

(3) It is not to be supposed that a long time must elapse before

the beginner is ready to take hold of principles. On the contrary, he is taught important principles, and that, too, inductively, during the first hour's work. The three processes are all the while going on together. He is increasing the store of "facts" at his command, and, at the same time, learning from the facts thus acquired new principles, and applying these principles to the new forms continually coming to his notice. Great care must be exercised, however, that the correct order be followed. Let him attempt to learn no principle of which he has not had several illustrations. Let him be required to apply no principle the application of which he has not already learned from familiar cases.

(4) The memorizing of the "facts" of a language, before a knowledge of the principles has been acquired is, indeed, a piece of drudgery; yet not so great as is the memorizing of grammar without a knowledge of the "facts." Nor will it long remain drudgery; for very soon, the student will begin to see analogies, to compare this word with that, and, in short, to make his own grammar. From this time, there will be developed such an interest in the work, that all thought of drudgery will pass away.

The question is frequently asked, How is the first lesson given? A brief statement must suffice:—

The first word of Genesis I. 1 is written on the board, and the English equivalent of each consonant and vowel-sound indicated to the student. The word, as a whole, is then pronounced, and its meaning given. The student is called upon to pronounce it, and to give its meaning. The second word is taken up and treated in the same manner. Then the two words are pronounced together, and their meaning given. After this, each remaining word is considered, and with each new word a review of all the preceding words is made. When he has learned thus to pronounce the entire verse, and to give a Hebrew word when its English equivalent is named, the student is shown the "Notes" on pages 13, 14 of the "METHOD," where, for his private study, he will find, for substance, the aid already given orally. His attention is also directed to the "Observations," with most of which he has been made familiar by the previous work. He is now informed that at the following recitation he will be expected (1) to pronounce the verse without hesitation from the pointed Hebrew (2) to pronounce it, and write it on the board, from the English translation; (3) to pronounce it, and write it on the board from the unpointed text; (4) to write the transliteration of it, as given in the "Notes" or in the *Manual*. The absolute mastery of the verse is, therefore, the first thing. There will remain to be taken up, (1) the "Notes," for all of which the student is held responsible; (2) the "Observations," which he is expected to recall, at the suggestion of the word on which the observation is based; (3) the "Word-Lesson,"

which, at first, includes few words not contained in the verse or verses of the Lesson, and which is to be learned in such a manner that when the English word is pronounced, the Hebrew equivalent will be given; (4) the "Exercises," which are to be written on paper beforehand, copied on the board in the class-room, criticised by instructor and class, and corrected by each student on his paper.

The "Topics for Study" are intended to furnish a resumé of the more important points touched upon in the Lesson. By their use, a rapid and helpful review of the hour's work is accomplished.

In subsequent "Lessons," a "Grammar-Lesson" is assigned. In every case, however, the instructor should read and explain each reference to the class before asking them to prepare it.

The "Lessons" cover chapters I-VIII. of Genesis, and include a formal study of almost every important portion of the grammar, except the Accents, the Euphony of Vowels, the Euphony of Consonants, the Verb with Suffixes, the Irregular Nouns, and the Inflection of Feminine Nouns, to all of which, however, numerous allusions and references are made in the "Notes."

All the help possible is given the student in the first fifteen "Lessons." But from this point he is led gradually to rely more and more upon himself. The "Lessons" will be found to contain more, perhaps, than some classes can prepare for a single recitation, although this will depend largely upon the character of the class and the number of recitations during a week. It was deemed best, however, to make them thus, since it is an easy matter for the instructor to indicate that a certain portion of the exercises may be omitted. The author himself will feel inclined to require everything in the "Lessons."

Special attention is invited to the "Review-Lessons," in the study of each of which two or more recitations may profitably be spent.

The "Method" is understood to include also the "MANUAL," although the latter, for a sufficient reason, is paged separately, and given a title-page and preface of its own.

For the material contained in these Lessons, and for its arrangement, the author is indebted to no one. The book, as it now appears, presents the results of five years' experience, during which it has been his privilege to teach not less than five hundred men their first lesson in Hebrew.

Many valuable hints have been received from Mr. Frederick J. Gurney, by whom great assistance has been received in the work of the Correspondence School of Hebrew. He has also kindly helped in the preparation of manuscript for the printer, and in revising the proof-sheets. For similar service the author is in-

debted to Mr. C. E. Crandall, and to Rev. John W. Payne. To the latter credit is also due for his painstaking care in the typographical work of the book.

With a faith in the Inductive Method, which grows stronger every year, and with the hope that the time may soon come when many others shall have an equally strong faith in it, the author commits the "METHOD" to its friends.

W. R. H.

MORGAN PARK, September 1, 1885.

TABLE OF CONTENTS.

INTRODUCTORY METHOD.

		Page
Lesson I	Genesis I. 1	13- 16
Lesson II	Genesis I. 2*a*	16- 20
Lesson III	Genesis I. 2*b*, 3	20- 23
Lesson IV	Genesis I. 4	23- 27
Lesson V	Genesis I. 5	27- 30
Lesson VI	Genesis I. 6	31- 34
Lesson VII	Genesis I. 7, 8	34- 37
Lesson VIII	Genesis I. 9	37- 40
Lesson IX	Genesis I. 10, 11	41- 44
Lesson X	Genesis I. 12, 13	44- 46
Lesson XI	Genesis I. 14, 15	46- 49
Lesson XII	Genesis I. 16, 17	49- 53
Lesson XIII	Genesis I. 18–20	53- 55
Lesson XIV	Genesis I. 21–23	55- 60
Lesson XV	Genesis I. 24–26	60- 63
Lesson XVI	Genesis I. 27–29	64- 67
Lesson XVII	Genesis I. 30, 31	68- 70
Lesson XVIII	Review	70- 73
Lesson XIX	Genesis II. 1–3	73- 77
Lesson XX	Genesis II. 4–6	77- 82
Lesson XXI	Genesis II. 7–9	82- 86
Lesson XXII	Genesis II. 10–12	86- 90
Lesson XXIII	Genesis II. 13, 14	90- 93
Lesson XXIV	Genesis II. 15, 16	93- 96
Lesson XXV	Genesis II. 17, 18	96–98
Lesson XXVI	Genesis II. 19–21	98–101
Lesson XXVII	Genesis II. 21, 22	101–105
Lesson XXVIII	Genesis II. 23	105–107
Lesson XXIX	Genesis II. 24, 25	108–111
Lesson XXX	Review	112–114
Lesson XXXI	Genesis III. 1, 2	114–118

		Page
Lesson XXXII	Genesis III. 3–5	118–122
Lesson XXXIII	Genesis III. 6–8	122–125
Lesson XXXIV	Genesis III. 9–11	126–129
Lesson XXXV	Genesis III. 12–14	129–132
Lesson XXXVI	Genesis III. 15–17	132–137
Lesson XXXVII	Genesis III. 18–21	137–140
Lesson XXXVIII	Genesis III. 22–24	140–144
Lesson XXXIX	Genesis IV. 1–4	144–146
Lesson XL	Genesis IV. 5–8	146–149
Lesson XLI	Genesis IV. 9–12	149–151
Lesson XLII	Genesis IV. 13–17	151–154
Lesson XLIII	Genesis IV. 18–22	154–156
Lesson XLIV	Genesis IV. 23–26	157–159
Lesson XLV	Review	160–116
Lesson XLVI	Genesis V. 1–16	162–164
Lesson XLVII	Genesis V. 17–32	165–167
Lesson XLVIII	Genesis VI. 1–8	168–170
Lesson XLIX	Genesis VI. 9–15	171–173
Lesson L	Genesis VI. 16–22	173–175
Lesson LI	Genesis VII. 1–8	176–178
Lesson LII	Genesis VII. 9–16	178–180
Lesson LIII	Genesis VII. 17–24	181–183
Lesson LIV	Genesis VIII. 1–7	183–185
Lesson LV	Genesis VIII 8–14	186–188

MANUAL.

		Page
I.	THE HEBREW TEXT OF GENESIS CHAPS. I.-IV	191–201
II.	A LITERAL TRANSLATION OF GENESIS CHAPS. I.-IV	202–212
III.	THE UNPOINTED HEBREW TEXT OF GENESIS CHAPS. I.-IV	213–222
IV.	TRANSLITERATION OF GENESIS CHAP. I	223–225
V.	THE HEBREW TEXT OF GENESIS CHAPS. V.-VIII	227–236
VI.	HEBREW-ENGLISH VOCABULARY OF GENESIS CHAPS. I.-VIII	239–260
VII.	ENGLISH-HEBREW VOCABULARY OF GENESIS CHAPS. I.-VIII	261–266
VIII.	WORD LISTS—HEBREW	267–273
IX.	WORD LISTS—TRANSLATION	274–279

INTRODUCTORY HEBREW METHOD

LESSON I.—GENESIS I. 1.[1]

[*To the student*:—Let it be understood from the outset that nothing short of complete mastery, and that, of everything in the Lesson, will accomplish the end in view. Not a needless word or statement has been inserted. Let it be a matter of principle to do just what is assigned,—no more, no less.]

1. *NOTES*

1. בְּרֵאשִׁית—b^{e}rē'-šîθ (two syllables)—*In-beginning:*

a. Six letters:—בּ (b); ר (r); א, called 'ālĕf,[2] not pronounced, but represented by ' ; שׁ (š = *sh*); י (y), here silent after ֵ; ת (θ = th, as in *thin*).

b. Three vowel-sounds:— ֱ (ᵉ) under בּ, pron. like *e* in *below*, see § 5. 6. *a*;[3] ֵ (ē), like *ey* in *they*; ִי (î), like *i* in *machine*.

2. בָּרָא—bå-rā' (two syllables)—(he)-*created:*

a. Three letters:— בּ (b); ר (r); א (') called 'ālĕf,[2] see 1 *a*.[4]

b. Two vowel-sounds:—Both ָ (å), like *a* in *all*.

3. אֱלֹהִים—'ĕlô-hîm (two syllables)— *God* (literally *Gods*):

a. Five letters:—א ('); ל (l); ה (h); י (y), silent after ֵ; ם (m).

b. Three-vowel-sounds:—ֹ (ᵒ), like *e* in *met*, quickly uttered, § 5. 6. *c*; ֹ (ô), like *ô* in note; ִי (î), see 1. *b*.

c. The accent ֑ with ֵ, marks this word as the middle of the verse.

4. אֵת—'ēθ—not translated, but represented in translation by)(.

5. הַשָּׁמַיִם—hăš-šå-mă'-yîm (four syllables)—*the-heavens:*

a. Five letters:—ה (h); שׁ (š = *sh*), but שּׁ (with a dot in its bosom) is š doubled; מ (m), written so at beginning or in the middle of a word; י (y), not silent as before but like *y* in *year*; ם (m), written so at end of a word, § 3. 2.

---

[1] The text of Gen. 1:1 will be found on page—; the transliteration, on page—: the transiation, on page—.

[2] This word is pronounced with å like a in all, law, etc.

[3] References preceded by § are to the "Elements of Hebrew," new ed. (1921).

[4] References without § mark are to preceding Notes in these Lessons.

b. Four vowel-sounds:—ַ (ă), like *a* in *hatter*, § 5. 1; ָ, see 2 *b*; ַ (ă); ִ (ĭ), like *i* in *pin*, § 5. 2

c. The sign ֽ under מ is used arbitrarily in these Lessons to indicate the position of the accent when as in this word, it is not on the last vowel.

d. The ĭ of the last syllable is only of secondary importance.

6. וְאֵת—wᵉ'ēθ (one syllable)—*and*-)(, see 4:

a. Three letters:—ו (w), like *w* in *water;* א (')*;* ת (θ).

b. Two vowel-sounds:—ְ (ᵉ), see 1. *b;* ֵ (ē), see 1. *b.*

7. הָאָרֶץ׃—hă-'ă'-rĕṣ (three syllables)—*the-earth:*

a. Four letters:—ה (h); א (')*;* ר (r); ץ (ṣ), a sharp hissing sound, § 2. 7.

b. Three vowel-sounds:—ָ (ă); ָ (ă); ֶ (ē), like *e* in *met.*

c. The last vowel is of secondary character, as in 5 *d.*

d. The accent ֽ, under א, marks this word as the end of the verse; the ׃ is equivalent to a period.

2. *OBSERVATIONS.*

1. The letters in this verse are:—(1) א, (2) ב, (3) ה, (4) ו, (5) י, (6) ל, (7) מ, (8) ם, (9) ץ, (10) ר, (11) שׁ, (12) שׂ, (13) ת.

2. The vowel sounds:—(1) ָ, (2) ַ, (3) ֵ, (4) ֶ, (5), ֹ, (6) ִ, (7) ִי, (8) ֶֽ, (9) ְ.

3. To be carefully distinguished in pronunciation are:—
(1) ְ (ᵉ), ֶֽ (ᵉ), ֶ (ĕ), ֵ (ē); (2) ַ (ă), ָ (ă); (3) ִ (ĭ), ִי (î).

4. *Above* the line, a dot is ô (as in *note*); below the line, it is ĭ [(as in *pin*).

5. The Hebrew is written from right to left.

6. The plural ending of masc. nouns is ִים (îm), as in אֱלֹהִים (lit., *Gods*); cf. the Hebrew words that have been Anglicized, *cherub*-im, and *seraph*-im.

7. אֵת ('ēθ), not translatable, is a sign placed before the object of a verb, when that object is both direct and *definite.*

8. The preposition *in*, בְּ, and the conjunction *and*, וְ, are never written separately, being always *prefixed to the* following *word.*

9. When it is desired to pronounce a letter *twice in succession,* that letter is written but *once,* and a dot inserted (see שׁ) in its bosom.

10. The letter of the Definite Article (*the*) is ה (h).

11. Most words are accented on the last vowel; those which are accented elsewhere mark the place of the accent in this book, by the sign ֽ.

12. Every syllable begins with a consonant. The vowel-sounds ִ and ֵ cannot alone carry a syllable.

3. *WORD-LESSON.*

(1)	אֱלֹהִים *God*	(5)	בְּ *in*	(9)	מָשַׁל[1] *he-ruled*
(2)	אָמַר[1] *he-said*	(6)	בָּרָא[1] *he-created*	(10)	רֵאשִׁית *beginning*
(3)	הָאָרֶץ *the-earth*	(7)	הַ־, הָ *the*	(11)	שָׁמַיִם *heavens*
(4)	אֵת)(	(8)	וְ *and*	(12)	שָׁמַר[1] *he-kept*

4. *EXERCISES*

1. To be translated into Hebrew:—(1) *And-beginning;* (2) *And-heavens;* (3) *He-created*)(*the-earth and-*)(*the-heavens;* (4) *God kept* (Hebrew order: *kept God*))(*the-heavens;* (5) *God* (is)[2] *in-heavens;* (6) *God ruled* (Hebrew order: *ruled God*)*;* (7) *In-beginning God said;* (8) *The* (הָ)*-beginning;* (9) *the* (הָ)*-God;* (10) *And-the-earth.*

2. To be translated into English:—(1) וְהַשָּׁמַיִם; (2) שָׁמַר וְהָרֵאשִׁית; (4) מָשַׁל אֱלֹהִים בְּשָׁמַיִם; (3) אֱלֹהִים אֵת הָאָרֶץ; (5) אָמַר הָאֱלֹהִים.

---

[1] A verb in the past tense 3d person singular masculine.

[2] Parentheses ( ) enclose words which are not to be rendered into Hebrew.

3. To be written in English letters: — (1) שָׁמַר, (2) אָמַר, (3) מָשַׁל, (4) בְּ, (5) וְ, (6) הַשָּׁמַיִם, (7) בָּרָא, (8) וְאֵת, (9) אֱלֹהִים; (10) הָאָרֶץ.

4. To be written in Hebrew letters:—(1) **lå**, (2) **lăš**, (3) **hîl**, (4) **bē**, (5) **rå**, (6) **yīm**, (7) **îm**, (8) **lᵉ**, (9) **hᵉ**, (10) **lē**.

5. *TOPICS FOR STUDY.*

(1) The sounds represented by the letter *e* as variously printed.

(2) The plural ending; the preposition *in;* the conjunction *and.*

(3) The sign אֵת; the method employed to indicate the doubling of a letter.

(4) The article; the usual place of the accent; the difference between מ and ם.

LESSON II.—GENESIS I. 2a.

1. *NOTES.*

8. וְהָאָרֶץ—wᵉhå-'ā'-rĕṣ—*and-the-earth:* see 7, preceding Lesson.

9. הָיְתָה—hā-yᵉθå(h) (two syllables)—(she) *was:*

a. 1st syllable, הָ (hā), ends in a vowel and is said to be *open*, § **26.** 1.

b. 2d syllable, יְתָה yᵉθå(h); the final ה is silent, as always at the end of a word; the ְ is not a full vowel, and goes with what follows.

c. The sign ֒ with ֔ indicates a secondary accent, § **18.**

10. תֹהוּ—θō'-hû (two syllables)—(a)-*desolation:*

a. 1st syl., תֹ (θ), ◌ֹ ō, (not ô), ends in a vowel i. e. is *open* § **26.** 1.

b. 2d syl., הּ (h), וּ (û), like *oo* in *tool*, is open, § **26.** 1.

11. וָבֹהוּ—wå-vō'hû (three syllables)—*and-*(a)-*waste:*

a. ב is not *b* (בּ), but *v* as in *vote.*

b. Each syllable is open, § **26.** 1.

12. וְחֹשֶׁךְ—wᵉḥō′-šĕχ (two syllables)—*and-darkness:*

a. ו (w); ח (ḥ), a harsh *h*-sound, § **2.** 3; שׁ (š = *sh*); ךְ (χ), like German ch (weak).

b. ֽ (ᵉ); the ֹ over שׁ serves also for the vowel ō; ֶ (ĕ).

c. The ֽ in ךְ must be written, when final, but it has no sound.

d. The final vowel here is of secondary character; see 5.*d* and 7.*c*.

13. עַל־פְּנֵי—ʿăl+pᵉnê (two syllables)—*upon+faces-of:*

a. ע (ʿ), practically unpronounceable for us, called ʿă′-yĭn, § **2.** 2; ל (l); פ (p); נ (n).

b. The י after ֵ (ê) is silent, as was that after ִ (î), see 1. *b*.

c. The sign ־ is the Hebrew hyphen, represented in transliteration by +.

d. These two words, *upon* and *faces-of*, are pronounced as if one.

14. תְּהוֹם—θᵉhôm (one syllable)—*abyss:*

a. A syllable beginning with two consonants, but between them is the short *e*-sound described in § **5.** 6.*a*.

b. The syllable ends in a consonant,—it is *closed*, § **26.** 2.

c. As י is silent after ֵ or ִ, so ו is silent under ֹ (ô).

d. ֑, see 3.*c*, preceding Lesson.

2. *LETTERS AND VOWELS PROMISCUOUSLY ARRANGED.*

י	ה	ב	ח	ַ	ֶ	ֹ
ה	ך	ם	נ	ֵ	ָ	ֵי
ב	נ	א	י	ֶ	ִי	ְ
ע	ר	ץ	פ	ָ	ֱ	ֵ
שׁ	ת	ו	ב	ְ	וֹ	ִ
ל	פ	מ	ה	וּ	ַ	ָ

Suggestion.—Study this table until every sign has been mastered. It contains sixteen out of the twenty-two letters, and eleven out of the fifteen vowel-signs in Hebrew.

3. *OBSERVATIONS.*

13. New letters: (1) ב, (2) ח, (3) ך, (4) ע, (5) פ, (6) נ.

14. New vowels: (1) וּ, (2) ִי, (3) וֹ; but ִי and וֹ (ê and ô) are pronounced just like ֵ and ֹ (ē and ō), the former having what is termed a *fuller* writing.

15. ְ, called Šᵉwâ, is the least vowel-sound and cannot carry a syllable.

16. While the conjunction *and* (ו) is usually written with Šᵉwâ (thus: וְ), it is once written in this lesson וָ (wâ).

17. Syllables ending in a vowel are called *open;* ending in a consonant, they are called *closed.*

18. Observe the difference between בּ (b) and ב (v); ח (ḥ) and ה (h); א (') and ע (ʿ); ו (w) and (û).

19. Observe that י is silent after ֵ or ֵ; ו, under ֹ or with a dot in it (וּ); ה, at the end of a word.

20. The Hebrew verbal inflection distinguishes *gender.*

21. While most Hebrew words are accented on the last vowel, see Obs. 11, *four* words in this Lesson, out of *seven,* have the accent elsewhere, as shown by the position of the sign ֵ.

22. The Hebrew says: *faces-of abyss,* not *faces of-abyss;* that is, the *first* of two words in the genitive relation suffers change; this order is never changed.

4. *GRAMMAR-LESSON.*

Learn in the "Elements of Hebrew" the following sections:—

1. § **2.** 1—3,6,8,	The pronunciation of א, ה, ע, ח, שׁ, ו.
2. § **3.** 1,	Order of writing; extended letters.
3. § **9.** 1, and § **5.** 6.*a*,	Šᵉwâ, its representation and pronunciation.

4. § 26. 1, 2, Open and Closed Syllables.

5. § 49. 1, The ordinary writing of the conjunction *and* (וְ).

5. *WORD-LESSON.*

(13)	בָּהוּ *waste*	(16)	חֹשֶׁךְ *darkness*	(19)	פָּנִים *faces*
(14)	הָיָה *he-was*	(17)	עַל *upon*	(20)	תֹּהוּ *desolation*
(15)	הָיְתָה *she-was*	(18)	פְּנֵי *faces-of*	(21)	תְּהוֹם *abyss*

Note.—The word for *waste*, when it stands by itself, is בֹּהוּ (bō′-hû), not בָּהוּ (vō′-hû); so we say תֹּהוּ (tō′-hû) *desolation*. not תָּהוּ (θō′-hû), and תְּהוֹם not תְּהוֹם.

6. EXERCISES.

1. To be translated into Hebrew:—(1) *In-beginning was* (f.) *the-earth;* (2) *Darkness was upon+the-earth; Desolation* (3) (תֹּהוּ, not תָּהוּ) *was* (m.) *upon+faces-of the-heavens;* (4) *Faces;* (5) *Faces-of abyss;* (6) *God ruled in-(= over)-darkness;* (7) *God-of* (אֱלֹהֵי) *the-heavens;* (8) *God was in-beginning;* (9) *He-created*)(*the-earth and-*)(*the-heavens;* (10) *The-earth was* (f.).

2. To be translated into English:—

(1) חֹשֶׁךְ הָיָה עַל־פְּנֵי הָאָרֶץ וְעַל־פְּנֵי הַשָּׁמַיִם

(2) הָיְתָה הָאָרֶץ בְּחֹשֶׁךְ וְחֹשֶׁךְ הָיָה עַל־פְּנֵי תְהוֹם

3. To be written in English letters:—(1) פָּנִים, (2) הָיָה, (3) אֱלֹהֵי, (4) הָיְתָה, (5) תְּהוֹם, (6) תְּהוֹם, (7) תֹּהוּ, (8) תֹּהוּ, (9) בֹּהוּ, (10) בֹּהוּ.

4. To be written in Hebrew letters:—(1) hâ, (2) hû, (3) hă, (4) hō, (5) hî, (6) ḥō, (7) ḥâ, (8) nîm, (9) ʿăl, (10) šĕx, (11) pâ, (12) šâ.

7. *TOPICS FOR STUDY.*

(1) Two ways of writing *and*. (2) The circumstances under which ◌ְ and וְ are silent. (3) New letters and vowels. (4) Open and closed syllables. (5) The sign ◌ֱ; its representation and pronunciation. (6) Extended letters. (7) Words in the genitive relation.

LESSON III.—GENESIS I. 2b, 3.

1. *NOTES.*

15. וְרוּחַ—wᵉrû(ă)ḥ (one syllable)—*and-spirit-of:*

a. Three consonants:—וְ (w), ר (r), ח (ḥ) the harsh *h*-sound.

b. The conjunction *and* (וְ) written with Šᵉwā, §**49.** 1; וּ = û, as *oo* in *fool;* the ◌ֱ (ă) to be pronounced *before* the ח, and not after it.

c. This word is treated as having but one syllable, the ◌ְ and ă not counting as full vowels.

d. The ◌ֱ is slipped in between the û and the ḥ in order to form a transition sound between these two sounds of such different physiological formation.

16. מְרַחֶפֶת—mᵉră(ḥ)-ḥĕ′-fĕθ (three syllables)—*brooding:*

a. פ = *f*, while פּ is *p;* cf. ב = *v* and בּ *b*, § **12.** 1. N. 1.

b. The final unaccented vowel is of secondary origin, cf. 5.*d*, 7.*c*, and 12.*d*.

c. מְ indicates that the form is a participle; ת, that it is feminine.

17. הַמָּיִם—hăm-mâ′-yĭm (three syllables)—*the-waters:*

a. מ = m, מּ = mm: a point in a letter preceded by a full vowel indicates doubling, and is called Dåğēš-fŏrtē, § **13.** 1, cf שׁ (5. *a*).

b. The ◌ְ here precedes ◌ֲ and so is sounded (as *y* in *year*).

c. The article *the* is ה, with ◌ֲ under it and Dåğēš-fŏrtē in the following consonant; cf. הַשָּׁמַיִם (5), § **45.** 1.

d. The ĭ is an unaccented secondary vowel; cf. 5.*d*, 7.*c*, 12.*d*, and 16.*b*.

c. The accent ֊ indicates the end of the verse; ׃ always follows this accent.

18. וַיֹּאמֶר—wăy-yô''-mĕr—(three syllables)—*and*-(he)-*said*, §§ **26.** 1, 2, Note 1; **13.** 1:

a. The perf. 3rd. p. masc. is אָמַר ('ă-măr) *he-said.*

b. The prefixed ֹ indicates the imperfect, יֹאמֶר

c. The conjunction (וַ-) connects this sentence with the preceding, and also makes the imperfect equivalent to a *perfect* (*and-he-said*). This seeming anomaly will be taken up later; it is sufficient here to learn that אָמַר = *he said;* וַיֹּאמֶר = *and-he-said.*

19. יְהִי־—y'hî+—*shall-be* (or *let-be*), §§ **10.** 1; **26.** 1; **17.** 1:

a. The first ְ indicates the imperfect as in יֹאמֶר.

b. The ־ being a š'wâ vowel, this word has but one syllable, § **27.** 1.

c. הָיָה *he-was; cf.* הָיְתָה (9) *she-was.*

20. אוֹר—'ôr—*light*, §§ **5.** 5; **26.** 2:

a. א has no sound, but is represented by ', § **2.** 1.

b. וֹ, with a point over it, unites with the point, as in תְּהוֹם (14).

21. וַיְהִי־—wăy-hî+—*and*-(there)-*was*, § **17.** 1:

a. The conjunction here, as in וַיֹּאמֶר (18), not merely *connects*, but *converts* the imperfect (*shall be*) into a perfect (*was*).

b. The conjunction in וַיֹּאמֶר was וַ-, but here it is וַ, the Dağēš-fōrtē having been rejected.

c. The sign (ֽ) with ־ indicates a secondary accent, cf. 9. *c*, § **18.** 1.

d. ְ forms a diphthong with preceding ă; cf. § **10.** 2 *a.*

2. *WORDS ARRANGED PROMISCUOUSLY FOR EXAMINATION.*[1]

מַיִם	אֱלֹהִים	בְּהוּ	תְּהוֹם	וַיְהִי־	הָיְתָה
הַמַּיִם	הַשָּׁמַיִם	רוּחַ	אוֹר	בָּרָא	יֹאמֶר
	מְרַחֶפֶת	פְּנֵי	תְּהוֹ	עַל	וַיֹּאמֶר
	בְּרֵאשִׁית	וְהָאָרֶץ	חֹשֶׁךְ	אֵת	יְהִי

[1] **Examine, pronounce aloud, translate, and *master* these words.**

3. *OBSERVATIONS.*

23. A sign of the feminine gender is the letter תּ.

24. פ = *p*, but ף = *f*; בּ = *b*, but ב = *v*.

25. A syllable closing with Dåǧēš-fŏrtē is called *sharpened*. All *sharpened* syllables are, of course, *closed* syllables.

26. The prefix י marks the *imperfect* (3 masc. sing.).

27. וְ connects, but וַ, a stronger form, connects and *converts*.

28. Roots have *three* letters (see אָמַר *he said*, בָּרָא *he created*), all other letters are prefixes or suffixes.

29. The laryngeals א, ה, ח, ע, ר, causing many seeming irregularities in the forms of words, deserve special attention. [vowel.

30. Dåǧēš-fŏrtē[1] is in every case immediately preceded by a

31. The vowel of *open* syllables is long, of *closed*, short; of accented syllables it may be either long or short.

32. The letter of the article is הַ; its vowel is regularly ־; it usually has D. f.[2] in the first letter of the word to which it is prefixed. But note הָ, in הָאָרֶץ.

4. *GRAMMAR-LESSON.*

Learn in the "Elements of Hebrew" the following sections:—

1. Under § 4. 1, The laryngeals א, ה, ח, ע, and ר, cf. Obs. 29.
2. § 13. 1, Dåǧēš-fŏrtē, cf. Obs. 30.
3. § 28. 1, 2, Quantity of vowels in syllables, cf. Obs. 31.
4. § 47. 1, The writing of the preposition בְּ (*in*).

5. *WORD-LESSON.*

(22) אוֹר *light* (25) וַיֹּאמֶר *and-he-said* (28) מְרַחֶפֶת *brooding*
(23) אִישׁ *man* (26) וַיְהִי־ *and-*(there)*-was* (29) רָאָה *he-saw*
(24) מַיִם *waters* (27) יְהִי *let-*(there)*-be* (30) רוּחַ *spirit*

[1] The *a* in this word is pronounced as *a* in *all*; the *e* like *ey* in *they*. The main accent is on the syllable *ǧ ē š*.

[2] D. f. = D å ǧ ē š - f ŏ r t ē.

Notes.—(1) אוֹר means *light* or *light-of;* אִישׁ, *man* or *man-of;* רוּחַ, *spirit* or *spirit-of;* (2) The word for *waters* is מַיִם, but at the *end* of the verse, where the voice rests upon the word, it is written מָיִם.

6. *EXERCISES.*

1. To be translated into Hebrew:—(1) *Darkness* (was)[1] *upon*+*the-waters, and-upon*+(the)-*faces-of the-earth;* (2) *In-beginning* (the) *spirit-of God* (was) *brooding upon the-waters;* (3) *God saw*)(*the-heavens, and-*)(*the-waters;* (4) (The)-*man-of God,* (the)-*light-of the-heavens;* (5) *And-he-said, he-said; he-was, she-was, let-*(there)-*be, and-*(there)-*was;* (6) *he-saw, he-created, he-was.*

2. To be translated into English:—(1) הַפָּנִים; (2) בְּאוֹר; (3) הָאָרֶץ; (4) הָאִישׁ, (5) הָאֱלֹהִים, (6) וְאִישׁ (7) וְרוּחַ (8) מַיִם (9) הַמַּיִם, (10) הָאוֹר, (11) וְהָאוֹר.

3. To be written in English letters:—(1) רָאָה, (2) אִישׁ, (3) יְהִי, (4) מַיִם, (5) פֶּת, (6) וְרוּחַ, (7) אוֹר, (8) וַיְהִי־.

4. To be written in Hebrew letters:—(1) šîθ, (2) rû, (3) nê, (4) yīm, (5) 'îš, (6) mᵉrā, (7) mᵉrā, (8) šāl, (9) mār, (10) hăm.

7. *TOPICS FOR STUDY.*

(1) Prep. בְּ. (2) Laryngeals. (3) Quantity of vowels in syllables. (4) Dâğēš-fŏrtē. (5) Sign of the feminine. (6) Sign of the participle. (7) Writing of the article. (8) Sign of the imperfect. (9) Root. (10) וְ and -וַ. (11) Sharpened syllable.

LESSON IV.—GENESIS 1. 4.

1. *NOTES.*

22. וַיַּרְא—wăy-yăr' (two syllables)—*and-*(he)-*saw,* cf. 18. *c,* 21. *a*:

a. The conjunction -וַ, forming, with ׳, a sharpened syllable, § **26.** Note 1.

b. The letter ׳ indicates the imperfect, יִרְא, cf. 18. *b.*

[1] Words in parentheses are not to be rendered in Hebrew.

c. Šᵉwâ under ר silent, § **11.**; א here without force, § **43.** 1. R. 1.

23. אֶת־הָאוֹר—'ĕθ+hå-'ôr (three syllables)—)(+*the-light:*

a. In v. 1 אֵת is an *accented* closed syl.; here *un*-accented, because joined by Măḳḳēf to following word, § **17.** 1. 2.; hence short ĕ appears in the unaccented syllable, § **29.** 4. *a.*

b. Article here is הָ, as in הָאָרֶץ; but cf. -הַ in הַשָּׁמַיִם, הַמָּיִם.

c. 1st syl. unaccented closed; 2d, unac. open; 3d, accented closed, § **28.** 1, 2.

d. The *o* is ô, not ō, same sound, but different value, § **7.** 4.

24. כִּי־טוֹב—kî+ṭôv (two syllables) —*that+good:*

a. Three consonants: כ (k), cf. כ (x); ט (ṭ), cf. ת; ב (v).

b. Two unchangeable vowels: ִי (î), וֹ (ô), § **30.** 2. *b.*, 6. *c.*

c. On the use of letters to indicate vowel-sounds, § **6.** 2, 3.

25. וַיַּבְדֵּל—wăy-yăv-dēl—*and-*(he)*-caused-a-division,* § **28.** 1,2:

a. ד (d) a new letter; without the dot (ד), it is ḏ (= *th* in *this*).

b. 1st and 2d syl.'s unaccented closed (*short* vowel); 3d, accented closed (*long* vowel).

c. Šᵉwâ under ב is silent.

26. בֵּין—bên—*between,* §§ **3.** 2; **5.** 3; **6.** 3; **12.** 1:

a. The letter *n* at the *end* of a word is written ן, not נ.

b. Both ê (ֵי) and ē (ֵ) are pronounced as *ey* in *they.*

c. The vowel here is unchangeable (ê), not changeable (ē).

d. There is a dot in בּ, as there was in ב of בְּרֵאשִׁית

27. וּבֵין—û-vên—*and-between,* §§ **12.** 1; **49.** 2:

a. Before the labial בּ, the word for *and* is written וּ

b. Note that *between* is *bên, and-between* is *û-vên.*

28. הַחֹשֶׁךְ—hă(ḥ)-ḥō'-šĕx—*the-darkness;* (cf. 12. *a, b, c*):

a. The article in this case is הַ; not הַ֫, nor הָ.

b. The accent falls on the vowel ō, the final ĕ being only a secondary vowel; cf. 5.*d*, 7.*c*, 12.*d*.

c. Note that הַ *appears* to be an unaccented open syllable with a short vowel. However, in the case of a strong laryngeal like ḥ a doubling is implied after the article. Cf. the same usage in 16.

2. *THE OCCURRENCE OF SPIRANTS IN GENESIS I. 1—4.*

בְּרֵאשִׁית	ב (*b*, not *v*) follows nothing; ת (θ) follows ī.
בָּרָא	ב (*b*, not *v*) follows ת of the preceding word.
אֵת	ת (θ, not *t*) follows the vowel-sound ē.
הָיְתָה	ת (θ, not *t*) follows the vowel-sound ◌ָה.
תֹהוּ וָבֹהוּ	ת (θ) follows â of preceding word; ב (*v*) follows â.
עַל־פְּנֵי	פ (*p*) follows the consonant ל.
תְּהוֹם	ת (θ) follows the vowel-sound ê of preceding word.
מְרַחֶפֶת	פ (*f* not *p*) follows ĕ; ת (θ) follows ĕ.
כִּי־טוֹב	כ (*k*, not χ) follows ר; ב (*v*) follows ô.
וַיַּבְדֵּל	ב (*v*) follows ă; ד (*d*, not ḏ) follows the consonant ב
בֵּין	ב (*b*) follows the preceding consonant ם.
וּבֵין חֹשֶׁךְ	ב (*v*) follows the vowel וּ; ך (χ) fol. ĕ.

3. *OBSERVATIONS.*

33. Six letters, called *spirants*, have two sounds: בּ *b*, ב *v*, גּ[1] *g*, ג ǧ (as in German *Tage*), דּ *d*, ד ḏ, כּ *k*, כ χ, פּ *p*, פ *f*, תּ *t*, ת θ.

34. Their smooth or hard sound, *b*, *g*, *d*, *k*, *p*, *t*, was indicated by a point called Dâǧēš-lēnē.

35. These letters receive this point whenever they do not immediately follow a vowel-sound, i. e., a vowel or vocal Šᵉwâ.

36. This lesson has two new letters: ט (ṭ), pronounced practically like תּ; and דּ (*d*).

4. *GRAMMAR-LESSON.*

Learn in the "Elements of Hebrew," the following sections:

1. § 12. 1, and Note, Spirants and Dâǧēš-lēnē.

[1] This letter is introduced here, in order to complete the list.

2. § 17. 1, 2, Mākḳēf and short vowel.
3. § 45. 1, The usual form of the Article.
4. Under § 4. 1, The letters בּ, וּ, מ, פּ,

5. *WORD-LESSON.*

(31) בֵּין *between* (34) וַיַּרְא *and-he-saw* (37) לָמַד *he-learned*
(32) וְ *and* (35) כִּי *that* (38) נָתַן *he-gave*
(33) וַיַּבְדֵּל *and-he-caused-a-division* (36) טוֹב *good* (39) שֵׁם *name*

Note.—The root of וַיַּבְדֵּל is בָּדַל *be-separate;* the root of וַיַּרְא is רָאָה *see;* שֵׁם = either *name*, or *name-of*.

6. *EXERCISES.*

1. To be translated into Hebrew:—(1) *And-saw God)(the-heavens and-)(the-earth and-)(the-waters;* (2) *The-light the-good* (= the good light); (3) *Good light* (in Heb., light good) *was upon the-earth;* (4) *In-beginning* (was) *darkness; God created light; and-he-caused-a-division between light and-between darkness;* (5) *God gave)(+the-light;* (6) *He-gave the-light the-good* (= *the good light*); (7) *Name, the-name,* (the) *name-of God;* (8) *Between the-heavens and-between the-earth;* (9) *He-learned that the-light* (was) *good* (Heb. order, *He learned the light that good*).

2. To be translated into English: —(1) הָאוֹר הַטּוֹב; (2) הַשֵּׁם הָאֱלֹהִים הַטּוֹב; (3) הַחֹשֶׁךְ וְהָאוֹר; (4) הָאֱלֹהִים הַטּוֹב; (5) בְּשֵׁם הָאֱלֹהִים; (6) נָתַן אֱלֹהִים אֶת־הַמַּיִם; (7) וַיַּרְא אֱלֹהִים אֶת־הָאָרֶץ.

3. To be written in English letters:—(1) לָמַד, (2) שֵׁם, (3) נָתַן, (5) הַטּוֹב, (5) בְּשֵׁם, (6) וַיַּבְדֵּל, (7) בֵּין, (8) וּבֵין.

4. To be written in Hebrew letters:—(1) bēn, (2) dēl, (3) bēn, (4) dēl, (5) ṭôv, (6) ḥō, (7) θō'hû, (8) 'ôr, (9) bō'hû, (10) vên, (11) ɑ̈ĕl, (12) χî.

7. *TOPICS FOR STUDY.*

(1) Three ways of writing *and*. (2) Three ways of writing *the*. (3) Mākkēf. (4) Laryngeals. (5) Labials. (6) Dāgēš-lēnē. (7) Spirants (8) Sign of feminine, of participle. (9) Open, closed, and sharpened syllables. (10) Difference between ō and ô, ē and ê. (11) -וַ. (12) Plural ending.

LESSON V.—GENESIS I. 5.

1. *NOTES.*

29. וַיִּקְרָא—wăy-yīḳ-rā'—*And-(he)-called*, § **26.** 1. 2, N. 1.:

a. On וַ, see 18. *c;* on ִ see 18. *b;* wăy, a sharpened syl.

b. ק (ḳ), a new consonant pronounced practically like כ (k), § 2. 4.

c. The ֣ under ק is silent, § **11.** 1.

d. יִקְרָא *he-will-call;* קָרָא *he-called*, cf. בָּרָא *he-created.*

30. לָאוֹר—lå-'ôr—*to-the-light*, § **28.** 1, 2:

a. ל the preposition *to*, with ֣, the vowel of article, § **47.** 4.

b. וֹ is ô, not ō.

c. *Light* = אוֹר ; *the-light* = הָאוֹר ; *to-the-light* = (not לָהָאוֹר) לָאוֹר, ה of the article being dropped out, § **45.** R. 3.

31. יוֹם—yôm—*day;* ô not ō.

32. וְלַחֹשֶׁךְ—w°lă(ḥ)-ḥô-šĕχ—*and-to-the-darkness:*

a. Four words: (1) וְ *and*, (2) ל *to*, (3) ה *the*, (4) חֹשֶׁךְ *darkness.*

b. ה of article elided and its vowel (ă) given to ל, § **45.** R. 3.

c. First syl. (w°lă(ḥ)) is unaccented and apparently open, but with a *short* vowel, contrary to § **28.** 1. The fact is D. f. is understood in ח, which, being a *laryngeal*, cannot receive it, § **14.** 3. N. 1.

33. קָרָא—ḳå-rā'—*he-called*, § **55.** 1. 2:

a. This is the simple stem or root of the verb.

b. א, as always at the end of a word, is quiescent, § **43.** 1, **a.**

c. This word would regularly be accented on the ultima. It is

קָרָא here because of the acc. syl. לָ immediately following.

34. לַיְלָה—lā'-yᵉlā(h)—*night*, § **24.** 2, and N. 1:

a. ה is not a consonant, but used merely to represent the prec. ָ, § **6.** 1.

b. י and its šᵉwâ belong to the second syl.; the ַ is *initial*, § **10.** 1

c. Both ַ's are *tone*-long (å), not naturally long (â).

35. וַיְהִי־עֶרֶב—wăy-hĭ 'é-rĕv—*and*-(there)-*was*+*evening:*

a. The first syl. (wăy) is unaccented and ends with a diphthong; there should be a D. f. in י, but it has been lost, § **26.** 2. and N. 2; § **28.** 4; § **14.** 2.

b. The vertical line with ֶ is called Méθĕğ; it is a secondary accent written upon the second syl. before the principal accent, § **18.** 1.

c. The ֶ under ע though short is accented, and the final ĕ is secondary.

36. וַיְהִי־בֹקֶר—wăy-hî+vṓ-ḳĕr—*and*-(there)-*was*+*morning:*

a. On the syl. *wăy* and on Méθĕğ see 35. *a*, *b*.

b. On the connective Măḳḳēf represented by +, § **17.** 1.

c. The ֹ is ō (tone-long), not ô (naturally long), § **31.** 3. *b*.

d. The final ĕ is secondary.

37. אֶחָד—'ĕ(ḥ)-ḥåđ—*one:*

a. The ֶ is short ĕ, d. f. being understood in ח; cf. 32 *c*.

b. The ד is đ, like *th* in *the*, not d, which would be דּ.

2. *TABLE OF WORDS CONTAINING LONG VOWELS.*

1. Words with tone-long å: בָּרָא, לַיְלָה, קָרָא, יִקְרָא, etc.
2. Words with tone-long ē: אֵת, יַבְדֵּל.
3. Words with naturally long ê: פְּנֵי, בֵּין.
4. Words with tone-long ō: חֹשֶׁךְ, בֹּקֶר, בֹּהוּ, תֹּהוּ.

5. Words with naturally long ô: אוֹר, טוֹב, יוֹם.

R. The *o* of וַיֹּאמֶר and of אֱלֹהִים is ô, not ō, although not written וֹ.

3. *OBSERVATIONS.*

37. Tone-long vowels are vowels which are long because of their proximity to the tone; i. e., being originally short, they have become long through the influence of the accent.

38. Naturally long vowels are vowels which are long, generally, because of the contraction of two distinct elements, e. g., *ă*+*w* = ô, or *ă*+*y* = ê.

39. Tone-long vowels are, generally, indicated only by the vowel-sign.

40. Naturally long vowels are generally, but not always, indicated by a vowel-sign and also by a vowel-letter, e. g., ō is ◌֑, but ô is וֹ; ē is ◌֒, but ê is ◌ֵי.

41. Tone-long vowels, if the tone changes, are liable to change; but naturally long vowels are unchangeable.

42. The short accented ĕ, which always comes from ă, is especially worthy of note.

4. *GRAMMAR-LESSON.*

1. § **8.**	The names of the vowels.
2. §§ **45.** R. 3; **47.** 4.	The article after a preposition.
3. § **55.** 1, 2,	The root of a verb.
5. § **58.** 1.	The simple verb-stem; its name.
5. § **30.** (opening words), also Notes 1 and 2 under § **30.** 7,	The naturally long-vowels,—(1) their origin, (2) their writing, (3) their character.
6. § **31.** (opening words), also Note 1 under 3.	The tone-long vowels, (1) their origin, (2) their number, (3) their writing, (4) their character.

5. *WORD-LESSON.*

(40) אֶחָד *one* (43) וַיִּקְרָא *and-he-called* (46) עֶרֶב *evening*

(41) בֹּקֶר *morning* (44) יָשַׁב *he-sat, dwelt* (47) קוֹל *voice*

(42) יוֹם *day* (45) לַיְלָה *night* (48) קָרָא *he-called*

Note.—The word for *night* is לַיְלָה, but in the middle of the verse it is written and pronounced לֵילָה.

6. *EXERCISES.*

1. To be translated into Hebrew:—(1) *To-*(the)*-beginning-of the-day God called morning; to-*(the)*-beginning-of the-night God called evening;* (2) *In-day one God created)(the-light;* (3) *God created)(the-light and-he-called to-the-light day;* (4) *The good day* (Heb., *the-day the-good*); (5) (The)*-name-of the-light* (is) *day, and-*(the)*-name-of the-darkness* (is) *night;* (6) *Heavens, the-heavens, to-the-heavens, in-the-heavens;* (7) *Earth, the-earth, in-the-earth, to-the-earth, and-to-the-earth;* (8) (The)*-voice-of God;* (9) *Day and-night;* (10) *The-waters, in-the-waters.*

2. To be translated into English:—(1) בַּקּוֹל; (2) לָאוֹר; (3) לָאִישׁ; (4) בָּאָרֶץ; (5) לַשָּׁמַיִם; (6) בַּיּוֹם; (7) וְלָאוֹר; (8) בֵּין הַיּוֹם וּבֵין הַלַּיְלָה; (9) יָשַׁב אֱלֹהִים בַּשָּׁמַיִם.

3. To be written in English letters:—(1) קוֹל, (2) יָשַׁב, (3) יוֹם, (4) אֶחָד, (5) עֶרֶב, (6) אוֹר, (7) בֵּין, (8) קָרָא.

4. To be written in Hebrew letters:—(1) lām, (2) lâm, (3) lēm, (4) lôm, (5) lōm, (6) lēm, (7) lêm, (8) yĭḳ, (9) bên, (10) rĕv, (11) y'lâ.

7. *TOPICS FOR STUDY.*

(1) Root. (2) Simple verb-stem. (3) Names of vowel-signs. (4) Article after a preposition. (5) Naturally long vowels. (6) Tone-long vowels. (7) Laryngeals and labials. (8) Dâğĕš-lēnē.

LESSON VI.—GENESIS I. 6.

1. *NOTES.*

38. וַיֹּאמֶר—wăy-yṓ'-mĕr—*and-*(he)*-said* (see N. 18):

a. Syllables: (1) sharpened, (2) open, (3) closed.

b. Vowels: (1) Păθăḥ, (2) Ḥôlĕm, (3) Sᵉgôl.

c. א, though a letter, has here no consonantal force; hence it has no Šᵉwâ under it; it is quiescent, § **11.** R.

39. אֱלֹהִים—'ᵉlô-hîm—*God* (see N. 3):

a. Only two syllables: (1) open, (2) closed.

b. Vowels: (1) Ḥôlĕm; (2) Ḥîrĕḳ; Ḥâṭēf-Sᵉgôl (ֱ), though a vowel-sound, is not a full vowel.

c. While ֲ is *simple* Šᵉwâ, ֳ is a *compound* Šᵉwâ, § **9.** 1, 2.

d. Šᵉwâs do not form syllables, § **27.** 1.

40. רָקִיעַ—rā-ḳî(ă)'—*expanse;* cf. רוּחַ *spirit* (15):

a. Syl's: (1) open, (2) closed; vowels: (1) Ḳāmĕṣ, (2) Ḥîrĕḳ.

b. The ֲ under ע is *not treated as a vowel;* it is called Păθăḥ-*furtive*, because in pronunciation it *steals* in before its consonant, cf. רוּחַ = rû(ă)ḥ, not rû-ḥă. Though pronounced, it is merely a transition-sound from the labial *û* to the laryngeal consonant ', and is inserted for euphony, §§ **27.** 1; **42.** 2. *d.*

41. בְּתוֹךְ—bᵉθôx—*in-midst-of*, §§ **12.** 1; **11.** 2. *a*:

a. בְּ has Dâḡēš-lēnē but תּ has none.

b. The full vowel וֹ (= ô), is unchangeable.

c. This word means *in-midst-of*, not *in-midst.*

42. הַמָּיִם—hăm-mâ'-yîm—*the-waters*, §§ **13.** 1; **26.** 1. 2. N. 1. **45.** 1:

a. The ִ being unaccented and in a closed syl. must be I, not ı, § **28.** 2.

b. Here ֗ (1) indicates that the second vowel is accented, and also (2) marks the end of the clause, § **24.** 2.

43. וְיִהִי—wî-hî—*and-let-*(it)*-be:*

a. *Let-*(it)*-be* = יְהִי; *and* = וְ; but we have וִיהִי in place of וַיְהִי, since (1) when two šᵉwâs would stand together at the beginning of a word, the first is represented by ־ִ; and (2) ־ִ (ĭ) under ו fol. by י (iy) = î, § **49.** 4. N. 1; cf. the very different וַיְהִי = *and-*(there)*-was* (21).

b. On the origin of ־ִ see § **36.** 8. *a.*

44. מַבְדִּיל—măv-dîl—*causing-a-division* or *dividing:*

a. A participle (shown by מ) from same root as וַיַּבְדֵּל (25).

b. Vowels: (1) Păθāḥ, (2) Ḥîrĕḳ; but ־ִ is silent.

c. ב (preceded by ־ִ) *without,* ד (preced. by ב) with Dâğēš lēnē.

45. מַיִם לַמָּיִם—mā′-yĭm lå-må′-yĭm—*waters to-waters:*

a. Vowel under מ in first word, ă; in second, å; because the second word is the last in the verse, and so the voice *rests* upon it and strengthens the vowel. Such a word is said to be *in pause,* § **38.** 2.

b. The prepositions sometimes take a tone-long å, instead of ־ִ, when they are directly before the accented syllable, § **47.** 5.

c. לַמָּיִם = *to-waters;* not *to-the-waters,* which would be לַמַּיִם; the stroke over מ emphasizes the absence of Dâğēš-fŏrtē, § **16.** 2.

2. *WORDS WITHOUT POINTS OR VOWEL-SIGNS. GEN. I.* 1—6

אור	ב	ה	יאמר	כי ,ל	פני ,קרא
אחד	בהו	היתה	ויבדל	לילה	ראשית
אלהים	בין	ו	יהי ,יום	מבדיל	רקיע
ארץ	בקר	חשך	יקרא	מים	שמים
את	ברא	טוב	וירא	על ,ערב	תהו

3. *OBSERVATIONS.*

43. This verse has *twenty-two* syllables,[1] of which twelve are closed, ten open; of the closed, two are *sharpened.*

44. This verse has twenty-six vowel-sounds: twenty-two full

[1] Let the student count the syllables and thus verify this statement.

vowels, three Šᵉwâs (two simple, one compound), one Păθăḥ-furtive.

45. This verse has *forty-four* letters, of which *nine* are silent; of these nine, seven are ה, one ן and one א.

46. This verse has two silent Šᵉwâs.

47. The accent ֠ ('Aθnâḥ) is written only in the *middle* of a verse.

48. The accent ׀ (Sĭllûḳ) is written only at the *end* of a verse.

4. *GRAMMAR-LESSON.*

1. § 6. 1,2, 3, and Notes 1—4, The Vowel-letters.
2. § 14. 3, and Notes 1, 2, Omission of D. f. from laryngeals.
3. § 9. 1, 2, Simple and Compound Šᵉwâ.
4. § 11. 1, 2. *a*, and Remark, Silent Šᵉwâ.

5. *WORD-LESSON.*

(49) מַבְדִּיל *dividing* (50) מַיִם *waters* (51) רָקִיעַ *expanse*

6. *EXERCISES.*

1. To be translated into Hebrew:—(1) *Between the-waters and-between the-waters;* (2) *Between the-waters to-the-waters;* (3) *Between waters to-waters;* (4) *Waters, waters* (in pause), *to-the-waters* (in pause), *to-waters* (in pause); (5) *Let-*(there)*-be, and-let-*(there)*-be, and-*(there)*-was;* (6) *Expanse and-spirit;* (7) *Expanse, the-expanse, to-the-expanse.*

2. To be translated into English:—(1) אוֹר בַּיּוֹם; (2) חֹשֶׁךְ יְהִי אוֹר וַיְהִי; (3) טוֹב הָאוֹר; (4) הַמַּיִם עַל פְּנֵי הָאָרֶץ; (5) בַּלָּיְלָה רָקִיעַ וַיְהִי מַבְדִּיל; (6) בְּרָקִיעַ, לַמַּיִם, לָמָּיִם.

3. To be written in English letters:—(1) חֹשֶׁךְ, (2) עֶרֶב, (3) יַבְדֵּל, (4) בְּתוֹךְ, (5) מַבְדִּיל, (6) רָקִיעַ.

4. To be written in Hebrew letters:—(1) 'ăl, (2) mâ'-yĭm, (3) wĭ-hî, (4) dăl, (5) dēl, (6) dêl, (7) ḥăḏ, (8) dîl.

7. *TOPICS FOR STUDY.*

(1) Vowel-sounds rep. by י. (2) Vowel-sounds rep. by ו. (3) D. f. rejected from laryngeals. (4) D. f. implied. (5) Compound Šᵉwâ. (6) Silent Šᵉwâ. (7) Simple verb-stem. (8) Laryngeals and labials. (9) Dåǧēš-lēnē, (10) Sharpened syllables. (12) Naturally long and tone-long vowels. (13) Māḳḳēf. (14) Quantity of vowels in syllables.

LESSON VII.—GENESIS I. 7, 8.

1. *NOTES.*

46. וַיַּ֫עַשׂ—wăy-yắ-ʿăś—*and-*(he)*-made:*

a. שׂ (ś) is to be distinguished from שׁ (š), § **2.** 6.

b. The וַ is the same as in וַיֹּ֫אמֶר (18), וַיִּקְרָא (21), וַיַּרְא (22).

c. The root is עָשָׂה *he-made;* the imperfect is יַ֫עֲשֶׂה, a shorter form is used with וַ֫.

d. The last *ă* is a helping-vowel.

47. הָרָקִ֫יעַ—hå-rå-ḳî(ă)ʿ—*the-expanse:*

a. The ָ is Păθăḥ-furtive, cf. רוּחַ (rû(ă)ḥ); see 40. *b.*

b. The article is הַ֫, hence *the-expanse* should be הַרָּקִיעַ; but ר rejects D. f., and the preceding (short) ָ now standing in an open syllable becomes ָ, §§ **14.** 3; **36.** 1 *b;* **28.** 1.

c. The secondary accent is written on the second syllable before the tone, § **18.** 1.

d. The accent ֫ above ק and ע marks the end of a section; it is used only when the verse has *three sections,* § **24.** 3.

48. אֲשֶׁר—ʾᵃšĕr (one syllable)—*which,* §§ **9.** 2; **27.** 1:

a. The ֲ is the compound Šᵉwâ of the A-class (cf. ֱ, of the I-class); it is pronounced like ă, but with much less voice. It is not a full vowel, and does not form a syllable.

b. The Relative particle does not vary for gender or number, § **53.** 1. *a.*

49. מִתַּחַת—mĭt-tă-ḥăθ—*from-under* (for מִן תַּחַת), § **48.** 1:

a. The final letter (*n*) of מִן is assimilated, § **39.** 1.

b. A letter thus assimilated is represented by D. f., § **39.** N.

c. The point in ת is D. f., because it follows a vowel, § **13.** 1.

d. In this case the point is *also* Dâğēš-lēnē, since the sound doubled is *t*, not θ, § **13.** 2. N. 1.

50. לָרָקִיעַ—lâ-râ-ḳî(ă)ʿ—*to-the-expanse*, § **45.** R. 3:

a. רָקִיעַ *expanse;* הָרָקִיעַ *the-expanse;* לָרָקִיעַ *to-the-expanse;* וְלָרָקִיעַ *and-to-the-expanse.*

51. מֵעַל—mē-ʿăl—*from-upon:*

a. מִן (*from*) assimilates its final consonant, see 49. *a; but*

b. ע refuses D. f., and ֶ is lowered to ַ, § **48.** 2.

52. וַיְהִי־כֵן—wăy-hî+χēn—*and-*(it)*-was+so:*

a. ֶ with ַ is Méθĕğ, second syllable before tone, § **18.** 1.

b. ֶ with ַ Sillûḳ, marking end of verse, § **24.** 1. N.

53. שָׁמָיִם—šă-mâʾ-yĭm—*heavens*, cf. שָׁמַיִם of v. 1:

a. There is ַ under מ, instead of ַ, because *in pause*, § **38.** 2; the Aθnāḥ (ֲ) is, next to Sillûḳ (ׄ), the strongest accent.

54. שֵׁנִי—šē-nî—*second:* tone-long, ē, not ê.

2. *FORMS FOR SPECIAL STUDY.*

הָרָקִיעַ (7)	אוֹר (3)	מִן (7)	לְאוֹר (5)	רוּחַ (2)[1]
לָרָקִיעַ (7)	טוֹב (4)	מִתַּחַת (7)	לַחֹשֶׁךְ (5)	רָקִיעַ (6)
וַיְהִי־כֵן (7)	יוֹם (5)	מֵעַל (7)	לָרָקִיעַ (8)	לָרָקִיעַ (8)

3. *OBSERVATIONS.*

49. Păθăḥ-furtive, a mere transition-sound, does not form a syl.

[1] These numerals refer to the verse containing the word cited.

50. The ה of the article is elided after the preposition ל (also ב).

51. The prep. *from* is *min*, but the *n* is often assimilated and represented by D. f.; if the following letter refuses D. f., the ĭ is heightened to ē.

52. The naturally long ô, generally וֹ, in Hebrew does not change.

53. Where a verse has two sections, the end of the *first* is marked by ֽ ; the end of the *second* by ֑. If the verse has *three* sections, the end of the *third* is marked by Sᵉǧōltå (֒). In the use of the accents, we commence at the *end* of the verse, not at the beginning.

4. *GRAMMAR-LESSON.*

1. § **45.** 2, 3,	The article before strong and weak laryngeals.
2. § **106.** 1, 2. *c*, 3—5,	Affixes for gender and number.
3. § **107.** (opening), 1, 2,	The absolute and construct states.
4. § **24.** 1—3,	The three most important accents.

5. *WORD-LESSON.*

(52) אֲשֶׁר *who, which*	(55) כֵּן *so*	(58) שָׁלַח *he-sent*
(53) וַיַּעַשׂ *and-he-made*	(56) מִן *from*	(59) שֵׁנִי *second*
(54) יָם *sea*	(57) עָשָׂה *he-made*	(60) תַּחַת *under*

6. *EXERCISES.*

(1) To be translated into Hebrew:—*In-the-waters which God made;* (2) *God* (is) *in-the-heavens and-upon the-earth;* (3) *The-waters* (are) *in-the-sea;* (4) *The-earth* (is) *beneath* (in Heb., *from-under to*) *the-sea;* (5) (A) *second day*[1]; (6) *The-day the-second*[1] (=the second day); (7) *God sent*)(*the light and-*)(*the darkness;* (8) *From+the-heavens to-the-earth;* (9) *Between the-sea and-between the-earth;* (10) *And-*(it)*-was+so.*

[1] The adjective, when attributive, follows its noun; and, if the noun is definite, the adjective receives the article.

2. To be translated into English:—(1) מֵעַל לָאָרֶץ; (2) הָרֹאשִׁית; (3) וּבָיָם; (4) הַמַּיִם אֲשֶׁר בַּיָּם; (5) הָאוֹר הַשֵּׁנִי; (6) מִן־הָאָרֶץ; (7) לַשָּׁמַיִם; (8) בַּבֹּקֶר וּבָעֶרֶב; (9) שָׁלַח אֶת־הַמַּיִם עַל־הָאָרֶץ; עָשָׂה אֶת־הָרָקִיעַ.

3. To be written in English letters:—(1) שָׁלַח, (2) בֵּן, (3) כֵּן, (4) יָם, (5) עָשָׂה, (6) בֵּין, (7), פָּנֵי, (8) שֵׁנִי, (9) מֵעַל.

4. To be written in Hebrew letters:—(1) kēn, (2) bēn, (3) 'ôr, (4) bō-hû, (5) măḥ, (6) 'ăl, (7) 'ăl, (8) 'ăs, (9) mē, (10) bēn.

7. *TOPICS FOR STUDY.*

(1) The three important accents. (2) The article before laryngeals. (3) The preposition (לְ and בְּ) before the article. (4) The preposition *from*. (5) Assimilation. (6) The position of the attributive adjective. (7) The vowels ē and ê. (8) The vowels ō and ô. (9) Secondary accent. (10) Păθăḥ-furtive. (11) Labials. (12) D. f. in a spirant. (13) Laryngeals and D. f. (14) Sĭllûḳ and Méθĕg. (15) Măḳḳēf.

LESSON VIII.—GENESIS I. 9.

1. *NOTES.*

55. יִקָּווּ—yĭḳ-ḳâ-wû—*Let-*(or, *shall*)*-be-collected:*

a. The יִ indicates the *imperfect;* וּ is the *plural*-ending of verbs.

b. The D. f. in קּ is for an assimilated נ. which is the characteristic of a *passive* verb-stem; the â under קּ is pretonic.

56. הַמַּיִם—hăm-mâ-yĭm—*the-waters*, see 17:

a. מַ has ֲ, not ָ as in v. 2, since it is not *in pause.*

b. The article, written regularly with ă and D. f., § **45. 1.**

57. אֶל־—'ĕl+—*unto*, with which compare לְ *to.*

58. מָקוֹם—mâ-ḳôm—*place:*

a. Tone-long â, but naturally long ô; the former changeable, the latter unchangeable.

b. The root is קוּם; מ is a prefix often used in noun-formation.

59. וְתֵרָאֶה—w^e^θē-rā-'ê(h)—*and-*(she)*-shall-be-seen:*

a. Five letters, of which the root can have but *three*, § **55.** 1; וְ= *and;* ת (= *she*) is a prefix of the *imperfect*, like י, which = *he.*

b. תֵּרָאֶה should be תִּרְאֶה (with the same D. f. and å which are in יִקְוּוּ (55) above), for it is *passive;* but ר refuses D. f., and ī under ת becomes ē, as in מֵעַל (51), § **48.** 2.

c. Cf. closely the following forms:—

3 masc. sg.	יִקָּוֶה	יֵרָאֶה	*he-will-be* etc.
3 fem. sg.	תִּקָּוֶה	תֵּרָאֶה	*she-will-be* etc.
3 masc. pl.	יִקָּווּ	יֵרָאוּ	*they-will-be* etc.

d. This is the first case of ה_ֶ = *ê.*

60. הַיַּבָּשָׁה—hăy-yăb-bå-šå(h)—*the-dry* (land):

a. Four syllables,—two sharpened, two open, § **26.** 1. N. 1.

b. Point in בּ is D. f. yet also Dăğĕš-lēnē, § **13.** 2, and N. 1.

c. The final ה stands for the preceding å, just as י stands for î, or ו for ô; cf. אֱלֹהִים and יוֹם.

2. *HEBREW-ENGLISH WORD-REVIEW.**†

[1]אוֹר	[11]בֹּקֶר	[21]הָיָה	[32]מַיִם	[42]רָקִיעַ
[2]אֶחָד	[12]בָּרָא	[22]יוֹם	[33]מִן, מִ־, מֵ	[43]שָׁמַיִם
[3]אֶל	[13]הַ־, הָ	[23]עָשָׂה	[34]מָקוֹם	[44]שֵׁנִי
[4]אֱלֹהִים	[14]הָיְתָה	[24]יִקָּווּ	[35]מְרַחֶפֶת	[45]תְּהוֹם
[5]אֶרֶץ	[15]וְ, וַ, וּ	[25]יִקְרָא	[36]עַל	[46]תְּהוֹם

* Every word is accented on the last vowel, unless the sign ־ indicates that it is accented elsewhere.

† Omitting the prepositions and the relative particle (eleven words in all), those that remain in this list, together with their related grammatical forms, occur in the Bible about 27000 times. This would make about one hundred and thirty pages, or about one tenth of the entire Old Testament.

אֲשֶׁר[6]	חֹשֶׁךְ[16]	יְרָא[26]	עֶרֶב[37]	תּוֹךְ[47]
אֶת־, אֵת[7]	טוֹב[17]	כִּי, [27]לְ[28]	פְּנֵי[38]	תַּחַת[48]
בְּ[8]	יֹאמֶר[18]	כֵּן[29]	קָרָא[39]	תֵּרָאֶה[49]
בָּהוּ[9]	יַבֶּדֶל[19]	לַיְלָה[30]	רֵאשִׁית[40]	
בֵּין[10]	יַבָּשָׁה[20]	מַבְדִּיל[31]	רוּחַ[41]	

3. *ENGLISH-HEBREW WORD-REVIEW.*

46*abyss*	12*created, he*	38*faces-of*	30*night*	13*the*
15*and*	16*darkness*	33*from*	2*one*	28*to*
21*let be*	22*day*	4*God*	34*place*	48*under*
40*beginning*	45*desolation*	17*good*	18*say, he will*	3*unto*
10*between*	19*divide, he will*	43*heavens*	44*second*	36*upon*
35*brooding*	31*dividing*	8*in*	26*see, he will*	6*which*
25*call, he will*	20*dry* (land)	1*light*	49*seen, let be*	14*was, she*
39*called, he*	5*earth*	47*midst-of*	29*so*	9*waste*
24*collected, let be*	37*evening*	11*morning*	41*spirit-of*	32*waters*
	42*expanse*	23*make, he will*	27*that*	7(sign of object)

4. *WORD-LESSON.*

(61) אֶל־ *unto*

(62) יַבָּשָׁה *dry* (land)

(63) יִקָּווּ *they-shall-be-collected*

(64) מָקוֹם *place*

(65) תֵּרָאֶה *she-shall-be-seen*

5. *GRAMMAR-LESSON*

1. § **18. 1,** Mĕθĕğ, on second syllable before tone.

2. § **27.** 1, 2, 3, Syllabification.

Review.—§§ **5; 6; 9; 11.** 2. *a* and Rem.; **12.** 1; **13.** 1; **14.** 1, 2, 3;

17. 1, 2; **24.** 1—3; **26.** 1, 2; **28.** 1, 2; **30.** (opening words), 7, N. 1, 2; **31.** (opening words), 3, N. 1; **45.** 1, 2, 3. and Rem. 3; **47.** 1, 4, 5; **49.** 1, 2; **55.** 1. 2; **58.** 1, 2. and N. 1; **106.** 1, 2. *c*, 3—5; **107.** 1, 2.

Note.—The stem seen in בָּרָא, קָרָא, מָשַׁל, etc., is the simple active verb-stem, called Ḳăl, § **58.** 1; the stem seen in יִקָּוּוּ and וְתֵרָאֶה is the simple *passive*-stem, called Nĭf-ʿăl § **58.** 2.

6. *EXERCISES.*

1. To be translated into Hebrew:—(1) *In-the-place which* (is) *between heavens and-between earth;* (2) *God will-be-seen upon+ the-earth;* (3) *The-waters will-be-seen in-the-sea;* (4) *The-earth* (f.) *will-be-seen beneath* (= *from-under to*) *the-heavens;* (5) *The-waters shall-be-collected unto+place one;* (6) *In-the-waters;* (7) *God created*)(*the-dry* (land).

2. To be translated into English:—(1) יִקָּווּ הַמַּיִם עַל־הָאָרֶץ; (2) וְלַמָּקוֹם; (3) וּלְאוֹר; (4) וּבַמָּקוֹם; (5) וּמָקוֹם; (6) יֵרָאֶה הָאִישׁ; (7) יֵרָאוּ הַשָּׁמַיִם; (8) עַל, מֵעַל, וּמֵעַל.

3. To be written in English letters:—(1) עֶרֶב, (2) אֶרֶץ, (3) תֵּרָאֶה, (4) אֶחָד, (5) וּבַמָּקוֹם, (6) יִקָּוֶה.

7. *TOPICS FOR STUDY*

(1) The sign of masc. sing. future, of fem. sing. future, of masc. pl. fut. (2) The characteristic of the *passive*-stem. (3) A use of Méθĕg. (4) Final ה. (5) Use of מ in formation of nouns. (6) Various forms of ו conjunctive. (7) The words for *sea* and *day*. (8) The position of the adjective when attributive. (9) The plural affixes of nouns. (10) The feminine affixes.

LESSON IX.—GENESIS I. 10-11.

1. *NOTE-REVIEW.*

(1) וַיֹּאמֶר (18); (2) אֱלֹהִים (3); (3) הָאָרֶץ (7); (4) אֲשֶׁר (48); (5) וַיְהִי־כֵן (52); (6) וַיְהִי־עֶרֶב (35); (7) וַיְהִי־בֹקֶר (36); (8) יוֹם (31).

2. *NOTES.*

61. לַיַּבָּשָׁה—láy-yăb-bå-šå(h)—*to-the-dry* (land), § **45.** R. 3.

62. אֶרֶץ—'ĕ-rĕṣ—*earth*,—with article הָאָרֶץ, § **45.** R. 2.

a. another case of a helping-vowel; like עֶרֶב (35).

63. וְלִמְקוֵה—û-l'mîḳ-wê(h)—*and-to-collection-of:*

a. *And* is here written וְ, § **49.** 2; *to* is written, as usually, לְ.

b. The root is קָוָה, whence the passive future 3rd plural יִקָּווּ (55).

c. The מ is the prefix used in noun-formation, cf. מָקוֹם (58. *b*).

d. This noun (= *collection-of*) is in the construct state, § **107.** 2.

64. יַמִּים—yăm-mîm—*seas:*

a. The sing. is יָם from which the plural differs in that a D. f. appears in מ, and ă appears instead of å.

b. יָמִים (= yåm-mîm) would be an impossible form, § **28.** 2, 3; just as, on the other hand, מקוֹם (= mă-ḳôm) would be impossible, § **28.** 1.

65. תַּדְשֵׁא—tăd-šē'—(she)-*shall-cause-to-spring-forth:*

a. ת, as in תֵּרָאֶה (59), = *she*, being the feminine prefix.

b. The ־ under ד is silent, § **11.** 1.

c. ד, שׁ, and א are the three root-letters; דֶּשֶׁא, cf. בָּרָא, קָרָא.

d. This stem is neither the simple nor the passive verb-stem, but a *causative* stem. It generally has ־ under the preformative, i. e., under the letter which is prefixed to the root to designate person or gender; cf. יַבְדֵּל (25), which has ־ under י, and means *he-causes-a-division.*

66. דֶּשֶׁא—dĕ́-šĕ'—*grass*, cf. the preceding root דָּשָׁא (65. *c*):

a. ד (preceded by יִ) = *d*; but ד (preceded by ־) = đ.

b. This word, like אֶרֶץ, עֶרֶב, and others, has a secondary, or helping vowel.

67. עֶשֶׂב—'ĕ́-śĕv—*herb*: ב = *v*; שׂ = *ś*, not š (*sh*).

a. The secondary ĕ being only a helping vowel is not accented.

68. מַזְרִיעַ—măz-rî(ă)'—*causing-to-seed*, root זָרַע:

a. A new letter ז *z*; Păθăḥ-furtive under ע.

b. A participle, as shown by מ, cf. מַבְדִּיל, (44) מְרַחֶפֶת (16)

c. A causative form, as shown by ־ under the preformative.

69. זֶרַע—zĕ́-ră'—*seed*,—from the root זָרַע:

a. This word, like אֶרֶץ, עֶרֶב, דֶּשֶׁא and עֶשֶׂב has an unaccented helping vowel.

70. עֵץ—'ēṣ—*tree-of*; פְּרִי—p'rî—*fruit*.

71. עֹשֶׂה פְּרִי—'ô-śĕ́(h) p'rî—*making fruit*:

a. The ô, here written over the right arm of שׂ (*ś*), is naturally long.

b. The ־ה, like that in תִּרְאֶה, is *é*.

c. The point in פ is D. f., being preceded by a full vowel (*é*); it therefore joins the two words together and is called D. f. conjunctive, § **15.** 3.

d. עֹשֶׂה accented on penult because closely followed by a monosyllable, § **21.** 1.

e. עֹשֶׂה is a participle from עָשָׂה *he-made*.

72. לְמִינוֹ—l'mî-nô—*to-kind-his*:

a. The prep. לְ, the noun מִין, and the suffix וֹ (= *his*).

73. זַרְעוֹ־בוֹ—zăr-'ô+vô—*seed-his+in-him*:

a. זֶרַע *seed*, but זַרְעוֹ *his-seed*, the ־ being silent.

b. וֹ is a pronominal suffix meaning *his* or *him*.

c. בּוֹ is made up of ב the prep. *in*. and וֹ the suffix *him*.

d. It is בּוֹ (vô) not בֹּו, because of the preceding וֹ.

c. בּוֹ .... אֲשֶׁר = *which....in-him;* this is the idiom for *in which.*

3. *FORMS FOR SPECIAL STUDY.*

תַּדְשֵׁא,	in wh.	ת=*she*	and־־under ת	indic. a	*causative*	idea
מַכְדִּיל,	"	מ indic. a part.	and־־under מ	"	"	"
יַכְדִּל,	"	י=*he*	and־־under י	"	"	"
מַזְרִיעַ,	"	מ indic. a part.	and־־under מ	"	"	"

4. *OBSERVATIONS.*

54. There are in Hebrew (1) a *simple* verb-stem, (2) a *passive* verb-stem, and also (3) a *causative* verb-stem.

55. The characteristic of the passive stem is the letter נ, or a D. f. in the first radical representing נ assimilated.

56. The causative stem may be known by the ־־ which always occurs under its preformative (י, ת or מ).

57. The name of the simple stem is Ḳăl, of the passive stem, Nĭf'ăl, of the causative stem, Hĭf'îl.

58. The letter י prefixed to verbal forms means *he*, the letter ת means *she*, while מ so prefixed indicates a participle.

5. *GRAMMAR-LESSON.*

1. § **1**, The names of the Hebrew letters.
2. § **13**. 2. and N. 1, Dâğēš-fŏrtē in spirants.
3. § **57**. 1—3, Inflection.

6. *WORD-LESSON.*

(66) יַמִּים *seas*
(67) מִקְוֶה *collection*
(68) מִקְוֵה *collection-of*
(69) דֶּשֶׁא *grass*
(70) זֶרַע *seed*
(71) מִין *kind, species*
(72) עֵץ *tree*
(73) תַּדְשֵׁא (see N. 65)

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *To-the-tree making fruit* (there is) *seed* (according)-*to-its-kind;* (2) *The-seed which*+*in-it* (= in which) (is) *fruit;* (3) *The-day which*+*in-it* (is) *light;* (4) *The-earth shall-cause-to-spring-forth*)(*the-grass and-*)(*the seed;* (5) *The-fruit* (is) *in-the-seed, and-the-seed* (is) *in-the-earth.*

2. To be translated into English: — (1) הַיָּם אֲשֶׁר מַיִם בּוֹ; (2) עֵץ הַפְּרִי; (3) וַיְהִי־דֶשֶׁא; (4) הַלַּיְלָה אֲשֶׁר חֹשֶׁךְ בּוֹ; (5) זֶרַע בָּאָרֶץ.

3. To be written in English letters:—(1) תַּדְשֵׁא, (2) דָּשָׁא, (3) פְּרִי, (4) בֵּין, (5) עֵץ, (6) עֹשֶׂה.

4. To be written in Hebrew letters:—(1) zĕ́-ră', (2) dĕ́-šĕ', (3) rû(ă)ḥ, (4) χēn, (5) 'ô-śé(h), (6) tôṣē', (7) vô, (8) wăy-hî.

8. *TOPICS FOR STUDY.*

(1) The characteristic of the Nĭf'ăl stem. (2) The characteristic of the Hĭf'îl stem. (3) The origin and character of tone-long and naturally long vowels. (4) The sign of the participle. (5) The 3 sg. masc. pron. suffix. (6) The character of ־ in עֹשֶׂה. (7) The D. f. Conjunctive. (8) What inflection includes. (9) The names of the Hebrew letters.

LESSON X.—GENESIS I. 12, 13.

1. *NOTE-REVIEW.*

(1) וַיֹּאמֶר (18); (2) וְרוּחַ (15); (3) אֶת־ (23); (4) יַמִּים (64); (5) תַּדְשֵׁא (65).

2. *NOTES.*

74. וַתּוֹצֵא—wăt-tô-ṣē'—*and-*(she)-*caused-to-go-forth:*

a. Wâw Conversive וַ, and the feminine prefix תּ (= *she*).

b. The וֹ is a contraction of וֹ֫ (*aw*); hence הוֹצֵא is for הַוְצֵא, which, like הַרְשֵׁא, has ֫ under the pref. and is *causative.*

c. The root is יָצָא, which is for וָצָא, *he-went-forth.*

75. לְמִינֵהוּ—lᵉmî-nê-hû—*to-kind-his:*

a. An uncontracted form, with same meaning as לְמִינוֹ.

b. הוּ is the full form of suffix meaning *his* or *him;* ֫ may, for convenience, be called a connecting vowel.

76. שְׁלִישִׁי—šᵉlî-šî—*third;* cf. שֵׁנִי *second.*

3. *FORMS FOR SPECIAL STUDY.*

מַזְרִיעַ	וְהָאָה	הַמַּיִם	בְּקֶר
לְמִינֵהוּ	וַהוֹצֵא	מַכְדִּיל	בְּהוּ
זַרְעוֹ	עֵשֶׂב	הַמָּקוֹם	מְרַחֶפֶת

4. *OBSERVATIONS.*

59. The full form of the pronom. suffix 3rd p. sg. masc. is הוּ, the short form is וֹ.

60. There are many nouns that take a supplementary helping-vowel, usually *ĕ*, under certain circumstances *ă*, which is never accented.

5. *GRAMMAR-LESSON.*

1. § **47.** 1, 2, 4, 5. The Inseparable Prepositions.
2. § **49.** 1, 2. The Wâw Conjunctive.
3. § **45.** The Article.

6. *WORD-LESSON*

(74) הוֹצֵא (see N. **74**) (77) עֵשֶׂב *herb* (80) שְׁלִישִׁי *third*

(75) מַזְרִיעַ *yielding seed* (78) עֹשֶׂה *making*

(76) יָצָא *he went-forth* (79) פְּרִי *fruit*

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *The-day the-third* (= the

third day). (2) *The-earth shall-cause-to-go-forth*)(*the-herb and-*)(*the-tree.* (3) *Let-*(there)*-be* (a) *place between the seas and-the-land.* (4) *And-she-caused-to-go-forth*)(*the-wind upon*+*the-waters.* (5) *And-created God*)(*-the-light and-*)(*the-darkness in-day one.* (6) *Days and-seas and-waters.*

2. (1) וַיַּבְדֵּל בֵּין הַיָּם לָאָרֶץ, (2) הַיּוֹם אֲשֶׁר אוֹרוֹ־בוֹ טוֹב
וַיִּבְרָא אֵת הָרָקִיעַ בַּיּוֹם (4) וַתּוֹצֵא הָאָרֶץ אֶת־הַדֶּשֶׁא (3)
וַיַּעַשׂ אֱלֹהִים אֵת הַיַּבָּשָׁה וְאֵת מִקְוֵה הַמָּיִם (5) הַשֵּׁנִי,

3. To be written in English letters: — (1) וְלַחֹשֶׁךְ, (2) לָרָקִיעַ, (3) מִתַּחַת, (4) מַזְרִיעַ, (5) זַרְעוֹ־בוֹ, (6) וַיַּרְא.

4. To be written in Hebrew letters: — (1) yîḳ-ḳå-wû, (2) bᵉθôχ, (3) ʾĕl+mă-ḳôm, (4) lᵉmî-nô, (5) ʿēṣ, (6) ʾᵉšĕr, (7) zăr-ʿô+vô, (8) šᵉlîšî.

8. *TOPICS FOR STUDY.*

(1) The helping vowel. (2) The syllable. (3) Păθăḥ furtive. (4) The forms of the conjunction *and.* (5) The origin of î under w in וְיִהְי (6) The use of the imperfect with wâw conversive. (7) The sign of the definite object, its forms and usage. (8) The influence of laryngeals upon neighbouring vowels.

LESSON XI.—GENESIS I. 14, 15.

1. *NOTE-REVIEW.*

(1) יְהִי (19); (2) הַשָּׁמַיִם (5); (3) בֵּין (26); (4) יוֹם (31); (5) לַיְלָה (34); (6) וַיְהִי־כֵן (52).

2. *NOTES.*

77. מְאֹרֹת—mᵉʿô-rôθ—*luminaries:*

a. Sing., מָאוֹר (like מָקוֹם *place*); but when the plur. ending ôθ is added the tone moves one syllable, and the original ă is reduced to ֵ, § **109.** 1. *a.*

b. Both ô's are naturally long, though written defectively, § **6.** 4 N. 2.

c. אוֹר = *light*, but מָאוֹר = *luminary;* on this use of מ, see 63.*c.*

78. בְּרִקִיעַ—bĭr-ḳî(ă)ʿ—*in-expanse-of:*

a. Abs. רָקִיעַ (40); const. רְקִיעַ, the original ă being reduced to ־ְ, §**109.** 3. *a.*

b. Before ר the prep. בְּ takes ־ instead of ־ְ, § **47.** 2.

c. The syl. בְּרִ (bĭr) is closed, § **26.** N. 2.

d. The šᵉwâ under ר is silent, § **10.** 2.

79. לְהַבְדִּיל—lᵉhăv-dîl—*to-cause-a-division:*

a. An infinitive; the prefix הַ shows it to be *causative* (Hîfʿîl).

b. D. l. in דּ because it does not immediately follow a vowel-sound.

80. וְהָיוּ—wᵉhå-yû—*and-they-shall-be:*

a. הָיָה = *he-was;* הָיְתָה = *she-was;* הָיוּ = *they-were.*

b. But וְ connects this with what precedes, and likewise carries on to the perfect the time-sense of the preceding context; cf. with this the form of the conjunction (וַ) which gives the *imperfect* the time-sense of the preceding context, see 18.

81. לְאֹתֹת—lᵉʾô-θôθ—*for-signs:*

a. Sing. אֹת or אוֹת; plur. אֹתֹת, by the addition of ôθ, § **106.** 3.

b. Both vowels are naturally long (ô), written defectively.

82. וְלִמּוֹעֲדִים—û-lᵉmô-ʿᵃdîm—*and-for-seasons:*

a. The conjunction, before a consonant with šᵉwâ, is written וְ § **49.** 2.

b. The וֹ is ô, not ŏ́; Méθĕg is written before comp. šᵉwâ, § **18.** 3.

c. ע, being a laryngeal, takes a *compound* šᵉwâ, § **42.** 3.

d. The noun is in the plur. masc., as shown by îm.

83. וְלִימִים—û-lᵉyå-mîm—*and-for-days:*

a. Another case of וְ, instead of וְ, before a consonant with šᵉwâ, see 82. *a.*

b. This is an *irregular plural form from* יוֹם *day.*

84. וְשָׁנִים—wᵉšå-nîm—*and-years:*

a. A masc. pl. ending with a noun (שָׁנָה) which has feminine sg. ending, § **106.** 4. N.

85. לִמְאוֹרֹת—lĭm-'ô-rôθ—*for-luminaries:*

a. What was said in 78. *b*, *c*, concerning bĭr, applies to lĭm.

b. Here the first ô is written *fully*, the second defectively, § **6.** 4. N. 2.

86. לְהָאִיר—lᵉhā-îr—*to-cause-to-shine;* cf. אוֹר *light:*

a. Another *causative infinitive* (cf. הַבְדִּיל), but with ֗ under ה instead of ֖, because it is in an *open* syllable, § **28.** 1.

3. *FORMS FOR SPECIAL STUDY.*

וְשָׁנִים	יְהִי	מְאֹרֹת	עֶרֶב
וּבִין	מְאֹרֹת	אֹתֹת	אֶרֶץ
וּלְמוֹעֲדִים	בְּרָקִיעַ	יָמִים	הָאֵשׁ
וּלְיָמִים	לִמְאוֹרֹת	שָׁנִים	זֶרַע

4. OBSERVATIONS

61. The *fem.* plur. ending is ôθ, the *masc.*, îm.

62. For the initial and so-called medial šᵉwâ, see § **10.** 1, 2.

63. *And* is usually written וְ, but before labials and before consonants with šᵉwâ it is written וּ.

5. *GRAMMAR-LESSON.*

1. § **47.** 1, 2, 4, 5,	The Inseparable Prepositions.
2. § **49.** 1, 2,	The Wâw Conjunctive.
3. § **10.** 1,2,	Initial and (so-called) Medial šᵉwâ.
4. § **7.** 1—4,	Classification of Vowel-sounds.

6. *WORD-LESSON.*

(81) אוֹת *sign*	(83) מָאוֹר *luminary*	(85) שֶׁמֶשׁ *sun*
(82) יֶרַח *moon*	(84) מוֹעֵד *season*	(86) שָׁנָה *year*

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *The-sign, the-moon, the sun, the-year, the-season;* (2) *The-sun will-be-seen in-the-heavens;* (3) *Signs and-luminaries and-seasons and-years;* (4) *The-sun shall-be* (יִהְיֶה) *in-expanse-of the-heavens;* (5) *For-seasons and-for-luminaries;* (6) *To-cause-a-division between the-day and-between the-night;* (7) *Seas and-waters;* (8) *Days and-seas;* (9) *The-luminary, the-luminaries.*

2. To be translated into English:—(1) הַמְּאֹרֹת מֵעַל לָאָרֶץ; (2) הַמָּאוֹר הַשֵּׁנִי; (3) וַיַּבְדֵּל בֵּין הַשָּׁמַיִם וּבֵין הָאָרֶץ; (4) בְּרִקִיעַ, בְּרִקִיעַ, בְּרִקִיעַ; (5) בָּרָא אֱלֹהִים אֶת־הַשָּׁמַיִם; (6) הָרָקִיעַ אֲשֶׁר הַשָּׁמַיִם בּוֹ; (7) לַמְּאוֹרֹת, לְמָאוֹרֹת.

3. To be written in English letters:—(1) יָרֵחַ, (2) מוֹעֵד, (3) שֶׁמֶשׁ, (4) שָׁנָה, (5) מוֹעֲדִים, (6) יַבְדֵּל.

4. To be written in Hebrew letters:—(1) hâ-'îr, (2) 'ô-θôθ, (3) yôm, (4) yâ-mîm, (5) bĭr-ḳî(ă)ʿ.

8. *TOPICS FOR STUDY.*

(1) Change of ־ to ־. (2) Prepositions בְּ and לְ with ĭ. (3) Wâw Conversive with the past tense. (4.) Various forms of the verb הָיָה *he-was.* (5) וּ and וְ. (6) ־ִים and ־וֹת. (7) Difference between הַבְדִּיל and הָאִיר. (8) Nouns with helping vowels. (9) Initial and so-called Medial Šᵉwâ. (10) Classification of vowel-sounds according to formation, quantity, nature, value.

LESSON XII.—GENESIS I. 16, 17.

1. *NOTE-REVIEW.*

(1) מְאֹרֹת (77); (2) הַמַּיִם (56); (3) מָקוֹם (58); (4) בְּרִקִיעַ (78); (5) לְהָאִיר (86); (6) הַחֹשֶׁךְ (28); (7) וַיַּרְא (22); (8) וַיִּקְרָא (29).

2. *NOTES.*

87. וַיַּעַשׂ—wăy-yă-ʿăś—*and-*(he)*-made*, see 46:

a. Like יְהִי, a short form of the *imperfect*, root עָשָׂה.

b. Third syllable, has an unaccented helping or secondary vowel.

88. שְׁנֵי—šᵉnê—*two-of; cf.* פְּנֵי *faces-of:*

a. The construct state of the numeral שְׁנַיִם, of which ־ַיִם is the *dual* ending, §§ **106.** 5; **107.** 6.

b. The word has but one syllable, ־ְ not being a full vowel.

89. הַגְּדֹלִים—hăg-gᵉđô-lîm—*the-great* (ones):

a. The article written regularly with ־ַ and D. f., § **45.** 1.

b. An adjective in the plur. (note the ending ־ִים) from גָּדוֹל.

c. The ־ֹ is ô, though in the plural form written defectively.

d. The ־ַ and ־ְ under ג in the sing. and plur. respectively, both arise from an original ă. In the singular this ă is in an open syl. immediately before the tone and therefore is rounded to å; in the plural the tone has moved away upon the addition of îm, and so original ă is reduced to šᵉwâ; cf. sg. m. גָּדוֹל, but sg. f. גְּדוֹלָה, pl. m. גְּדוֹלִים, pl. f. גְּדוֹלוֹת, in which, by the addition of an affix, the tone is changed. This change of a full vowel to šᵉwâ is called reduction, § **36.** 2. *b.*

90. הַמָּאוֹר הַגָּדֹל—hăm-må-ʾôr hăg-gå-đôl—*the-luminary the-great* (one):

a. Both words have a tone-long å, and a naturally long ô, although in the adjective the ô is written defectively.

b. Both words have the article in its usual form.

91. לְמֶמְשֶׁלֶת—lᵉměm-šĕ-lĕθ—*for-dominion-of:*

a. Two unaccented closed syllables, one accented open.

b. The final ĕ is a helping vowel.

c. לְ is the prep.; מ, the formative prefix, cf. 58. *b;* ת, the fem. ending; the root being מָשַׁל.

92. הַקָּטֹן—hăḳ-ḳâ-ṭōn—*the-small;* with tone-long ō.

93. הַכּוֹכָבִים—hăk-kô-χâ-vîm—*the stars:*

a. The ־ under כ is Mĕθĕğ, § **18.** 1; under ב it is Sillûḳ.

b. Cf. כּוֹכָב *star,* כּוֹכָבִים *stars,* הַכּוֹכָבִים *the-stars.*

94. וַיִּתֵּן—wăy-yĭt-tēn—*and-*(he)*-gave:*

a. יִתֵּן *he-will-give* is the Ḳăl Imperfect from נָתַן *he-gave.* With Wâw Conversive (cf. 18) it has the force of a Perfect (past).

b. The D. f. in תּ is for the first radical נ, which has been assimilated; cf. מִתָּחַת for מִן תַּחַת, see 49, § **39.** 1.

95. אֹתָם—'ô-θâm—)(*-them:* the pronominal suffix ם־ with אֵת, another way of writing the sign of def. obj., § **51.** 2.

3. *FORMS FOR SPECIAL STUDY.*

הַמְּאֹרֹת הַגְּדֹלִים—*the-luminaries the-great* = the great luminaries.

הַמָּאוֹר הַגָּדֹל—*the-luminary the-great* = the great luminary.

הַמָּאוֹר הַקָּטֹן—*the-luminary the-small* = the small luminary.

4. *OBSERVATIONS.*

64. In the words cited above, the noun stands first, the *adjective,* second.

65. The noun is masculine,[1] the adjective is masculine.

66. When the noun is sing., the adjective is sing.; when the noun is plur., the adjective is plur.

67. The noun has the article, and so has the adjective.

68. The following is, therefore, the rule governing the position and agreement of an attributive adjective: *The adjective, when attributive, follows its noun, and agrees with it in gender, number and definiteness.*

[1] The noun מָאוֹר is *masculine,* although in the plural it has a feminine form.

5. *GRAMMAR-LESSON.*

1. § 57. Notes 1, 2, Tenses and Moods.
2. § 58. 1. The Simple Verb-stem, Ḳăl.
3. § 14. 1—3, Omission of Dåğĕš-fŏrtē.
4. § 11. 2. a, b, Šᵉwâ under final consonants.

6. *WORD-LESSON.*

(87) אוֹר *to shine*
(88) גָּדוֹל *great*
(89) כּוֹכָב *star*
(90) מֶמְשָׁלָה *ruling*
(91) קָטֹן *small*
(92) רְבִיעִי *fourth*
(93) שְׁנַיִם *two*

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *The great day;* (2) *In the great day;* (3) *And in the great day;* (4) *The great stars;* (5) *The small star;* (6) *The good God;* (7) *He-gave, he-ruled;* (8) *God gave)(the-luminaries for-*(the)*-ruling-of the-day and-for-*(the)*-ruling-of the-night;* (9) *The great luminary* (is) *the-sun; the small luminary, the-moon;* (10) *The-sun and-the-moon* (are) *in-*(the)*-expanse-of the-heavens;* (11) *God will-give)(the-day.*

2. To be translated into English:—(1) עָשָׂה אֶת־הַמָּאוֹר הַגָּדֹל; (2) הַכּוֹכָב הַטּוֹב; (3) מוֹעֵד אֶחָד; (4) הַשָּׁנָה הַשִּׁלִישִׁית; (5) יְהִי כּוֹכָבִים בַּלַּיְלָה; (6) הַמָּאוֹר הַשֵּׁנִי; (7) הַמָּאוֹר הַקָּטֹן הַשֵּׁנִי; (8) הָעֵץ אֲשֶׁר־ וַיַּבְדֵּל בֵּין מְאֹרֹת לְמְאֹרֹת; (9) עֵץ הַפְּרִי; (10) בּוֹ זֶרַע.

3. To be written in English letters : — (1) יִתֵּן, (2) יַעַשׂ, (3) מֶמְשֶׁלֶת, (4) כּוֹכָב, (5) אֹתָם, (6) בִּרְקִיעַ, (7) לִמְשֹׁל, (8) מְאֹרֹת, (9) הַיּוֹם.

4. To be written in Hebrew letters:—yōm, (2) yôm, (3) šĕx, (4) lēx, (5) 'ătt, (6) ṭălt, (7) yēšt, (8) hă-'ôr.

8. *TOPICS FOR STUDY.*

(1) Affixes of the feminine. (2) Affixes of the masculine plural and dual, in absolute and construct. (3) Change of ֶ to ֵ. (4)

The construction of the attributive adjective. (5) Mĕθĕğ and Sĭllûḳ. (6) Assimilation of נ. (7) The infinitive of the root מָשַׁל. (8) The conjunction before a labial. (9) The ordinals meaning *second, third, fourth.* (10) Tenses and moods in Hebrew. (11) The form of the simple verb-stem (Ḳal). (12) Omission of Dâğĕš-fŏrtē. (13) Šᵉwâ under final consonants.

LESSON XIII.—GENESIS I. 18—20.

1. *NOTE-REVIEW.*

(1) הַמַּיִם (17); (2) הָאָרֶץ (7); (3) רָקִיעַ (40); (4) הַגְּדֹלִים (84); (5) אֲשֶׁר (48); (6) לְמִינֵהוּ (75); (7) וַיַּרְא (22).

2. *NOTES.*

96. וְלִמְשֹׁל—wᵉlīm-šōl—*and-to-rule:*

a. Conjunction וְ; prep. לְ with ־, § **47.** 2; the ־ under מ silent.

b. An infinitive from the root מָשַׁל, cf. 91; tone-long ō.

97. בְּיוֹם וּבַלָּיְלָה—băy-yôm û-văl-lăy-lå(h)—*in-the-day and-in-the-night,* §§ **45.** 4. R. 3; **47.** 4; **49.** 2.

98. וְלְהַבְדִּיל—û-lᵊhăv-dîl—*and-to-cause-a-division.*

a. וְ, § **49.** 2; לְ, § **32.** 3. *c;* הַבְדִּיל, see 79.

b. The root is בָּדַל (pronounced bå-dăl).

99. רְבִיעִי—rᵉvî-'î—*fourth;* cf. שְׁלִישִׁי *third.*

100. יִשְׁרְצוּ—yĭš-rᵉṣû—(they) *shall-swarm:*

a. Ḳăl Imperfect 3 pers. plur. masc. from שָׁרַץ *he-swarmed;* יִשְׁרֹץ *he-will-swarm;* יִשְׁרְצוּ *they-will-swarm.*

b. Two Šᵉwâs—first, silent; second, vocal, § **11.** 3. N. 1, 2.

c. The Imperfect tense represents an action as unfinished, incomplete, whether in past, present or future time.

101. שֶׁרֶץ—šĕ'-rĕṣ—*swarm,* or, collectively, *swarms:*

a. Like עֶרֶב, אֶרֶץ, דֶּשֶׁא, זֶרַע and עֹשֶׁב; these nouns have but one essential vowel, viz., the first, since the second is inserted merely for euphony. They are called *Seğolates.*

b. The essential vowel in all these cases, except עֹשֶׁב, was originally ă, which has been deflected to ĕ, § **89.** 1. The essential vowel of עֹשֶׁב was originally ĭ.

102. נֶפֶשׁ —nĕ'-fĕš—*soul-of:* Another Seğolate, of which the primary form was נַפְשׁ; cf. the primary form of זֶרַע, viz., זַרְעָ, which appears before the suffix in זַרְעוֹ, see 73.

103. חַיָּה—ḥăy-yâ(h)—*life:* Feminine, as shown by ־ָה.

104. וְעוֹף—w^{e}'ôf—*and-fowl:*

a. The Wâw Conjunctive pointed regularly with š^{e}wâ.

b. A case of naturally long ô; the *final* form of פ (Pē).

105. יְעוֹפֵף—y^{e}'ô-fēf—(he) *shall-fly:*

a. An Imperfect from the root עוף *to-fly.*

b. Unchangeable ô; both פ 's are spirants.

3. *FORMS FOR SPECIAL STUDY.*

נֶפֶשׁ	לִמְשֹׁל	יִשְׁרֹץ
זֶרַע	הַכְּדִיל	יִשְׁרְצוּ

4. *OBSERVATIONS.*

69. The Imperfect Ḳăl has a preformative in the 3d masc. the letter י, written with ĭ.

70. In forming the plural of the Ḳăl perf., the vowel of the second radical becomes vocal š^{e}wâ.

5. *GRAMMAR-LESSON.*

1 § **50.** 1, The regular forms of the Personal Pronoun.

2. § **50.** 2, 3. Pausal forms and Remarks (*to be read only*).

6. *WORD-LESSON.*

(94) חַיָּה *life* (96) עוּף *to-fly* (98) שֶׁרֶץ *swarm*

(95) נֶפֶשׁ *soul* (97) עוֹף *fowl*

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *The-waters shall-swarm;* (2) *God created*)(*the-earth, and-he-made*)(*the-heavens;* (3) *And-saw God*)(*the-earth which he-had-created, and-*(it)*-was+good;* (4) *I* (am) *God who created*)(*the-light;* (5) *Thou* (art) *in-the-heavens and-I* (am) *upon+the-earth;* (6) *We* (are) *great;* (7) *Thou* (m.) (art) *small;* (8) *Thou* (f.) (art) *good;* (9) *Ye* (are) (the) *light-of the-earth.*

2. To be translated into English:—(1) אָנֹכִי וְהוּא, (2) אַתְּ גְּדֹלָה; (3) גְּדֹלִים הַשָּׁמַיִם; (4) יִקְרְאוּ לַמַּיִם יַמִּים, (5) בָּרָא אֱלֹהִים אֶת־הַנֶּפֶשׁ; (6) הָעוֹף.

3. To be written in English letters:—(1) שֶׁרֶץ, (2) וְלִמְשֹׁל, (3) עוֹף, (4) נֶפֶשׁ, (5) נַפְשׁוֹ, (6) וְלַהַבְדִּיל.

4. To be written in Hebrew letters:—(1) ḳôl, (2) nĕʾ-fĕš, (3) mᵉʾô-rôθ, (4) ʾă-nô-χî, (5) ʾătt, (6) ʾăt-tĕm, (7) năḥʾ-nû.

8. *TOPICS FOR STUDY.*

(1) Force of the Imperfect. (2) Seğolates. (3) The vowel ĕ, as derived from ֵ. (4) The vowel ŏ. (5) The various ways of writing the article. (6) The forms of the Personal Pronoun. (7) The simple verb-stem. (8) The Passive. (9) The Causative.

LESSON XIV.—GENESIS I. 21—23.

1. *NOTE-REVIEW.*

(1) הַמַּיִם (44), (2) וַיֹּאמֶר (18), (3) וַתּוֹצֵא (74), (4) נֶפֶשׁ חַיָּה (102, 103); (5) וַיַּעַשׂ (46).

2. *NOTES.*

106. וַיִּבְרָא—wāy-yĭv-rā'—*and-(he)-created:*

a. יִבְרָא *he-will-create,* but with ו the force of the tense is changed.

b. Compare (1) בָּרָא and וַיִּבְרָא with (2) בָּרָא and וַיִּבְרָא.

107. הַתַּנִּינִם—hăt-tăn-nî-nîm—*the-sea-monsters:*

a. Points in תּ and נ are D. f., because preceded by vowels.

b. The ֣ under נ is î written defectively, § **6.** 3. N. and 4. N. 2.

c. (1) Article הַ, (2) noun תַּנִּין, (3) plural ending ־ִים.

108. כָּל־נֶפֶשׁ—kŏl+nĕ'-fĕš—*every+soul-of:*

a. כָּל־ is an unaccented closed syllable, for the word before Măḳ-ḳēf *always* loses its accent, § **17.** 1, 2.

b. An *unaccented* closed syllable must have a short vowel, § **28.** 2; but is ֣ a short vowel? *It is.* In this word we have for the first time ŏ, or Ḳămĕṣ-ḥāṭûf, which is represented by the same sign[1] (֣) as å, § **5.** 5.

109. הַחַיָּה—hă(ḥ)-ḥăy-yå(h)—*the-life:* The article with its D. f. implied, § **45.** 2; Mĕθĕğ, second syllable before tone, § **18.** 1.

110. הָרֹמֶשֶׂת—hå-rô-mĕ'-śĕθ—*the-(one)-creeping:*

a. The article with D. f. rejected and ֣ rounded to ֥, § **45.** 3.

b. A participle (although without מ) fem. (ת) sg. from רָמַשׂ,

c. Observe that the ֹ is ô, not ō, although defectively written.

111. שָׁרְצוּ—šå-rᵉṣû—(they) *swarmed:*

a. *He-swarmed* שָׁרַץ, *they-swarmed* שָׁרְצוּ; cf. יִשְׁרֹץ *he-will-swarm,* יִשְׁרְצוּ *they-will-swarm;* and so בָּרָא *he-created,* בָּרְאוּ *they-created;* קָרָא *he-called,* קָרְאוּ *they-called;* נָתַן *he-gave,* נָתְנוּ *they-gave.*

b. Ḳăl Perf. 3 m. pl., as shown by the ending וּ.

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[1] There is practically no difference in pronunciation between ֣ = å and ֥ = ŏ; but in this book they are transliterated differently in order to emphasize the difference in their origin.

112. לְמִינֵהֶם—l^{e}mî-nê-hĕm—*to-kinds-their:*

a. הֶם is pron. suf. 3 m. pl., as used with plur. nouns, § **51.** 1. *c.*

b. ־ (= ê) is a defective writing for ◌ִי the plur. const. ending.

113. כְּנַף—kå-nåf—*wing:*

a. The first ־ is å, because *before* the tone and in an open syllable: the second is å because under the tone, § **31.** 1. *a.* (1), *c.*

b. Const. sing. would be כְּנַף; *dual* would be כְּנָפַיִם.

114. וַיְבָרֶךְ—wăy-vå'-rĕX—*and-*(he)*-blessed:*

a. Root is בָּרַךְ, ◌ְ being sign of Impf., and וַ the conjunction.

b. D. f. of ◌ַ וַ omitted from ◌ְ, which has only a Š^{e}wâ, § **14.** 2.

c. The final ךְ has, as always, a Š^{e}wâ, § **11.** 2. *a.*

d. In the syllable וְי ay forms a diphthong, hence the following ב is a spirant.

e. This stem is not at all like either (1) the simple verb-stem, as seen in יִקְרָא, or (2) the passive-stem, as seen in יְקֻוּ, or (3) the causative-stem, as seen in יַבְדֵּל, מַבְדִּיל. It is a *new* stem, viz., the *intensive.* The form would regularly be יְבַרֵךְ, but ר rejects the D. f., and the preceding ־ becomes ־, while, by a change of tone, ־ yields to ־; cf. אֵת, but אֶת־ (23).

f. The characteristic of the intensive-stem is Dåğĕš-fŏrtē in the second radical, not, as in יְקֻוּ (55), in the first.

115. לֵאמֹר—lê'-mōr—*to-say,* generally translated *saying:*

a. Inf. const. of אָמַר *say* is אֱמֹר; cf. מְשֹׁל (96) from מָשַׁל.

b. Before א, the prep. ל takes ־, giving לֶאֱמֹר, § **47.** 3.

c. א being weak, finally quiesces, carrying ־ along with it, and in compensation ־ becomes ê.

116. פְּרוּ—p^{e}rû—*be-ye-fruitful:* A Ḳăl Imperative plural.

117. וְרִבוּ—û-r^{e}vû—*and-multiply-ye:* Ḳăl Imperative plur. with Wâw Conjunctive, here וְ before a consonant with Š^{e}wâ, § **49.** 2.

118. וּמִלְאוּ—û-mīl-'û—*and-fill-ye:*

a. Wâw Conjunctive before a labial is written וְ, § **49.** 2.

b. Šᵉwâ is *silent*, §§ **10.** 2. *b*; **26.** 4. N.

c. Ḳăl Imperative plural of מָלֵא, וְ indicating the plural.

119. בַּיַּמִּים—bāy-yām-mîm—*in-the-seas:*

a. יָם *sea*, יַמִּים *seas*, הַיַּמִּים *the-seas*, בַּיַּמִּים *in-the-seas.*

b. Cf. יוֹם *day*, יָמִים *days*, הַיָּמִים *the-days*, בַּיָּמִים *in-the-days.*

120. וְהָעוֹף—wᵉhâ-ʿôf—*and-the-fowl*, §§ **49.** 1; **45.** 3.

121. יִרְבּוּ—yĭr-rĕv—*let-*(him)*-multiply:*

a. Ḳăl Impf., short form, from same root as רְבוּ (117).

b. י is the pref. of the Impf.; ר and ב, radicals; third radical lacking.

c. ִ is a helping vowel.

122. חֲמִישִׁי—ḥᵃmî-šî—*fifth*, § **9.** 2.

3. *FORMS FOR SPECIAL STUDY.*

הַמַּיִם	מְרַחֶפֶת	יִקְרָא — קָרָא
הַחַיָּה	מְמֻשֶּׁלֶת	יִבְרָא — בָּרָא
הָרֹמֶשֶׂת	רֹמֶשֶׂת	יִשְׁרְצוּ — שָׁרְצוּ

4. *OBSERVATIONS.*

71. Upon the addition of וְ in the Impf. as well as in the Perf. the vowel of the second radical becomes vocal Šᵉwâ.

72. The feminine ending תּ is often preceded by an unaccented ִ, inserted for euphony.

73. The article is ◆הַ; while ח (also ה) takes the D. f. by implication, ר (also ע and א) entirely rejects it.

74. The quiescense of a consonant is usually compensated for by the strengthening of the preceding vowel.

5. *GRAMMAR-LESSON.*

1. § **106.** 2. *b*, The fem. ending ת attached to a stem by means of ֶ.
2. § **106.** 2. *c*, The fem. ending ת changed to ָה.
3. § **42.** 1. 3[1] The peculiarities of laryngeals.

6. *WORD-LESSON.*

(99)	כָּל־ *all, every*	(102)	תַּנִּין *sea-monster*
(100)	כָּנָף *wing*	(103)	בֵּרֵךְ *he-blessed*
(101)	רָמַשׂ *he-crept*	(104)	מָלֵא *he-filled*

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *God said, "Let-there-be* (an)*-expanse and-he-created*)(+ *the-heavens.* (2) *And-he-made*)(+*the-great stars* (lit. *the-stars the-great*). (3) *Fill-ye the-waters and-multiply-ye in-the-seas.* (4) *And-blessed God every+winged fowl* (lit. *every+fowl-of wing*). (5) *Let-multiply the-fowl upon+the-earth.* (6) *God blessed*)(*every living-thing that creeps* (lit.)(*every soul-of the-life the-creeping*); (7) *The-waters swarmed according-to-their-kinds.*

2. To be translated into English: — (1) וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִים בַּיּוֹם הַחֲמִישִׁי, (2) וַיִּשְׁרְצוּ הַמַּיִם לְמִינֵהֶם, (3) בֵּרֵךְ אֱלֹהִים אֹתָם לֵאמֹר, (4) יֶרֶב הָעוֹף עַל־הָאָרֶץ, (5) נָתַן אֹתָם אֱלֹהִים בַּיַּמִּים וְעַל־הָאָרֶץ.

3. To be written in English letters: — שָׁרְצוּ, יְבָרֵךְ, אֹתָם, חֲמִישִׁי, וּרְבוּ, הַתַּנִּנִים, הַגְּדֹלִים.

4. To be written in Hebrew letters:—(1) kōl, (2) kŏl+, (3) yĭ′-rĕv, (4) šĕ′-rĕṣ, (5) hă(ḥ)-ḥăy-yå(h), (6) năf-šô, (7) šᵉnê.

[1] Learn only the general statement, not the sub-sections marked *a*, *b*, *c*, etc.

8. *TOPICS FOR STUDY.*

(1) The plural (masc.) of verbal forms. (2) The feminine ending תּ. (3) The dual ending. (4) The intensive stem. (5) The peculiarities of laryngeals. (6) Compensatory strengthening of vowels.

LESSON XV.—GENESIS I. 24—26.

1. *NOTE-REVIEW.*

(1) כָּל־ (108); (2) וְלִמְשֹׁל (96); (3) וּבַלַּיְלָה (97); (4) לְהָאִיר (86); (5) אֶת־הָאוֹר (23); (6) וַיְהִי (43).

2. *NOTES.*

123. תּוֹצֵא—tô-ṣē'—*Let-*(her)*-cause-to-go-forth:*

a. וֹ (ô) is contracted from וֹ_; תּוֹצֵא is like תַּדְשֵׁא (65).

b. Hif'îl Impf. 3 fem. sg. from the root יָצָא *he-went-forth.*

124. לְמִינָהּ—l'mî-nâh—*to-kind-her:*

a. ל *to,* מִין *kind,* הָ_ *her;* cf. לְמִינֵהוּ, לְמִינוֹ.

b. The point in ה is neither D. f. nor D. 1.; it is inserted to show that ה has a consonantal force and is *not* silent, for ה at the end of a word is always silent unless it has this point, called Măppîḳ, § **16.** 1.

125. בְּהֵמָה—b'hē-mā(h)—*cattle:*

a. ה, having no Măppîḳ, is silent; the noun is fem., § **106.** 2. *c.*

126. וְרֶמֶשׂ—wă-rĕ'-mĕś—*and-creeper:*

a. Wâw Conj. before the tone-syl. receives ־, § **49.** 4; cf. וָבֹהוּ (11).

b. רֶמֶשׂ is a Seğolate noun from the same root as רֹמֶשֶׂת (110).

c. The secondary, helping vowel is not accented.

127. וְחַיְתוֹ־אֶרֶץ—w'ḥăy-θô+'ĕ'-rĕṣ—*and-beast-of -+earth:*

a. חַיָּה (absolute) = *life* or *beast;* חַיַּת is construct, § **107.** 2, 4.

b. וֹ is an old ending, now obsolete, § **105.** 1. Rem.

c. חַיְתוֹ is for חַיַתוֹ, but ־ under ְ has become silent ־, D. f. in ְ being dropped, and ְ_ forms a diphthong; hence ת is spirant.

128. חַיַת—ḥăy-yăθ—*beast-of:* with the same meaning as the preceding *archaic* form חַיְתוֹ; here D. f. remains.

129. הָאֲדָמָה—hā-'ᵃđā-mā(h)—*the-ground:*

a. The article before a weak laryngeal has ־, § **45.** 3.

b. The vowel before a compound šᵉwâ always has Mĕθĕğ, § **18.** 3.

c. א, a laryngeal, takes compound rather than simple šᵉwâ, § **9.** 2.

d. ה, having no Măppîḳ (§ **16.** 1), is silent; the word is feminine, § **106.** 2. *c.*

130. נַעֲשֶׂה—nă'-ᵃśé(h)—*we-will-make*, or, *let-us-make:*

a. Of these four consonants only *three* can be radicals; the root is עָשָׂה.

b. The נ, from pronoun אֲנַחְנוּ *we*, indicates 1 p. pl., *we*, just as ְ indicates 3 m. sg., *he*, and תְ, 3 fem. sg., *she.*

c. The laryngeal ע takes *compound* šᵉwâ, § **9.** 2.

d. Mĕθĕğ, as always, before a compound šᵉwâ, § **18.** 3.

e. The vowel ה_ is *é*, cf. same vowel in וְתֵרָאֶה (59) and עֹשֶׂה (71).

f. To the first syl. ᵃ is an overhanging sound helping in the transition from the laryngeal to the following sibilant.

131. אָדָם—'ā-đām—*man:* both vowels changeable.

132. בְּצַלְמֵנוּ—bᵉṣăl-mē'-nû—*in-image-our:*

a. Prep. בְּ; noun צֶלֶם; connecting-vowel ־ֵ; suffix נוּ.

b. The accent ֒ is disjunctive, separating the word from what follows.

133. כִּדְמוּתֵנוּ—kĭđ-mû-θē'-nû—*according-to-likeness-our:*

a. כ has D. l. because of preceding disjunctive accent, § **12.** 3.

b. The šᵉwâ becomes silent, as in לִמְשֹׁל (96), after the inseparable preposition.

c. The noun is דְּמוּת, the suf. and connecting-vowel being ־ֵנוּ.

134. וְיִרְדּוּ—w'yîr-dû—*and-they-shall-have-dominion:*

a. וְ = *and;* י indicates Impf. וּ, plural; radicals, ר and ד.

135. בִּדְנַת—vĭḏ-ğăθ—*in-fish-of:*

a. The stroke over בִּ is Rāfê, § **16.** 2.

b. Prep., before a consonant with š'wâ, takes ־, § **47.** 2.

c. On ğ, see §§ **10.** 2, *b.* and **28.** 4.

d. Noun in abs., דָּגָה; in const., דְּגַת, § **106.** 2. *a.* (2).

136. הָרֹמֵשׂ הָרֹמֶשׂ—hā-rō'-mēś hā-rô-mēś—*the-creeper the-creeping*: the noun and the participle, both with article.

3. *FORMS FOR SPECIAL STUDY.*

וְבֹהוּ	פְּרוּ	חַיָּה	לֵאמֹר for לֵאמוֹר
וְרֹמֶשׂ	רְבוּ	חַיַּת	הַוֵּצֵא for הוֹצֵא
לָמִים	מִלְאוּ	חַיְתוֹ	לְמִינָהּ for לְמִינָהּ

4. *OBSERVATIONS.*

75. Contractions are common; thus וֹ (ăw) becomes ô; הָ (ă-hă) becomes הָ (âh). The result is always a naturally long vowel.

76. The original fem. ending, was תַ, which is retained in the construct, but in the absolute the ת is lost and the preceding ־ becomes ־.

77. The Imperative has only a second person.

78. Before a tone-syllable Wâw Conjunctive and the inseparable prepositions *may* take a tone-long ־.

5. *GRAMMAR-LESSON.*

1. § **51.** 1. *a—c,* Pronominal Suffixes,—separate forms.
2. § **51.** 2, Pronominal Suffixes with אֵת.

6. *WORD-LESSON.*

(105) אֲדָמָה *ground*

(106) בְּהֵמָה *cattle*

(107) פָּרָה *he-was-fruitful*

(108) רָבָה *he-multiplied*

(109) רֶ֣מֶשׂ *creeper*

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *God created*)(*-them;* (2) *He-said to-the-sea-monsters, Fill-ye*)(+*the-seas;* (3) *The-fowl multiplied upon*+*the-earth;* (4) *The-day the-fifth;* (5) (The) *beast-of the-earth was* (*fem.*) *upon*+*the-ground;* (6) *To-kind-his, and-to-kind-her, and-to-kinds-their;* (7) *His-day, my-day, her-day;* (8) *God made*)(+ *the-creeper upon*+*the-ground;* (9) *The-cattle the-good* (f.); (10) *The good beast;* (11) *And-saw God all*+*that he-had-created, and-*(it)*-was* +*good;* (12) *The-waters* (are) *in-the-seas and-upon*+*the-earth.*

2. To be translated into English:—(1) וְהָעוֹף יְעוֹפֵף; (2) וַתּוֹצֵא הָאָ֣רֶץ דֶּ֣שֶׁא וָעֵ֣שֶׂב וָעֵץ, (3) וַתּוֹצֵא הָאָ֣רֶץ אֶת־הַבְּהֵמָה וְאֶת־הָרֶ֣מֶשׂ וְאֵת חַיַּת הָאָ֣רֶץ; (4) וַיְבָרֶךְ אֶת־כָּל־רֶ֣מֶשׂ הָאֲדָמָה.

3. To be written in English letters: — (1) מָלֵא, (2) רָבָה, (3) בָּרַךְ, (4) בְּהֵמָה, (5) לְמִינָהּ, (6) לֵאמֹר, (7) תּוֹצֵא.

4. To be written in Hebrew letters:—(1) kōl, (2) kŏl+, (3) bên, (4) bēn, (5) bĕn+, (6) rĕ′-mĕś, (7) ḥăy-θô, (8) băy-yăm-mîm, (9) ʼᵃšĕr, (10) rēχ, (11) vå′-rĕχ.

8. *TOPICS FOR STUDY.*

(1) The Intensive-stem. (2) Omission of D. f. (3) Inf. const. of אָמַר with prep. לְ. (4) Difference between the words for *sea, seas* and *day, days.* (5) The ordinals 2d to 5th. (6) Pron. suf. of 3d per. fem. (7) Măppîḳ. (8) Relation between the fem. affixes ָה and ַת. (9) Pronominal suffixes,—separate forms. (10) Pronominal suffixes with אֵת.

LESSON XVI.—GENESIS I. 27—29.

1. *NOTE-REVIEW.*

(1) וְעוֹף (104); (2) בְּהֵמָה (125); (3) וָרֶמֶשׂ (126); (4) וַיִּבְרָא (106); (5) אֹתָם (95); (6) וַיְבָרֶךְ (114); (7) פְּרוּ (116); (8) וּרְבוּ (117); (9) וּמִלְאוּ (118); (10) חַיָּה (103); (11) הָרֶמֶשֶׂת (110).

2. *NOTES.*

137. בְּצַלְמוֹ—b^{e}ṣăl-mô—*in-image-his*:

a. בְּ *in;* צַלְמ, *see* 132. *a;* וֹ *his,* as in לְמִינוֹ (72), זַרְעוֹ (73).

b. The accent over מ is disjunctive, cf. ֑ (132. *b*).

138. בְּצֶלֶם—b^{e}ṣĕ′-lĕm—*in-image-of:*

a. בְּ has D. l. because of preceding disjunctive accent, § **12.** 3.

b. This is the usual form of the noun, but צַלְמ (137. *a*) is the *primary* form, to which suffixes are attached. Cf. זֶרַע, but זַרְעוֹ (73); and so אֶרֶץ, but אַרְצוֹ, עֶרֶב, but עַרְבוֹ, נֶפֶשׁ, but נַפְשׁוֹ etc., § **109.** 4. *a, b.*

139. אֹתוֹ—′ô-0ô—)(*-him,* § **51.** 2.

140. זָכָר וּנְקֵבָה—zā-χār û-n^{e}ḳē-vâ(h)—*male and-female:*

a. זָכָר is a noun like אָדָם, with two tone-long vowels which were originally short, § **90.** 1. *a.*

b. Wâw Conj., before a consonant with š^{e}wâ, is וּ § **49.** 2.

c. The ending ה_ is the feminine affix, § **106.** 2. *c.*

141. לָהֶם—lâ-hĕm—*to-them,* §§ **47.** 5; **51.** 3. *b.* and N.

142. וְכִבְשֻׁהָ—w^{e}χĭv-šû′-hå—*and-subdue-ye-her:*

a. וְ *and;* כִּבְשׁ *for* כִּבְשׁוּ [cf. מִלְאוּ (118)] *subdue-ye* הָ *her;* the root being כָּבַשׁ.

b. ֻ is usually ŭ, but here a defective writing for וּ (û), the sign of the plural; ŭ is sounded as *u* in *put,* but û as *oo* in *tool.*

143. וּרְדוּ—û-r^{e}ḏû—*and-have-ye-dominion:*

a. On וְ see § **49.** 2; the accent ֫ over ד is disjunctive.

144. בִּדְנַת—bĭd-ğă0—*in-fish-of;* cf. בִּדְנַת (135):

a. בְּ has D. l., because of preceding disjunctive accent, § **12.** 3:

145. הִנֵּה—hĭn-nē—*behold!* an interjectional adverb.

146. נָתַתִּי—nâ-θăt'-tî—*I-have-given:*

a. D. f. in תּ is for נ assimilated, נָתַתִּי = נָתַנְתִּי; root נָתַן.

b. The ending תִּי =*I;* cf. אָמַר *he-said,* אָמַרְתִּי *I-said;* יָדַע *he-knew,* יָדַעְתִּי *I-knew;* מָשַׁל *he-ruled,* מָשַׁלְתִּי *I-ruled.*

147. לָכֶם—lâ-χĕm—*to-you* (m.):

a. Prep. has ֫, cf. לָמֶיִם (45), לָהֶם (141).

b. כֶם is the pronominal suffix for the 2d. pl. masc.

148. זֹרֵעַ זָרַע—zô-rē(ă)' zâ'-ră'—*seeding seed:*

a. זֹרֵעַ is the active participle of the Ḳăl stem—note the ô.

b. On ֫ under ע read § **42.** 2. *d.*

c. זָרַע is for זָרַע (69), on account of the accent (֫), § **38.** 2.

149. יִהְיֶה—yih-yê(h)—*he-(i. e., it)-shall-be:*

a. Observe the Méθĕğ with ֫ and that the šᵉwâ is silent, § **18.** 5.

b. Root, הָיָה; ' indicates Impf. cf. shortened form יְהִי (19).

150. לְאָכְלָה—lᵉ'ŏχ-lâ(h)—*for-food:*

a. The ֫ under א, in an unaccented closed syl. is ŏ, not â.

b. The root is plainly אָכַל *he-ate;* ה_ indicates fem.

3. *FORMS FOR SPECIAL STUDY.*

כְּבִשָׁה	אֹתָם	צַלְמֵנוּ	צֶלֶם	בְּצַלְמוֹ בְּצֶלֶם
כִּבְשָׁה	לָהֶם	אֹתוֹ	צַלְמוֹ	וְרֹדוּ בְּרַת

4. *OBSERVATIONS.*

79. When a disjunctive accent stands between a spirant and the

preceding vowel, the spirant does not *immediately* follow the vowel, and hence takes Dâğēš-lēnē.

80. Seğolates before suffixes take what is called their primary form, i. e., the original form of the noun, which had but one vowel, that vowel standing under the first radical.

81. The suffix meaning *him* is וֹ, *them* הֶם *or* ם.

82. The personal *pre*-fix 1 p. pl. meaning *we* is the letter נ; the pronominal *suf*-fix *our* is נוּ; *her* is הָ.

83. Syllables ending with laryngeals and having a short vowel followed by a compound Šᵉwâ are loosely closed; the Šᵉwâ eases the transition between the laryngeal and the following consonant.

5. *GRAMMAR-LESSON.*

1. § **52.** 1. *a*, *b*, *c*, and 2, The Demonstrative Pronouns.
2. § **53.** 1. *a*. *b*, The Relative Particle.
3. § **54.** 1, 2. *a*—*d*, The Interrogative Pronouns.

6. *WORD-LESSON.*

(110) אָדָם *man* (113) זָכָר *male* (116) צֶלֶם *image*

(111) דָּגָה *fish* (114) כָּבַשׁ *he-subdued* (117) רָדָה *he-subdued*

(112) דְּמוּת *likeness* (115) נְקֵבָה *female* (*had-dominion*)

7. *PRINCIPLES OF SYNTAX.—THE ARTICLE.*

הַמָּאוֹר הַגָּדֹל = *the-luminary the-great* = the great luminary.

הַמָּאוֹר הַקָּטֹן = *the-luminary the-small* = the small luminary.

Principle 1.—The adjective, when attributive, follows its noun, and, if the noun is definite, receives the article.

הַיּוֹם הַזֶּה = *the-day the-this* = this day.

הָאָרֶץ הַזֹּאת = *the-earth the-this* (f.) = this earth.

הַשָּׁמַיִם הָאֵלֶּה = *the-heavens the-these* = these heavens.

Principle 2.—The demonstrative pronoun, when attributive, follows its noun, *both noun and demonstrative receiving the article.*

8. *EXERCISES.*

1. To be translated into Hebrew:[1]—(1) *The great place;* (2) *The great heavens;* (3) *The good seed;* (4) *The good luminaries;* (5) *This male and this female;* (6) *These luminaries which* (are) *in the heavens;* (7) *This good place;*[2] (8) *These great luminaries;* (9) *This spirit* (f.), (10) *Who created man in his image?* (11) *Who made this light?* (12) *To whom* (are) *these heavens and this earth?* (13) *What did God create in beginning?*

2. To be translated into English: — (1) הָאֲדָמָה הַזֹּאת; (2) הַשָּׁנִים הָאֵלֶּה; (3) הַפְּרִי הַטּוֹב הַזֶּה; (4) הַיּוֹם הַגָּדֹל; (5) מַה־נָּתַן אֱלֹהִים לָהֶם; (6) מַה־קָּרָא לַיַּבָּשָׁה; (7) לְמִי הַשֶּׁמֶשׁ וְהַיָּרֵחַ; (8) אֱלֹהִים אֲשֶׁר הָאָרֶץ לוֹ.

3. To be written in English letters:—(1) זֶה, (2) זֹאת, (3) אֵלֶּה, (4) אֲשֶׁר, (5) מִי, (6) מָה, (7) זָכָר, (8) נְקֵבָה.

4. To be written in Hebrew letters:—(1) dᵉmûθ, (2) ğăθ, (3) dă-ğă(h), (4) lă-hĕm, (5) 'ô-θô.

9. *TOPICS FOR STUDY.*

(1) Laryngeals with compound Šᵉwâ. (2) The vowel ֶה. (3) Accents ֽ, ֹ, ֫. (4) Loosely closed syllables. (5) Medial Šᵉwâ. (6) D. l. after a disjunctive accent. (7) Râfê. (8) Primary form of Seğolates. (9) אֵת, אֶת־, אֹת. (10) The vowel ֻ. (11) Demonstratives. (12) Relative. (13) Interrogatives. (14) Rule for attributive adjectives. (15) Rule for attributive demonstrative.

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[1] In this and in following exercises, words making in Hebrew *one* word will not be joined together by hyphens.

[2] The order will be: (1) noun, (2) adjective, (3) demonstrative, the article being written with each word.

LESSON XVII—GENESIS I. 30, 31.

1. *NOTE-REVIEW.*

(1) עֵשֶׂב (67); (2) זֶרַע (69); (3) אֲשֶׁר־בּוֹ (73. *e*); (4) חַיִּת (128); (5) נֶפֶשׁ חַיָּה (102,103); (6) וַיַּרְא (22); (7) וַיְהִי־כֵן (36).

2. *NOTES.*

151. רוֹמֵשׂ—rô-mēś—*creeper* (literally, *creeping*):

a. Naturally long ô, tone-long ē; Ḳăl act. part., cf. זֹרֵעַ (148).

b. This ô (in Ḳăl act. part.) is seldom written fully, as here.

152. אֶת־כָּל־יֶרֶק—'ĕθ+kŏl+yĕ'-rĕḳ—)(+*every*+*greenness-of:*

a. On the short vowels ֲ and ֱ see § **17.** 2.

b. יֶרֶק, like אֶרֶץ and many others, is an *a*-class Seĝolate.

153. עָשָׂה—'å-śå(h)—*he-made:*

a. Ḳăl Perf. 3 m. sg.,—the *root-form* from which came וַיַּעַשׂ (46), and עֹשֶׂה (71).

154. מְאֹד—m*'ôd—*exceedingly:* an adverb.

155. הַשִּׁשִּׁי—hăš-šiš-šî—*the-sixth.*

3. *FORMS FOR SPECIAL STUDY.*

נָתַתִּי (*I*)	וְלִכָל־חַיַּת	אֶת־כָּל־עֵשֶׂב
לָכֶם (*you*)	וּלְכָל־עוֹף	אֶת־כָּל־יֶרֶק
בּוֹ (*him*)	וּלְכֹל רוֹמֵשׂ	אֶת־כָּל־אֲשֶׁר

4. *OBSERVATIONS.*

84. Note, in cases cited above, how ָ and ִ give place to ֱ and ֲ (ŏ), when, as when the word is joined by Măḳḳĕf to the following word, the tone has passed away from them.

85. The conjunction וְ is written וּ before a consonant with š*wâ.

86. תִּי = *I;* כֶם = *you;* וֹ for הוּ = *him.*

5. *GRAMMAR-LESSON.*

1. § **2.** 4, 5, 7, Pronunciation of צ, ט, ק.
2. § **3.** 2, 3, Letters with double forms, and with similar forms.
3. § **4.** 1, 2. Classification of Letters.
4. § **12.** 2, 3, Spirants with šᵉwâ preceding, with disjunctive accent preceding.
5. § **15.** 1, 3, Dâğĕš-fŏrtĕ compensative and conjunctive.
6. § **16.** 1, 2, Măppîḳ and Râfê.
7. § **26.** 2, N. 1. Sharpened syllables.

6. *WORD-LESSON.*

(118) אָכְלָה *food* (120) נָתַן *he-gave* (122) מְאֹד *exceedingly*

(119) הִנֵּה *behold* (121) יֶרֶק *greenness* (123) שִׁשִּׁי *sixth*

7. *PRINCIPLES OF SYNTAX.—THE ARTICLE.*

עַל־פְּנֵי הַמָּיִם = *upon+faces-of the-waters* = upon the face[s] of the waters.

רוּחַ אֱלֹהִים = *spirit-of God* = the spirit of God.

לְמִקְוֵה הַמָּיִם = *to-collection-of the-waters* = to the collection of waters.

כָּל־נֶפֶשׁ הַחַיָּה = *all+soul(s)-of the-life* = all the souls of life.

בִּדְנַת הַיָּם = *in-fish-of the-sea* = in the fish of the sea.

Principle 3.—The article cannot be prefixed to a noun in the construct state; if the article is needed, it is given to the noun following.

Principle 4.—If the second of the nouns in the construct relation is definite, because it is a proper noun, or because it has the article, the first noun is also to be regarded as *definite.*

8. *EXERCISES.*

1. To be translated into Hebrew:—(1) *I knew that thou* (m.) (art) *good;* (2) *I gave to the cattle and to the beast(s) of the earth grass and herb(s) for food;* (3) *The tree yielded* (Heb., *made*) *good fruit;* (4) *God gave to the fowl of the heavens the seed of the earth for food;* (5) (There) *was fruit in all the earth;* (6) *All that God made was exceedingly good.*

2. To be translated into English:—(1) בְּיוֹם אֶחָד עָשָׂה אֱלֹהִים
בַּיּוֹם הַשֵּׁנִי עָשָׂה אֶת־הָרָקִיעַ (2); בַּיּוֹם הַשְּׁלִישִׁי (3);
בַּיּוֹם הָרְבִיעִי נָתַן בִּרְקִיעַ (4); הָיְתָה הַיַּבָּשָׁה וַתּוֹצֵא עֵשֶׂב וָעֵץ
בַּיּוֹם הַחֲמִישִׁי בָּרָא אֱלֹהִים אֶת־עוֹף (5); הַשָּׁמַיִם אֶת־הַמְּאֹרֹת
בַּיּוֹם הַשִּׁשִּׁי עָשָׂה אֶת־הַבְּהֵמָה (6); הַשָּׁמַיִם וְאֵת דְּגַת הַיָּם
וַיִּבְרָא אֶת־הָאָדָם בְּצַלְמוֹ אֱלֹהִים.

3. To be written in English letters:—(1) אָכְלָה, (2) יֶרֶק, (3) זֹרֵעַ,
(4) יוֹם, (5) בְּקֶר, (6) כֵּן, (7) בֵּין.

4. To be written in Hebrew letters:—(1) hû, (2) xĕm, (3) hå,
(4) ḥ•mî, (5) xå, (6) nû, (7) 'ēllê.

LESSON XVIII.—REVIEW.

[*To the student*:—This lesson is a review of all that have preceded it. Nothing is so necessary, in the acquisition of a language, as constant and thorough review. One should carry forward with him at least nine-tenths of what he has learned. The first chapter of Genesis contains one hundred and two different words, and about four hundred and fifty different forms. The most common and most important principles of the language have been considered. Many additional principles might have been brought forward in connection with this chapter, but it has been deemed wise to hold them in reserve. It is understood that in no case will the student proceed to take up Lesson XVII., until this Lesson with all which it includes has been learned. Let every word, every verse, every principle be mastered absolutely.]

1. *WORD-REVIEW.*

[In this list of words, the superior figures indicate the verse in which the word, or its derivative, is found. In the case of nouns, the singular absolute is given, in the case of verbs, the root. The student is expected to compare with each word as here given, the various forms of that word which occur in the chapter, e. g., with הָיָה, he will compare הָיְתָה *she was*, יְהִי *let-(there)-be*, וַיְהִי *and-let-(there)-be*, וַיְהִי *and-(there)-was*, וְהָיוּ *and-they-shall-be*, יִהְיֶה *it-shall-be*.]

1. VERBS.

אוֹר*[15]	בָּרַךְ[22]	יָצָא[12]	נָתַן[17]	קָוָה[9]	רָדָה[26]
אָמַר[3]	דָּשָׁא[11]	כָּבַשׁ[28]	עוּף*[20]	קָרָא[5]	רָחַף[2]
בָּדַל[4]	הָיָה[2]	מָלֵא[22]	עָשָׂה[7]	רָאָה	רָמַשׂ[21]
בָּרָא[1]	זָרַע[11]	מָשַׁל[18]	פָּרָה[22]	רָבָה[22]	שָׁרַץ[21]

* The Infinitive form, see § 55, 3.

2. NOUNS, PARTICLES, ETC.

אָדָם[26]	בְּהֵמָה[24]	חֲמִישִׁי[23]	לְ[5]	עוֹף[20]	רָקִיעַ[6]
אַדָמָה[25]	בֵּין[4]	חֹשֶׁךְ[2]	לַיְלָה[5]	עַל[2]	שְׁלִישִׁי[13]
אוֹר[3]	בֹּקֶר[5]	טוֹב[4]	מְאֹד[31]	עֵץ[11]	שָׁמַיִם[1]
אוֹת[14]	גָּדוֹל[16]	יַבָּשָׁה[9]	מָאוֹר[14]	עֶרֶב[5]	שֵׁנִי[14]
אֶחָד[5]	דָּגָה[26]	יוֹם[5]	מוֹעֵד[14]	עֶשֶׂב[11]	שֵׁנִי[8]
אָכְלָה[29]	דֶּשֶׁא[26]	יָם[10]	מַיִם[2]	פָּנִים[2]	שְׁנַיִם[16]
אֶל[9]	הָיְתָה[11]	יֶרֶק[30]	מִין[11]	פְּרִי[11]	שֶׁרֶץ[20]
אֱלֹהִים[1]	הַ·[1]	כְּ[26]	מֶמְשָׁלָה[16]	צֶלֶם[26]	שִׁשִׁי[31]
אֶרֶץ[1]	הִנֵּה[29]	כּוֹכָב[16]	מִן[7]	קָטָן[16]	תְּהוֹ[2]
אֲשֶׁר[7]	וְ[1]	כִּי[4]	מִקְוֶה[10]	רֵאשִׁית[1]	תְּהוֹם[2]
אֵת[1]	זָכָר[27]	כֹּל[21]	מָקוֹם[9]	רְבִיעִי[19]	תָּוֶךְ[2]
בְּ[1]	זֶרַע[11]	כֵּן[7]	נֶפֶשׁ[20]	רוּחַ[2]	תַּחַת[7]
בָּהוּ[2]	חַיָּה[20]	כָּנָף[21]	נְקֵבָה[27]	רָמַשׂ[24]	תַּנִּין[21]

2. *VERSE-REVIEW.*

1. Pronounce the pointed text of each verse until it can be read aloud rapidly and without hesitation (see p.—).

2. Write out on paper the unpointed text, one verse at a time, and then, without the aid of either pointed text or translation, insert the necessary points and vowel-signs. Compare the result with the pointed text, and note the mistakes; repeat the exercise till each verse can be pointed without mistake (see p. —).

3. Write the Hebrew of the chapter, verse by verse, with only the English translation before the eye. Here also correct the result each time by the pointed text (see p. —).

4. Write the Hebrew of the chapter, verse by verse, from the transliteration, noting with care, in the case of each word, the exact English equivalent for each sign or character in the Hebrew (p. —).

3. *GRAMMAR-REVIEW.*

1. The alphabet, § **1.** 1-3.
2. Pron. of א, ע, ח, ק, § **2.** 1-4.
3. Pron. of ט, שׁ, צ, ו, § **2.** 5-8.
4. Extended, final, and similar letters, § **3.** 1-3.
5. Classification of letters, § **4.** 1, 2.
6. Pronunciation of ־ § **5.** 1.
7. Pron. of ־, § **5.** 6. *a.*
8. Vowel-letters, א, ו, י, § **6.** 1, 2, 3, and Notes 1-4.
9. Classificat'n of vowel-sounds, § **7.** 1-4.
10. Names of vowels, § **8.**
11. Simple Šᵉwâ, § **9.** 1.
12. Compound Šᵉwâ, § **9.** 2.
13. Initial Šᵉwâ, § **10.** 1, 2.
14. Silent Šᵉwâ, § **11.**
15. Dåǧēš-lēnē, § **12.** 1, and N. 1.
16. D. l. after a Šᵉwâ, § **12.** 2.
17. D. l. after a disj. acc., § **12.** 3.
18. Dåǧēš-fŏrtē, § **13.** 1, 2, and Note 1.
19. Omission of D. f., § **14.** 1-3. Notes 1, 2.
20. D. f. compensative and conjunctive, § **15.** 1, 3.
21. Măppîḳ and Råfê, § **16.** 1, 2.
22. Use of Măḳḳēf, § **17.** 1-2.
23. Méθěǧ, § **18.** 1.
24. More common accents, § **24.** 1-3.
25. Kinds of syllables, § **26.** 1, 2. N. 1. 2.
26. Syllabification, § **27.** 1-3.
27. Quantity of vowels in syllables, § **28.** 1-4.
28. Naturally long vowels, § **30.** (opening words) and Notes 1, 2, under § **30.** 7.
29. Tone-long vowels, § **31.** (opening words) and Notes 1, 2, under **31.** 3.
30. Peculiarities of laryngeals § **42.** 1-3.
31. The article, § **45.** 1, 2, 3, & R. 3.
32. Inseparable prepositions, §**47.** 1-5.
33. Wâw conjunctive, § **49.** 1-4.
34. Personal pron., § **50.** 1-3.
35. Pronominal suffixes, § **51.** 1. *a-c*, 2.
36. Demonstrative pronoun, § **52.** 1. *a-c*, 2.
37. Relative particle, § **53.** 1. *a, b.*
38. Interrogative pronouns, § **54.** 1, 2. *a-d.*
39. Roots, § **55.** 1, 2.
40. Inflection, § **57.** 1-3.
41. Tenses and Moods, § **57.** 3. Notes 1, 2.
42. Simple verb-stem, § **58.** 1, 2. *a-c.*
43. Gender of nouns, § **106.** 1, 2, *a, b.*
44. Number of nouns, § **106.** 3-5.
45. States of nouns, § **107.** 1, 2.

4. *EXERCISE.**

To be translated into Hebrew:—

1. *The name of the light is day, and the name of the darkness is night.*
2. *Waters, to waters, the waters, to the waters.*
3. *The earth will be seen beneath the heavens.*
4. *The day, in which is light.*
5. *The fruit, in which is seed.*
6. *The fruit is in the seed, and the seed is in the earth.*
7. *The sun will be seen in the heavens.*
8. *To cause-a-division between the day and the night.*
9. *And in the great day. The great stars.*
10. *The great luminary is the sun; the small luminary is the moon.*
11. *The sun and the moon are in the expanse of the heavens.*
12. *Thou art in the heavens, and I am upon the earth.*
13. *And God saw all which he had created, and it was good.*
14. *God created the earth, and he created the heavens.*
15. *The waters are in the seas and upon the earth.*
16. *His day, her day, my day.*
17. *The beast of the earth was upon the ground.*
18. *This good place.*
19. *These great luminaries.*
20. *God gave to the fowl of the heavens the seed of the earth for food.*

LESSON XIX.—GENESIS II. 1-3.

1. *NOTE-REVIEW.*

(1) הַשָּׁמַיִם (5); (2) וְהָאָרֶץ (8); (3) עָשָׂה (153); (4) אֹתָם (95); (5) כִּי (24); (6) בּוֹ (73); (7) אֲשֶׁר (48).

* These sentences are selected from preceding exercises.

2. *NOTES.*

156. וַיְכֻלּוּ—*and-*(they)*-were-finished;* cf.[1] וַיְבָרֶךְ (114), יָקֻוּ (55):

a. D. f. omitted from ו, § **14.** 2; וּ indicates the plural number.

b. The ◌ֻ, in verbal forms, always marks the *passive;* under the first radical it indicates the Pŭ'ăl (intensive passive) stem, § **58.** 4. *a. c.*

c. Root is כָּלָה, meaning in Pi'ēl, *finish,* in Pŭ'ăl, *be-finished.*

157. וְכָל־צְבָאָם—*and-all+host-their;* cf. אֶת־ גְּדֹלִים (89. *d*):

a. ָ acc. to § **49.** 1; ◌ֻ is ŏ, because in a closed syllable which has lost its tone, § **29.** 5.

b. צָבָא host, *but* צְבָאָם *host-their;* the original ◌ֻ which became ◌ָ in an open syl. before the tone, is reduced to ◌ְ when the tone moves farther away, § **36.** 2. *b.*

c. ◌ֶם is the pron. suf. of the 3 masc. plur., § **51.** 1.

158. וַיְכַל—*and-*(he)*-finished;* cf. וַיְבָרֶךְ, וַיְכֻלּוּ:

a. Shorter form for וַיְכַלֵּהוּ, the Pi'ēl of כָּלָה (156. *c*).

b. Two D. f.'s omitted: one from ה because without a full vowel, one from ל because final, § **14.** 1, 2.

159. בַּיּוֹם הַשְּׁבִיעִי—*in-the-day the-seventh:*

a. The accent ◌֑ over הַשְּׁבִיעִי marks the end of a *secondary section.* It is called Zāḳēf ḳāṭōn, i. e., little Zāḳēf, § **24.** 4.

160. מְלַאכְתּוֹ—*work-his;* cf. רֵאשִׁית, זֶרַע:

a. Abs. sg. מְלָאכָה; א has lost its consonantal force.

b. The original ◌ֹ of ל is retained unchanged because it is in a closed unaccented syl., § **29.** 1. *a.;* in the abs. form ◌ֹ is rounded to ◌ָ, being in an open, pretone syl.

c. The abs. has ◌ָה, but the form with suf. has ת, § **106.** 2. *a.*

161. וַיִּשְׁבֹּת—*and-he-rested;* cf. וַיִּקְרָא, וַיִּבְרָא:

[1] Every old word, suggested for comparison with the new word under consideration, has at least *one* important point in common with that new word.

a. This is the regular form of the Ḳăl Impf., the ֶ in יִקְרָא and יִבְרָא being due to the presence of the weak letter א.

b. The ָ in this word is ō (tone-long), not ô.

c. The root is plainly שָׁבַת *he-rested*, see below, 163.

162. וַיְקַדֵּשׁ—*and-he-sanctified;* cf. וַיְבָרֶךְ, וַיְכַל:

a. D. f. omitted from י, as in וַיְהִי, וַיְכֻלּוּ, וַיְבָרֶךְ, וַיְכַל.

b. The root is קָדַשׁ, meaning, as a verbal form, *he-was-holy.*

c. The first radical has ֶ, the second radical, D. f.; these indicate a Pī'ēl form; read §§ **58.** 3.; **65.** 2. *a. b.*

d. Compare each vowel-sound in יְקַדֵּשׁ and יְבָרֶךְ, and note that the latter has ֶ instead of ֵ, because ך refuses D. f., and ֶ instead of ֵ, because the accent is on the penult.

e. The root means *be-holy;* the Pī'ēl, here intensive or causative, means *make-holy, sanctify,* § **58.** 3. *c.*

163. שָׁבַת—*he-rested;* cf. בָּרָא, קָרָא, עָשָׂה:

a. Ḳăl Perf. 3 masc. sing. of the strong verb שָׁבַת.

164. לַעֲשׂוֹת—*to-make, i. e., in-making.*

a. The prep. ל with ַ, because of following laryngeal, § **47.** 3.

b. עֲשׂוֹת is a Ḳăl Inf. const. of עָשָׂה.

c. Further information concerning this form will be given later.

3. *FORMS FOR SPECIAL STUDY.*

יִשְׁבֹּת	מְאֹרֹת *but* מָאוֹר	יְבָרֶךְ *but* יְבָרֵךְ	
יִקְווּ	גְּדֹלִים *but* גָּדֹל	מְלַאכְתּוֹ *but* מְלָאכָה	
יְקַדֵּשׁ	אֲדָמָה *but* אָדָם	כָּל־ *but* כָּל	
יְכֻלּוּ	צְבָאָם *but* צָבָא	אֶת־ *but* אֵת	
יַבְדֵּל	כְּנָפַיִם *but* כָּנָף	זַרְעוֹ *but* זֶרַע	

4. *OBSERVATIONS*

87. Short vowels are retained in *closed* unaccented syllables.

88. In *open* unaccented syllables, short vowels give away to Š'wâ. This change is called *reduction.*

89. The Ḳăl Impf. has no special characteristic; unless one of the radicals is a weak letter, it generally has ō for the vowel of its second radical.

90. The Nĭf'ăl Impf. has D. f. in and ֣ under the first radical, while the other *passive* stem (Pŭ'ăl) has ֫ under the first radical and D. f. in the second.

91. The Pi'ēl Impf. has (besides D. f. in the second radical) ֣ under the first radical; the Hĭf'îl Impf. has ֣ under the preformative.

5. *GRAMMAR-LESSON.*

1. § **58.** 1. Simple verb-stem, Ḳăl.
2. § **60.** (& p. 195) Tabular view, Inflection of the Ḳăl Perfect.
3. § **60.** 1—3. Remarks on inflection.
4. § **36.** 2. *a.* Reduction of an ultimate vowel in verbal inflection.
5. § **36.** 2. N. 2. [This covers the reduction to ֫ in the forms

קְטַלְתֶּן, קְטַלְתֶּם.]

6. *WORD-LESSON.*

1. Learn from the Hebrew word-lists under List I., verbs occurring 500 to 5,000 times, those words numbered 1-10.
2. Make a list of the new words in Gen. II. 1-3.

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *I said, we said, she said, thou* (f.) *didst say, they said, ye* (m.) *said;* (2) *She ruled, they*

ruled, ye (f.) *ruled, I ruled, we ruled, thou* (m.) *ruledst;* (3) *They gave, we gave, I gave, she gave, thou* (m.) *gavest, he gave;* (4) *I knew, she knew, we knew, they knew, thou* (m.) *didst know.*

2. To be translated into Hebrew:—(1) *The heavens will be finished;* (2) *The waters will be collected;* (3) *God will sanctify the seventh day;* (4) *God rested in the seventh day;* (5) *He created the heavens and all their host;* (6) *He made the great luminaries;* (7) *He will rest in this day;* (8) *We rested, she rested, ye* (m.) *rested, they rested.*

3. To be translated into English:—(1) מִי שָׁבַת מִכָּל־מְלַאכְתּוֹ; (2) זֶה שָׁבַתִּי בַּיּוֹם הַשִּׁשִּׁי; (3) מִי יִשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי; (4) הַיּוֹם הַשְּׁבִיעִי אֲשֶׁר־בּוֹ שָׁבַת אֱלֹהִים.

4. To be written in English letters:—*The first three verses of Genesis II., from the pointed text.*

5. To be written with points and vowel-signs:—*The first three verses of Genesis II., from the unpointed text.*

8. *TOPICS FOR STUDY.*

(1) Omission of D. f. (2) Characteristics of Pŭ'ăl stem. (3) Reduction of a penultimate vowel, of an ultimate vowel. (4) The Ḳăl Imperfect. (5) The Pī'ēl Imperfect. (6) Retention of short vowels. (7) Difference between the vowels of שָׁבַת and בָּרָא, וַיְקַדֵּשׁ and וַיְבָרֶךְ. (8) Original form of the simple verb-stem. (9) Form in use. (10) Its inflection. (11) Forms of the Ḳăl Perf. containing Šᵉwâ. (12) The various personal termination and their origin.

LESSON XX.—GENESIS II., 4-6.

1. *NOTE-REVIEW.*

(1) אֶרֶץ (62); (2) יְהוָה (149); (3) הָאֲדָמָה (129); (4) פְּנֵי (13).

2. NOTES.

165. אֵלֶּה—*these;* cf. זֶה (m.), זֹאת (f.).

166. תּוֹלְדוֹת—*generations-of;* cf. מוֹעֲדִים, מְאֹרֹת:

a. Plur. fem., never found in sing.; two syllables.

b. Absence of D. l. in ך because preceding šᵉwâ is vocal, § **12.** 2.

c. Three spirants; both *o*'s are ô, not ō.

167. בְּהִבָּרְאָם—*in-being-created-their;* cf. יִקָּווּ, צְבָאָם:

a. בְּ pointed with šᵉwâ; ־ָם same as in צְבָאָם (157).

b. It is קָטַל, but קָטְלָה; so הִבְרִא, but הִבָּרְאָם, i. e., the ultimate vowel is reduced when ־ָם is added, § **36.** 2. *a.*

c. הִבָּרְא has D. f. *in* and ֫ *under* the *first* radical, the characteristics of the Nif'ăl or passive stem, § **72.** R. 2.

d. This is an Inf. const. governed by the prep. בְּ.

e. The small ה written above the line is a traditional writing handed down by the Massoretic Editors (§ **19.**).

168. עֲשׂוֹת—*to-make,* or *making-of:* see 164.

169. יְהוָה—Written *Jehovah* in the Revised English Bible. But this pronunciation is due to an error dating as far back as the 14th. century A. D. The present vocalization of the Hebrew name is due to the later Jewish reverence for the ancient name of their God, which made them fear to pronounce it. The original pronunciation seems to have been יַהְוֶה. For this, the later Jews regularly substituted אֲדֹנָי, *Lord.* In order to remind themselves of this change, they regularly point יהוה not with its own vowels, but with those of אֲדֹנָי, (*Lord*) as here, thus indicating that אֲדֹנָי should be pronounced, and not יַהְוֶה.

170. שִׂיחַ—*shrub-of:* one syllable, § **27.** 1; cf. רוּחַ.

171. הַשָּׂדֶה—*the-field;* cf. עָשָׂה, יִהְיֶה:

a. The accent ֥ over הַשָּׂדֶה, like ֣ over הַשְׁבִּיעֵי (159. *a*), *marks* a secondary section. It is called Rᵉvî(ă)', § **24.** 5. *b.*

172. טֶרֶם—ṭĕ'-rēm—*not-yet:* an adverb.

173. יִצְמַח—(he) *will-sprout-forth;* cf. יִשְׁבַּת:

a. Ḳăl Impf. 3 m. sg. of צָמַח *he-sprouted-forth.*

b. The ֶ under מ is pausal for ֵ, § **38.** 2.

c. This verb has ֵ (in pause ֶ) rather than ַ, as seen in יִשְׁבַּת, because of the laryngeal ח, § **42.** 2. *b.*

174. לֹא—lô'—*not;* cf. זֹאת, יֹאמַר.

175. הִמְטִיר—(he) *had-caused-to-rain;* cf. מַבְדִּיל, הַבְדִּיל:

a. Here are three radicals, making מָטַר *he-rained.*

b. The prefix הִ (originally הַ) indicates the Hĭf'îl Perfect, § **58.** 5. *a. b;* and § **59.** 3.

c. Cf. the vowel of the preformative in the forms יַבְדֵּל, תַּדְשֵׁא, מַבְדִּיל, הַבְדִּיל, מַזְרִיעַ, with that in הִמְטִיר, § **72.** R. 6.

176. אַיִן—a noun meaning *nothing,* but always used as a predicate, *there is not, there was not;* hence the phrase means *and man was not,* or *and there was no man.*

177. לַעֲבֹד—*to-serve;* cf. לִמְשֹׁל, לַעֲשׂוֹת:

a. The עֲבֹד is Ḳăl Inf. const. of עָבַד *he-served;* but ע has ֲ, where מ of מְשֹׁל, a similar form, has ְ, because it is a laryngeal, § **42.** 3. *a.*

b. The prep. ל takes ַ, as in לַעֲשׂוֹת, according to § **47.** 3.

178. וְאֵד—w°'-ēd—*and-(a)-mist.*

179. יַעֲלֶה—(he) *will-go-up,* or (he) *used-to-go-up;* cf. יְהִיֶה:

a. י is the pref. of the Impf.; the root is עָלָה *he-went-up.*

b. The vowel under י in יִשְׁבַּת and יִצְמַח is ִ, but in this word it is ַ, because of the following ע, § **42.** 2. *a.*

c. Just as an original ִ is retained under the preformative of all Hĭf'îl forms except the Perfect, where it has been *attenuated* (§ **36.** 3) to ְ (cf. הִמְטִיר), so an original ַ has been retained

under the performative of the Ḳăl Impf. *before laryngeals*, where otherwise it is attenuated to ־ֶ.

d. In יִשְׁבֹּת the first rad. has ־ֶ, but in יַעֲלֶה it has ־ַ, § **42.** 3. *b*.

e. The Imperfect here expresses customary action in past time.

180. מִן־—*from:* so written only before the article; cf. מִ, מֵ, מֶ, § **48.** 1, 2.

181. וְהִשְׁקָה—*and-used-to-cause-to-drink;* cf. הַמְטִיר׃

a. Another Hīf'īl Perf., as indicated by הָ; root שָׁקָה.

b. The וְ here is Wâw Conv., and gives to the verb the force possessed by יַעֲלֶה, which preceded it, § **70.** 1. *b*, 2. *b*.

3. *FORMS FOR SPECIAL STUDY.*

רוּחַ	יִקְרָא	הַמְטִיר	עֲשׂוֹת
רָקִיעַ	יִשְׁבּוֹת	הַשְׁקָה	לַעֲבֹד
מַזְרִיעַ	יִצְמַח	יַבְדִּיל	יַעֲלֶה
שְׂיחַ	יַעֲלֶה	תַּרְשֵׁא	יִצְמַח

4. *OBSERVATIONS.*

92. A laryngeal will take (1) *under* it a compound instead of a simple šᵉwâ; and (2) *before* it the vowel ־ַ rather than ־ָ or ־ֳ.

93. The Hīf'īl stem has, under the preformative, the vowel ־ַ except in the Perfect, where it has been *attenuated* to ־ֶ (cf. Latin *facilis*, but *difficilis*).

94. The vowel of the preformative in the Ḳăl Imperfect was originally ־ַ, but this has been retained only before laryngeals, being elsewhere attenuated to ־ֶ.

95. The Ḳăl Imperfect may have for its stem-vowel either ō, or ă. In the cases cited above, note how ־ַ before א and in pause has been rounded to ־ָ, while before ה it has become ĕ.

96. Păθăḥ-furtive creeps in under the final laryngeals ח, ה, ע, when they are preceded by any long vowel except ־ֵ.

5. *GRAMMAR-LESSON.*

1.	§ **58.** 3. *a, b, c.*	Origin and use of the Pī'ēl stem.
2.	§ **58.** 4, *a, b, c.*	Origin and use of the Pŭ'ăl stem.
3.	§ **58.** 7 *a, b, c.*	Origin and use of the Hīθpă'ēl st.
4.	§ **62.** 1. *b*, 2. *a, b*, (& pp. 194, 195)	Inflection of these stems in Perf.
5.	§ **36.** 3. *a, b.*	Attenuation of ־ֵ to ־ֶ

6. *WORD-LESSON.*

1. In the Word-Lists, under List I., the verbs numbered 11—20.
2. Make a list of the new words in Genesis II. 4—6.

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *He sanctified* (קִדֵּשׁ, Pī), *we sanctified, they sanctified, I sanctified, ye* (m.) *sanctified;* (2) *She spoke* (דִּבֶּר in Pī'ēl), *I spoke, we spoke, they spoke, thou* (f.) *didst speak, ye* (m.) *did speak;* (3) *He was sanctified* (Pŭ'ăl), *I was sanctified, we were sanctified, they were sanctified;* (4) *She purified herself* (קִדֵּשׁ in Hīθpă'ēl), *we purified ourselves, they purified themselves, I purified myself.*

2. To be translated into Hebrew:—(1) *Yahweh God sanctified this day and this place;* (2) *This* (is) *the day which God sanctified;* (3) *These* (are) *the heavens and the earth which God created;* (4) *The shrub and the herb will be in the field;* (5) *There was no man upon the earth in those days;* (6) *God did not cause it to rain upon the dry* (land); (7) *The herb will sprout forth upon the field;* (8) *These generations;* (9) *This earth;* (10) *This day.*

3. To be translated into English:—(1) קִדַּשְׁתִּי אֶת־הַיּוֹם; (2)

הִמְשִׁיל אֱלֹהִים אֶת־הָאָדָם (3) נָתַתָּ לוֹ אֶת הָאָרֶץ הַזֹּאת בָּרָא אֶת־הָאָדָם (4) בְּרֵגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־הָאָרֶץ לַעֲבֹד אֶת־הָאֲדָמָה.

4. To be written in English letters:—*Verses* 4—6 *of chapter II. from the pointed text.*

5. To be written with points and vowel-signs:—*Verses* 4—6 *of chapter II. from the unpointed text.*

8. *TOPICS FOR STUDY.*

(1) Forms of the Dem. pron. (2) Use of D. l. (3) Reduction of an ultimate vowel in verbal forms. (4) Characteristics of the Nif'ăl. (5) The word יהוה. (6) Păθăḥ-*furtive.* (7) The difference in pointing between יִשְׁבֹּת and יִצְמַח, between יִשְׁבֹּת and יִקְרָא, between יִשְׁבֹּת and יַעֲלֶה. (8) Attenuation of ־ to ־. (9) Hif'îl Perfect. (10) לֹא, אַיִן and טֶרֶם. (11) Difference between עָבַד and מָשַׁל. (12) Force of the tense in יַעֲלֶה. (13) Peculiarities of laryngeals. (14) The origin, use, and inflection of the three intensive stems. (15) The form קִטְלָה. (16) The form קִטַלְתֶּם. (17) Rounding of vowels. (18) The Personal pronoun.

LESSON XXI.—GENESIS II. 7-9.

1. *NOTE-REVIEW.*

(1) יְהוָה (169); (2) מִן־ (180); (3) נֶפֶשׁ חַיָּה (102,103); (4) כָּל־ (108); (5) בְּתוֹךְ (41); (6) עֵץ (70); (7) טוֹב (24).

2. *NOTES.*

182. וַיִּיצֶר—*and-*(he)*-formed;* cf. וַיֹּאמֶר:

a. The first י is the preformative, the second, the radical.

b. Ḳăl Impf. 3 m. sg. of the root יָצַר *he-formed.*

c. The ֲ under צ is ĕ; consideration of it may be postponed.

183. עָפָר—*dust:* with the article it would be הֶעָפָר, § **45.** 4.

184. וַיִּפַּח—*and-he-breathed;* cf. יִצְמַח: מִתַּחַת

a. For יִנְפַּח, the נ being assimilated; root נָפַח.

b. On ִ instead of ַ before ח see § **42.** 2. *b.*

185. בְּאַפָּיו—b^{e}'ăp-pâw—*in nostrils-his:*

a. אַף *nose;* אַפַּיִם *nostrils;* אַפָּיו *his-nostrils.*

b. Learn that יו־, pronounced âw (the ו having no force), is the form of 3 masc. sg. suf. when attached to plural or dual nouns.

c. The D. f. in פ stands for נ, the original form being אַנְפַּ.

186. נִשְׁמַת—nĭš-măθ—*breath-of; cf.* דְּגַת, חַיַּת:

a. Abs. sg. is נְשָׁמָה, but in const. ה־ goes back to the orig. ת־; the other changes will come up later.

187. חַיִּים—*lives;* cf. חַיָּה *life, beast.*

188. וַיִּטַּע—*and-*(he)*-planted;* cf. יִפַּח:

a. So far as concerns vowels and form, the same as וַיִּפַּח (184); from the root נָטַע *he-planted.*

189. גַּן—*garden;* cf. below in v. 9 הַגָּן *in pause.*

190. מִקֶּדֶם—mīḳ-ḳĕ'-dĕm—*from-east;* cf. עֶרֶב:

a. The prep. מִן with נ assimilated, § **48.** 1.

b. An *a*-class Seğolate, primary form קַדְמ, § **89.** 1. *a.*

191. וַיָּשֶׂם—*and-he-put:* learn (1) this form, (2) its meaning, (3) its root שִׂים *to-put.*

192. שָׁם—*there:* an adverb.

193. יָצָר—*he-formed,* or *he-had-formed;* cf. וַיִּיצֶר:

a. Pausal for יָצַר, the root form, see 182. *b.*

194. וַיַּצְמַח—*and-*(he)*-caused-to-sprout-forth;* cf. וַיַּבְהֵל:

a. Cf. with Ḳăl יִצְמַח (173), which has ֲ under ו instead of ַ,

b. The ֵ under the preformative is the indication of the Hĭf'îl (except in Perf.).

c. יַבְדֵּל has ֵ under 2d rad., but יַצְמַח has ַ; why? § **42.** 2. *b.*

d. Hĭf. Impf. 3 m. sg. of the root צָמַח *he-sprouted.*

195. נֶחְמָד—nĕḥ-mâḏ—*desirable,* or *desired:*

a. The Šᵉwâ, though under a laryngeal, is silent.

b. The root is חָמַד, נ indicating a Nĭf'ăl.

c. On the vowel ֶ see § **42.** 2. c; on ֵ, § **68.** 2.

196. לְמַרְאֶה....לְמַאֲכָל—*for-sight....for-food:*

a. Two nouns formed by the prefix מ; cf. מָקוֹם, מְקוָה; § **96.** 1.

b. The roots are רָאָה *he-saw,* אָכַל *he-ate.*

197. הַחַיִּים—hă(ḥ)-ḥăy-yîm—*the-lives;* cf. הַחַשֶּׁךְ:

a. The D. f. of the article is implied in ח, §§ **42.** 1. *b;* **45.** 2.

b. Mĕθĕğ on the second syllable before the tone.

198. הַדַּעַת—*the-knowing* — a verbal noun from יָדַע *he-knew,* with the article pointed as usual; it has here a direct object.

b. A one-vowel noun originally; the final ă is a helping vowel.

199. וְרָע—wâ-rā'—*and-evil;* cf. וְבֹהוּ:

a. Wâw Conj., before a tone-syllable, takes sometimes ֵ, § **49.** 4.

b. רָע, instead of רַע, because in pause, § **38.** 2.

3. *FORMS FOR SPECIAL STUDY.*

בֹּקֶר	עֵשֶׂב	דֶּשֶׁא	אֶרֶץ	נֶפֶשׁ
חֹשֶׁךְ	עֵדֶן	שֶׁרֶץ	עֶרֶב	קֶדֶם

4. *OBSERVATIONS.*

97. Nouns with two vowels, and having an accented ֶ as their first vowel, are *always a*-class Seğolates, the ĕ being a deflection of an original ă.

98. Nouns with two vowels, and having an accented ֶ as their

first vowel, are *always* *i*-class Seğolates, the ē coming from an original ī.

99. Nouns with two vowels and having an accented ֵ for their first vowel, are *always* *u*-class Seğolates, the ō coming from an original ŭ.

100. The final unaccented ֶ in all these nouns is merely an inserted helping-vowel (§ 37. 2).

5. *GRAMMAR-LESSON.*

1. § 58. 5*a*. *b*. *c*, Origin and use of the Hīf'īl stem.
2. § 62. 2. *c*, Inflection of this stem (cf. p. 194.)
3. § 89. 1, Origin of Seğolates.
4. § 36. 2*a*. *b*. N. 1, Changes of ă, ĭ, ŭ, due to the tone.

6. *WORD-LESSON.*

1. In the Word-Lists, Lists I. and II., the verbs numbered 21—30.
2. Make out a list of the new words in Genesis II. 7—9.

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *He caused to rain, they caused to rain, I caused to rain, we caused to rain;* (2) *He caused to kill, she caused to kill, they caused to kill, ye* (m.) *caused to kill;* (3) *He divided* (Hīf. of בָּדַל), *she divided, they divided, I divided, we divided.*

2. To be translated into Hebrew:—(1) *And God breathed into his nostrils;* (2) *In the garden which God planted in Eden was fruit;* (3) *This fruit was good for food;* (4) *The good fruit;* (5) *The evil fruit;* (6) *The good tree and the evil tree;* (7) *And he caused to sprout forth grass and herb*(s) *and tree*(s).

3. To be translated into English: — (1) הִבְדִּיל אֱלֹהִים בֵּין הָעֵץ אֲשֶׁר בְּתוֹךְ הַגָּן עֵץ הַחַיִּים (2) הַטּוֹב וּבֵין הָרָע;

נָתַן אֱלֹהִים אֶת־הָאָדָם בַּגַּן אֲשֶׁר (4) ;נָטַע אֶת־הָעֵץ בַּגָּן (3)
הַבְדֹּלָה (5) ;נָטַע וַאֲשֶׁר־בּוֹ הִצְמִיחַ כָּל־עֵץ נֶחְמָד לְמַרְאֶה
הִבְדִּלְתֶּם ,הִבְדִּלָנוּ ,הִבְדִּילוּ .

4. To be written in English letters:—*Verses 7—9 of chapter II., from the pointed text.*

5. To be written with points and vowel-signs:—*Verses 7—9 of chapter II., from the unpointed text.*

8. *TOPICS FOR STUDY.*

(1) Assimilation. (2) The vowels ◌ַ and ◌ֶ in the stem of the Ḳăl Imperfect. (3) Pronunciation and meaning of the affix יִ֫ן־. (4) The root *to-put*, the form *and-he-put*. (5) Difference between יַבְדֵּל and יַצְמַח. (6) מ as a prefix in the formation of nouns. (7) A-class Seğolates. (8) I-class Seğolates. (9) U-class Seğolates. (10) Origin, use and inflection of the Hĭf'îl stem. (11) Effect of tone upon vowels. (12) The helping-vowel ĕ.

LESSON XXII.—GENESIS II. 10-12.

1. *NOTE-REVIEW.*

(1) מְלַאכְתּוֹ (160); (2) וַיִּשְׁבֹּת (161); (3) תּוֹלְדוֹת (166); (4) יִצְמָח (173); (5) יַעֲלֶה (179).

2. *NOTES.*

200. נָהָר—*and-*(a)*-river;* cf. אָדָם ,כֶּנֶף:

a. This noun belongs to a large class, formed from the root by means of two primary short vowels, both of which, the one *before*, and the other *under*, the tone, have undergone change, § **90.** 1. *a.*

201. יֵצֵא—*yô-ṣē'—going-forth,=goes-forth;* cf. רֶמֶשׂ:

a. The active participle of Ḳăl, used, as often, for a present tense.

b. The first vowel is ô, not ō; the root, יָצָא *he-went-forth.*

202. מֵעֵדֶן—*from-Eden;* cf. מֵעַל, § **48.** 2; עֵשֶׂב, § **89.** 1. *b:*

a. Note the Zâḳēf-ḳâṭōn (֥); it marks the end of a secondary section and also the accent of מֵעֵדֶן, cf.. 159. *a.*

203. לְהַשְׁקוֹת—*to-cause-to-drink,* i. e., *to-water;* cf. עֲשׂוֹת, הַבְדִּיל:

a. Like הַבְדִּיל, this word has the pref. הַ; it is Hĭf. Inf. const.

b. Like עֲשׂוֹת, it ends in וֹת.

c. Cf. also the Hĭf. Perf. 3 m. sg. הִשְׁקָה (181).

204. וּמִשָּׁם—*and-from-there;* cf. וּבֵין, מִתַּחַת.

205. יִפָּרֵד—*it-will-be-divided,* or *it-divides-itself:*

a. D. f. *in* and â *under* פ indicate at once the Nĭf'ăl.

b. The root is פָּרַד; Nĭf. Perf., נִפְרַד; cf. יָקוּם (55).

206. לְאַרְבָּעָה—*for-four;* cf. רְבִיעִי *fourth.*

207. רָאשִׁים—rā(')šîm—*heads:* an irregular plural from רֹאשׁ.

a. א here is silent, as always after a vowel.

208. שֵׁם—šēm—*name:* same as the proper name *Shem.*

209. הַסֹּבֵב—*the-*(one)*-surrounding;* cf. רֹמֵשׂ, יֹצֵא:

a. On ֥ see 171. *a.*

210. הַחֲוִילָה—hă(ḥ)-ḥᵉwî-lâ(h)—*the-Havilah:*

a. The *article* here belongs really to אֶרֶץ, the phrase = *all the land of Havilah,* not *all land of the Havilah,* see Principle 3 (p. 63).

211. אֲשֶׁר־שָׁם—*which+there,= where;* cf. אֲשֶׁר־בּוֹ = *in which.*

212. זָהָב—*gold:* A noun like נָהָר, אָדָם, כָּנָף, § **90.** 1. *a.*

213. וְזָהָב—û-zᵊhāv—*and-gold-of:*

a. The Wâw, before a consonant with šᵉwâ is וְ, § **49.** 2.

b. Comp'd šᵉwâ, under וְ, preceding a laryngeal, § **32.** 3. *d.*

c. Méθěğ with וְ before compound šᵉwâ, § **18.** 3.

d. זָהָב differs from זָהָב in that the form is treated as if the

accent had passed from it to the following word. This is virtually true, for the noun is in the construct state, § **107.** (opening words); § **109.** 3. *a*, *b*. The ground-form of the noun is זָהָב. In the absolute, both vowels are rounded to å, because of tonal influence, one being under the tone and the other in an open syl. before the tone. In the construct, the final ă remains unchanged, being in a closed, unaccented syl. but the preceding ă is reduced to šᵉwâ, being in an open unaccented syl.

e. Cf. נָהָר abs., *but* נְהַר const.; כָּנָף abs., *but* כְּנַף const.

214. הַהוּא—hă(h)-hî' (*not* hă(h)-hĭw')—the-that; cf. הַחֹשֶׁךְ:

a. הוּא is archaic for הִיא, § **50.** 3. *a;* here used as a Demonstrative, § **52.** 2.

b. The Demonstrative follows its noun, *and has the article.*

c. ה being a laryngeal implies the doubling; hence ă of the article is only *apparently* in an open syl.

215. הַבְּדֹלַח—hăb-bᵉḏō'-lăḥ—*the-bdellium.*

216. אֶבֶן הַשֹּׁהַם—'ĕ'-vĕn hăš-šō'-hăm—*stone-of the-onyx:*

a. Two Seğolates,—one *a*-class, one *u*-class.

b. Helping-vowel in first is ֱ, in second, after ה, ֲ, § **37.** 2. *a.*

3. *FORMS FOR SPECIAL STUDY.*

יָצָא	הָאָדָם	חַיָּה abs., but חַיַּת *const.*
סָבַב	וְזָהָב	נְשָׁמָה abs., but נִשְׁמַת *const.*

4. *OBSERVATIONS.*

101. The *o* of the Ḳăl active Participle is ô, not ō.

102. Note, in the words cited above, Méθěğ written (1) on second syl. before the tone, (2) with a vowel before compound šᵉwâ.

103. The original fem. ending in Hebrew was ◌ַת; but this has been weakened to ◌ָה, except where something closely follow-

ing protects it. On account of the following noun, it is preserved in the construct state.

5. *GRAMMAR-LESSON.*

1. § **62.** Table,	General view of the Verb-stems.
2. § **62.** R's 1—4,	Changes from original vowels.
3. § **58.** 2. *a, b, c.*	Origin and use of the Nĭfăl stem.
4. § **58.** 6. *a, b, c.*	Origin and use of the Hŏfăl stem.
5. § **62.** 1. *a, c.*	Inflection of the Nīfăl and Hŏfăl perfects.

6. *WORD-LESSON.*

1. In the Word-Lists, under List II., verbs numbered 31—40.
2. Make out a list of the new words in Genesis II. 10—12.

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *Thou* (m.) *wast caused to divide, I was caused to kill, we were caused to kill;* (2) *He was killed, they were killed, she was killed;* (3) *Thou* (m.) *wast sanctified* (Nif.), *ye* (f.) *were sanctified, they were sanctified;* (4) *We were kept, thou* (f.) *wast kept, she was kept.*

2. To be translated into Hebrew:—(1) (The) *river of that land is* (a) *great river;* (2) (The) *name of that river is Euphrates;* (3) *The river which goes forth from Eden will be divided;* (4) (The) *gold of* (the) *land of Havilah is good gold;* (5) *Thou shalt call the river which surrounds* (=the one surrounding) *that land Pishon.*

3. To be translated into English:—(1) כּוֹכָב קָטֹן אֶחָד; (2) נָהָר גָּדֹל יָצָא מֵעֵדֶן; (3) שֵׁם הַנָּהָר הוּא עֵדֶן; (4) יְצַרְתָּ אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה; (5) סֹבֵב אֶת־הָאָרֶץ אֲשֶׁר־שָׁם זָהָב לֹא יָדַעְתִּי הַמָּקוֹם אֲשֶׁר שָׁם הוּא עֵדֶן; (6) תִּשְׁבְּתִי בַּיּוֹם הַשְּׁבִיעִי.

4. To be written in English letters:—*Verses* 10—12 *of chapter II., from the pointed text.*

5. To be written with points and vowel-signs:—*Verses* 10—12 *of chapter II., from the unpointed text.*

6. To be written:—(1) The verbs שָׁמַד, פָּרַד, and מָשַׁל in the perf. 3 m. sg. of the Nifăl; (2) the verbs שָׁמַר, מָלַךְ, and לָמַד in the perf. 1st p. plur. of the Hŏfăl.

8. *TOPICS FOR STUDY.*

(1) Nouns formed by prefixing מ. (2) Nouns which had originally two short vowels. (3) A-class, I-class and U-class Seğolates. (4) The vowels of the Ḳăl Part. act. (5) A comparison of הַשְׁקוֹת with הַבְדִּיל and עֲשׂוֹת. (6) The word meaning *he-was-divided.* (7) The construct state of nouns like נָהָר, זָהָב, etc. (8) The construct state of Seğolates. (9) The two forms of the fem. ending ־ָה, and ־ַת. (10) Méθěğ. (11) The original forms of the various Perfect stems.

LESSON XXIII.—GENESIS II. 13-14.

1. *NOTE-REVIEW.*

(1) מֵעֵדֶן (202); (2) לְמַאֲכָל (196); (3) יְצָמֵחַ (173); (4) יַעֲלֶה (179); (5) וַיִּשְׁבֹּת (171); (6) יִפָּרֵד (205).

2. *NOTES.*

217. חִדֶּקֶל—ḥĭd-dĕ'-ḳĕl—*Tigris.* This name is written *I-dig-lat* in the Assyrian inscriptions.

218. הַהֹלֵךְ—hă(h)-hô-lēX—*the-*(one)*-going;* cf. הַסֹּבֵב:

a. D. f. of article is implied in ה, cf. הַהוּא (214), § **45.** 2.

b. Ḳăl act. Part. (ô, not ō) of הָלַךְ *he-went.*

219. קִדְמַת—ḳĭd-măθ—*eastward-of;* const. of קֶדֶם:

a. The original ־ַת is retained in the const. state, § **106.** 2. *a.* (3)

b. A fem. form related to קֶדֶם (190).

220. הוּא פְּרָת—*is Euphrates.*

3. *FORMS FOR SPECIAL STUDY.*

הוּא הַסּוֹבֵב	קִדְמַת	שֵׁם־הַנָּהָר
הוּא הַהוֹלֵךְ	הָרְבִיעִי	וְשֵׁם הַנָּהָר

104. Note in words cited above, Mĕθĕğ written (1) with a tonal vowel in a closed syl. before Maḳḳēf, (2) with Ḳāmēṣ before a vocal Šʿwâ, (3) with a primary short vowel (ă) before a laryngeal with doubling implied.

105. Note that the participle often serves as the equivalent of a relative clause.

5. *GRAMMAR-LESSON.*

§ **63.** Tabular View.	Inflection of Ḳăl Imperfect (active).
§ **63.** R. 1.	Various prefixes and affixes used.
§ **63.** R. 2.	Original Stem of the Kăl Imperfect.
§ **63.** R. 3, 4.	The terminations ־, וּ and ־נָה.

6. *WORD-LESSON.*

Make out a list of the new words in Genesis II, 13-14.

7. *PRINCIPLES OF SYNTAX.—THE PERSONAL PRONOUN*

הוּא הַסּוֹבֵב He [or IT] (is) the (-one-) surrounding.

וְזָהָב הָאָרֶץ הַהִוא And the gold of THAT land.

וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת And the fourth river IS Euphrates.

Principle 5.—The personal pronoun besides (1) its ordinary use as a *personal* pronoun, may have (2) the force of a remote demonstrative pronoun (*that*), and (3) the force of a *copula*, i. e., to mark the relation between the subject and the predicate.

8. *EXERCISES.*

1. To be translated into Hebrew:—(1) *He will rest, I shall rest, we shall rest, they will rest, thou* (f.) *shalt rest;* (2) *They* (m.) *will swarm, he will swarm, she will swarm, they* (f.) *will swarm, ye* (m.) *shall swarm;* (3) *He will call, she will call, I shall call, we shall call, thou* (m.) *shalt call;* (4) *He will plant, I shall plant, thou* (m.) *shalt plant, she will plant, they will plant;* (5) *He will give, she will give, I shall give, we shall give, thou* (m.) *wilt give.*

2. To be translated into Hebrew:—(1) *The river which surrounds* (the) *land-of Cush is Gihon;* (2) *The river which goes eastward-of Assyria is Euphrates;* (3) (The) *name-of the great river is Tigris;* (4) *She will rest in* (the) *land-of Havilah;* (5) *We shall give that land.*

3. To be translated into English:—(1) הָאָרֶץ הַהוּא קְדֵמַת הַנָּהָר הַהוּא הַסּוֹבֵב אֶת־כָּל־אֶרֶץ כּוּשׁ (2) אַשּׁוּר; (3) יִשְׂרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ (4) שָׁבַת אֱלֹהִים בַּיּוֹם הַהוּא מִכָּל־מְלַאכְתּוֹ; (5) יִפְרֵד הַנָּהָר הַגָּדוֹל וְהָיָה לְאַרְבָּעָה רָאשִׁים.

4. To be written in English letters:—*Genesis II* 13-14 *from the pointed text.*

5. To be written with points and vowel-signs:—*Genesis II,* 13-14, *from the unpointed Hebrew text.*

6. To be written:—The verbs שָׁבַת and מָשַׁל in the Ḳăl Imperfect tense throughout.

9. *TOPICS FOR STUDY.*

(1) Inflection of the Ḳăl Imperfect (active). (2) Prefixes of the Imperfect. (3) Affixes of the Imperfect as compared with those of the Perfect. (4) The difference in the stem-vowels of יִשְׁבֹּת, יִקְרָא and יִטַּע.

LESSON XXIV.—GENESIS II. 15-16.

1. *NOTE-REVIEW.*

(1) וַיִּפַּח (184); (2) לֵאמֹר (115); (3) מִקֶּדֶם (190); (4) הַדַּעַת (198); (5) וָרָע (199).

2. *NOTES.*

221. וַיִּקַּח—*and-*(he)*-took;* cf. וַיִּטַּע, וַיִּפַּח:

a. For וַיִּלְקַח, but ל is assimilated (like נ), § **39.** 3.

b. The laryngeal ח has ֲ (ă) before it, rather than ō, § **42.** 2. *b.*

222. וַיַּנִּחֵהוּ—wăy-yăn-nî-ḥē-hû—*and-he-caused-to-rest-him:*

a. The וַ is Wâw Conver.; ֵהוּ is the pron. suf. of 3 m. sg.

b. The root is נוּחַ *to-rest;* the form is an *irreg.* Hĭf'îl.

223. לְעָבְדָהּ וּלְשָׁמְרָהּ—lᵉʿŏv-dâh ûlᵉšŏm-râh:

a. The translation of these words is: *to-serve-her and-to-keep-her.*

b. The insep. prepositions are as usual; וְ before ל becomes וּ, § **49.** 2.

c. The final ה is a consonant, as indicated by Măppîḳ, § **16.** 1.

d. The ֲ under ע and שׁ, if it were â, would have Měθĕğ, § **18.** 2.

e. ָהּ is a contraction of ָה; cf. וֹ for ֹהוּ, § **108.** 1. R. 1.

f. These forms are Ḳăl Inf's const. (cf. מְשֹׁל), and without suffixes would read עָבַד and שָׁמַר (§ **70.** 2); but, before the suffix, a different form is used.

g. The syllables ŏv- and šŏm being unaccented and having short vowels must be closed. Šᵉwâ is therefore silent. The absence of d. l. from ד is a survival from a period when there was a short vowel under ב (cf. §§ **10.** 2. *d;* **28.** 4.). This survival was aided by the fact that the spirant letter ב greatly facilitated the spirant articulation of the following

224. וַיְצַו—*and-*(he)*-commanded;* cf. וַיְכַל from כָּלָה:

a. Long form וַיְצַוֶּה, Pi'ēl Impf. of צָוָה *he-commanded.*

b. D. f. omitted (1) from ׳ and (2) from ן, § **14.** 1, 2.

c. The unfailing indication of the Pī'ēl is here, viz., ֲ under 1st rad.

d. צִוָּה, in Pī'ēl, = *he-commanded;* so כִּלָּה, in Pī'ēl, = *he-finished.*

225. אֶכֹל—'ă-xôl—*to-eat,* or *eating:*

a. Ḳăl Inf. *absolute* of אָכַל *he-ate;* second vowel *unchangeable.*

b. Cf. with this the form of the Inf. const. לֶאֱכֹל (cf. מְשֹׁל) = 'ᵉxōl, the *o* being *changeable,* § **67.** 1. *b,* 2.

c. Cf. מָשֹׁל (ô) and מְשֹׁל (ō); שָׁמֹר (ô) and שְׁמֹר (ō).

226. תֹּאכֵל—tô'-xēl—*thou-shalt-eat:*

a. תּ indicates the Impf. 2 m. sg. (*thou*), root אָכַל.

b. Cf. with this וַיֹּאמֶר *and-he-said,* from אָמַר.

3. *FORMS FOR SPECIAL STUDY.*

אָכֹל	יְקוּם	וַיִּבְדֵּל	וַיְקַדֵּשׁ	וַיַּקַּח
שָׁמְרָה	יִפְרֹד	וַיַּצְמַח	וַיְצַו	וַיִּטַּע
עָבְרָה	תֵּרָאֶה	תַּרְשֵׁא	וַיְבָרֶךְ	וַיִּפַּח

4. *OBSERVATIONS.*

106. Verbs whose third radical is a laryngeal must have ֲ for their stem-vowel in the Imperfect.

107. The Pī'ēl Impf. may always be distinguished by the ֲ (or, if the second radical is a laryngeal, the ֲ) which is under the first radical.

108. The Hĭf'îl Impf. may be distinguished by the ֲ which is under the personal preformative.

109. The Nĭf'ăl Impf. may be distinguished by the D. f. *in* and the ֲ *under* the first radical.

110. The *o* of the Inf. abs. is ô unchangeable; but the *o* of the Inf. const. is tonal ō, and varies with the position of the accent.

5. *GRAMMAR-LESSON.*

1. § **65.** 2. a, b, The stem and inflection of the Pi'ēl Impf. (cf. p. 195).
2. § **65.** 3, *a*, *b*, The stem and inflection of the Hīθpă'ēl Impf. cf. p. 194).
3. § **65.** 5. *a*, *b*, The stem and inflection of the Hif'il Impf. (cf. p. 194).

6. *WORD-LESSON.*

1. In the Word-Lists, under List II., verbs numbered 41—50.
2. Make out a list of the new words in Genesis II. 15—16.

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *He will keep, they will keep, we shall keep, thou* (f.) *shalt keep.* (2) *She will sanctify, I shall sanctify, ye will sanctify, they* (f.) *will sanctify, we shall sanctify;* (3) *She will sanctify herself, you will sanctify yourselves;* (4) *He will cause to divide,*[1] *they* (m.) *will cause to divide, we shall cause to divide, thou* (f.) *wilt cause to divide, ye* (f.) *shall cause to divide;* (5) *I shall rule, they* (f.) *will cause to rule.*

2. To be translated into Hebrew:—(1) *Thou mayest eat from all the fruit which God has given;* (2) *Thou shalt divide between the good and between the evil;* (3) *Thou mayest not eat from the tree which is in the midst of the garden.*

3. To be translated into English:—(1) אָכֹל תֹּאכֵל; (2) שָׁמוֹר עָשָׂה אֱלֹהִים; (3) תִּשְׁמֹר יְקַדֵּשׁ אֱלֹהִים אֶת־הַיּוֹם הַזֶּה; (4) וַיְצַו אֱלֹהִים אֶת־הָאִישׁ לֵאמֹר (5) לְאָדָם אֶת־הָאִשָּׁה תֹּאכֵל פְּרִי.

4. To be written in English letters:—*Verses* 15—16 *of chapter II., from the pointed text.*

[1] Use the root בָּרַל in Hif'il.

5. To be written with points and vowel-signs:—*Verses* 15—16 *of chapter II., from the unpointed text.*

6. To be written:—(1) The verbs מָשַׁל, מָלַךְ and לָמַד throughout the Imperfect of the Pi'ēl, Hiθpă'ēl and Hif'îl stems.

8. *TOPICS FOR STUDY.*

(1) Assimilation of ל. (2) Dif. between the *o* of the Inf. abs. and the *o* of the Inf. const. (3) The Inf. const. before suffixes. (4) The words meaning *being-of, to-serve-her.* (5) Peculiarities of laryngeals. (6) Tonal vowels. (7) Mĕθĕğ, Măppîḳ, Râfê and Măḳḳēf.

LESSON XXV.—GENESIS II 17-18.

1. *NOTE-REVIEW.*

(1) וַיִּקַּח (221); (2) וַיִּכַל (158); (3) יִפְרֹד (205); (4) וַיְקַדֵּשׁ (162); (5) תּוֹצֵא (123).

2. *NOTES.*

227. וּמֵעֵץ—*and-from-tree-of:* וְ, § **49.** 2; מִ, § **48.** 2.

a. A new disjunctive accent, called r'vî(ă)'; § **24.** 5. b.

228. תֹּאכַל—Another spelling of תֹּאכֵל (226).

229. מִמֶּנּוּ כִּי בְיוֹם—*from-him* (= *it*)*; for, in-day-of:*

a. מִן takes a special form before suffixes, viz. מִמֶּן; with הוּ, מִמֶּנּוּ = מִמֶּנְהוּ, in which the ה is assim. backwards and represented by D. f. in נ, § **51.** 5. b, and ־ is deflected to ־ֶ.

b. D. l. in כִּ and in בְּ because of prec. disj. accent, § **12.** 3.

230. אֲכָלְךָ—'ᵉχŏl-χă—*thy-eating:*

a. The Inf. const. is אֲכַל, but before ךָ, אֲכָל (ŏ), § **71.** 3. *a.* (1).

b. Cf. (1) reg. form קָטַל, (2) form before ךָ, קָטָל, (3) form before ה֫ (see Note 223 *f*), קָטָל (ŏ).

231. מוֹת תָּמוּת—môθ tā-mûθ—*dying thou-shalt-die:*

a. The Ḳăl Inf. abs., and Impf. 2 m. sg. of מוּת *to-die.*

b. The explanation of these forms will be given later.

232. הֱיוֹת—h'yôθ—*being-of;* cf. עֲשׂוֹת *making-of:*

a. Ḳăl Inf. const. of הָיָה *he-was,* translated as a verbal noun.

b. Under the laryngeal ה appears a compound Š'wâ.

233. לְבַדּוֹ—*to* or *in-separation-his:* לְ, prep.; בַּד, noun; וֹ, suffix.

234. אֶֽעֱשֶׂה־לּוֹ—'ĕ'-'śê(h)l+lô—*I-will-make+for-him:*

a. א indicates the *first* pers. sg.; root is עָשָׂה *he-made.*

b. The D. f. in לְ is conjunctive (cf. עֲשֵׂה־פְּרִי), § 15. 3.

c. Cf. וַיַּעַשׂ (46), עֹשֶׂה (71), עֲשׂוֹת, all from עָשָׂה.

235. עֵזֶר—'é-zĕr—(a)*help* or *helper;* cf. אֶבֶן עֵזֶר *Ebenezer:*

a. Like עֵשָׂב and עֵדֶן an *i*-class Seğolate, § 89. 1. *b.*

236. כְּנֶגְדּוֹ—*as-over-against-him:* כְּ, נֶגֶד, וֹ.

3. *GRAMMAR-LESSON.*

1. § 65. 1. *a, b.* The stem and inflection of the Nif'ăl Impf.
2. § 65. 4. The stems and inflections of the Pŭ'ăl and Hŏf'ăl Impf.

4. *WORD-LESSON.*

1. Make out a list of the new words in Genesis II 17-18.

5. *EXERCISES.*

1. To be translated into Hebrew:—(1) *He will be divided,*[1] *they will be divided, thou* (f.) *shalt be divided, we shall be divided;* (2) *Thou* (f.) *shalt be sanctified, I shall be sanctified, ye shall be sanctified, we shall be sanctified, she will be sanctified;* (3) *Thou* (f.) *shalt be divided,*[2] *we shall be divided, ye shall be divided;* (4)

[1] Use בָּרַר in the Nif'al. [2] Use כָּלַל in Hof'ăl.

I shall be ruled, thou (m.) *shalt be ruled, we shall be ruled;* (5) *Thou* (f.) *shalt rule thyself, we shall rule ourselves, he will rule himself.*

2. To be translated into Hebrew:—(1) *In that day thou shalt die;* (2) *In the day of thy eating from the tree of fruit thou shalt surely die;* (3) *And the man was not alone in the midst of the garden;* (4) *And there was a helper over-against-him.*

3. To be translated into English:—(1) מוֹת תָּמוּת; (2) הִתְקַדֵּשׁ וְיִקַּח מִמֶּנּוּ (4) וַיַּעַשׂ אֱלֹהִים לְאָדָם עֵזֶר (3) בַּיּוֹם הָרְבִיעִי לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ (5) פְּרִי לְמִינֵהוּ.

4. To be written in English letters:—*Genesis II,* 17-18 *from the pointed text.*

5. To be written with points and vowel-signs:—*Genesis II,* 17-18 *from the unpointed text.*

6. To be written:—The verbs מָשַׁל and קָדַשׁ throughout the Imperfect of the Pī'ēl, Hīθpă'ēl and Hīf'īl stems.

8. *TOPICS FOR STUDY.*

(1) The characteristics distinguishing the various Imperfects. (2) The stems of the various Imperfects. (3) The inflection of the various Imperfects. (4) The use of the Infinitive Absolute. (5) The use of the Infinitive Construct.

LESSON XXVI.—GENESIS II. 19-21.

1. *NOTE-REVIEW.*

(1) הָאָדָמָה (129); (2) חַיַּת (128); (3) הַשָּׂדֶה (171); (4) וַיִּקְרָא (29); (5) בְּהֵמָה (125); (6) עֵזֶר כְּנֶגְדּוֹ (235,236); (7) וַיִּקַּח (221).

2. *NOTES.*

237. וַיִּצֶר—a defective writing of וַיִּיצֶר (182).

238. וַיִּבֶן—*and-he-caused-to-come;* cf. וַיַּבְדֵּל:

a. Clearly a Hif'il Impf. 3 m. sg. of the root בּוֹא *to-come-in.*

b. Instead of ־, the preformative י has ־ in an open syllable.

239. לִרְאוֹת—lîr-'ôθ—*to-see;* cf. לַעֲשׂוֹת, לִמְשֹׁל:

a. רְאוֹת is the Inf. const. of the verb רָאָה *he-saw.*

b. ל, before a letter with šᵉwâ, takes ־, § 47. 2.

240. מַה־יִּקְרָא־לוֹ—mā(h)y+yîḳ-rā'+lô—*what+he-will-call+to-it:*

a. The Interrogative *what?* pointed like the article, § 54. 2. *a.*

b. לוֹ = *to-him,* just as בּוֹ = *in-him.*

241. הוּא—literally *he,* = *is;* cf. Principle 5 (3).

242. שְׁמוֹ .... שְׁמוֹת—*his-name....names:*

a. Before the suffix וֹ the ־ of שֵׁם becomes ־; but

b. The ־ is retained before the fem. plur. affix ôth.

c. Rᵉvî(ă)' (ֽ) over שְׁמוֹת, §24. 5. *b;* (cf. 227, and 229).

243. מָצָא—*he-found;* cf. בָּרָא, קָרָא:

a. ־, instead of ־ as in שָׁבַת, because א is silent.

b. Lit., *he-found;* here impersonal, = *there-was-found;* cf. French *on dit* = *it is said,* and German *man sagt.*

3. *FORMS FOR SPECIAL STUDY.*

וַיִּתֵּן	הַשָּׁמַיִם (v. 20)	הָאָדָם	מִן־הָאֲדָמָה
וַיִּפַּח	וּלְאָדָם (v. 20)	לְא־מָצָא	מִתַּחַת
וַיִּטַּע	שְׁמוֹת (v. 20)	הַשָּׂדֶה	מֵעַל

4. *OBSERVATIONS.*

109. The preposition מִן *from* is written separately chiefly before the article; elsewhere it is joined to the following word, the נ suf-

fering assimilation; but, if the following word begins with a laryngeal, the D. f. is rejected and the preceding ־ becomes ־.

110. The syl. standing second before the tone receives Mĕθĕğ, if it is an *open* syllable.

111. Three accents of high rank are ֣ Zâḳēf ḳâṭōn, ֤ Zâḳēf gâḏôl, ֥ Rᵉvî (ă)ʿ, § **24.** 4, 5. *a*, *b*.

112. Verbs whose first radical is נ assimilate the נ whenever it would stand at the close of a syllable. It is then represented by D. f. in the second radical. Such forms are liable to be confused with Pîʿēl forms.

5. *GRAMMAR-LESSON.*

1. § **66.** 1. *a*—*c*, The *stem* of Imperatives.
2. § **66.** 2. *a*, *b*, and N. 1, The *inflection* of Imperatives.

6. *WORD-LESSON.*

1. In the Word-Lists, under List V., nouns numbered 1—15.
2. Make out a list of the new words in Genesis II., 19-20.

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *Rule thou* (m.), *keep ye* (f.), *sanctify thou* (f.), *divide ye* (m.), *fill ye, subdue ye, be thou* (f.) *separated, sanctify yourselves, swarm ye.*

2. To be translated into Hebrew:—(1) *What will God call the great luminary?* (2) *Who formed every fowl of the heaven?* (3) *Who gave* (Heb., *called*) *names to the fowl of the heaven, and to the beast of the earth?* (4) *Flesh, the flesh, to the flesh, in the flesh, and in the flesh;* (5) *He found the fruit in the garden.*

3. To be translated into English:—(1) מַה־שְּׁמִי; (2) מַה־שְּׁמוֹ; (3) מַה־יִּקְרָא הָאָדָם לְכָל־הַבְּהֵמָה יָצַרְתִּי; (4) לְמִי זֹאת; (5) בַּבְּהֵמָה וּבְחַיַּת הָאָרֶץ וּבִרְנַת הַיָּם; (6) יָצַרְתָּ אַתָּה אֹתוֹ; (7) וּבְעוֹף הַשָּׁמַיִם לֹא נִמְצָא לְאָדָם עֵזֶר כְּנֶגְדּוֹ.

4. To be written in English letters:—*Verses* 19-20 *of chapter II., from the pointed text.*

5. To be written with points and vowel-signs:—*Verses* 19-20 *of chapter II., from the unpointed text.*

6. To be written:—The verbs שָׁמַר, מָשַׁל and פָּקַד in the Imv. of all the stems.

8. *TOPICS FOR STUDY.*

(1) The Interrogative Pronouns. (2) Verbs with א as their third radical. (3) Verbs with נ as their first radical. (4) Nouns which had originally two short vowels. (5) Preposition מִן. (6) The accents Zâḳēf ḳâṭon, Zâḳēf gâdôl, and R'vî(ă)'. (7) The stems and inflection of the various Imperatives.

LESSON XXVII.—GENESIS II. 21, 22.

1. *NOTE-REVIEW.*

(1) אָדָם (131); (2) בָּשָׂר (250); (3) מֵ in מֵאִישׁ (202); (4) וְהָיוּ (80); (5) אֶחָד (37); (6) לֹא (174).

2. *NOTES.*

244. וַיַּפֵּל—wăy-yăp-pēl—*and* (he)-*caused-to-fall:*

a. This form is for וַיַּנְפֵּל, which is, like וַיַּבְדֵּל, in Hif'îl.

b. Root נָפַל, of which נ is assimilated and represented by D. f.

c. נָתַן, נָטַע, נָפַח, נָפַל all have נ for their first radical; the old Jewish paradigm-word was פעל, the first radical of which is פ; hence, technically, these verbs are called פ״ן, i. e., Pē Nûn, § **77.** 1.

245. תַּרְדֵּמָה—(a)-*deep-sleep:* on formation see § **98.** and R.

246. וַיִּישָׁן—wăy-yî-šân—*and-he-slept;* cf. וַיִּיצֶר:

a. The ָ is pausal for ַ, § **38.** 2.

b. The radical י becomes silent after the preceding ִ.

247. אַחַת—'ă(ḥ)-ḥăθ—*one:* fem. of אֶחָד (37).

a. A d. f. is implied in ח, hence ă is really in a closed syllable.

248. מִצַּלְעֹתָיו—mĭṣ-ṣăl-'ô-θāw—*from-ribs-his:*

a. The מִן with ן assimilated, § **48. 1.**

b. צַלְעֹת is plur. const. of צֵלָע (v. 22), a feminine noun.

c. יָו is the same as in אַפָּיו, see Note 185. *b.*

249. וַיִּסְגֹּר—wăy-yĭs-gōr—*and-he-closed;* cf. וַיִּשְׁבֹּת.

a. Perfects: הִסְגִּיר, סָגַר, נִסְגַּר, סָגַר.

b. Imperfects: יַסְגִּיר, יִסָּגֵר, יִסְגֹּר.

c. The *o* is ō, not ô; as it always is in Ḳăl Impf.

250. בָּשָׂר—*flesh;* cf. אָדָם, זָהָב, כָּנָף, נָהָר, עָפָר, § **90. 1.** *a.*

251. תַּחְתֶּנָּה—tăḥ-tĕ'n-nă(h)—*instead-of-her:*

a. Prep. תַּחַת, see 49; a connecting syllable, נָ; the fem. suf., הָ.

b. ה is assim. backwards, so that תַּחְתֶּנָּה becomes תַּחְתֶּנָּ; then the vowel-letter ה is added, § **6. 1. N. 1.**

252. וַיִּבֶן—wăy-yĭ'-ven—*and-*(he)*-built;* cf. יִבֶן:

a. Long form יִבְנֶה (root בָּנָה), as יִבֶן and יִרְבֶּה (root רָבָה).

b. The ending הָ is *always* lacking in verbal forms with Wāw Conversive; so וַיְהִי, not וַיִּהְיֶה, וַיַּעַשׂ, not וַיַּעֲשֶׂה.

c. יִבֶן is difficult to pronounce, so ֶ is inserted under ב, § **82. 5.** *b.* (3).

d. From the root בָּנָה *build,* come בֵּן *son,* בַּת *daughter.*

253. הַצֵּלָע—*the-rib;* cf. the form before suf. צַלְעֹת (248).

254. לָקַח—*he-took;* cf. the Ḳăl Impf. יִקַּח (221).

255. לְאִשָּׁה—l'ĭš-šā(h)—*for-woman;* cf. אִישׁ (v. 23).

256. וַיְבִאֶהָ—wăy-vĭ-'ĕ'-hā—*and-he-caused-to-come-her:*

a. Root בּוֹא; cf. וַיָּבֵא (238); D. f. omitted from יְ.

b. The הָ is 3 f. sg. suffix *her.*

c. The ֶ is ĭ, though written defectively.

d. In יָבֹא ă has become â before the tone; but in יְבִיאֶהָ, this original ă has become ִ, because of the removal of the tone, § **32.** 1. *c.*

e. The connecting element before the suffix is ĕ, a short vowel in an open syl., but under the tone; § **28.** 5. Cf. similar forms in 252, 172, 176 and הִשְׁיאֵנִי (330) and אִשְׁתֶּךָ (351).

3. *FORMS FOR SPECIAL STUDY.*

עֶרֶב	מְאֹרֶת *but* מָאוֹר	יִרְכֶּה *for* יִרְבֶּה
זֶרַע	בְּשָׂרִי *but* בָּשָׂר	יִבְנֶה *for* יִבְנֶה
תַּחַת	יְבִיאֶהָ *but* יָבֹא	יַעַשׂ *for* יַעֲשֶׂה

4. *OBSERVATIONS.*

113. The ending ֶה with which all Imperfects of verbs having ה for the third radical end, is lacking with Wâw Conversive.

114. Two consonants with Šᵉwâ seldom stand at the end of a word; a helping vowel (ֶ or ִ) is generally inserted for euphony.

115. A primary short vowel in an open syl. is dependent upon the position of the tone for its form; when pretonic, it modifies its quality (e. g. ă becomes å, ĭ becomes ē, and ŭ becomes ō), but when the tone moves away, it is reduced to Šᵉwâ.

116. Some Seğolates have two Sᵉğôls; others, those with a laryngeal for the third radical, have one Sᵉğôl and one Păθăḥ; still others, those with a laryngeal for the second radical, have two Păθăḥs.

5. *PRONOUNS, PERSONAL TERMINATIONS, PRONOMINAL SUFFIXES.*

הוּא	שָׁמַר	אֹתָנוּ	*He kept* or *has kept us.*
הִיא	שָׁמְרָה	אֹתְךָ	*She has kept thee* (f.).
אַתָּה	שָׁמַרְתָּ	אֹתוֹ	*Thou* (m.) *has kept him.*
אַתְּ	שָׁמַרְתְּ	אֹתָהּ	*Thou* (f.) *has kept her.*
אָנֹכִי	שָׁמַרְתִּי	אֹתְךָ	*I have kept thee* (m.).
הֵם	שָׁמְרוּ	אֹתִי	*They* (m.) *have kept me.*
הֵן	שָׁמְרוּ	אֶתְכֶן	*They* (f.) *have kept you* (f.).
אַתֶּם	שְׁמַרְתֶּם	אֹתָם	*Ye* (m.) *have kept them* (m.).
אַתֶּן	שְׁמַרְתֶּן	אֹתָן	*Ye* (f.) *have kept them* (f.).
אֲנַחְנוּ	שָׁמַרְנוּ	אֶתְכֶם	*We have kept you* (m.).

[**Note.**—Let this exercise be thoroughly mastered; it will be found a most helpful acquisition.]

6. *GRAMMAR-LESSON.*

1. § **67.** 1. *a, b,* The Infinitive Absolute.
2. § **67.** 2. *a, b,* The Infinitive Construct.
3. § **30.** 6. *a,* The ô that comes by rounding from â.
4. § **30.** 7. *c, d,* The ô that comes by contraction of *au* or *aw.*

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *to rule* (abs.), *to cause to rule* (abs.), *to keep* (const.), *to sanctify* (const.), *to sanctify oneself;* (2) *to be kept* (abs.), *to be created* (const.), *to be called* (const.), *to cause a division* (const.), *to rule* (const.), *to be ruled* (abs.).

2. To be translated into Hebrew: (1) *This* (is) *the woman whom God created from the man;* (2) *I will close my flesh;* (3) *God caused*

a deep sleep to fall upon the man; (4) *Bone from his bone and flesh from his flesh;* (5) *The waters shall be called seas.*

3. To be translated into English:—(1) עֲצֶם אֶחָד; (2) עַצְמוֹ וּבְשָׂרִי מִבְּשָׂרוֹ; (3) לָקַח הָאִישׁ מִן־הָעָפָר; (4) לָקַחְתִּי מִן־הַמַּיִם; (5) הָאִישׁ הַטּוֹב הַזֶּה; (6) הַנָּהָר יֹצֵא מֵעֵדֶן; (7) לָאוֹר יִקְרָא יוֹם; (8) הָאִשָּׁה הַטּוֹבָה הַזֹּאת.

4. To be written in English letters:—*Verses* 21, 22 *of chapter II., from the pointed text.*

5. To be written with points and vowel-signs:—*Verses* 21, 22 *of chapter II., from the unpointed text.*

6. To be written:—(1) The verb פָּקַד in the Infinitive Absol. and Infinitive Construct of all stems; (2) the verb מָשַׁל in the Imperative 2 m. pl. of all stems.

9. *TOPICS FOR STUDY.*

(1) Absence of ◌ָה. (2) Insertion of ־ and ־. (3) The demonstrative pronoun. (4) The personal pronoun. (5) The pronominal suffixes with the sign of the definite object. (6) The personal terminations of the Perfect. (7) D. f. conjunc. (8) D. f. omitted. (9) Pŭ'ăl stem. (10) Reduction. (11) The vowels of Seğolates.

LESSON XXVIII.—GENESIS II. 23.

1. *NOTE—REVIEW.*

(1) וַיִּפֹּל (244); (2) וַיִּבֶן[1] (256); (3) וַיֵּצֵא (224); (4) וַיִּפַּח (184); (5) לֵאמֹר (85).

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[1] See § 45. 4.

2. *NOTES.*

257. זֹאת—zô(')θ—*this* (f.); cf. אֵלֶּה (165), § **52.** 1. *c*

a. א is silent here after the vowel ô.

258. הַפַּעַם—hăp-pă'-'ăm—*the-stroke,* = *now:*

a. An *a*-class Seğolate, original ă retained, § **89.** 2. *a.*

b. ־ used as a helping-vowel instead of ־ֲ, § **42.** 2. *a.*

c. Article has here its original *demonstrative* force, *this,* i. e., *this stroke* or *time,* meaning *now.*

259. מֵעֲצָמַי—mē-'ᵃṣå-măy—*from-bones-my:*

a. מֵ for מִן; cf. מֵעַל and מֵאִישׁ (v. 23), § **48.** 2.

b. עַצְמַי is the form taken by עֶצֶם in the *plural* with the suffix meaning *my;* §§ **108.** 3. *a.* (1); **109.** 4. *c.*

260. מִבְּשָׂרִי—*from-flesh-my;* cf. מֵאֹרֶת, גְּדֵלִים;

a. Not בְּשָׂרִי, but בִּשְׂרִי; cf. 256. *d,* § **32.** 1. *c.*

b. A *singular* noun with suffix of 1 person sg.

261. יִקָּרֵא—yīḳ-ḳå-rē'—*he-*(i. e., *it*)*-shall-be-called:*

a. Nĭf. Impf. 3 m. sg. of the verb קָרָא *call.*

b. Note the D. f. *in,* and pretonic ־ִ *under* the first radical.

262. לְקָחָהּ־זֹאת—lŭḳ-ᵒḥå(h)z+zô(')θ—*was-taken+this:*

a. ־ֳ indicates Pŭ'ăl; comp'd Šᵉwâ under ק, though not a laryngeal.

b. ־ָה indicates Perf. 3 fem. sg., cf. הָיְתָה.

c. D. f. conjunctive in ־ָהּ, § **15.** 3; Mĕθğĕ before comp'd Šᵉwâ.

d. D. f. omitted from ק and the line *Râfê* placed over ק to call attention to the absence of d. f. §§ **14.** 2; **32.** 3. *b.*

e. Compound Šᵉwâ of the ŭ-class to agree with the preceding ŭ.

3. *GRAMMAR-LESSON.*

1. § **68.** 1. *a, c,* — The Ḳăl active and passive Participles.
2. § **68.** 2, 3, — The Nĭf'ăl and remaining Participles
3. § **61.** 1—3, — Inflection of Ḳăl Perfect Statives.
4. § **64.** 1—3 and Notes, — Inflection of Ḳăl Imperfect Statives.

4. *WORD-LESSON.*

1. In the Word-Lists, under List V., nouns numbered 16—30.
2. Make out a list of the new words in Genesis II. 23.

4. *EXERCISES.*

1. To be translated into Hebrew:—(1) *Ruling, ruled, causing to rule, ruling oneself, being caused to rule;* (2) *Resting, causing to to rest, closing, closed, caused to close;* (3) *Eating, causing to rain, finding, serving, sanctifying* (Pī'ēl), *sanctified* (Pŭ'ăl), *keeping oneself.*

2. To be translated into Ḥebrew:—(1) *This woman was taken from this man;* (2) *Thou* (m.) *art old, he is heavy, thou* (f.) *art small, he loves;* (3) *He will be heavy, she will be holy, we shall be old;* (4) *From my flesh, she will keep her, they will keep us;* (5) *We shall keep the garden in the midst of the rivers.*

3. To be translated into English:—(1) בָּרָא אֱלֹהִים אֶת־הָאִישׁ וַיִּקַּח הָאִישׁ שְׁנַיִם מִכָּל־ (2) הַזֹּאת וְאֶת־הָאִשָּׁה הַזֹּאת; (3) לְלָקְחָה הָאִשָּׁה מִבְּשַׂר הָאָדָם; (4) הַבְּהֵמָה עַל־הָאָרֶץ; (5) וַיְקַדֵּשׁ אֹתוֹ בַּיּוֹם הַהוּא. יָכְבַּד, זָקֵן, קָדֵשׁ, קָטֹן, נִכְבַּד

4. To be written in English letters:—*Genesis II, 23 from the pointed text.*

5. To be written with points and vowel-signs:—*Genesis II, 23 from the unpointed text.*

6. To be written:—(1) The verbs זָקֵן and קָטֹן throughout the Ḳăl Perfect; (2) The verbs כָּבֵד and גָּדֵל throughout the Ḳăl Imperfect.

5. *TOPICS FOR STUDY.*

(1) Ḳăl Participles; (2) Other Participles; (3) Stative Verbs; (4) Ḳăl Perfect (stative); (5) Ḳăl Imperfect (stative).

LESSON XXIX.—GENESIS II. 24, 25.

1. *NOTES.*

263. עַל־כֵּן—*upon*+*so*, = *therefore;* cf. ē of כֵּן and ê of בֵּין.

264. יַעֲזָב־—yă'-ᵃzŏv+—*he-will-forsake*+:

a. For יַעֲזָב, but before Măḳḳēf ŏ instead of ō; root עָזַב.

b. יַעֲזָב instead of יַעְזֹב (cf. יִקְטֹל), because the laryngeal prefers (1) ֵ to ֶ, and (2) ֵ to ָ, §§ 42. 2. *a.* 3. *b.*

c. Ḳăl Impf. 3 m. sg. of the laryngeal verb עָזַב; synopsis in Ḳăl, עָזוֹב, עָזֹב, עָזַב, עָזוֹב, עָזֹב, עָזַב, יַעֲזֹב, עָזַב.

265. אָבִיו—'ă-vîw—*father-his:*

a. אָב *father;* ִי appears in its construct form and before suffixes.

b. וֹ is all that is left of הוּ *his* or *him;* cf. וֹ in אַפָּיו.

266. אִמּוֹ —'îm-mô—*mother-his:*

a. אֵם *mother;* וֹ, the suffix of the 3 masc. sg.

b. In אֵם d. f. is lacking from ם, because it is final, and under the tone an original ĭ becomes ē; but in אִמּוֹ d. f. is present and original ĭ is retained in an unaccented syllable before a doubled consonant.

267. וְדָבַק—*and-shall-cleave;* cf. וְהָיוּ:

a. Synopsis in Ḳăl, דָּבֵק, דְּבֹק, דָּבַק, יִדְבַּק, דְּבֹק, דָּבַק, דְּבֹק, דָּבוֹק.

b. וְ with the Perf. is Wâw Conversive; cf. וַ with the Imperfect.

268. בְּאִשְׁתּוֹ—bᵉ'îš-tô—*in-wife-his:*

a. An irregular form of אִשָּׁה, before the suffix.

269. וַיִּהְיוּ—wăy-yîh-yû—*and-they-were;* cf. וְהָיוּ:

a. Šᵉwâ under ה is silent.

b. Méθěğ with ֵ, to facilitate the pronunciation of the fol. ה.

c. Ḳăl Impf. 3 m. pl. of the verb הָיָה, with Wâw Conversive.

270. שְׁנֵיהֶם—(the) *two-of-them,* = *they-two;* cf. שְׁנֵי, לָהֶם:

a. שְׁנֵי is the construct state of the dual שְׁנַיִם *two.*

b. הֶם is the pronominal suffix of the 3 plur. masc.

271. עֲרוּמִּים—ʿᵃrŭm-mîm—*naked:*

a. The Šᵉwâ under ע, because of distance from the tone.

b. The וּ must here be regarded as a short vowel (i. e., an incorrect *full* writing of ŭ), on account of the D. f. following.

272. יִתְבֹּשָׁשׁוּ—yĭθ-bô-šâʼ-šû—*they-will-be-ashamed:*

a. A formation after the manner of the Hĭθpăʿēl.

b. Imperfect 3 masc. plur. of the root בּוֹשׁ.

c. The ָ in pause for ֶ.

3. *FORMS FOR SPECIAL STUDY.*

יַעֲזָב־	וַיִּהְיוּ	אֵת	אֵם	שְׁנַיִם	פָּנִים
יַעֲלֶה	וְהָיוּ	אֶת־	אִמּוֹ	שְׁנֵי	פְּנֵי

2. *OBSERVATIONS.*

117. The ִ which is seen in יִקְטֹל was originally a Păθăḥ; this original Păθăḥ is retained before laryngeals.

118. Wâw Conversive with the Impf. is וַ.; with the Perfect, it is וְ.

119. An original ĭ is deflected in a closed unaccented syl. to ֶ.

120. An original ĭ is retained unchanged in an unaccented sharpened syllable.

121. The plur. ending ִים becomes in the construct ֵי.

122. The dual ending ַיִם also becomes in the construct ֵי

3. *PRONOUNS, PERSONAL PREFIXES AND TERMINATIONS, PRONOMINAL SUFFIXES.*

הוּא	יִכְתֹּב	לָנוּ	*He will write to us.*
הִיא	תִּכְתֹּב	לָךְ	*She will write to thee* (f.).
אַתָּה	תִּכְתֹּב	לוֹ	*Thou* (m.) *wilt write to him.*
אַתְּ	תִּכְתְּבִי	לָהּ	*Thou* (f.) *wilt write to her.*
אָנֹכִי	אֶכְתֹּב	לְךָ	*I will write to thee* (m.).
הֵם	יִכְתְּבוּ	לִי	*They* (m.) *will write to me.*
הֵן	תִּכְתֹּבְנָה	לָכֶן	*They* (f.) *will write to you* (f.).
אַתֶּם	תִּכְתְּבוּ	לָהֶם	*Ye* (m.) *will write to them* (m.).
אַתֶּן	תִּכְתֹּבְנָה	לָהֶן	*Ye* (f.) *will write to them* (f.).
אֲנַחְנוּ	נִכְתֹּב	לָכֶם	*We will write to you* (m.).

5. *GRAMMAR-LESSON.*

1. § **72.** General View of the Strong Verb.
2. § **72.** R's 1—7, Characteristics of Stems.

Note 1.—The synopsis of a stem includes (1) the Perf. 3 m. sg., (2) the Impf. 3 m. sg., (3) the Imv. 2 m. sg., (4) the two Infinitives, (5) the Participle or Participles.

Note 2.—In this general review of the strong verb, master the synopsis of each stem, so that it can be pronounced without hesitation, and written with perfect accuracy.

Note 3.—In this work use the following verbs in addition to the paradigm word: (1) מָשַׁל *rule*, (2) כָּתַב *write*, (3) לָכַד *capture*.

6. *WORD-LESSON.*

1. In the Word-Lists, Lists V. and VI., nouns numbered 31—45.
2. Make out a list of the new words in Genesis II. 24, 25.

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *He will rule, he ruled himself, he will be caused to rule, be thou* (m.) *ruled;* (2) *He will be kept, keep thyself* (Nif.), *he caused to keep, to be caused to keep;* (3) *He was holy, he will be sanctified, sanctify thou* (Pi'ēl and Hif'īl), *it will be sanctified;* (4) *To be created, being created, causing to divide, to cause to call, ruled, being caused to keep.*

2. To be translated into Ḥebrew:—(1) *God will not forsake me;* (2) *My mother will write to me;* (3) *The man and the woman became* (Heb., *were for*) *one flesh;* (4) *The man was called Adam;* (5) *The woman forsook her mother, and clave to her husband.*

3. To be translated into English:—(1) לֹא תַעֲזֹב נַפְשִׁי; (2) לֹא תַעֲזֹב אִשְׁתְּךָ; (3) לֹא תַעֲזֹב הָאִשָּׁה אֶת־אִישָׁהּ; (4) הָיוּ שְׁנֵיהֶם טוֹבִים; (5) אָדָם אַיִן בְּיוֹם עֲשׂת אֱלֹהִים אֶרֶץ וְשָׁמַיִם.

4. To be written in English letters:—*Genesis II* 24, 25 *from the pointed text.*

5. To be written with points and vowel-signs:—*Genesis II* 24, 25 *from the unpointed text.*

6. Synopses to be written:—(1) *Of* בָּרַל *in* Nī. *and* Hī.; (2) *of* בָּקַשׁ *in* Pī *and* Pŭ.; (3) *of* בָּשַׁל *in* Ḳāl, Pī., Pŭ. *and* Hī.; (4) *of* זָכַר *in* Kāl, Nī. *and* Hī.; (5) *of* פָּקַד *in all seven stems;* (6) *of* כָּבֵד (which has ă in Ḳāl Impf. and Imv.) *in* Ḳāl, Nī., Pī., Pŭ., Hī., Hīθp.

8. *TOPICS FOR STUDY.*

(1) Attenuation of ă to ĭ in the preformatives of the Ḳāl Impf. (2) The occurrence of an original ă before laryngeals in the preformatives of the Ḳāl Impf. (3) Wâw Conversive, with the Perf., with the Impf. (4) The words for *man, woman, his-wife, her-husband.* (5) Dual ending in absolute and construct. (6) Changes of the vowel ĭ. (7) Synopses in various stems. (8) Characteristics of various stems. (9) Classes of weak verbs.

LESSON XXX.—REVIEW.

1. *WORD-REVIEW.*

[In this list of words, the superior figures indicate the verse in which the word, or its derivative, is found. In the case of nouns, the singular absolute is given, in the case of verbs, the root. The student is expected to compare with each word as here given, the various forms of that word which occur in the chapter, e. g., with שָׁקָה he will compare הִשְׁקָה *he-caused-to-drink*, לְהַשְׁקוֹת *to-cause-to-drink*.]

1. VERBS.

אָבַל[16]	חָמַד[9]	מוּת[17]	נָפַח[7]	עָזַב[24]	קָדַשׁ[3]
בּוֹא[19]	יָדַע[9]	מָטַר[5]	נָפַל[21]	עָלָה[6]	שׂוּם[8]
בּוֹשׁ[25]	יָצַר[7]	מָצָא[20]	סָבַב[11]	פָּרַד[10]	שָׁבַת[2]
בָּנָה[22]	יָשַׁן[21]	נוּחַ[15]	סָגַר[21]	צָוָה[16]	שָׁמַר[15]
דָּבַק[24]	כָּלָה[1]	נָטַע[8]	עָבַר[5]	צָמַח[5]	שָׁקָה[6]
הָלַךְ[14]	לָקַח[15]				

2. NOUNS, PARTICLES, ETC.

אָב[24]	אִשָּׁה[22]	חַיִּים[7]	נֵגֶד[18]	צָבָא[1]	שִׁיחַ[5]
אֶבֶן[12]	בַּד[18]	טֶרֶם[5]	נָהָר[10]	צֵלָע[21]	שִׁבְיעִי[2]
אֵד[6]	בְּרִיתַ[12]	יְהוָה[4]	נְשָׁמָה[7]	קֶרֶם[8]	שֹׁהַם[12]
אַיִן[5]	בֶּשֶׂר[21]	לֹא[5]	עֵזֶר[18]	קִדְמָה[14]	שָׁם[8]
אִישׁ[23]	גַּן[8]	מַאֲכָל[9]	עָפָר[7]	רֹאשׁ[10]	שֵׁם[11]
אֵם[24]	הוּא[11]	מָה[19]	עֵצֶם[23]	רַע[9]	תּוֹלֵדָה[4]
אַף[7]	זֶה[4]	מְלָאכָה[2]	עָרוֹם[25]	שְׂדֶה[5]	תַּרְדֵּמָה[21]
אַרְבָּעָה[10]	זָהָב[11]	מַרְאֶה[9]	פַּעַם[23]		

2. *VERSE-REVIEW.*

1. Pronounce the pointed text of each verse until it can be read aloud rapidly and without hesitation.

2. Write out on paper the unpointed text, one verse at a time, and then, without the aid of either pointed text or translation, insert the necessary points and vowel-signs. Compare the result with the pointed text, and note the mistakes; repeat the exercise till each verse can be pointed without mistake.

3. Write the Hebrew of the chapter, verse by verse, with only the English translation before the eye. Here also correct the result each time by the pointed text.

4. Write out the transliteration of each verse, referring in doubtful cases to the transliteration of particular words given in the Notes from time to time.

3. *GRAMMAR-REVIEW.*

1. Long ô = â, § **30.** 6.
2. Long ô = *aw*, § **30.** 7.
3. Changes of ă, ĭ, ŭ, § **31.** 2. 3.
4. Reduction, § **36.** 2. *a*, *b*, and N. 1—4.
5. Attenuation, § **36.** 3. *a*, *b*, *c*.
6. Simple verb-stem (Ḳăl), § **58.** 1.
7. Formation and force of the Pī'ēl stem, § **58.** 3. *a*, *b*, *c*.
8. Formation and force of the Pŭ'ăl stem, § **58.** 4. *a*, *b*, *c*.
9. Formation and force of the Hĭθpă'ēl stem, § **58.** 7. *a*, *b*, *c*.
10. Formation and force of Hĭf. and Hŏf. stems, § **58.** 5. *a*, *b*, *c*, 6. *a*, *b*, *c*.
11. Formation and force of the Nĭf'ăl stem, § **58.** 2. *a*, *b*, *c*.
12. General view of the verb-stems, § **59.** R's 1—4.
13. Inflection of Ḳăl Perf. (active), § **60.** R's 1—3.
14. Inflection of Ḳăl Perf. (stative), § **61.** 1—3.
15. Inflection of remaining Perfects, § **62.** 1, 2.
16. Inflection of Ḳăl Imperfect (active) § **63.** R's 1—4.
17. Inflection of Ḳăl Imperfect (stative), § **64.** 1—3.
18. Inflection of remaining Imperfects, § **65.** 1—5.
19. Inflection of the various Imperatives, § **66.** 1, 2.
20. The various Infinitives (abs. and const.), § **67.** 1, 2.
21. The various Participles, § **68.** 1—3.
22. General view of the strong verb, § **72.** R's 1—7.
23. Classification of weak verbs, § **77.** 1—6.
24. Seğolate nouns, § **89.** 1.

4. *A REVIEW EXERCISE ON THE STRONG VERB.*

[Supply in each case the vowel-points, etc.; the superior figures denote the number of places in the paradigm represented by the accompanying form, e. g., קְטַלְתֶּן, קְטַלְתֶּם, קְטַלְתֶּן = קטלתן[3].]

(1) קטלתן[3], (2) תקטלי[5], (3) קטלנה[2], (4) נקטלתם, (5) הקטלו[2], (6) התקטלנו, (7) יקטיל, (8) התקטלה, (9) התקטלנה, (10) התקטלת[2], (11) קטול[2], (12) הקטלה, (13) אקטיל, (14) הקטלתם[2], (15) הקטל[7], (16) יתקטל, (17) התקטל[3], (18) יקטילו, (19) הקטילה, (20) הקטלי, (21) תקטלנה[12], (22) קטלנו[3], (23) תקטל[10], (24) מקטל[3], (25) הקטילו[2], (26) התקטלה, (27) נקטיל, (28) תתקטל[2], (29) תתקטלו, (30) מקטיל, (31) הקטיל[2], (32) נקטלה, (33) קטלו[5], (34) אקטל[5], (35) אתקטל, (36) תקטילי, (37) נקטלת[2], (38) תקטלו[5], (39) נתקטל, (40) מתקטל, (41) תקטילו, (42) התקטלתם, (43) הקטלנה[2], (44) נקטלו, (45) קטלתי[3], (46) יקטל[5], (47) נקטל[7], (48) תתקטלנה[2], (49) התקטלו[2], (50) הקטלנו[2], (51) נקטלתי, (52) קטלי[2], (53) נקטלתן, (54) קטלת[6], (55) יקטלו[5], (56) הקטילי, (57) הקטלתן[2], (58) יתקטלו, (59) קטל[10], (60) קטלה[3], (61) נקטלנו, (62) הקטלתי[2], (63) קטלתם[3], (64) התקטלתי, (65) התקטלי, (66) תקטיל[2], (67) התקטלתן, (68) תתקטלי.

LESSON XXXI.—GENESIS III. 1-2.

1. *NOTE-REVIEW.*

(1) מִ. (49); (2) כֹּל (108); (3) חַיַּת (128); (4) הַשָּׂדֶה (171); (5) מִמֶּנּוּ (41); (9) בְּתוֹךְ (189); (8) הַגָּן (70); (7) עֵץ (255); (6) אִשָּׁה (229).

2. *NOTES.*

273. וְהַנָּחָשׁ—*and-the-serpent:* §§ **49.** 1; **45.** 1; **90.** 1. *a.*

274. הָיָה—Ḳăl Perf. 3 m. sg. of the פ' laryng. and ל"ה verb הָיָה *be;* meaning, *he-was;* corresponding form of the strong verb, קָטַל, § **82.** 1. *a.*

275. עָרוּם—*cunning:* a passive formation, § **91.** 1. *c.*

276. עָשָׂה—Ḳăl Perf. 3 m. sg. of the פ' laryng. and ל"ה verb עָשָׂה *make;* meaning, *he-made;* corresponding form of the strong verb, קָטַל, § **82.** 1. *a.*

277. אַף—'ăf—*also, even:* an adverb.

278. אָמַר—Ḳăl Perf. 3 m. sg. of the פ"א verb אָמַר; meaning, *he-said;* cor. form of strong verb, קָטַל, § **77.** 2.

279. תֹּאכְלוּ—θô'-χᵉlû—*ye-shall-eat;* cf. וַיֹּאמֶר:

a. ת = *you,* and with the affix וּ (plur.) indicates Impf. 2 pl. m.

b. The א, as in וַיֹּאמֶר, loses its force, and preform. has ô, § **79.** 1.

c. The ֵ under כ is for ֶ or ֱ, §§ **79.** 2; **63.** R. 3.

280. וַתֹּאמֶר—wăt-tô"-mĕr—*and-she-said:*

a. On the form of Wâw Conversive with Impf. see § **70.** 2. *a.*

b. On the retrocession of the accent, § **70.** 3. *a.* (3).

c. On the vowel after ת (ô), and the vowel under מ (ĕ), § **79.** 1, 2.

d. Ḳăl Impf. 3 f. sg. of the פ"א verb אָמַר *say;* meaning, *she-will-say;* corresponding form of the strong verb, תִּקְטֹל.

281. נֹאכֵל—nô'-χēl—*we-may-eat;* cf. וַיֹּאמֶר:

a. נ, as in נַעֲשֶׂה (130), is connected with אֲנַחְנוּ.

b. א loses its force, and the preformative has ô, § **79.** 1, 2.

c. Ḳăl Impf. 1 pl. com., of the פ"א verb אָכַל; meaning, *we may-eat;* corresponding form of strong verb נִקְטֹל, § **63.** 10.

3. *FORMS FOR SPECIAL STUDY.*

וַיֹּאמֶר	הָיָה	תֹּאכְלוּ	וַיֹּאמֶר
וַתֹּאמֶר	עָשָׂה	תֹּאמְרוּ	וַתֹּאמֶר
נֹאכֵל	בָּרָא	עֵץ־הַגָּן	וַיִּקְרָא
תֹּאכְלוּ	קָרָא	בְּתוֹךְ־הַגָּן	וַיַּבְדֵּל

4. *OBSERVATIONS.*

123. In verbs פ"א, the א, in Ḳăl Impf., loses its consonantal force, and the preceding vowel is always ô.

124. In verbs ל"ה, where the ה is merely a vowel-letter, and in verbs ל"א, where the א has lost its consonantal force, the ultimate ־ of the root form (cf. קָטַל) is rounded in the open syllable to ־ֹ.

125. The prefix תּ with the affix וּ indicates an Impf. 2 m. pl.

126. Mĕθĕğ is found with a long vowel in a closed syllable before Măḳḳēf, and especially with an unchangeable long vowel.

127. Wâw Conversive with the Imperfect draws the accent from the ultima to the penult, provided the penult is not a *closed* syllable.

5. *GRAMMAR-LESSON.*

1.	§ **70.** 1. *a. b,*	Use of Impf. and Perf. with Wâw Conv.
2.	§ **70.** 2. *a. b,*	The form of the Conjunction.
3.	§ **70.** 3. *a. b,* 1, 2,	The verbal form employed.
4.	§ **70.** 3. R. and Note.	Special cases.
5.	§ **73.** 1—3. R. and Note.	Laryngeal Verbs.
6.	§ **84.** 1, 2,	Bi-literal Verbs.

6. *WORD-LESSON.*

1. In the Word-Lists, under List VI., nouns numbered 46—60.
2. Make out a list of the new words in Genesis III. 1—2.

7. *PRINCIPLES OF SYNTAX.—COMPARISON.*

וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה —*And the serpent was cunning from every* (= more cunning than any) *beast of the field.*

Principle 6.—Comparison is expressed by means of the prep. מִן.

8. *EXERCISES.*

1. To be translated into Hebrew:—(1) *The sun is larger than* (Heb., *great from*) *the moon;* (2) *The man is better than the woman;* (3) *The woman is better than the man;* (4) *We may eat of all good fruit;* (5) *She may eat from the fruit of the tree which is in the midst of the garden;* (6) *We may say, ye* (m.) *may say, she will say, I will say.*

2. To be translated into Hebrew:—(1) *God created the heavens, and made the luminaries;* (2) *He made* (the) *man in the sixth day, and rested in the seventh day;* (3) *He will sanctify the seventh day, and will rest in it;* (4) *The man will give food to the cattle, and to the fowl of the heavens, and will give* (Heb., *call*) *to them names.*

3. To be translated into English:—(1) עָשָׂה וַיִּשְׁבֹּת; (2) שָׁבַת וַיְקַדֵּשׁ; (3) הָלַכְתִּי וָאֹמַר; (4) יַעֲלֶה וְאָמַר; (5) תִּשְׁבֹּת הַנָּהָר יִפְרֹד וְהָיָה לְאַרְבָּעָה; (6) יִפְרוּ וּמִלְאוּ; (7) וְאָמַרְתָּ רָאשִׁים.

4. To be written in English letters:—*The new words of Genesis III.* 1—2.

5. To be written with points and vowel-signs:—*Genesis III.* 1, 2. *from the unpointed text.*

6. To be described:[1]—The forms שָׁרְצוּ (1:21),[2] יִסְגֹּר (2:21), יִתֵּן (1:17), יִקָּרֵא (2:23), יַבְדֵּל (1:4), יְקַדֵּשׁ (2:3).

9. *TOPICS FOR STUDY.*

(1) Wâw Conversive with the Impf. (2) Wâw Conversive with the Perfect. (3) First radical of verbs פ״ן. (4) Hĭf'îl Impf. with Wâw Conversive. (5) The ֶה of ל״ה Impf's with Wâw Conversive. (6) Change of accent with Wâw Conversive. (7) D. l. after a disjunctive accent. (8) The use of Mḗθĕğ before Măḳḳēf.

LESSON XXXII. GENESIS III. 3-5.

1. *NOTE-REVIEW.*

(1) מוֹת (231); (2) תְּמֻתוּן (284); (3) מִמֶּנּוּ (229); (4) וָרָע (199); (5) הוּא (Principle 5).

2. *NOTES.*

282. תִּגְּעוּ—θĭg-g^{e}'û—*ye-shall-touch*, for תִּנְגְּעוּ:

a. ת, with וּ, indicates Impf. 2 m. pl.

b. נ, the first radical, is assimilated, §§ **78.** 2. *a.*

c. A new disjunctive accent called Tĭfḥå; §§ **22.** 10; **24.** 6.

d. Kăl Impf. 2 m. pl. of the פ״ן and ל׳ laryng. verb נָגַע *touch;* meaning, *ye-shall-touch;* corresponding form of strong verb, תִּקְטְלוּ.

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[1] The description of a verb includes a statement of (1) the stem, (2) tense, (3) pers., gen., num., (4) class, (5) root, with its meaning, (6) meaning of the form, (7) corresponding form of קָטַל ; this order is to be followed rigidly.

[2] These figures refer to the chapter and verse of the text in which the form occurs.

283. תִּגְּעוּ בּוֹ פֶּן—The D. l. in בּ and פּ, § **12.** 3.

284. תְּמֻתוּן—t'mû-θûn—*ye-shall-die;* cf. תִּגְּעוּ:

a. תּ, with וּן (וּ archaic § **63.** R. 3). indicates Impf. 2 m. pl.

b. The root is מוּת *die;* ־ is defective for וּ, § **6.** 4. N. 2.

285. יֹדֵעַ—yô-đē(ă)'—*knowing,* = *knows;* cf. זֹרֵעַ:

a. Kăl act. part. sg. masc. of the פ״י and ל laryngeal verb יָדַע, *know* meaning, *knowing;* corresponding form, קֹטֵל.

b. The ־ under ע is Păθăḥ-*furtive,* §§ **76.** 1. *c.* (3).

286. אֲכָלְכֶם—'ă-χŏl-χĕm—*your-eating;* cf. אֲכָלָהּ:

a. The ־ under כ is ŏ deflected from original ŭ, § **71.** 3. *a.* (1)

b. Kăl Inf. const., with pronominal suffix כֶם.

287. וְנִפְקְחוּ—*and-will-be-opened:*

a. The וְ is Wâw Conversive with the Perfect, § **70.** 2. *b.*

b. The נ is the characteristic of the Nĭf'ăl, § **59.** 2.

c. Nĭf'ăl Perf. 3 c. plur. of the ל laryng. verb פָּקַח *open;* meaning, *they-were-opened;* corresponding form, נִקְטְלוּ.

288. עֵינֵיכֶם—'ê-nê-χĕm—*your eyes:*

a. Eye עַיִן [*two*] *eyes* עֵינַיִם; [*two*] *eyes-of* עֵינֵי, § **107.** 6.

b. The grave suffix כֶם, always accented, § **51.** 1. *a.*

289. וִהְיִיתֶם—wĭh-yî-θĕm—*and-ye-shall-be:*

a. וְ, so written before a consonant with Šᵉwâ, is Wâw Conversive.

b. תֶּם is the personal termination of the Perf. 2 m. plur.

c. First radical ה, second י, third י; ־ under ה silent.

290. כֵּאלֹהִים—kê'-lô-ḥîm—*like-God:*

a. For כֵּאלֹהִים according to § **47.** 3; but א is weak and loses its consonantal force, and Šᵉwâ disappears with it. The vowel under כ then becomes ־ in compensation for the quiescent א. § **47.** R. 1.

291. יֹדְעֵי—yô-đᵉ'ê—*knowers-of;* cf. יֹדֵעַ (285):

a. The m. plur. const. of יֹדֵעַ; note the ending ־ֵי.

3. *FORMS FOR SPECIAL STUDY.*

יִתֵּן	יֹאכַל	לֵאמֹר	נִפְקְחוּ	יִהְיֶה	עֵינַיִם
תִּתֵּן	תֹּאכַל	כֵּאלֹהִים	נִקְטָל	וְהִיִיתֶם	עֵינֵיכֶם

4. *OBSERVATIONS.*

128. The ending יִ_ is the construct ending of *dual* as well as of plural nouns.

129. The letter ה, of הָיָה *be*, always takes simple (silent) Šᵉwâ, unless it is initial.

130. The Nĭfʿăl Perfect and Participle have the prefix נ,

131. When a consonant is elided after a short vowel, that vowel is strengthened in compensation and becomes unchangeable.

132. Any 3 *masc.* sg. verbal form of the Imperfect may be made 3 *fem.* sg. by change of י to ת.

5. *GRAMMAR-LESSON.*

1. § **74.** Tabular view, Inflection of עָטַל in Ḳăl, Nĭfʿăl and Hĭfʿîl stems.
2. § **74.** 1, Rejection of D. f. by the laryngeal.
3. § **74.** 2. *a*, *b*, Preference of laryngeals for *a*-class vowels.
4. § **74.** 3. *a*—*d*, Preference of laryngeals for comp'd Šᵉwâ.
5. § **42.** 1—3, Peculiarities of laryngeals (*to be read*).

Note 1.—In the study of this class of verbs, (1) examine closely the synopses, noting the variations from the strong verb, (2) analyze exhaustively all forms given under § **74.** with which you are familiar, (3) master thoroughly the sections indicated to be learned, (4) write *without help* a complete paradigm of the Ḳăl, Nĭfʿăl and Hĭfʿîl stems, (5) compare the result with the paradigm given in the grammar.

Note 2.—In the study of פ laryng. verbs use for practice (1) עָמַד *stand*, (2) עָבַד *serve*, (3) חָזַק *be strong*.

6. *WORD-LESSON.*

1. In the Word-Lists, under List VI., nouns numbered 61-76.
2. Make out a list of the new words in Genesis III. 3—5.

7. *PRINCIPLES OF SYNTAX.*

כִּי יֹדֵעַ אֱלֹהִים—*For God* (is) *knowing*=For God knows.

בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם—*In the day of your eating from it,* THEN *will be opened your eyes.*

Principle 7.—The participle is often used for the present tense.

Principle 8.—The conjunction וְ is frequently used "to connect a statement of time with the clause to which it relates."

8. *EXERCISES.*

1. To be translated into Hebrew:—(1) *She caused to serve;* (2) *He will be strong;* (3) *She was served;* (4) *I caused to stand;* (5) *They will cause to stand;* (6) *Thou* (f.) *wilt be served;* (7) *It will be said;* (8) *She will abandon;* (9) *Ye* (m.) *did abandon;* (10) *I shall be served;* (11) *Be thou served;* (12) *To be abandoned;* (13) *We shall serve;* (14) *Ye* (m.) *shall stand;* (15) *Be strong.*

2. To be translated into Hebrew:—(1) *Serving thou shalt serve God;* (2) *And the man saw the good fruit;* (3) *And the woman saw that the fruit was good;* (4) *Their eyes were opened;* (5) *In the day of your ruling the earth;* (6) *The woman will eat the fruit, and of* (=*from*) *it she will give to her husband, who will eat with her.*

3. To be translated into English:—(1) לָקְחָה הָאִשָּׁה אֶת־הַפְּרִי; (2) וַתִּתֵּן לָאִישׁ; (3) מִי יִתֵּן אֶת־הַפְּרִי הַזֶּה לָאִשָּׁה הַזֹּאת; (4) וַיַּעֲמֹד הָאִישׁ בַּגָּן; (5) הָאִישׁ יֹאכַל אֶת־פְּרִי הָעֵץ. אֱלֹהִים אָמַר יְהִי־אוֹר

4. To be written in English letters:—*The new words of Genesis III.* 3—5.

5. To be written with points and vowel-signs:—*Genesis III.* 3-5, *from the unpointed text.*

6. To be described:—The forms תִּרְאֶה, יַעֲלֶה, יַעֲזָב, עֲשׂוֹת, אֶעֱשֶׂה, נַעֲשֶׂה, עֲבֹד.

9. *TOPICS FOR STUDY.*

(1) Dual abs. affix. (2) Dual const. affix. (3) ח with ־ִ. (4) *And-he-saw, and-she-saw.* (5) Formation of feminine nouns. (6) Synopsis in Ḥĭf. of שָׁכַל. (7) The א of verbs פ״א. (8) The vowel of the Preformative in Ḳăl Impf. of verbs פ״א. (9) The stem-vowel of verbs פ״א in the Ḳăl Impf.

LESSON XXXIII. GENESIS III. 6-8.

1. *NOTE-REVIEW.*

(1) הָיָה (274); (2) תִּגְּעוּ (282); (3) וַיְהִי (269); (4) וַיַּעַשׂ (87); (5) וַיְבָרֶךְ (114); (6) יַעֲלֶה (179); (7) נִשְׁמַת (186).

2. *NOTES.*

292. וַתֵּרֶא—wăt-tē'-rĕ'—*and-*(she)*-saw;* cf. וַיַּרְא *and-*(he)*-saw:*

a. Full form תִּרְאֶה (cf. יִהְיֶה), but ־ֶה never stands with Wâw conversive (§ **82.** 5. *b*); ־ִ standing under the tone, becomes ־ֵ (§ **82.** 5. *b.* (4)); and a helping ־ִ is inserted after ר (§ **29.** 4. *b.*)

293. תַּאֲוָה—(a) *delight:* a noun formed by prefix תַּ, § **98.**

294. לְעֵינַיִם—*to-the-*[*two*]*-eyes:* §§ **45.** R. 3; **106.** 5. *a.*

295. נֶחְמָד—nĕḥ-mâd—*desirable:*

a. Nĭf. part. of the פ׳ laryng. verb חָמַד *desire;* meaning, *desired*

or *desirable;* corresponding form נִקְטָל, but the ֻ has become ֶ before ח, § **74.** 2. *b.*

b. The strong laryngeal ח has simple (silent) šᵉwâ, § **74.** 3. *b.*

296. לְהַשְׂכִּיל—lᵉhăś-kîl—*to-make-wise:*

a. Hĭf. Inf. const. of שָׂכַל *be wise;* corresponding form הַקְטִיל.

b. Synopsis: מַשְׂכִּיל, הַשְׂכִּיל, הַשְׂכֵּל, הַשְׂכֵּל, יַשְׂכִּיל, הִשְׂכִּיל; —note the ֻ under preformative, except in Perfect.

297. מִפִּרְיוֹ—*from-its-fruit:* (1) מִן, (2) פְּרִי, (3) וֹ.

298. וַתִּתֵּן—*and-she-gave: feminine* of וַיִּתֵּן (94).

299. עִמָּהּ—ʿĭm-mâh—*with-her;* preposition עִם:

c. ָה, arising from ָהָ, is âh, not åh.

300. וַתִּפָּקַחְנָה—*and-*(they, f.)*-were-opened;* cf. יִקָּווּ:

a. Nĭfʿăl (note D. f. *in* and ָ *under* פ), Impf. 3 fem. (נָה) plur. of the ל׳ laryngeal root פָּקַח; corresponding form תִּקָּטַלְנָה.

301. עֵינֵי—ʿê-nê—*eyes-of;* cf. עֵינֵיכֶם (288), עֵינַיִם (294).

302. וַיֵּדְעוּ—wăy-yê-dᵉʿû—*and-they-knew:*

a. Ḳăl Impf. 3 m. plur. of the פ״ו and ל׳ laryng. verb יָדַע *know.*

b. Corresponding form, יִקְטְלוּ; the first radical ו, being weak, drops out, and ֻ now standing in an open syl., becomes ֵ, § **80.** 2. *a.* (1).

c. Mḗθĕğ with long vowel before vocal šᵉwâ pretonic, § **18.** 2.

303. עֵירֻמִּים—ʿê-rŭm-mîm—*naked:* irregular plural of עֵירֹם.

304. הֵם—hēm—*they* (m.): cf. the other form הֵמָּה, pron. suf. הֶם.

305. וַיִּתְפְּרוּ—wăy-yĭθ-pᵉrû—*and-they-sewed:*

a. Ḳăl Impf. 3 m. sg. of תָּפַר *sew;* cor. form, יִקְטְלוּ; 3 m. *sg.* יִתְפֹּר.

b. Synopsis: תָּפַר, יִתְפֹּר, תְּפֹר, תָּפוֹר, תְּפֹר, תֹּפֵר, תָּפוּר.

306. עֲלֶה—ʿᵃlê(h)—*leaf-of:* abs. sg. עָלֶה.

307. תְּאֵנָה—θᵉʿē-nå(h)—*fig-tree:* note the Zåḳēf-ḳåṭōn.

308. וַיַּעֲשׂוּ—wăy-yă'-'śû—*and-they-made;* cf. וַיַּעַשׂ *and-he-made.*

309. וַיִּשְׁמְעוּ—*and-they-heard;* cf. וַיִּתְפְּרוּ (305).

310. קוֹל—ḳôl—*voice;* cf. כֹּל (kōl) *all.*

311. מִתְהַלֵּךְ—*walking:* Hĭθpă'ēl participle of הָלַךְ *walk.*

312. וַיִּתְחַבֵּא—*and-*(he)*-hid-himself;* cf. מִתְהַלֵּךְ.

3. *FORMS FOR SPECIAL STUDY.*

יִשְׁמְעוּ	יִתְפְּרוּ	יֵדְעוּ	יִשְׁמְעוּ

4. *OBSERVATIONS.*

133. Of two Šᵉwâs in the middle of a word the first is silent, the second is vocalized.

134. Where a closed syllable would have ĭ, an open syllable has ē.

5. *GRAMMAR-LESSON.*

1. § 74. Tabular View, Synopses of עָטַל in Pĭ'ēl, Pŭ'ăl, Hĭθpă'ēl, and Ḥŏf'ăl.
2. § 74. 2. *a—b.* Preference of the laryngeal for ă.
3. § 74. 3. a—d. Preference of the laryng. for comp'd Šᵉwâ.
4. § 42. 1—3, Peculiarities of laryngeals (*to be read*).

Note 1.—In the study of this class of verbs (1) examine closely the synopses, noting the variations from the strong verb, (2) analyze exhaustively all familiar forms given under § 74. 1-3, (3) master thoroughly the sections indicated to be learned, (4) write *without help* a complete paradigm of the verb, and (5) compare the result with the paradigm given in the grammar.

Note 2.—In this study of 'פ laryng. verbs, use for practice (1) חָמַד *desire,* (2) עָזַב *forsake,* (3) עָלַם *conceal,* (4) הָפַךְ *turn.*

6. *WORD-LESSON.*

1. In the Word-Lists, under List VII., the nouns numbered 77—84.
2. Make out a list of the new words in Genesis III. 6—8.

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *He will desire;* (2) *He was caused to turn;* (3) *She was abandoned* (Pŭ'ăl עָזַב); (4) *She will conceal herself* (Hiθp.); (5) *They will be caused to stand;* (6) *We shall be forsaken* (Nif.); (7) *Thou* (f.) *wilt be desired* (Nif.) (8) *She will be caused to turn;* (9) *Be thou* (f.) *desirable* (Nif.); (10) *Cause ye* (m.) *to forsake;* (11) *Be ye* (m.) *caused to forsake.*

2. To be translated into Hebrew:—(1) *The woman saw that the fruit was good and she desired it;* (2) *She took the fruit and gave it to the man;* (3) *I caused the man to serve God;* (4) *The man was forsaken in the garden;* (5) *The woman turned herself and saw the man who was standing under the tree.*

3. To be translated into English:—(1) לָקְחָה הָאִשָּׁה מִפְּרִי
יַעֲזֹב הָאִישׁ אָבִיו (2) הָעֵץ וַתֵּרֶא כִּי טוֹב וַתֹּאכֶל מִמֶּנּוּ
וַיִּתֵּן אֵת הָאִישׁ לַעֲבֹד אֶת־הָאֲדָמָה (3) וְאִמּוֹ וְדָבַק בְּאִשְׁתּוֹ;
מִתְהַלֵּךְ אֱלֹהִים בַּגָּן (5) נֶחְמָד הַפְּרִי לְהַשְׂכִּיל (4) ;
וַתִּתְחַבֵּא הָאִשָּׁה וַתַּעַשׂ לָהּ חֲגוֹרָה. (6)

4. To be written in English letters:—*The new words of Genesis III.* 6—8.

5. To be written with points and vowel-signs:—*Genesis III.* 6—8.

6. To be written out:—*Synopses* of עָמַד and חָמַד *in all stems.*

7. To be described:—The forms נֶחְמָד, יֵעָשֶׂה, וַתֵּרֶא, יַהֲפֹךְ, יַחְמֹד.

8. *TOPICS FOR STUDY.*

(1) The peculiarities of laryngeals as seen in verbs פ laryng. (2) The meanings of Nīf'ăl and Hiθpă'ēl stems. (3) The two ways of vocalizing Imperfect Ḳăl in פ laryng. verbs. (4) The differing grades of strength in the various laryngeals. (5) Compensation for the failure to double a laryngeal. (6) The common element in the Imperfect, Imperative and Infinitive Construct.

LESSON XXXIV. GENESIS III. 9-11.

1. *NOTE-REVIEW.*

(1) שְׁנֵיהֶם (88,270); (2) רוּחַ (15); (3) אִשְׁתּוֹ (268); (4) פְּנֵי (13); (5) בְּתוֹךְ (41); (6) הַגָּן (189); (7) וַיִּקְרָא (29); (8) אָדָם (131).

2. *NOTES.*

313. אַיֶּכָּה—'ăy-yĕ'k-kâ(h)—*where-*(art)*-thou?:*

a. אַי *where,* with union syllable נ_, § **71.** 2. *c.* (3).

b. כָה, a fuller writing for ךָ, the pronominal suffix.

314. שָׁמַעְתִּי—*I-heard;* corresponding form קָטַלְתִּי; cf. נָתַתִּי.

315. וָאִירָא—wâ-'î-rā'—*and-I-was-afraid:*

a. וָ, the Wâw Convers., before a laryngeal, loses D. f. and becomes וָ.

b. א indicates the first person *I;* the root is יָרֵא *be-afraid.*

c. The accent Tᵉvîr (֒), and that under שָׁמַעְתִּי, Tifḥâ (֔), are disjunctives of the third class, § **22.** 10, 11.

316. וָאֵחָבֵא—wâ-'ē-ḥâ-vē'—*and-I-hid-myself:*

a. On וָ and א see preceding note (315. *a*).

b. Nif'ăl Impf. 1 c. sg. of the פ' laryng. and ל'' verb חָבָא *hide.*

c. D. f. rejected from ח, and preceding vowel lowered, § **74.** 1.

317. הִגִּיד—(he) *made-known;* cf. הִמְטִיר, יִטַּע, יִפַּח:

a. Hif'îl (הִ) Perfect 3 sg. m. of the פ'' verb נָגַד *make known.*

b. Cor. form, הִקְטִיל; *Synopsis,* הִגִּיד, יַגִּיד, הַגֵּד, הַגֵּד, הַגִּיד, מַגִּיד; the D. f. in גִּ is for the assimilated נ, § **78.** 2. *b.*

318. לְךָ—preposition לְ, with suffix ךָ, § **51.** 3.

319. אַתָּה—pausal for אַתָּה, §§ **50.** 2; **38.** 2.

320. הֲמִן—hᵃmĭn—*?-from,* §§ **46.** 1; **48.**

321. צִוִּיתִיךָ—ṣĭw-wî-θî'-xă—*I-commanded-thee;* cf. וַיְצַו:

a. Pi'ēl Perf. 1 sg. of the ל'' verb צָוָה *command,* § **82.**

b. Cor. form, קִטַּלְתִּיךָ; but instead of ַל, we have ִי = î; § **82.** 3. *b.*

c. תִּי = *I;* ךָ = *thee;* D. f. in וּ, characteristic of Pĭ'ēl.

322. לְבִלְתִּי—*to-not:* prep. ל, and בִּלְתִּי, the neg. used with Inf's.

323. אֲכָל־—'ᵃχŏl+—(to)-*eat:* Ḳăl Inf. const. before Măḳḳēf, § **17.** 2.

3. *FORMS FOR SPECIAL STUDY.*

וָאִירָא	שָׁמַעְתִּי בַּגָּן	יִתְחַבֵּא
וָאֵחָבֵא	וָאִירָא כִּי	אֵחָבֵא

4. *OBSERVATIONS.*

135. וַ, before the *first* person (א), becomes וָ.

136. A dåğ. l. in an initial spirant will stand even when the preceding word closes with a vowel, if that word carries a disjunctive accent.

137. The Hĭθpă'ēl is generally reflexive; the Nĭf'ăl was originally reflexive, and in common usage frequently has this force.

5. *GRAMMAR-LESSON.*

1. § **75.** Tabular View,	Synopses of קָאַל in Ḳăl, Nĭf'ăl, Hĭf'îl, and Hŏf'ăl stems.
2. § **75.** 1. *a, b,* and N. 1-3,	Rejection of D. f. by the laryngeal.
3. § **75.**2. *a-c,*	Preference of the laryngeal for ă.
4. § **75.** 3,	Preference of the laryngeal for comp'd Šᵉwâ.
5. § **42.** 1-3,	Peculiarities of laryngeals (*to be read*).

6. *WORD-LESSON.*

1. Make out a list of the new words in Genesis III. 9—11.

7. *PRINCIPLES OF SYNTAX.*

בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם—*God created the heavens.*

וַיְבָרֶךְ אֹתָם אֱלֹהִים—*And God blessed them.*

אֶת־קֹלְךָ שָׁמַעְתִּי בַגָּן—*Thy voice I heard in the garden.*

Principle 9.—The object of the verb generally stands *after* both predicate and subject; but if the object is pronominal it stands between the predicate and subject; or, if the object is to be emphasized, it stands *before* both predicate and subject.

8. *EXERCISES.*

1. To be translated into Hebrew:—(1) *He will redeem;* (2) *Redeem thou* (f.); (3) *They* (m.) *will redeem;* (4) *Thou* (f.) *wilt be redeemed;* (5) *We were redeemed;* (6) *I shall cause to redeem;* (7) *They caused to redeem;* (8) *He was caused to redeem;* (9) *Being caused to redeem;* (10) *To cause to redeem.*

2. To be translated into Hebrew:—(1) *Thou didst hear the voice of God from the heavens;* (2) *Let us make for ourselves large girdles;* (3) *They will hide themselves* (Nĭf. or Ḥĭθp.) *in the garden;* (4) *This is the day in which God spoke to the man in the midst of the garden of Eden;* (5) *God will redeem the man and his seed;* (6) *The man will be redeemed in that day.*

1. To be translated into English: — (1) נִשְׁמַע קוֹל אֱלֹהִים בָּרוּךְ אֱלֹהֵי (3) ;מִי הִתְחַבֵּא מִפְּנֵי אֱלֹהִים (2) ;עַל־הָאָרֶץ נֶחְמְדָה הָאָרֶץ (5) ;בְּכָל־הָאָרֶץ הִמְשַׁל הָאָדָם (4) ;הַשָּׁמַיִם בְּעֵינֵי כָּל־הַבָּשָׂר.

4. To be written in English letters:—*The new words of Genesis III.*, 9—11.

5. To be written with points and vowel-signs:—*Genesis III.*, 9—11 *from the unpointed text.*

6. To be written out:—Synopses in Ḳăl, Nĭf. Hĭf. and Hŏf. of גָּאַל and שָׁחַת.

7. To be described:—יִבְחַר, גַּאֲלִי, נִגְאַלְתֶּם, הִגְאִילָה, יִגְאֲלוּ.

9. *TOPICS FOR STUDY.*

(1) Wåw Conversive before א. (2) Cases of Nĭf. and Hĭθp. stems in Gen. III. 7—11; (3) Synopses of the strong verb קָטַל; (4) The personal pronoun; (5) The inseparable prepositions; (6) Wåw Conversive with Perfect and Imperfect; (7) Synopses of ע׳ laryng. verb in Ḳăl, Nĭf. Hĭf. and Ḥŏf. stems.

LESSON XXXV. GENESIS III. 12-14.

1. *NOTE-REVIEW.*

(1) מִמֶּנּוּ (229); (2) הָאָדָם (131); (3) אִשָּׁה (255); (4) מִן (49); (5) וַתֹּאמֶר (280); (6) הַנָּחָשׁ (273); (7) בְּהֵמָה (125); (8) חַיִּת (128); (9) הַשָּׂדֶה; (10) תֹּאכַל (228).

2. *NOTES.*

324. נָתַתָּה—nå-θắt-tå(h)—*thou-gavest;* cf. קָטַלְתָּ:

a. Ḳăl Perf. 2 sg. m. of the פ״ן verb נָתַן, § **78.** 2. R. 3.

b. The vowel-letter ה at the end is not usual; the ending is generally תָּ.

325. עִמָּדִי—ʿĭm-må-dî—*with-me:* note Zåḳēf ḳåṭon, § **24.** 4.

326. הִוא נָתְנָה־לִּי—hî' nå-θʿnå(h)l+lî—*she gave+to-me,* § **15.** 3:

a. The pronoun used as subject of a verb is expressed whenever, as here, it is emphatic.

327. וְאֹכַל—wâ-'ô-χēl—*and-I-ate;* cf. וְאֵירָא, וְאֶחְבָּא:

a. אֹכַל is for אֶאכַל, of which the radical א is lost, § **79.** 1. N.

b. וְ, the form of Wâw Conversive with the Impf., becomes וָ before א, § **70.** 2. a. (3).

328. מַה־זֹּאת—mă(h)z+zô(')θ—*what+this?* §§ **54.** 2. *a;* **52.** 1. *b.*

329. עָשִׂית—*thou-*(f.)*-hast-done;* ת *=thou* (f.); on ◌ִי see § **82.** 3. *b.*

330. הִשִּׁיאַנִי—hĭš-šî-'ă-nî—(he) *deceived-me;* cf. הִגִּיד:

a. נִי is the pron. suf. of 1st pers., ◌ the so-called connecting vowel,

b. הִשִּׁיא Hĭf. Perf. 3 m. sg. of נָשָׂא, נ being assim., § **78.** 2. *b.*

331. עָשִׂיתָ זֹּאת—'ă-śî-θå-zô(')θ—*thou-*(m.)*-hast-done this:*

a. עָשִׂית = *thou-*(f.)*-hast-done;* עָשִׂיתָ = *thou-*(m.)*-hast-done.*

b. D. f. in זֹּאת is conj., § **15.** 3; accent over זֹּאת, Seğōltā, § **24.** 3.

332. אָרוּר—'ă-rûr—*cursed;* Ḳăl Part. Pass. of אָרַר, § **68.** 1. *c.*

333. גָּחוֹנְךָ—*thy-belly;* cf. מְאֹרֹת, גְּרֹלִים:

a. The absolute form is גָּחוֹן but with suffix גְּחוֹן § **109.** 1. *a.*

b. The ô is here written defectively; the suffix is ךָ with ◌ַ.

334. תֵּלֵךְ—θē-lēχ—*thou-shalt-go:*

a. The root is הָלַךְ, or יָלַךְ, § **80.** 2. R. 3.

b. The prefix ת = *thou* (m.); cor. form of קָטַל is תִּקְטֹל.

335. יְמֵי—*days-of;* sg. יוֹם, plur. יָמִים, plur. const. יְמֵי.

336. חַיֶּיךָ—ḥăy-yê'-χå—*thy-lives;* from the plur. חַיִּים:

a. On the vowel ◌ֵי (*ê*) see § **30.** 5 and *b.*

3. *FORMS FOR SPECIAL STUDY.*

אָתָּה	אָכַלְתָּ	נָתְנָה־לִּי	עָשִׂיתָ	מִי	הִגִּיד
אָכַלְתָּ	נָתַתָּה	עָשִׂיתָ זֹּאת	עָשִׂית	מַה־	הִשִּׁיא

4. *OBSERVATIONS.*

138. The radical נ, when it would stand at the end of a syllable, and before a dental consonant is assimilated.

139. The Interrog. pronouns are מִי *who?*, and מָה *what?*.

140. תָּ = *thou* (m.), תְּ = *thou* (f.), but both have their soft sound (θ) when a vowel precedes.

141. D. f. conj. may or may not be accompanied by Măḳḳēf.

142. The personal termination תָּ *thou* (m.) is generally written without, though sometimes with, the vowel-letter ה.

5. *GRAMMAR-LESSON.*

1. § **76.** Tabular View, Synopses of קָטַח in Ḳăl, Nīf. Hīf. and Ḥŏf. stems.
2. § **76.** 1. *a*, *b*, Preference of the laryngeal for ă.
3. § **76.** 1. *c*, Insertion of Păθăḥ-furtive.
4. § **76.** 1. *d*, Insertion of ־ in Perfects 2 f. sg.
5. § **76.** 2, Preference of the laryng. for comp'd Šᵉwâ.
6. **42.** 1—3, Peculiarities of laryngeals (*to be learned*).

Note 1.—Treat as directed in former Lessons the familiar forms in § **76.** 1, 2.

Note 2.—In the study of ל laryngeal verbs use for practice (1) מָשַׁח *anoint*, (2) שָׁלַח *send*, (3) שָׁבַע *swear*, (4) שָׁמַע *hear*.

6. *WORD-LESSON.*

1. In the Word-Lists, under List VII., nouns numbered 85—94.
2. Make out a list of the new words in Genesis III. 12—14.

7. *EXERCISES.*

1. To be translated into Hebrew:—(1) *I will anoint;* (2) *He will cause to anoint;* (3) *Sending, sent;* (4) *Thou* (f.) *didst hear;* (5) *He will send;* (6) *I swore* (Nīf.); (7) *I will swear;* (8) *She caused to send;* (9) *To anoint;* (10) *Cause thou* (m.) *to send;* (11) *To be sent.*

2. To be translated into Hebrew:—(1) *He told the man that he was good;* (2) *Hast thou eaten fruit from the tree of lives?* (3) *Who gave the woman to the man?* (4) *He gave me fruit and I ate;* (5) *She gave him fruit and he ate;* (6) *I gave her fruit and we ate.*

3. To be translated into English:—(1) יָמוּת הָאֹכֵל מִן־הָעֵץ; (2) מִי עָשָׂה זֹאת; (3) הִשִּׁיא הַנָּחָשׁ אֶת־הָאִשָּׁה וַתֹּאכַל; (4) הֲמִן־הַמַּיִם לָקַחְתָּ; (5) הֲגָדֹל אַתָּה מִמֶּנּוּ; (6) מַה־נָּתְנָה הָאִשָּׁה לָאִישׁ.

4. To be written in English letters:—*The new words of Genesis III.* 12—14.

5. To be written with points and vowel-signs:—*Genesis III.* 12—14 *from the unpointed text.*

6. To be written out:—Synopses of מָשַׁח, בָּטַח, and שָׁמַע in Ḳăl, Nĭf., Hĭf. and Ḥŏf. stems.

7. To be described:—The forms יִצְמָח, יִפַּח, יִטַּע, יַצְמַח, זֹרֵעַ, יֹדֵעַ, מַזְרִיעַ, הַשְׁלַח, שְׂמֹחַ, יָדַעַתְּ, הִשְׂבַּעַתְּ.

8. *TOPICS FOR STUDY.*

(1) The נ of verbs פ״ן in the Hĭf. (2) Hē Interrogative. (3) The negative used with the Infinitive. (4) The peculiarities of the verb נָתַן. (5) וַ. before א. (6) D. f. conjunctive. (7) The Interrogative pronouns. (8) תָּ and תָּה (9) Păθăḥ-furtive. (10) The helping-vowel ־ָ in Perfects 2 f. sg. (11) Synopses of the strong verb.

LESSON XXXVI.—GENESIS III. 15-17.

1. *NOTES.*

337. וְאֵיבָה—w^e'êvå(h)—*and-enmity:* a fem. noun, from root אָיַב.

338. אָשִׁית—*I-will-put;* א = I, the root being שִׁית (ע״י) *put:* *a.* Observe the R^evî(ă)', § **24.** 5. *b.*

339. זַרְעֲךָ—*thy-seed;* זַרְעָהּ *her-seed;* cf. זַרְעוֹ *his-seed.*

340. יְשׁוּפְךָ—*he-shall-bruise-thee;* תְּשׁוּפֶנּוּ *thou-shalt-bruise-him.*

a. The Qăl Impf. of שׁוּף is יָשׁוּף (3 m. sg.), תָּשׁוּף (2 m. sg.).

b. When the tone is shifted the ā under י and ת becomes ־ֵ,

c. ךָ with ־ֵ = (m.); ־ֶנּוּ is the pron. suffix הוּ *him,* with the connecting syllable נ־ֶ; § **71.** 2. *c.* (3) and Note 1.

341. רֹאשׁ—*head,* and עָקֵב *heel* are accusative of specification.

342. הַרְבָּה—*causing-to-be-great:* irreg. for הַרְבֵּה, Hīf. Inf. Abs. of רָבָה *multiply.*

343. אַרְבֶּה—*I-will-cause-to-be-great:* Hīf. Impf. 1 sg. of רָבָה, § **82.** 1. *b.*

344. עִצְּבוֹנֵךְ—*ʿĭṣ-ṣᵉvô-nēX—thy-*(f.)*-sorrow:*

a. עִצָּבוֹן (root עָצַב, formative addition וֹן, § **103.** 3) becomes עִצְּבוֹן when the tone is shifted, as before the pron. suffix, § **109.** 1. *a.*

b. The 2 fem. pron. suf. is ךְ; ־ֵ is the so-called connecting vowel.

345. הֵרוֹנֵךְ—*thy-conception:* הֵרוֹן with ךְ and ־ֵ, see 344. *b.*

a. Note that ־ֵ in the first syl. is away from the tone and in an apparently open syl. In reality, dăğ. f. has been rejected from ר; hence an original ־ֵ has become ־ֵ in compensation for the loss of doubling.

346. עֵצֶב—*sorrow:* an a-class Seğolate, § **89.** 1.

347. תֵּלְדִי—tē-lᵊdî—*thou-*(f.)*-shalt-bring-forth:*

a. For תֵּוְלְדִי (cf. תִּקְטְלִי), but ו, being weak, drops out and ־ֵ, in an open syllable, becomes ־ֵ, § **80.** 2. *a.*

b. Root יָלַד = וָלַד; Impf. 3 m. sg. יֵלֵד, for יִוְלֵד.

c. תִּ and י־ֵ are fragments of אַתְּי, the older form of אַתְּ, § **50.** 3. *c.*

348. בָּנִים—vâ-nîm—*sons:* irreg. plur. of בֵּן *son.*

349. תְּשׁוּקָתֵךְ—t°šû-ḳå-θēX—*thy-*(f.)*-desire:*

a. Abs. תְּשׁוּקָה, a feminine formation, § **98.** R.

b. Const. תְּשׁוּקַת, suf. ךָ with ־ַ; cf. הֶרְגֵּךְ (345), עִצְּבוֹנֵךְ (344).

c. Before ךָ ־ַ, ־ַ in an open syllable becomes ־ָ, § **108.** 2.

350. יִמְשָׁל־בָּךְ—yĭm-šŏl+båX—*he-shall-rule+in-thee* (f.):

a. יִמְשָׁל־ for יִמְשֹׁל before Măḳḳēf, § **17.** 2; *cf.* כָּל־, כָּל.

b. בָּךְ = *in-thee* (f.); cf. בָּךְ *in-thee* (m.), § **51.** 3.

351. אִשְׁתֶּךָ—'iš-tĕ'-Xå—*thy-wife;* pausal for אִשְׁתְּךָ, § **38.** 1. N.:

a. ת indicates the feminine, here attached to אִשׁ; cf. const אֵשֶׁת.

b. S°ğōltå repeated according to § **23.** 6.

c. Another case of a short-vowel (ĕ) in an open syl. under the tone; cf. וַיְבִאֶהָ (256) and הִשְׁיַאֲנִי (330).

352. אֲרוּרָה—fem. sg. of אָרוּר (332), Ḳăl Part. pass. of אָרַר *curse.*

353. בַּעֲבוּרֶךְ—bă'-ªvû-rĕ́-Xå—*on-account-of-thee:*

a. A compound preposition, בַּעֲבוּר = *on-account-of, for-the-sake-of.*

b. ךָ with the preceding ־ַ changed to ־ֶ as in אִשְׁתֶּךָ, § **38.** 1. N.

c. D. l. in בַּ because of preceding disjunctive, Tīfḥå (ֽ), § **22.** 10

354. תֹּאכְלֶנָּה—tô'-Xªlĕ́n-nå(h)—*thou-*(m.)*-shalt-eat-it:*

a. תֹּאכַל is Ḳăl Impf. 2 sg. masc. of אָכַל eat, § **79.** 1.

b. ־ֶנָּה is for ־ֶנָּהּ, just as ־ֶנּוּ (in תְּשׁוּפֶנּוּ) was for ־ֶנָּהוּ; note carefully § **71.** 2. *c.* (3) and N. 1, 2.

2. *FORMS FOR SPECIAL STUDY.*

אָרוּר	אִשְׁתֶּךָ	יִמְשָׁל־בָּךְ	עִצְּבוֹנֵךְ	תְּשׁוּפֶנּוּ
אֲרוּרָה	בַּעֲבוּרֶךָ	יַעֲזָב־אִישׁ	תְּשׁוּקָתֵךְ	תֹּאכְלֶנָּה

3. *OBSERVATIONS.*

144. In pausal forms there stands between the verb and the pronominal suffix a syllable, ־ֶנָּ; instead of ־ֶנְהוּ and ־ֶנְהָ, we find ־ֶנּוּ and ־ֶנָּה.

145. Between the usual form of the noun and the 2 fem. sing. pron. suffix ךְ there stands the vowel ־ִ. This may be called a connecting vowel.

146. The *o* of the Ḳăl Impf. is changeable (ō), and before Măḳ-ḳēf ŏ appears instead.

147. The ־ֲ which stands before the suffix ךָ is a reduction of an original ־ַ, which in pause is restored, and deflected to ĕ.

148. The ־ַ which stands directly before the tone is from an original ă; when the tone is shifted with affixes for gender and number, this ă, if in an open syllable, is reduced to Šᵉwâ.

4. *GRAMMAR-LESSON.*

1. § **78.** Tabular View, Synopses of נָטַל in various stems.
2. § **78.** 1. *a, b,* Loss of נ in Ḳăl Inf. const. and Imv.
3. § **78.** 2. *a, b,* Assimilation of נ.
4. § **78.** 2. N. 1, The preformative vowel in Hŏfʿăl.
5. § **78.** 2. R's 2, 3, The verbs לָקַח and נָתַן.

Note 1.—In the study of this class of verbs, follow the order indicated in previous Lessons, analyzing exhaustively the familiar forms given under § **78.** 1, 2 and Remarks 1—3.

Note 2.—Use for practice (1) נָגַד in Hĭf=*make known*, (2) נָפַל *fall*, (3) נָגַשׁ *approach.*

5. *WORD-LESSON.*

1. In the Word-Lists, under List VII., nouns numbered 95—104.
2. Make out a list of the new words in Genesis III. 15—17.

6. *EXERCISES.*

1. To be translated into Hebrew:—(1) *Approach thou, to approach;* (2) *She will approach, I shall approach;* (3) *They made known* (Hĭ.), *thou* (f.) *wilt make known;* (4) *It will be made known;* (5) *I shall take, to take, take thou, taking;* (6) *Thou shalt give, I shall give, to give, give thou* (m.); (7) *He will fall, he will cause to fall.*

2. To be translated into Hebrew:—(1) *Between thee and between me;* (2) *Between him and between her;* (3) *God made known to the woman that the man should rule over her;* (4) *Thou* (f.) *didst hear the voice of thy husband;* (5) *Cursed is the earth because thou didst eat from this tree;* (6) *I will give thee food all the days of thy lives.*

3. To be translated into English:—(1) תְּשׁוּקָתִי אֶל־הָאִישׁ; (2) בְּעֶצֶב תֵּלֵד הָאִשָּׁה בָנִים; (3) נָתַתִּי לְךָ כֹּל אֲשֶׁר־לִי; (4) גַּשׁ אֶל־יְהוָֹה וּבָרֵךְ שְׁמוֹ; (5) לָתֵת לֵאלֹהִים הוּא טוֹב.

4. To be written in English letters:—*The new words of Genesis III.* 15—17.

5. To be written with points and vowel-signs:—*Genesis III.* 15—17 *from the unpointed text.*

6. To be written out:—Synopses of the verb נגד in the Hĭf. and Hŏf., and of נָפַךְ in Ḳăl, Nĭf., Pĭʿēl, Hĭf., and Hŏf.

7. To be described:—The forms גֶּשֶׁת, גַּע, יִפַּח, יִטַּע, תִּגְּעוּ, הִגִּיד, הִשִּׁיא, וַיַּפֵּל, יִתֵּן, תֵּת, תֵּן, יִקַּח.

7. *TOPICS FOR STUDY.*

(1) Form of the pronominal suffix הוּ and of the pron. suf. הָ with ֶ נ. (2) The pron. suf. of the 2 f. sg. (3) *Thou* (f.) *shalt bear.* (4) The accent Sᵉğōltå; its *repetition.* (5) *Cursed* (m.), *Cursed* (f.). (6) Change from ִ to ĕ. (7) ָה and ַת. (8) Loss of נ.

(9) Assimilation of נ. (10) ֫ in sharpened syllables. (11) Synopsis and peculiarities of לָקַח; of נָתַן. (12) Synopses of נָטַל in various stems.

LESSON XXXVII.—GENESIS III. 18-21.

1. *NOTES.*

355. תַּצְמִיחַ—*she-will cause-to-spring-forth:* Hĭf. of צָמַח § **76.** 1. *c.* (1).

356. לָךְ—pausal for לְךָ *for-thee* (m.); לָךְ = *for-thee* (f.).

357. וְאָכַלְתָּ—Accent on ultima, because of the Wâw Convers. §§ **21.** 4; **70.** 3. *b.*

358. בְּזֵעַת—b^{e}zê-'ăθ—*in-sweat-of;* const. of זֵעָה.

359. אַפֶּיךָ—'ăp-pê'-χâ—*thy-nostrils;* from אַף *nose:*

a. Sg. אַף, dual אַפַּיִם, form before ךָ (or הָ) אַפֵּי; cf. חַיֶּיךָ.

b. The Dâğēš-fŏrtē in פ also serves as Dâğēš-lēnē, § **13.** 2. N. 1.

c. On the disjunctive accent Păšṭâ (֫) see §§ **22.** 8; **23.** 5, 6.

360. לֶחֶם—*bread;* cf. בֵּית לֶחֶם *Bethlehem.*

361. שׁוּבְךָ—*thy-returning;* Ḳăl Inf. const. with pron. suffix: This is a bi-literal verb, with forms differing from the corresponding triliteral forms; § **55.** 3.

362. מִמֶּנָּה—*from-her:* for מִמֶּנָהּ; cf. מִמֶּנּוּ for מִמֶּנְהוּ, § **51.** 5. *b.*

363. לֻקַּחְתָּ—lŭḳ-ḳâ'ḥ-tâ—*thou-wast-taken,* § **38.** 2.

364. תָּשׁוּב—*thou-shalt-return;* cf. תָּמוּת (231) and שׁוּבְךָ (361):

a. Ḳăl Impf. 2 m. sg. of the biliteral verb שׁוּב *turn.*

b. תָּקְטֹל is for תַּקְטֵל, the ֵ being attenuated, and the ֫ becoming ō under the tone.

c. Note that ă in תָּשׁוּב has been rounded to å in an open syl. before the tone; and that ◌ֻ has been lengthened to û.

365. חַוָּה—ḥăw-wå(h)—*Eve;* cf. חַיָּה *life.*

366. הִוא—*she.* This is an example of the usage of *K'θîv* and *Ḳ'rî;* see § **19.** The consonants here (i. e., the *K'θîv*) call for the pointing הוּא; the vowel (i. e., the Ḳ'rî) requires the reading הִיא. This is the regular way of writing *she* in the Pentateuch; § **50.** 3. *a.*

367. הָיְתָה—hå-y'θå(h)—*she-was:*

a. Ḳăl Perf. 3 f. sg. of the פ״ laryng., and ל״ה verb הָיָה *be,* § **82.** 4.

b. Méθĕğ with a long vowel before vocal š'wâ pretonic, § **18.** 2.

368. אֵם—but אִמּוֹ (266): אֵם is for אִמְּם, § **100.** 1. *a.*

369. חַי—pausal for חַיִּי; an adjective meaning *living.*

370. כָּתְנוֹת—kŏθ-nôθ—*tunics-of;* const. pl. of כְּתֹנֶת.

371. וַיַּלְבִּשֵׁם—wăy-yăl-bî-šēm—*and-he-caused-them-to-put-on:*

a. Hĭf. Impf. 3 m. sg. of לָבַשׁ, with suffix ם joined by ◌ֵ.

b. The ◌ֵ under בִּ is î, though written defectively.

2. *FORMS FOR SPECIAL STUDY.*

1. Verbal Forms:—לָקַחְתָּ, שָׁבְתְּ, תֹּאכַל, וְאָכַלְתָּ, תַּצְמִיחַ, וַיַּלְבִּשֵׁם, וַיַּעַשׂ, הָיְתָה, תָּשׁוּב.

2. Nominal Forms:—עֵשֶׂב, עָפָר, לֶחֶם, אָדָם, קוֹץ, עוֹר.

3. *PRINCIPLES OF SYNTAX.*

בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם—*In,* or *at the cost of, the sweat of thy nostrils* (=face) *thou shalt eat bread.*

Principle 10.—The preposition בְּ may denote the condition *in*

which, or the cost *at* which a thing may be done, i. e., the manner or the price.

4. *GRAMMAR-LESSON.*

1. § **79.** 1, 2,	The peculiarities of verbs פ״א.
2. § **83.** Tabular View,	Synopses of קָטָא in various stems.
3. § **83.** 1,	Final א in verbs ל״א.
4. § **83.** 2. *a*, *b*, 3. *a*—*c*,	Medial א in verbs ל״א.

Note 1.—In the study of verbs פ״א and ל״א, follow the order indicated in previous lessons, analyzing exhaustively the familiar forms given under §§ **79.** 1, 2 and **83.** 1—3, and Remarks.

Note 2.—Use for practice (1) אָמַר *say*, (2) מָצָא *find*, (3) קָרָא *call*.

5. *WORD-LESSON.*

1. In the Word-Lists, under List VII., nouns numbered 105—115.
2. Make out a list of the new words in Genesis III., 11—21.

6. *EXERCISES.*

1. To be translated into Hebrew:—(1) *Ye will say, I shall say, she will say, thou* (f.) *wilt say;* (2) *I shall eat, we shall eat, they will eat;* (3) *He will be created, he will cause to call, he was created, he will be caused to call;* (4) *They called, she caused to find, thou* (f.) *wilt find;* (5) *I created, ye were created, thou wast caused to call, we filled* (Pi'ēl); (6) *They* (f.) *will call, ye* (f.) *will be created, call ye* (f.).

2. To be translated into Hebrew:—(1) *The earth caused to sprout forth for man grass and herbs and thorns and thistles;* (2) *We found in the field the fruit which God commanded* (צִוָּה) *not to eat;* (3) *The man shall die, and unto the dust he shall return;* (4) *I shall call the name of my wife Eve;* (5) *I have found my mother;* (6) *Eve was the wife of* (אִישׁ) *Adam, and the mother of all living;* (7) *Adam was Eve's husband.*

3. To be translated into English:—(1) מִי הָיָה אִישׁ חָוָה; (2) לֶקַח הָאָדָם (3) בָּרָא אֱלֹהִים אֶת־הָאָדָם וְאִשְׁתּוֹ וַיַּלְבִּשֵׁם יָמוּת כֹּל אֲשֶׁר (5) עָפָר אָנֹכִי וְאֶל־עָפָר אָשׁוּב (4) מִן־הָעָפָר בְּאַפָּיו נִשְׁמַת חַיִּים.

4. To be written in English letters:—*The new words of Genesis III.* 18—21.

5. To be written with points and vowel-signs:—*Genesis III.* 18—21 *from the unpointed text.*

6. To be written out:—Synopses of אָמַר in the Ḳăl and Hĭf. stems, of בָּרָא in Ḳăl and Nĭf., and of מָצָא in Pi'ēl and Hĭf.

7. To be described:—The Forms בָּרָא, נֹאכַל, תֹּאכֵל, וַיֹּאמֶר, בְּרֵאת, מָלֵאת, בָּרָאתִי, נְשָׁאַךְ, מִלְאוּ, יִקְרֵא, תִּדְרְשִׁי, יִקְרָא, תִּקְרֶאנָה.

7. *TOPICS FOR STUDY.*

(1) The primary form of קְטֹל. (2) The form שׁוּב. (3) אֵם, אִמּוֹ. (4) Peculiarities of verbs פ״א, (5) Inflection of אָטַל in Ḳăl Impf. (6) Peculiarities of verbs ל״א, (7) Synopses of קָטָא in various stems. (8) Inflection of קָטָא in Ḳăl Perf., in other Perfects, in Impf's and Imv's.

LESSON XXXVIII.—GENESIS III. 22-24.

1. *NOTES.*

372. הֵן—hēn—*behold:* same as הִנֵּה (145).

373. כְּאַחַד מִמֶּנּוּ—*like-one-of*[*from*]*-us:*

אַחַד is the construct of אֶחָד; here followed by a preposition.

b. מִמֶּנּוּ is the form of מִן with נוּ *us*, § **51.** 5. *a;* cf. מִמֶּנּוּ for מִמֶּנְהוּ.

374. לָדַעַת—*to-know:* Ḳăl Inf. const. of יָדַע *know*, § **80.** 2. (3); לְ, § **47.** 5.

375. וָחַי—wâ-ḥăy—*and-*(he-should)*-live:*

a. וָ is Wâw Conversive with Perf., the ־ being pretonic, § **70.** 2. *b.*

b. חַי is Ḳăl Perf. 3 m. sg. of the ע״ע verb חָיַי *live*, § **85.** 1.

376. וַיְשַׁלְּחֵהוּ— wăy-šăl-l°ḥē-hû — *and-*(= therefore)*-*(he)*-sent-him:*

a. D. f. of Wâw Convers. omitted from ׳ because it has not a full vowel.

b. Pi'ēl Impf. 3 m. sg. of the ל׳ laryngeal verb שָׁלַח *send;* corresponding form, יְקַטֵּלֵהוּ.

c. The pron. suffix הוּ joined to the verb by the vowel ־,

377. לַעֲבֹד—*to-till:* Ḳăl Inf. const., §§ **74.** 3. *a;* **47.** 3.

378. מִשָּׁם....אֲשֶׁר—*which....from-there,* = *whence.*

379. וַיְנַרֵּשׁ—wăy-ğâ'-rĕš—*and-he-drove-out:*

a. This is for וַיְגָרֵשׁ, like וַיְקַדֵּשׁ, or וַיְקַטֵּל; but

b. The ׳, having only a š°wâ, drops its D. f., while ר rejects its D. f., and ־ under נ becomes ־ in compensation.

c. The accent being drawn to the penult by ֽ, ־ appears instead of ־,

d. Pi'ēl Impf. 3 masc. sg. of the ע׳ laryngeal verb גָּרַשׁ *drive out*, § **75.** 1. *a.*

380. וַיִּשְׁכֵּן—wăy-yăš-kēn—*and-he-caused-to-dwell;* cf. וַיַּבְדֵּל;

a. Hĭf. Impf. 3 m. sg. (with ־, not ׳) from שָׁכַן *dwell*, § **70.** 3. R.

381. הַכְּרֻבִים—hăk-k°rû-vîm—*the-cherubim;* ־ for וּ; singular כָּרוּב.

382. הַמִּתְהַפֶּכֶת —hăm-mĭθ-hăp-pĕ́-χĕθ—*the-*(one)*-turning-itself:* cf. מְרַחֶפֶת, § **106.** 2. *b.*

383. לִשְׁמֹר—liš-mōr—*to-keep;* cf. לִשְׁמָרָה (223), and לַעֲבֹד (377).

2. *FORMS FOR SPECIAL STUDY.*

1. Verbal Forms:—וַיִּגְרֶשׁ, לָקַח, וַיִּשְׁלַח, וָחַי, יִשְׁלַח, לָדַעַת, וַיִּשְׁלְחֵהוּ, מִתְהַפֶּכֶת, וַיִּשְׁכֹּן.

2. Nominal Forms:—דֶּרֶךְ, חֶרֶב, לַהַט, כְּרֻבִים, עֵדֶן, עוֹלָם, אַחַד.

3. *PRINCIPLES OF SYNTAX.*

וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח....וְאָכַל....וָחַי—*And now, lest he put forth his hand and take and eat and live.*

Principle 11.—In the narration of actions which are to occur in the future, or which can be only conditionally realized, the first verb is in the Imperfect while those that follow are in the Perfect and connected with the preceding verb by means of *Wāw Convers.* (§ **70.** 1. *b.*)

4. *GRAMMAR-LESSON.*

1. § **82.** Tabular View, Synopses of קָטָה in Ḳāl, Pi'ēl, Hīθp. and Hīf. stems.
2. § **82.** 1. *a—f,* Treatment of the 3d radical when *final.*
3. § **82.** 2, Treatment of 3d rad. bef. vowel-additions.
4. § **82.** 3. *a—e,* Treatment of 3d rad. bef. cons.-additions.
5. § **82.** 4, The 3 sg. fem. of Perfects.
6. § **82.** 5. *a,b*(1)—(8), Short forms (*to be read*).

Note 1.—In the study of verbs ל"ה, follow the order indicated in previous Lessons, analyzing exhaustively the familiar forms given under § **82.** 1—5.

Note 2.—Use for practice (1) גָּלָה *reveal,* (2) בָּנָה *build,* (3) כָּלָה *complete.*

5. *WORD-LESSON.*

1. In the Word-Lists, under List II., verbs numbered 51—60.

2. Make out a list of the new words in Genesis III. 22—24.

6. *EXERCISES.*

1. To be translated into Hebrew:—(1) *He built, he will build, building;* (2) *He commanded* (Pī'ēl), *he will command, commanding, command thou;* (3) *To command* (abs.), *to build, to finish* (Pī'ēl); (4) *I commanded* (Pī'ēl), *we built, thou didst cause to reveal;* (5) *We finished* (Pı'ēl), *ye built, they* (f.) *will build;* (6) *They built, they* (m.) *will command, they caused to build;* (7) *She was, she made, she will finish, they will cause to reveal, thou* (f.) *wilt build.*

2. To be translated into Hebrew:—(1) *I shall put forth my hand and take the fruit and eat;* (2) *The man knew good and evil;* (3) *God drove forth* (Pī'ēl) *the man from Eden because he did that which God had commanded him not to do;* (4) *The man will serve the ground whence he was taken;* (5) *Behold the sword turning itself;* (6) *The cherubim and the sword will keep the way of the tree of life.*

3. To be translated into English:—(1) הִשְׁכִּין אֱלֹהִים מִקֶּדֶם לְגַן־עֵדֶן אֶת־הַכְּרֻבִים (2) וְאֵת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים׃ (3) וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע׃ (4) וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃ (5) וַיְשַׁלְּחֵהוּ יְהוָה אֱלֹהִים מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם׃

4. To be written in English letters:—*The new words of Genesis III.* 22—24.

5. To be written with points and vowel-signs:—*Genesis* 22—24 *from the unpointed text.*

6. To be written out:—Synopses of בנה.

7. To be described:—The Forms הִשְׁקָה, יַעֲלֶה, עֹשֶׂה, בָּכֹה, תַּעֲשֶׂינָה, עָשִׂיתָ, הָיוּ, פְּרוּ, יִרְדוּ, עֲשֵׂה, רְאוֹת, עֲשׂוֹת, וַיָּצוּ, וַיִּכַל, וַיִּבֶן, הָיְתָה.

7. *TOPICS FOR STUDY.*

(1) The Pī'ēl, Ḥīf'īl, and Hīθpā'ēl stems of קָטָה. (2) The defective writing of וֹ. (3) Wâw Conversive with the Perfect. (4) Wâw Conversive with the Imperfect. (5) The form לָרַעַת. (6) The third radical of verbs called ל״ה. (7) The treatment of this radical when final, before vowel-additions, and before consonant-additions. (8) The Perf. 3 sg. fem. (9) Short forms. (10) Synopses of קָטָה in Ḳăl, Pī'ēl, Hīθp. and Hīf. stems.

LESSON XXXIX.—GENESIS IV. 1-4.

1. *NEW WORDS.**

1. הָרָה, (2) קָנָה, (3) אֵת (preposition), (4) יָסַף, (5) אָח, (6) הֶבֶל, (7) רָעָה, (8) צֹאן, (9) קַיִן, (10) מִנְחָה, (11) בְּכוֹרָה, (12) חֵלֶב, (13) שָׁעָה.

2. *NOTES.*

V. 1. וַתַּהַרְ for תַּהֲרֶה, §§ **74.** 2. *a*; **74.** 3. *b*, *d*; **82.** 1. *b* and 5. *b*. (5).—וַתֵּלֶד, §§ **80.** 2. a (1); **70.** 3. *a*. (3).—קָנִיתִי, § **82.** 3. *b*.—אֵת־יְ, preposition *with*.

V. 2. וַתֹּסֶף, for וַתּוֹסֶף, §§ **80.** 3. *b*; **65.** 5. *b*. (1); **70.** 3. *a*. (2) and (3).—לָלֶדֶת, §§ **47.** 5; **80.** 2. *a*. (3).—אָחִיו, §§ **105.** 3; **108.** 1. *b*. (2); הוּ = וֹ *his*, § **44.** 4. *c*.—הֶבֶל, for הֶבֶל, § **38.** 2.—רֹעֵה, abs. רֹעֶה, §§ **82.** 1. *c*; **107.** 3.

V. 3. יָמִים, plur. of יוֹם.—וַיָּבֵא, § 86. 1. *d*.—לַיהוָה, to be read לַאדֹנָי, § 47. R. 2.

V. 4. הֵבִיא, § 86. 1. *d*, and 3. *c*.—מִבְכֹּרוֹת, § 48. 1; 106. 3; sg. בְּכוֹרָה, § 91. 1. *a*, and 2. — וּמֵחֶלְבֵהֶן (û-mē-ḥĕl-vê-hĕn), §§ 49. 2; 48. 2; חֵלֶב (ê defective), const. plur. of חֵלֶב, § 109. 4. *e*; § 51. 1. *c*.—וַיִּשַׁע, for יִשְׁעָה, § 82. 5. *b*. (5).—מִנְחָתוֹ, from מִנְחָה, §§ 106. 2. *a*. (2); 108. 2.

3. *PRINCIPLES OF SYNTAX.*

V. 2.—וַתֹּסֶף לָלֶדֶת—*And she added to bear*=and again she bore.

Principle 12.—when the second of two verbs expresses the principal idea, the first merely modifying it, the second is often an infinitive depending upon the first.

4. *GRAMMAR-LESSON.*

1. § 82. Tabular View, Synopses of קָטָה in Nif., Pŭ'ăl and Hif. stems.
2. Paradigm K (pp. 204, 205), Inflection of קָטָה in all stems.

Note:—In the study of these forms use for practice, שָׁנָה *change*, פָּנָה *turn*, בָּכָה *weep*.

5. *EXERCISES.*

1. To be translated into Hebrew:—*It* (f.) *was built;* (2) *She was caused to turn;* (3) *They were completed* (Pŭ'ăl); (4) *You* (f.) *were caused to weep;* (5) *Turning, finishing, being built, being caused to turn;* (6) *Turn ye* (f.), *be ye* (m.) *finished, cause ye* (m.) *to build.*

* Consult the Hebrew-English Vocabulary, or a Hebrew Lexicon. Be prepared to pronounce, transliterate, describe and define each word. Let this work be done before proceeding further in the study of the Lesson.

2. To be translated into Hebrew:—(1) *The woman conceived and bore a son;* (2) *And the woman spoke again;* (3) *Abel was a shepherd and Cain was a tiller of the ground;* (4) *Cain brought an offering to God;* (5) *Eve was the wife of Adam and the mother of Cain and Abel;* (6) *Abel gave to God from the firstlings of his flock.*

3. To be written with points and vowel-signs:—*Gen. IV.* 1—4 *from the unpointed text.*

4. To be written out:—(1) *Synopses of* בכה *in Qăl, Nif., Hif. and Hŏf. stems, and of* כלה *in Pi'ēl and Pū'ăl stems.*

5. To be described:—The Forms יִבְנוּ, כַּלֵּה, בְּנוֹת, מְשַׁנֶּה, נְשֵׁנֵיתֶם, יַבְנוּ, and בְּנֵינָה.

6. *TOPICS FOR STUDY.*

(1) Absence of ה֫ from ל״ה forms. (2) The vowel of the perfect of ל״ה verbs before consonant-additions. (3) The וֹת— of Infin. cst. of verbs ל״ה. (4) The ִי of אָח before suffixes. (5) The ה֫ and ה֫ of verbs ל״ה. (6) The preposition לְ before יְהוָה and אֱלֹהִים.

LESSON XL.—GENESIS IV. 5-8.

1. *NEW WORDS.*

(1) חֲרָה, (2) לָמָּה, (3) הֲלוֹא, (4) אִם, (5) יִטַב, (6) נָשָׂא, (7) פֶּתַח, (8) חַטָּאת, (9) רֹבֵץ, (10) קוּם, (11) הָרַג.

2. *NOTES.*

V. 5. וַיִּחַר, for יִחֲרָה, §§ **82.** 5. *b.* (5); **70.** 3. (3).— לְקַיִן, on repeated accent, § **23.** 6.— וַיִּפְּלוּ, Méθĕğ with a sharpened syl-

lable; on assim. of נ, § **78.** 2. *a.*— פָּנָיו (pā-nāw), § **12.** 3; on יָ־, § **108.** 3. *d;* cf. אִפָּיו (185).

V. 6. לָמָּה = מָה with לְ, the D. f. being *firmative*, § **15.** 6.— חָרָה, with accent on penult, § **21.** 1.— לָךְ, pausal for לְךָ, § **51.** 3 (Tab. View).—פָּנֶיךָ (fā-nê'-xā), on יֶ־ (*ê*), § **108.** 3. *c.*

V. 7. הֲלוֹא (h'lô') = *nonne*, § **46.** 1; this ô is for â, § **30.** 6.— תֵּיטִיב, for תַּיְטִיב (cf. תַּקְטִיל), but ־ַי becomes ê (־ֵי) § **30.** 4. *b;* Hĭf. Impf. 2 m. sg. of יָטַב, § **81.** 2;— שְׂאֵת, a seemingly irreg. Ḳăl Inf. const. of נָשָׂא, § **78.** 1. *a.*— וְאֵלֶיךָ, § **23.** 6; prep. אֶל treated as a noun in plur. before the suffix ךָ, cf. פָּנֶיךָ in v. 6, § **108.** 3. *c;* the ־ֶ becomes ־ֵ in an open syl.— תְּשׁוּקָתוֹ, §§ **108.** 2; **18.** footnote.— תִּמְשָׁל־בּוֹ, §§ **17.** 2; **51.** 3. *a.*

V. 8. אָחִיו, see in v. 2.— בְּהִוָּתָם (bĭh-yô-θâm), on ־ָ, **47.** 2; on Mĕθĕğ, § **18.** 5; on וֹת, § **82.** 1. *e;* ־ָם, as in בְּהִבָּרְאָם (167). — וַיָּקָם (wăy-yâ'-ḳŏm), Ḳăl Impf. 3 m. sg. of קוּם; paradigm-form, יָקוּם, but see § **86.** 1 *e.* Rm; the ־ָ under ק, in an unaccented closed syl., must be ŏ.— וַיַּהַרְגֵהוּ, on ־ַ under י, § **74.** 2. *a;* on ־ַ under ה, § **74.** 3. *d;* on ־ָ, § **71.** 2. *b* (1); on גַ, **16.** 2; on ־ָ, § **71.** 2. *c.* (2).

3. *PRINCIPLES OF SYNTAX.*

V. 7.— הֲלוֹא אִם תֵּיטִיב שְׂאֵת:—*Is there not a lifting up, if thou doest well?*

Principle 13.—A question expecting an affirmative answer is introduced by הֲלֹא (= *nonne?*).

4. *GRAMMAR-LESSON*

1. § **84.**	Bi-literal verbs.
2. § **85.** Tabular View.	Synopses of קָטַט in Ḳăl, Nīf. and Hīf. stems.
3. § **85.** 1—2.	The doubling of the 2nd radical.
4. § **85.** 3.	The separating vowels.
5. § **85.** 4.	The changes in stem-vowels.
6. § **85.** 5.	The Preformative vowels.
7. Paradigm M.	Inflection of קָטַט in Ḳăl, Nīf, Hīf and Hŏf. stems.

Note 1.—Use for practice (1) חָלַל *begin*, (2) סָבַב *encompass*, (3) קָלַל *be light* (i. e. not heavy).

5. *EXERCISES.*

1. To be translated into Hebrew:—(1) *He began* (Hīf.), *to begin, beginning;* (2) *Encompassing, he will encompass, he was caused to encompass, he will be encompassed;* (3) *He will be light, he will make light;* (4) *Cause to encompass, encompass thou, he caused to encompass, be thou encompassed.*

2. To be translated into Hebrew:—(1) *The countenance of Cain fell, because God looked not with favor upon his offering;* (2) *Why was Cain angry* (Heb., *why was it kindled to Cain?*); (3) *Did not God say, let there be light?* (4) *Did not Abel bring to God from the firstlings of his flock?* (5) *Did not Cain kill Abel?* (6) *Why did Cain kill Abel?* (7) *God will bless him who shall do well.*

To be written with points and vowel-signs:—*Genesis IV.* 5—8 *from the unpointed text.*

4. To be written out:—Inflection of the Ḳăl Perf. and Impf. of סבב and ברך; of the Nīf. Perf. and Impf., of מָרַד, of the Hīf. Perf., Impf. and Imv. of קלל; of the Hŏf. Perf. and Impf. of חלל.

5. To be described:—The Forms קַלּוּ, הֵחֵלָּה, הָסֵבִּי, תָּבֹזּוּ, סַבּוֹתָ, נְקַלּוֹתָ, הֲסִבּוֹתָ, תְּסִבֶּינָה, סֻבֶּינָה, גִּלְגַּלְתִּי.

6. *TOPICS FOR STUDY.*

(1) Repetition of post-positive accents. (2) The ending ־ָיו. (3) D. f. firmative. (4) The ending ־ֶיךָ. (5) הֲלֹא. (6) The ending וֹת in ל״ה Inf. construct. (7) change of ֵ to ֶ. (8) ע״ע stems before vowel-additions. (9) ע״ע stems before consonant-additions.

LESSON XLI.—GENESIS IV. 9—12.

1. *NEW WORDS.*

(1) דָּם, (2) צָעַק, (3) פָּצָה, (4) פֶּה, (5) יָד, (6) כֹּחַ, (7) נָע (nâʿ), (8) נָד (nâđ).

2. *NOTES.*

V. 9. וַיֹּאמֶר, § **79.** 2.—אָחִיךָ, § **108.** 1. b. (2).—יָדַעְתִּי, a פ״ו and ל׳ laryng. verb, cf. קָטַלְתִּי; on the accent ֹ, § **24.** 4.—הֲשֹׁמֵר, §§ **46.** 1; **68.** 1. *a.*

V. 10. מֶה עָשִׂיתָ, §§ **54.** *d;* **82.** 3. *b.*—דְּמֵי, sg. abs., דָּם, const. דַּם, plur. abs. דָּמִים, const. דְּמֵי, §§ **109.** 2. *b;* **106.** 4. *b.*—צֹעֲקִים, §§ **68.** 1. *a;* **109.** 3. *R.* 3; plur. in agreement with דְּמֵי, not קוֹל.—אֵלַי, cf. אֵלֶיךָ in v. 7; really a plural noun.

V. 11. אָרוּר אָתָּה, §§ **68.** 1. *c;* **38.** 2, 3.—פָּצְתָה, §§ **18.** 2; **82.** 4. and N.—פִּיהָ, from פֶּה, §§ **105.** 3; **108.** 1. *b.* (2).—לָקַחַת § **47.** 5; Ḳăl Inf. const. of לָקַח, § **78.** 2. R. 2; on ֶ under ח instead of ֵ, § **89.** 2. *a,* מִיָּדֶךָ, pausal for מִיָּדְךָ, §§ **38.** 1. N.; **108.** 1. R. 2.

V. 12. תַּעֲבֹד, corresponding to תִּקְטֹל ; on ֲ, § **74.** 2. *a;* on ֲ, § **74.** 3. b; on ō, § **64.** 1.— תֹּסֵף (θô-sēf), for תַּוְסֵף; on ô, § **80.** 3. *b;* on ֵ, § **65.** 5. *b.* (1)— תֵּת־כֹּחָהּ, on Mĕθĕğ, § **18.** 4; on ֵ, lowered from ִ, § **78.** 2. R. 3. (1); on ָה, § **51.** 3. *a.*— נָע וָנָד (nâʿ wå-nâđ,) on the ָ (â) under נ in each case, § **86.** *g;* the roots are נוּעַ and נוּד, and these forms, Ḳăl Part's act.— תֵּהְיֶה, §§ **74.** 3. N.; **18.** 5; **82.** 1. *b.*

3. *PRINCIPLES OF SYNTAX.*

V. 9.—הֲשֹׁמֵר אָחִי אָנֹכִי—*Am I keeping my brother,* or, *my brother's keeper?*

Principle 14.—A question asking for information, without necessarily implying the affirmative or negative character of the answer, is introduced by הֲ.

4. *GRAMMAR AND WORD-LESSON.*

1. § **85.** 6 *a—d.*	Intensive stems in ע״ע verbs.
2. Paradigm L. (p. 206).	Inflection of Intensive stems in ע״ע verbs.
3. § **85.** 7.	Place of accent in ע״ע verbs.
4. Word-Lists,	Verbs numbered 61—70 in Lists II and III.

Note:—After a study of the principles here given, write out a full paradigm of סבב in Ḳăl, Nĭf., Hĭf. and Pôlēl.

5. *EXERCISES.*

1. To be translated into Hebrew:—(1) *She encompassed, they caused to encompass, thou* (f.) *wilt encompass, they will be encompassed;* (2) *Thou didst encompass, I caused to encompass, we were encompassed, thou wast caused to encompass;* (3) *Thou wast light, thou shalt encompass, I have encompassed, I shall cause to encompass;* (4) *Cause ye to encompass, they* (f.) *will encompass, ye* (f.) *will cause to encompass, encompass ye* (f.).

2. To be translated into Hebrew:—(1) *I do not know the name of the man;* (2) *Am I a ruler?* (3) *Who did this* (f.)? (4) *Cursed am I from the ground;* (5) *The blood* (pl.) *of thy brother hath cried out to God;* (6) *Thou shalt not till the ground;* (7) *Cain was a wanderer and a fugitive.*

3. To be written with points and vowel-signs:—*Genesis IV.* 9—12 *from the unpointed text.*

4. To be written out:—Synopses of סבב in Ḳăl, Nĭf. and Hĭf., of חקק in Ḳăl and Pôlēl, and of קלל in Nĭf. and Hĭf.

5. To be described:—The forms חַי, יָסוֹב, סֹב, יִמַּד, הֵסֵב, יֵקַל, הֵחֵל, מֵסֵב, הוּחַל, נָסַב.

6. *TOPICS FOR STUDY.*

(1) The ô in the Ḳăl Impf. of verbs פ״א. (2) The î of אָב, אָח, and פָּה before suf. (3) Hē Interrogative. (4) The î of ל״ה Perf's. (5) The Perf. 3 f. sg. of verbs ל״ה. (6) Ḳăl Inf. const. of verbs פ״ן. (7) ֽ in pause. (8) Ḳăl Impf. of verbs פ laryngeal. (9) The ô of פ״ו Hĭf'îls.

LESSON XLII.—GENESIS IV. 13—17.

1. *NEW WORDS.*

(1) עָוֹן or עָווֹן, (2) סָתַר, (3) לָכֵן, (4) שִׁבְעָתַיִם, (5) נָקַם, (6) נָכָה, (7) יָשַׁב, (8) עִיר, (9) שֵׁם.

2. *NOTES.*

V. 13. גָּדוֹל, pl. גְּדוֹלִים; on formation, § **91.** 1. *a.*— עֲוֹנִי, from עָווֹן, of same formation as גָּדוֹל; before ִי, ָ yields to ֲ, § **109.** 1. *a.*—מִנְּשׂוֹא, the ō being incorrectly written וֹ; מִן indicates comparison.

V. 14. גֵּרַשְׁתָּ, for גֵּרַשְׁתָּ, § 75. 1. *a*; synopsis?—וּמִפָּנֶיךָ, §§ 49. 2; 48.1; on ־ִ, § 108. 3. *c*.—אֶסָּתֵר, §§ 72. 2; 65. 1. *a*; synopsis?—וְהָיִיתִי, § 82. 3. *b*; on וְ, § 70. 2. b.—מֹצְאִי, part. מָצָא with ־ִ; on change of ָ to ַ, § 109. 3. R. 3.—יַהֲרְגֵנִי, composed of יַהֲרֹג ־ֵנִי and נִי; on change of ō to ֲ, and on ֹ , § 71. 2. *b*. (1), and *c*. (2); on change of ֲ to ֹ, § 74. 3. *c*.

V. 15. יֻקַּם, pausal for יֻקַּם; on D. f. in ק (for נ), § 78. 2. *b*; on ַ in Hŏf., § 78. 2. N. 1.—וַיָּשֶׂם, for וַיָּשֶׂם, § 70. 3. *a*. (3); ֶ for ־ִ, § 86. 1. *d*; root, שִׂים (ע״י).—הַכּוֹת־אֹתוֹ; on Mĕθĕg, § 18. 4; on D. f. in כ (for נ), § 78. 2. *b*; on הַ, § 58. 5. *b*; on וֹת, § 82. 1. *e*; on אֹת, § 51. 2.—מְצָאוֹ, cf. מְצָאִי in v. 14.

V. 16. וַיֵּצֵא (wăy-yê-ṣē′); for וַיֵּצֵא, but ו is dropped and ĭ becomes ê, § 80. 2. *a*. (1); on ֵ under צ, § 64. 3; on Mĕθĕg, § 18. 6; on the accented penult, § 21. 3.—מִלִּפְנֵי, (1) מִן, (2) לְ, (3) פְּנֵי — וַיֵּשֶׁב, for וַיֵּשֶׁב, but ו is dropped, and ĭ becomes ê, § 80. 2. *a*. (1); on shifting of tone, § 21. 3.

V. 17. וַיֵּדַע, for וַיֵּדַע, but ו is dropped, and ĭ becomes ê, § 80. 2. *a*. (1); on ֶ under ע instead of ַ, § 80. 2. *a*. (1).—וַתַּהַר, see note on v. 1.—וַתֵּלֶד, for וַתֵּלֶד, but ו is dropped and ĭ becomes ê, § 80. 2. *a*. (1); on shifting of tone, § 21. 3.—וַיְהִי בֹּנֶה עִיר, on the shifting of tone in the case of בֹּנֶה, § 21. 1; on D. l. in בּ, § 12. 3.

3. *PRINCIPLES OF SYNTAX.*

V. 14, גֵּרַשְׁתָּ אֹתִי הַיּוֹם—*thou hast driven me out this day.*

Principle 15.—The article often has its original demonstrative force.

V. 15.— כָּל־הֹרֵג קַיִן—*Any one killing Cain.*

Principle 16.— כָּל is used to make prominent a single one from among a plurality.

4. *GRAMMAR-LESSON.*

1. § **86.** Tabular View. Synopses of Ḳăl, Nīf., Hīf. and Hŏf. stems of Middle-Vowel verb.
2. § **86.** 1. *a, b, d, e, g.* The treatment of the stem-vowel in Middle-Vowel verbs.
3. § **86.** 2. *a, b, c,* The separating vowels.
4. § **86.** 3. *a, b, c,* 4. The Preformative vowels.
5. § **86.** 6. The place of the tone.

Note:—Use for practice, קוּם *to rise,* שׁוּב *to turn,* and כּוּן *to prepare.*

5. *EXERCISES.*

1. To be translated into Hebrew:—(1) *He will rise, thou shalt turn, turn thou, he will die, we shall die;* (2) *He caused to die, he was caused to turn, he will cause to prepare;* (3) *I caused to rise, ye* (m.) *caused to rise, they caused to rise;* (4) *Thou didst cause to turn, we shall cause to rise, I shall be caused to rise, she rose;* (5) *Ye turned, I rose, they will rise, we shall rise;* (6) *Rise thou* (f.), *rise ye* (f.), *she was risen* (Nīf.), *they were risen;* (7) *Thou shalt return, she was caused to return.*

2. To be translated into Hebrew:—(1) *God is greater than man;* (2) *I drove him out from the garden of Eden;* (3) *The woman will be hidden from the face of God;* (4) *Any one killing me shall die;* (5) *Any one finding him will kill Cain;* (6) *Cain was avenged seven-fold;* (7) *And Cain went out from Eden, and dwelt in the land of Nod.*

3. To be written with points and vowel-signs:—*Genesis IV.* 13—17 *from the unpointed text.*

4. To be written out:—The inflection in Ḳăl of קוּם, כּוּן; in Nĭf., of מוּג, מוּל; in Hĭf. and Hŏf., of רוּם, שׁוּב.

5. To be described:—The Forms קָמוּ, יָקוּמוּ, הֵקִימָה, נְקוּמוֹתָ, הֲשִׁיבוֹתָ, תָּשֵׁבְנָה, אָשִׁיב, יִקּוֹמוּ, שַׁבְתָּ, תְּשׁוּבֶינָה.

6. *TOPICS FOR STUDY.*

(1) Nouns with the original vowels ă—â (= ô). (2) The Pī'ēl of verbs ע׳ laryngeal. (3) The ֶי (= *ê*) before suffixes ךָ and הָ, and before the plur. fem. נָה. (4) The ִי of ל״ה Perfects. (5) The change of ֲ before ְ to ֳ. (6) The Hŏf. of verbs פ״ן. (7) The וֹת of ל״ה Inf's const. (8) The ֶה (*ê*) of ל״ה participles. (9) The Article used as a demonstrative. (10) The separating vowel of Middle-Vowel verbs in Perfect and Imperfect.

LESSON XLIII.—GENESIS IV. 18-22.

1. *NEW WORDS.*

(1) שְׁתַּיִם (const. שְׁתֵּי), (2) אֹהֶל, (3) מִקְנֶה, (4) תָּפַשׂ, (5) כִּנּוֹר, (5) עוּגָב, (6) לָטַשׁ, (8) חָרַשׁ, (9) נְחֹשֶׁת, (10) בַּרְזֶל, (11) אָחוֹת.

2. *NOTES.*

V. 18. וַיִּוָּלֵד, root וָלַד (= יָלַד); on D. f. in וּ, §§ **13.** 2; **80.** 3. *a;* on the form, § **65.** 1. *a;* cor. form, יִקָּטֵל.—אֶת־עִירָד, the sign of the def. object with a subject, see Principle 17 (below).

V. 19. וַיִּקַּח, for וַיִּלְקַח; ל assim. like נ, § **78.** 2. R. 2; on ֲ under ק, § **76.** 1. *a.*—שְׁתֵּי (štê, *not* šᵉtê), the šᵉwâ silent; the only

case in the language of a syllable beginning with two consonants without an intervening half-vowel; fem. of שְׁנֵי, const. of שְׁנַיִם — נָשִׁים, cf. (1) אִישׁ *man*, (2) אִשָּׁה *woman*, (3) אֲנָשִׁים *men*, (4) אֵשֶׁת *wife-of*, (5) נְשֵׁי *wives-of*.— הַשֵּׁנִית .... הָאַחַת, cf. the masc. forms הָאֶחָד .... הַשֵּׁנִי.

V. 20. וַתֵּלֶד, cf. note on v. 17.— אֲבִי, const. of אָב; on ־ִי, § **108.** 1. *b.* (2); on accent, § **24.** 5. *a.*–יֹשֵׁב, like קֹטֵל.—אֹהֶל, a *u*-class Seğolate, cf. בֻּקָר, § **89.** 1 *c;* here used collectively.— מִקְנֶה (miḳnê(h)), meaning *substance, cattle*, and governed by some word understood signifying possession; on form, § **96.** 2; on meaning of form, § **97.** 2.

V. 21. אָחִיו, see note on v. 2.— תֹּפֵשׂ, like קֹטֵל.—כִּנּוֹר, on form, § **93.** 4. *c.*— עוּגָב, on form, § **92.** 3.

V. 22. יֶלֶדֶת, § **60.** R. 3. *b;* Synopsis in Ḳāl, § **80.** 2. *a.*— לֹטֵשׁ, like קֹטֵל. — חֹרֵשׁ, like קֹטֵל — וַאֲחוֹת, const. of אָחוֹת, and ו with ־ according to § **49.** 3.

3. *PRINCIPLES OF SYNTAX.*

V. 18. —וַיִּוָּלֶד לַחֲנוֹךְ אֶת־עִירָד—*And Irad was born to Enoch.*

Principle 17.—The subject of a passive verb, which would be the *object* of the same verb if it were *active*, is often preceded by אֵת, the sign of the object.

V. 20.—יֹשֵׁב אֹהֶל וּמִקְנֶה—*Dwelling in tent*(s) *and* (possessing) *cattle.*

Principle 18.—Two nouns are sometimes connected with a verb, when, strictly speaking, only the former is applicable in meaning (*zeugma*).

4. *GRAMMAR- AND WORD-LESSON.*

1. Paradigm M. (p. 208), Inflection of Pôlēl and Pôlăl stems of middle-vowels verbs.
2. § **86.** 5. *a, b, c, d,* Intensive stems of middle-vowel verbs.
3. § **86.** 8. Interchange of forms between ע״ע and middle-vowel verbs.
4. Word-Lists, Verbs numbered 71—80 in List III.

5. *EXERCISES.*

1. To be translated into Hebrew:—(1) Inflection of קוֹם throughout the Pôlēl stem; (2) Synopsis of רוֹם in the Hīf. stem; (3) Inflection of קוֹם throughout the Hŏf. stem; (4) Synopsis of שׁוּב in the Ḳăl stem; (5) Synopsis of מוּל in the Nīf. stem.

2. To be translated into Hebrew:—(1) *I will know the name of that city;* (2) *Cain was building the city Enoch;* (3) *Cain and Abel were born to Adam;* (4) *Lamech had* (= *to Lamech were*) *two wives;* (5) *Adam was the father of Cain, and Eve was his mother;* (6) *Abel was the son of Eve, and Tubal Cain was the son of Zillah;* (7) *Father, father-of, mother, son, daughter, husband, wife, wife-of, brother, brother-of, sister, sister-of.*

3. To be written with points and vowel-signs:—*Genesis IV.* 18-22 *from the unpointed text.*

4. To be described.—נְקוּמוֹתָ, נָכוֹן, הֲשִׁיבוֹתָ, תָּקֹמְנָה, וַיִּשְׁבוּ, תְּשׁוּבֶינָה.

6. *TOPICS FOR STUDY.*

(1) אֵת with the subject. (2) Assim. of ל. (3) The pronunciation of שֶׁהָיִי. (4) The words meaning *man, men, woman, women, wife-of, wives-of.* (5) Separating vowels in ע״ע and middle-vowel verbs. (6) The *ô* of Ḳăl act. Part's. (7) *U*-class Seğolates. (8) Nouns formed by means of preformative מ. (9) The meanings of nouns with pref. מ.

LESSON XLIV.—GENESIS IV. 23-26.

1. *NEW WORDS.*

(1) נָשִׁים, irreg. plur. of אִשָּׁה, (2) אָזֶן, (3) אִמְרָה, (4) פִּצַּע, (5) יֶלֶד, (6) חַבְרָה or חֲבוּרָה, (7) שִׁבְעִים, (8) שִׁבְעָה, (9) עוֹד, (10) בֵּין, (11) שִׁית, (12) אַחֵר, (13) חָלַל.

2. *NOTES.*

V. 23. לְנָשָׁיו (lᵉnâ-šâw); on יָ_, § **108.** 3. *d.* (cf. פָּנָיו, אַפָּיו (v. 5)).—שִׁמְעָן, irreg. for שִׁמְעָנָה, ה_ having been dropped and _ inserted, § **37.** 2; Ḳăl Imv. 2 f. pl., like קִטְלָנָה; on _ under מ, § **76.** 1. *a.*—נְשֵׁי, const. of נָשִׁים, cf. נָשָׁיו above.—הַאְזֵנָה, for הַאֲזֵנָה like הַקְטֵלָנָה; on הַ § **58.** 5. *a. b;* on ֵ_, § **74.** 3. *b;* root, אָזַן.—אִמְרָתִי, cf. מִנְחָתוֹ in v. 4; on formation, § **89.** 4; on תִ_, § **108.** 2.—הֲרַגְתִּי, from הָרַג; synopsis in Ḳăl? on repetition of accent, § **23.** 6.—חַבְּרָתִי, with ְ_ for וֹ; cf. מִנְחָתוֹ in v. 4, and אִמְרָתִי above; on formation, § **93.** 6.

V. 24. יֻקַּם (for יִנָּקֵם), see on v. 15.—שִׁבְעָה, the sing. form, is *seven*, while שִׁבְעִים, the plur. form is *seventy*.

V. 25. וַיֵּדַע, see on v. 17.—וַתֵּלֶד, see on v. 20,—שֵׁת־לִי (šâθ), on Méθĕğ, § **18.** 4; the ֶ_ is á, § **86.** 1. *a;*— הָרַגוֹ = הָרַג + וֹ; in the open syl. *before* the tone an original ă is rounded to å, but in the open syl. *away* from the tone, ă is reduced to Šᵉwâ, § **71.** 1. *b.* (1), (2).

V. 26. גַּם־הוּא, the pronoun inserted thus to emphasize the preceding noun.—הוּחַל, from the root חָלַל; § **85.** 5. *d;* what stem?—לִקְרֹא, cf. לִשְׁמֹר; Ḳăl Inf. const.

3. *PARALLELISM IN HEBREW POETRY.*

(1) עָדָה וְצִלָּה שְׁמַעַן קוֹלִי
(2) נְשֵׁי לֶמֶךְ הַאְזֵנָּה אִמְרָתִי
(3) כִּי אִישׁ הָרַגְתִּי לְפִצְעִי
(4) וְיֶלֶד לְחַבֻּרָתִי׃
(5) כִּי שִׁבְעָתַיִם יֻקַּם־קָיִן
(6) וְלֶמֶךְ שִׁבְעִים וְשִׁבְעָה

Note 1.—The characteristic external feature of Hebrew poetry is parallelism.

Note 2.—In this song there are six lines or members; the second line is, in the main, a repetition of the thought expressed in the first; the fourth, a repetition of the third; hence the parallelism in the case of the first and second, and of the third and fourth members is called *synonymous.*

Note 3.—The same relation, however, does not exist between the fifth and sixth, the latter being necessary to complete the thought of the former; such parallelism is called *synthetic.*

Note 4.—Another kind of parallelism not illustrated in this passage is the *antithetic,* in which the second member is in contrast with the first.

4. *GRAMMAR-LESSON.*

1. § **80.** Tabular View, Synopses of יָטַל (= וָטַל) in various stems.
2. § **80.** 1. The treatment of original י when initial.
3. § **80.** 2. *a, b,* The two treatments in the Ḳăl Impf., Imv., and Inf. const.
4. § **80.** 3. *a-c,* The treatment of י when medial.

Note 1.—In the study of verbs פ״ן, follow the order indicated in previous Lessons, analyzing exhaustively the familiar forms given under § **80.** 1—3.

Note 2.—Use for practice (1) יָשַׁב *sit. dwell,* (2) יָלַד *bring forth,* and (3) יָבֵשׁ (with ă in Ḳăl Impf.) *be dry.*

5. *EXERCISES.*

1. To be translated into Hebrew:—(1) *He will dwell,*[1] *I shall dwell, thou* (f.) *shalt dwell, dwell thou* (f.) *to dwell, to bring forth,*[1] *thou* (f.) *shalt bring forth;* (2) *He will know,*[1] *to know, we shall know;* (3) *He will sleep,*[2] *I shall sleep, we shall sleep;* (4) *He will be brought forth, thou wilt be known, he will be feared;* (5) *He will cause to dwell, I shall cause to know, to cause to bring forth, he was brought forth;* (6) *He was caused to know, she will be caused to bring forth.*

2. To be translated into Hebrew:—(1) *Hear ye* (m.) *my voice, and give ear to that which* (אֶת־אֲשֶׁר) *I shall say;* (2) *Adah and Zillah were the wives of Lamech;* (3) *Why didst thou kill the man whom I sent to thee?* (4) *Cain was avenged seven-fold;* (5) *He gave him to God;* (6) *They began* (Hĭf.) *to call on the name of God.*

3. To be written with points and vowel-signs:—*Genesis IV.* 23-26 *from the unpointed text.*

4. To be written out:—Synopses of the verbs יָרַד in Ḳăl, Hĭf. and Hŏf., of יָבַל in Hĭf. and Hŏf., and of יָבֵשׁ in Ḳăl, Pĭʿēl and Hĭf.

5. To be described:—The forms יֵצֵא, יֵשֶׁב, תֵּלְדִי, יֵדְעוּ, יִישָׁן, לֶדֶת, דַּעַת, יִוָּלֵד, נוֹדַע, הוֹלִיד, הוּרַד.

6. *TOPICS FOR STUDY.*

(1) The ending ָ־ין. (2) The form of the fem.-ending before suffixes. (3) The Hŏf. of verbs פ״ן. (4) The â in the Middle-Vowel Ḳăl Perfects. (5) The Hŏf. of verbs ע״ע. (6) Synonymous parallelism. (7) Synthetic parallelism. (8) Antithetic parallelism.

LESSON XLV.—REVIEW.

1. *WORD-REVIEW.*

1. Arrange in alphabetical order the roots of all verbal forms both old and new, occurring in the third and fourth chapters.

2. Arrange in alphabetical order the nominal forms of these chapters, using in each case the form of the absolute state.

3. Arrange in alphabetical order the various particles, prepositions and adverbs occurring in these chapters.

2. *VERSE-REVIEW.*

1. Pronounce the pointed text of each verse until it can be read aloud rapidly and without hesitation.

2. Write out on paper the unpointed text, one verse at a time, and then, without the aid of either pointed text or translation, insert the necessary points and vowel-signs. Compare the result with the pointed text, and note the mistakes; repeat the exercise till each verse can be pointed without mistake.

3. *GRAMMAR-REVIEW.*

1. Compare the forms of the Ḳăl Perf. (3 m. sg.) as they appear in the strong verb and in the various other classes of verbs, § **87.** 1. (Perfect.)

2. Compare the forms of the Ḳăl Impf. stem yăḳ-ṭŭl (3 m. sg.) as they appear in the strong verb and in the various other classes of verbs, § **87.** 1. (Impf. with ō).

3. Compare the same of the stem yăḳ-ṭăl, and of yăḳ-ṭĭl, § **87.** 1.

4. Compare the forms of the Hĭf'îl Perf. and Impf. (3 m. sg.) as they appear in the strong verb, and in the various other classes of verbs, § **87.** 3.

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[1] This verb forms its Kal as described in § **80.** 2. *a.*

[2] This verb forms its Kal as described in § **80.** 2. *b.*

5. Compare the forms of the Nĭf'ăl Perf. and Impf. (3 m. sg.) as they appear in the strong verb and in the various other classes of verbs, § **87.** 4.

Note.—This includes (1) the statement of the forms, and (2) an explanation of the vowel-changes which are seen in each form.

4. *EXERCISES.*

To be translated into Hebrew:—

1. *He made man in the sixth day, and rested in the seventh day.*
2. *He will sanctify the seventh day, and will rest in it.*
3. *The woman will eat the fruit, and of it she will give to her husband who will eat with her.*
4. *In the day of your ruling the earth.*
5. *This is the day in which God spoke to the man.*
6. *Let us make for ourselves large girdles.*
7. *I gave her fruit, and we ate.*
8. *She gave him fruit, and he ate.*
9. *Cursed is the earth, because thou didst eat from this tree.*
10. *God made known to the woman that the man should rule over her.*
11. *I shall call the name of my wife Eve.*
12. *We found in the field the fruit which God commanded not to eat.*
13. *The man will serve the ground whence he was taken.*
14. *I shall put forth my hand and take the fruit and eat.*
15. *The woman conceived and bare a son.*
16. *Did not Abel bring to God from the firstlings of his flock?*
17. *The blood of thy brother hath cried out to God.*
18. *And Cain went out from Eden, and dwelt in the land of Nod.*
19. *Abel was the son of Eve, and Tubal Cain was the son of Zillah.*
20. *Why didst thou kill the man whom I sent to thee?*

LESSON XLVI.—GENESIS V. 1—16.

1. *NEW WORDS.*

(1) סֵפֶר, (2) חָיָה, (3) שְׁלֹשִׁים, (4) מֵאָה, (5) אַחַר, (6) שְׁמֹנֶה, (7) בַּת, (8) תֵּשַׁע, (9) חָמֵשׁ, (10) שֶׁבַע, (11) שְׁתֵּים עֶשְׂרֵה,[1] (12) תִּשְׁעִים, (13) אַרְבָּעִים, (14) עֶשֶׂר, (15) שִׁשִּׁים.

2. *NOTES.*

V. 1. זֶה סֵפֶר *This* (is the) *book-of; this book* would be תּוֹלְדוֹת—.הַסֵּפֶר הַזֶּה (for tăw-lᵉdôθ), § **98.** 3; used only in pl., from וָלַד—"א[2] בְּיוֹם בְּרֹא, *in the day of the creating of God;* "א being definite, בְּרֹא is definite, and consequently יוֹם is definite, Principle 4.—בְּרֹא, Kăl Inf. const. of בָּרָא.

V. 2. בְּרָאָם, on ַ_, § **71.** 1. *b.* (1); on ַ_ under ר, § **71.** 1. *b.* (2); on ַ_ under א, § **71.** 1. *c.* (3.)—וַיְבָרֶךְ, §§ **75.** 1. *a;* **21.** 3; הִבָּרְאָם, the first ִ_=Mĕθĕğ, the second = Sĭllûḳ; on D. f. § **72.** 2; the ם_, same as in בְּרָאָם.

V. 3. וַיְחִי, for וַיִּחְיֶה from חָיָה *live,* as וַיְהִי for וַיִּהְיֶה from הָיָה *be.*—שְׁלֹשִׁים וּמְאַת שָׁנָה lit., *thirty and a hundred of year;* note that (1) the word for *thirty* is the plural of *three* (שָׁלֹשׁ), (2) the word for *hundred* is const., (3) the word for *year* is sg.— וַיּוֹלֶד, Hĭf. of וָלַד (יָלַד), § **80.** 3. *b;* on ֶ_ for ַ_, §§ **21.** 3; **36.** 4. *a;* on ֶ_ for י ַ_, § **70.** 3. R.

V. 4. יְמֵי, § **116.** 12.—אַחֲרֵי, noun in plur. const. used as a preposition, § **119.** 3. *a.*—הוֹלִידוֹ. Hĭf. Inf. const. (for hăw-lîḏ) with suffix וֹ.—בָּנִים וּבָנוֹת, see the various forms of these words, § **116.** 9, 10.

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[1] *Twelve,* not given in the Vocabulary in this form.

[2] "א is the abbreviation of אֱלֹהִים.

Vs. 5, 6. חַי, Ḳăl Perf. 3 m. sg. of the ע״ע root חָיַי, § 85. 1.—וַיָּמָת (wăy-yå-mōθ), pausal for וַיָּמָת, § 86. 1. *e.* R.—חֲמֵשׁ שָׁנִים, the numeral sg. in form, the subst. plural.

Vs. 8—10. שְׁתֵּים עֶשְׂרֵה lit., *two ten = twelve;* שְׁתֵּים, a contraction of שְׁתַּיִם (cf. שְׁתֵּי, ch. IV. 19), and עֶשְׂרֵה, a form of עֶשֶׂר *ten.*—תִּשְׁעִים, pl. of תִּשְׁעָה or תֵּשַׁע *nine.*—חֲמֵשׁ עֶשְׂרֵה lit., *five ten = fifteen,* cf. above.

Vs.13, 16. אַרְבָּעִים, plur. of אַרְבָּעָה or אַרְבַּע *four.*—שִׁשִּׁים, plur. of שִׁשָּׁה or שֵׁשׁ *six.*

3. *PRINCIPLES OF SYNTAX.*

V. 4.—אַחֲרֵי הוֹלִידוֹ—*After his begetting = after he had begotten.*

Principle 19.—Where the Hebrew uses a preposition and an Infinitive, the English prefers a conjunction and a finite verb.

V. 6.—חֲמֵשׁ שָׁנִים: שֶׁבַע שָׁנִים; עֶשֶׂר שָׁנִים;—*Five years; seven years; ten years.*

Principle 20.—With the numerals 3—10 the noun is put in the plural.

Principle 21.—The numerals 3—10 assume the secondary or *masculine* form, when the noun is feminine. [שָׁנִים is feminine, though it has a masculine ending.]

V. 5.—שְׁלֹשִׁים שָׁנָה; תִּשְׁעִים שָׁנָה; שִׁבְעִים שָׁנָה.—*Thirty years; ninety years; seventy years.*

Principle 22.—The tens, formed by changing ה_ of the units to ים_ (except עֶשְׂרִים *twenty,* from עֶשֶׂר *ten*), have the accompanying noun in the *singular.*

4. *GRAMMAR- AND WORD-LESSON.*

1. § **117.** General view, The numerals 1—10, 11, 12, 20—90, 100, 1,000
2. § **117.** 1—8, The formation and use of the Cardinals.
3. § **117.** 9—12, The formation and use of the Ordinals.
4. Word-Lists, Verbs numbered 81—90 in List III.

5. *EXERCISES.*

1. To be translated into Hebrew:—(1) *Seven years;* (2) *Nine years;* (3) *Forty years;* (4) *Sixty years;* (5) *Three sons;* (6) *Three daughters;* (7) *Thirty sons and thirty daughters;* (8) *Forty days and forty nights;* (9) *Four heads;* (10) *Fifty days;* (11) *The seven stars;* (12) *Seven of*[1] *the stars;* (13) *Four seasons;* (14) *Twenty-seven days;* (15) *One hundred and fifty-nine years.*

2. To be translated into Hebrew:—(1) *This* (is) *a good book;* (2) *This good book was given to me;* (3) *In his own likeness God created man;* (4) *In the day that God made earth and heaven* (Heb. order, *In day of making of God*); (5) *In the day that God created man* (Heb. order, *In day of creating of God man*); (6) *After he had begotten a son* (Heb., *after his begetting a son*); (7) *And the man lived three hundred and forty-eight years;* (8) *And he begat four sons and three daughters, and he died;* (9) *And all the days of the man which he lived upon the face of the earth after he had begotten sons, were nine hundred and ninety-nine years.*

3. To be written:—A transliteration of verses 1 and 2 of chapter V.

4. To be written:—A verbal form of the Ḳăl Imperfect 3 m. sg. in each of the classes of verbs.

5. To be written:—The numerals 1—10 in English letters.

6. *TOPICS FOR STUDY.*

(1) Position and agreement of the demonstrative. (2) Nouns formed by prefixing תּ. (3) The vowel-changes in קָטְלָם. (4) The short form of ל״ה Imperfects (5) Position and agreement of numerals. (6) פ״ן Hĭf'îls. (7) Prep. with plur. form. (8) ע״ע Ḳăl Perfect 3 m. sg. (9) ע״ו Ḳăl Impf. 3 m. sg. with Wăw convers. in pause. (10) Formation of numerals 20—90. (11) The various forms of the word for *one hundred.* (12) *The form of the numerals* 3—10 with fem. nouns, with masc. nouns.

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[1] The word *of* after a cardinal must be expressed by מִן.

LESSON XLVII.—GENESIS V. 17-32.

1. *NEW WORDS.*

(1) נָחַם, (2) מַעֲשֶׂה, (3) יָד.

2. *NOTES.*

Vs. 17—21. וַיְהִיוּ, on Měθěğ, § **18.** 5; on ־, § **74.** 2. *b.* R. 2; on omission of third radical, § **82.** 2. חָמֵשׁ, used with a fem. noun; form with masc. noun, חֲמִשָּׁה; ordinal, חֲמִישִׁי.—שְׁתַּיִם, fem. of שְׁנַיִם; cf. שְׁתֵּי, ch. IV. 19.—וּמְאַת שָׁנָה lit., *and*-(a)-*hundred*-*of year*.—כְּהוֹשָׁלַח (v. 21), pausal for כְּהוֹשֶׁלַח.

Vs. 22—24. וַיִּתְהַלֶּךְ, form and synopsis? force of Hīθpă'ēl expressed here by the word *live*.—וַיְהִי כָל-יְמֵי. D. l. in כ after disj. accent; verb in sg. agreeing with כָּל, while in v. 17 it was pl., agreeing with יְמֵי.—וְאֵינֶנּוּ (w'ē-nĕn-nû); on ֵ־, § **111.** 2. R. 1; on נ ־, §§ **118.** 2. *c;* **71.** 2. *c.* (3) and N. 1; on the D. f. in נ, § **71.** 2. *c.* N. 2; four elements, וּ, אַיִן, נ־, הוּ; on ־ה, § **24.** 5.

V. 29. זֶה, these accents need not be considered here.—יְנַחֲמֵנוּ, Pī'ēl Impf. 3 m. sg. of the פ״ן and ע laryng. root נָחַם *comfort*, with the suffix נוּ *us;* on D. f. of Pī'ēl in ח, § **75.** 1. *b;* on ־ֵ, § **71.** 2. *c.* (2).—מִמַּעֲשֵׂנוּ, made up of מִן, מַעֲשֶׂה (§ **96.** 1), and נוּ.—וּמֵעִצְּבוֹן, made up of וּ (§ **49.** 2), מֵ (§ **48.** 2), and the const. state of עִצָּבוֹן, the ־ָ yielding to šᵉwâ, § **109.** 3. a.—יָדֵינוּ, *sg.* יָד, *dual* יָדַיִם; before suffixes the old construct ending *ay* is used; this before נוּ is contr. to ê, § **108.** 3. *b.*—אֲרֻרָה ('ē-rᵊrâh), Pī'ēl Perf. 3. m. sg. of the פ laryng., and ע״ע verb אָרַר *curse;* for אֵרַר, but ר refuses D. f. (§ **75.** 1. *a*), hence אֵרַר; ־ָה be-

comes הָ־, § **71.** 1. *c.* N.—אֲשֶׁר אֵרְרָהּ יְהוָה lit., *which cursed-her the Lord = which the Lord cursed.*

3. *PRINCIPLES OF SYNTAX.*

V. 27. וַיִּהְיוּ כָּל־יְמֵי מְתוּשֶׁלַח—*And* WERE *all the days of Methusaleh.*

וַיִּהְיוּ כָּל־יְמֵי לֶמֶךְ—*And* WAS *all the days of Lamech.*

Principle 23.—The verb in such cases as these may be placed either in the singular or in the plural

V. 31. אֲשֶׁר אֵרְרָהּ יְהוָה—*Which the Lord cursed.*

Principle 24.—אֲשֶׁר is a particle indicating the subordinate character of the following clause. The subordinate idea may be relative, temporal, causal, etc. In a relative clause having the relative as object of the verb, that object is expressed by a pronominal suffix attached to the verbal form. In a majority of cases, however, the pronominal suffix is not expressed.

4. *GRAMMAR- AND WORD-LESSON.*

1. § **88.** 1—4	What is included in inflection of nouns.
2. § **89.** 1,2; **109.** 4. 5.	Strong and weak Seğolates.
3. § **90.** 1, 2,	Nouns with two, originally short, vowels.
4. § **91.** 1, 2,	Nouns with one short and one long vowel.
5. § **92.** 1—3,	Nouns with one long and one short vowel.
6. Word-Lists.	The verbs numbered 91—100 in List III.

Note.—In the study of noun-formation, copy promiscuously, on a slip of paper, nouns of various classes, and then take up each noun and classify it, noting (1) its root with the meaning of the same, (2) the original vowels used in its formation, (3) the changes which these original vowels have suffered, (4) the force of the formation, (5) the meaning of the word.

5. *EXERCISES.*

1. Form nouns as follows:—(1) From גֹּרֶל, a *u*-class Seğolate, a noun of the third class (ă—â); (2) from חֹרֶשׁ, a *u*-class Seğolate, a noun of the second class, (ă—ă); (3) from חֶרֶב, an *a*-class Seğolate, a *u*-class Seğolate (masc. and fem.), a noun of the fourth class (â—ī), a noun of the second class (ă—ĭ); (4) from עֵבֶר, an *a*-class Seğolate, a fem. noun of the third class (ă—â); (5) from אֵמֶן, a *u*-class Seğolate, a fem. noun of the third class (ĭ—û), a noun of the third class (ă—â), two nouns of the second class (ă—ă, ă—ĭ); (6) from מֶתֶק, an *i*-class and a *u*-class Seğolate, a noun of the third class (ă—â); (7) from קֶרֶב, a noun of the second class (ă—ĭ), a noun of the third class (ă—â).

2. To be translated into Hebrew:— (1) *Will Noah comfort Lamech from the work of his hands?* (2) *God cursed* (Pī'ēl) *the ground which he had created;* (3) *I will walk* (Hīθpā'ēl) *with God, who created* (Heb., *the one creating*) *the heavens and the earth;* (4) *The sorrow of Cain was exceedingly great;* (5) *The man whom God cursed will die.*

3. To be written:—A transliteration of verses 28 and 29 of chapter V.

4. To be written:—A verbal form of the Hif'īl Perf. 3 m. sg. in each of the classes of verbs.

6. *TOPICS FOR STUDY.*

(1) The Ḳăl Impf's of חָיָה, הָיָה. (2) The word שְׁתַּיִם. (3) Various forms of the word for *one hundred.* (4) Particles with verbal suffixes. (5) Synopsis of נָחַם in Pī'ēl. (6) Synopsis of אָרַר in Pī'ēl. (7) Măppîḳ. (8) *A*-class, *I*-class, *U*-class Seğolates. (9) Laryngeal, ע״ן, ע״ע, ע״ו, ע״י and ל״ה Seğolates. (10) Feminine Seğolates. (11) Meaning of Seğolates. (12) Nouns with two short vowels. (13) Nouns with one short and one long vowel. (14) Nouns with one long and one short vowel.

LESSON XLVIII.—GENESIS VI. 1-8.

1. *NEW WORDS.*

(1) רָבַב, (2) בָּחַר, (3) דּוּן, (4) שַׁגָּם (in the text. שַׁגַּם), (5) נְפִלִים, (6) גִּבּוֹר, (7) יֵצֶר, (8) מַחֲשָׁבָה, (9) לֵב, (10) רַק, (11) נָחַם (in Nĭf.), (12) עָצַב, (13) מָחָה, (14) חֵן.

V. 1. הֵחֵל, from חלל, § **85.** 1. *a*, 4. *d;* on ֵ under ה, § **85.** 5. *c;* synopsis in Hĭf.?—לָרֹב, prep. ל with pretonic ă; רֹב, inf. const. from רבב, § **85.** 1. a; synopsis in Ḳăl?

V. 2. וַיִּרְאוּ, Ḳăl Impf. 3 m. pl. of רָאָה; on loss of third radical (י), § **82.** 2.—בְּנֵי and בְּנוֹת, constructs of בָּנִים, בָּנוֹת.—טֹבֹת, cf. טוֹב, טוֹבָה, טוֹבִים טוֹבוֹת; ô written defectively.—הֵנָּה, D. f. firmative, §§ **15.** 6; **50.** 3. *e.*—וַיִּקְּחוּ, from לָקַח *take;* on assim. of ל, § **78.** 2. R. 2; on omission of D. f. and on Råfê, §§ **14.** 2; **16.** 2; synopsis in Ḳăl?—נָשִׁים, § **116.** 7.—בָּחָרוּ, pausal for בָּחֲרוּ.

V. 3. יָדוֹן, Ḳăl Impf. 3 m. sg. The form looks like that of יָבוֹא, but it may be from דנן, with ō written like ô as sometimes happens. Nothing certain is known as to either form or meaning.—בְּשַׁגַּם, rather to be read בְּשַׁגָּם = *in* (their) *wandering;* from שָׁגַג, with ă instead of ŭ in the inf. cst.; the traditional rendering *in that also* is based on the analysis בְּ *in,* שַׁ. = *that* (§ **53.** 2), גַּם *also.*—יָמָיו, cf. אַפָּיו, פָּנָיו, § **108.** 3. *d.*

V. 4. אַחֲרֵי־כֵן אֲשֶׁר lit., *after so, when=afterwards, when.*—יָבֹאוּ, cf. the paradigm-form יָקוּלוּ; the ô is for â, the form corresponding to yăḳ-ṭăl not yăḳ-ṭŭl; § **86.** 1. *c;* the Impf. designates *habitual action* in past time.—הַגִּבֹּרִים, § **93.** 4. *c.*—עוֹלָם, § **92.**

1.—אַנְשֵׁי, const. of אֲנָשִׁים, which is plur. of אִישׁ, § **116.** 5.

V. 5. רַבָּה, an adj. fem. sg.[1] from רַב, §§ **100.** 1. *a;* **109.** 5. *b.*—רָעַת, const. of רָעָה.—יֵצֶר.—מַחְשְׁבֹת, const. pl. of מַחֲשָׁבָה.—לִבּוֹ, an ע״ע *i*-class Seğolate; §§ **100.** 1. *a,* **109.** 5. *b.*

Vs. 6—8. וַיִּנָּחֶם, §§ **21.** 3; **65.** 1. *a.*—וַיִּתְעַצֵּב, cf. וַיִּתְהַלֵּךְ in ch. V. 22.—אֶמְחֶה, on ה_=ê § **82.** 1. *b.*—בָּרָאתִי, on repeated accent, § **23.** 6; on ֫ under ר, § **83.** 1.—נִחַמְתִּי, for נִנְחַמְתִּי, the second נ being assimilated and the D. f. implied in ח; Nīf. Perf. 1 c. sg. of נָחַם; Nīf. = *repent*, Pī'ēl (ch. V. 29) = *comfort.*—עָשִׂיתָם, on ־ instead of ־, § **71.** 1. *b.* (1); the î with ת, written defectively.—בְּעֵינָי, on first ִי_, § **109.** 5. a; on second ִי_, § **107.**

3. *PRINCIPLES OF SYNTAX.*

V. 4.—בַּיָּמִים הָהֵם.—*In the days the those* = In those days.

Principle 25.—The 3rd personal pronoun is used as the remote demonstrative (*that, those*), and as such stands after its noun, agreeing with it in gender, number and definiteness.

4. *GRAMMAR- AND WORD-LESSON.*

1. § **93.**	Nouns with second radical reduplicated.
2. §§ **96, 97.**	Nouns with מ prefixed; their signification.
3. § **98.**	Nouns with ת prefixed.
4. § **99.**	Nouns formed by means of affixes.
5. Word-Lists,	The verbs numbered 101—110 in List III.

Note.—In the study of noun-formation, copy promiscuously, on a slip of paper, nouns of various classes, and then take up each noun and classify it, noting (1) its root, with the meaning of the same, (2) the original vowels used in its formation, (3) the changes

[1] The Kal Perf. 3 f. sg. of רָבַב would be רָבָה.

which these original vowels have suffered, (4) the force of the formation, (5) the meaning of the word.

5. *EXERCISES.*

1. Form nouns as follows:—(1) from לָמַד, a noun with מ prefixed (ă—ā), and one with ת (ă—î); (2) from אָכַל, a fem. *u*-class Seğolate, a noun with מ prefixed (ă—ă); (3) from חָשַׁךְ, a *u*-class Seğolate, a noun with מ prefixed (ă—ă); (4) from גָּבַר, an *a*-class Seğolate, a noun with second radical doubled (ĭ—â); (5) from זָמַר, an *a*-class Seğolate, a fem. *i*-class Seğolate, a noun with מ prefixed (ĭ—â); (6) from סָפַר, an *i*-class Seğolate, a noun with מ prefixed (ĭ—ă).

2. To be translated into Hebrew:—*The daughters of men were exceedingly fair* (טוֹב); (2) *Mankind multiplied;* (3) *We chose wives from all the daughters of men;* (4) *I have found favor in his eyes;* (5) *From eternity unto eternity I am God;* (6) *I grieved in my heart;* (7) *I will not repent that I have made them;* (8) *Those heroes are the men of renown* (*name*).

3. To be written:—A transliteration of verses 1, 2 of chapter VI.

4. To be written:—A verbal form of the Hĭf'îl Impf. 2 m. sg. in each of the classes of verbs.

6. *TOPICS FOR STUDY.*

(1) ע״ע Hĭf'îls. (2) The absence of ׳ in verbs ל״ה. (3) The various forms of the words for *son, daughter.* (4) The personal pronouns. (5) The demonstrative pronouns. (6) The words יְדוֹן and בְּשַׁנַּם. (7) The words meaning *his faces, his nostrils, his days, his eyes.* (8) The Impf. of habitual action in past time. (9) ע״ע *i*-class Seğolates. (10) The remote demonstratives. (11) Nouns with second radical reduplicated. (12) Nouns with מ prefixed. (13) Nouns with ת prefixed. (14) Nouns with affixes.

LESSON XLIX.—GENESIS VI. 9-15.

1. *NEW WORDS.*

(1) צַדִּיק, (2) תָּמִים, (3) דּוֹר, (4) שָׁחַת, (5) חָמָס, (6) תֵּבָה, (7) גֹּפֶר, (8) קֵן, (9) כָּפַר, (10) חוּץ, (11) כֶּפֶר, (12) אַמָּה, (13) אֹרֶךְ, (14) רֹחַב, (15) קוֹמָה.

2. NOTES.

V. 9. אֵלֶּה, § **52.** 1. *c.*— תּוֹלְדֹת, § **98.** 1.— בְּדֹרֹתָיו = (1) בְּ, (2) דּוֹר, (3) וֹת, (4) ָיו (cf. אַפָּיו); on the pl. ending ָיו after the pl. ending ôθ, § **108.** 4 and N.—צַדִּיק, § **93.** 5. —תָּמִים, § **91.** 1. *b.* —"אֶת־הָא, here the prep. *with*, not the sign of the def. object.

Vs. 10, 11. וַיּוֹלֶד, §§ **80.** 3. *b;* **70.** 3. *a.* (2), (3).—וַתִּשָּׁחֵת, Synopsis?—וַתִּמָּלֵא, Synopsis?

Vs. 12, 13. נִשְׁחָתָה, pausal for נִשְׁחֲתָה, Nĭf. Perf. 3 f. of שָׁחַת; Synopsis?—הִשְׁחִית, Synopsis?— דַּרְכּוֹ, from דֶּרֶךְ; cf. זֶרַע and זַרְעוֹ, צֶלֶם and צַלְמוֹ.— בָּא (bâ'), either Perf. or Part. in form, § **86.** 1. *a, g.*— לְפָנַי, § **108.** 3. *a.* (1).— מָלְאָה, Synopsis? — וְהִנְנִי, the adverbial particle הֵן or הִנֵּה with a verbal suffix, § **118.** 2. *a.*—מַשְׁחִיתָם Hĭf. part. of שָׁחַת, with suf. ָם.

Vs. 14, 15. עֲשֵׂה ('ᵃśê(h)), § **82.** 1. *f.*—טֵבַת, const. of תֵּבָה, the ֵ being unchangeable.— עֲצֵי, const. of עֵצִים, cf. פְּנֵי from פָּנִים.— קִנִּים, plur. of קֵן, an ע״ע *i*-class Seġolate, § **109.** 5. *b;* cf. לֵב.—וְכָפַרְתָּ, with accent on ultima, § **70.** 3. *b;* cf. change from ult. to penult in וַיֹּאמֶר.—מִבַּיִת וּמִחוּץ, *from house and from outside = within and without.*— תַּעֲשֶׂה, cf. נַעֲשֶׂה (ch. I. 26).— רָחְבָּה (rŏḥ-bâh), on ָ (ŏ) under ר, § **111.** 1. R. 1; on ָה § **108.** 1. R. 1.

3. *PRINCIPLES OF SYNTAX.*

V. 10.—שְׁלֹשָׁה בָנִים—*Three sons.*

Principle 26.—When the substantive is *masculine*, the feminine form of the numeral is employed; and when the numeral is a *unit*, the plural form of the substantive is employed.

V. 15.—וְזֶה אֲשֶׁר תַּעֲשֶׂה אֹתָהּ—*And this is how thou shalt make it.*

Principle 27.—The relative particle often introduces subordinate clauses that are not strictly relative clauses.

4. *GRAMMAR- AND WORD-LESSON.*

1. § **100,** Nouns from bi-literal roots.
2. § **104,** Various ways of forming noun-stems.
3. § **105,** The Formation of Cases.
4. Word-Lists, Verbs numbered 111—120 in Lists III and IV.

5. *EXERCISES.*

1. To be translated into Hebrew:—(1) *Noah had* (Heb., *were to Noah*) *three sons;* (2) *The sons of Noah were not righteous;* (3) *The earth was corrupt, and it was full of violence;* (4) *The way of all flesh was corrupt;* (5) *God will destroy the earth and all who dwell upon it;* (6) *Thou shalt make a house; its length shall be twenty cubits, its breadth, twelve cubits, its height, twenty-four cubits.*

3. To be written:—A transliteration of verses 14 and 15 of chapter VI.

4. To be written:—A verbal form of the Nĭf'ăl Perfect 3 m. sg. in each of the classes of verbs.

6. *TOPICS FOR STUDY.*

(1) The demonstrative pronoun. (2) Nouns formed by reduplication of second radical. (3) אֵת־, a preposition. (4) The ô of פ״ו

Hĭf'îls. (5) The characteristics of the Nīf'āl Impf. (6) Primary form of *u*-class Seğolates. (7) Adverbs with verbal suffixes. (8) The ê of ל״ה Imv's. (9) ע״ע *i*-class Seğolates. (10) Change of accent after Wâw Convers. with Perfect. (11) The form of *u*-class Seğolates before pron. suffixes. (12) Relics of the nominative case-ending. (13) The Hē Directive. (14) Other relics of the accusative case-ending.

LESSON L.—GENESIS VI. 16-22.

1. *NEW WORDS.*

(1) צֹהַר, (2) מִלְמַעְלָה, (3) צַד, (4) תַּחְתִּי, (5) שְׁנִים, (6) שְׁלִישִׁים, (7) מָבוֹל (8) גָּוַע, (9) קוּם, (10) בְּרִית, (11) אָסַף.

2. *NOTES.*

V. 16. צֹהַר, § **89.** 1. *c.*—תַּעֲשֶׂה (tă'ăśĕ(h), on ֵ under ת, § **74.** 2. *a;* on the ֵ under ע, § **74.** 3. *b;* on ה֫, § **82.** 1. *b.*—תְּכַלֶּנָּה, made up of (1) תְּכַלֶּה, with ה֫ lacking, (2) נָּה֫ which is for נָּה֫, §§ **72.** 3; **71.** 2. *c.* (3) and Notes 1, 2; cf. וַיְכַל (ch. II. 2).—מִלְמַעְלָה made up of מַעַל, לְ, מִן and ה֫ directive; note (1) the Rāfê, (2) Zāḳēf ḳāṭōn, (3) simple Šᵉwâ under ע; on ה֫, § **105.** 2. *a.*— בְּצִדָּהּ (bᵉṣīd-dâh), from צַד with suf. הָ֫, the original ַ being attenuated in sharpened syl.— תָּשִׂים Ḳăl Impf. 2 m. sg. of the ע״י verb שִׂים *put.*—תַּעֲשֶׂנָּה, same as the word above, with pron. suf. הָ.

V. 17. וְאֲנִי, §§ **49.** 3; **50.** 3. *d;* here emphatic, being cut off by Rᵉvî(ă)'.— הִנְנִי, a particle with verbal suffix, § **118.** 2. *a.*— מֵבִיא Hĭf. participle from בּוֹא; on preformative ־, § **86.** 3. *c;* on stem-vowel, ־, § **86.** 1. *d.*— לְהַשְׁחִית, Pī'ēl Inf. const. of the ע׳ laryng.

verb שָׁחַת, the D. f. being implied in ח, § **75.** 1. *b.*—יִגְוַע, pausal for יִגְוַע, Kăl Impf. of גָּוַע, § **76.** 1. *a.*

V. 18. וַהֲקִמֹתִי, on וַ, §§ **49.** 3; **70.** 2. *b;* on הָ, § **86.** 3. *a;* ־ is î written defectively; ô is separating vowel, § **86.** 2. *a.* אִתָּךְ, pausal for אִתָּךְ, the prep. אֵת *with;* cf. אִתָּךְ, in which אֵת = אֵת, the sign of the def. object.— וּבָאתָ, Kăl Perf. 2 m. sg. of בּוֹא, with Wâw conversive.

Vs. 19, 20. הָחַי, instead of הַחַי with D. f. implied.— תָּבִיא, Hĭf. Impf. 2 m. sg.; § **86.** 1. *d.* and 3. *a.*— לְהַחֲיוֹת, Hĭf. Inf. const. of חָיָה; on וֹת, § **82.** 1. *e.*— יָבֹאוּ, a seemingly irreg. Kăl Impf. 3 m. pl. of בּוֹא.

Vs. 21, 22. קַח, Kăl Imv. of לָקַח, § **78.** 2. R. 2.— מַאֲכָל, §§ **96.** 1; **97.** 2.— יֵאָכֵל, § **74.** 1.— וְאָסַפְתָּ, on the shifting of tone, § **70.** 3. *b;* on Mĕθĕğ, § **18.** 1.— צִוָּה, Pi'ēl Perf. 3 m. sg. of צָוָה *command;* on ־, § **59.** 1. *a;* on ־ָה, § **82.** 1. *a.*

3. *PRINCIPLES OF SYNTAX.*

V. 17. וְאָנִי הִנְנִי מֵבִיא—*And I, behold I am about to bring.*

Principle 28.—The Participle is often used to designate an action which is to take place in the immediate future.

V. 17.—אֶת־הַמַּבּוּל מַיִם—*The flood,* (that is) *water;* not *the flood of water.*

Principle 29.—A noun in the construct state cannot receive the article; hence, in cases like this, the second noun must be in apposition with the first.

4. *GRAMMAR- AND WORD-LESSON.*

1. § **106.** 1, 4, The masculine singular and plural.
2. § **106.** 2. *a—c,* The three-fold treatment of the original fem. affix ת.

3. § 106. 3, 5, The fem. plur. and the dual.
4. Word-Lists, The verbs numbered 121—130 in List IV.

5. *EXERCISES.*

1. To be written:—(1) Masc. and fem. sg., masc. and fem. pl. of טוֹב *good*, of גָּדֹל *great;* (2) Fem. pl. of אוֹת *sign*, מָאוֹר *luminary*; (3) Dual of עַיִן *eye*.

2. To be translated into Hebrew:—(1) *Behold, I am about to rain upon the earth;* (2) *I will destroy all flesh in which is the spirit of lives;* (3) *Thou didst establish* (= *cause to stand*) *a covenant with me;* (4) *Will he keep the covenant which he established with them?* (5) *Male and female they shall enter the ark, and for them thou shalt take food which may be eaten;* (6) *Noah collected food in order to preserve alive the fowl and the beast*(s) *and the cattle, and all that was in the ark.*

3. To be written:—A transliteration of verses 18 and 19 of chapter VI.

4. To be written:—The Nīf'ăl Perf. 3 m. sg., and Impf. 3 m. sg. of a verb of each of the classes.

6. *TOPICS FOR STUDY.*

(1) The ◌ֶה of ל״ה Impfs. (2) The suffix ◌ָנָּה. (3) Hē directive. (4) Rāfē. (5) Zăḳēf ḳāṭōn. (6) The Ḳăl Impf. of verbs ע״י. (7) ו before a laryngeal with Šᵉwâ. (8) The vowel-changes in מֵבִיא. (9) ע laryng. Pī'ēls. (10) The vowel-points in וְהַקְמֹתִי. (11) Dif. between אֵת *with*, and אֵת sign of def. object. (12) פ laryng. Nif'ăls. (13) The retention of the original fem. ת. (14) A later usage of תִּי (15) The origin of ◌ָה. (16) Affixes for plur. fem. and masc., and for the dual.

LESSON LI.—GENESIS VII. 1-8.

1. *NEW WORDS.*

(1) טָהוֹר, (2) עוֹד, (3) אַרְבָּעִים, (4) מָחָה, (5) יְקוּם.

2. *NOTES.*

V. 1. וַיֹּאמֶר, § **79.** 1.—בֹּא, Ḳăl Imv. בֵּיתְךָ, on ֵי, § **109.** 5. *a;* on ְ, § **108.** 1. *a.* (2).— רָאִיתִי, the î being attenuated from ê, § **82.** 3. *b.*—לְפָנַי *to my faces,* on ַי, § **108.** 3. *a.* (1).—דוֹר, on ô, § **30.** 6. *c.*

Vs. 2, 3. טְהוֹרָה, § **106.** 2. *c.*— הִוא, § **50.** 3. *a.*— לְחַיּוֹת Pĭʿēl Inf. const. of חָיָה; cf. הַחֲיוֹת in ch. VI. 20.

Vs. 4, 5. מַמְטִיר, synopsis in Hĭfʿîl; cf. Principle 28.— אַרְבָּעִים יוֹם, the numeral being plur. in form, the subst. is sg.— וּמָחִיתִי, on ִי (cf. רָאִיתִי above), § **82.** 3. *b;* from מָחָה.— הַיְקוּם, on omission of D. f. from י, § **14.** 2; on formation, § **95.** 2.— עָשִׂיתִי, on î, § **82.** 3. *b;* cf. מָחִיתִי, and רָאִיתִי — צִוָּהוּ, for צִוָּה and הוּ; = צִוָּה אֹתוֹ (VI. 22).

Vs. 7, 8. וַיָּבֹא, § **86.** 1. *c;* the ô is rounded from â— וּבָנָיו, on ָיו, § **108.** 3. *d.*— אִתּוֹ *with him;* cf. אֹתוֹ =)(-*him.*— אֵינֶנָּה, for אֵינ־נֶ־הָ; on ֵי, § **109.** 5. *a;* on ֶנ, § **71.** 2. *c.* N. 1; on the contraction, ֶנָּה, § **71.** 2. *c.* N. 2; on particle with suff., § **118.** 2. *c.*

3. *PRINCIPLES OF SYNTAX.*

V. 2.—שִׁבְעָה שִׁבְעָה—*Seven, seven* = by sevens.

V. 9.—שְׁנַיִם שְׁנַיִם—*Two, two* = by twos, in pairs.

Principle 30.—Words are often repeated in order to express the *distributive* relation.

V. 5.—וְנֹחַ בֶּן־שֵׁשׁ מֵאוֹת שָׁנָה—*And Noah* (was) *the son of six hundred years* = And Noah was six hundred years old.

Principle 31.—The word בֶּן is commonly used to express a characteristic; e. g. a son of wisdom = a wise son.

4. *GRAMMAR- AND WORD-LESSON.*

1. § **107.** 1, 2, The Absolute and Construct states.
2. § **107.** 3, Substitution of ־ה for ־ה in the construct.
3. § **107.** 4, Restoration of original ־ת in the construct.
4. § **107.** 6, Substitution of ־י for ־ים and ־ִים.
5. § **107.** 6. Rm. 3. Explanation of the Construct form.
6. Word-Lists, Verbs numbered 131—140 in List IV.

5. *EXERCISES.*

1. To be written:—The corresponding construct forms of רֹעֶה, פָּנִים, שִׁבְעָה, תֵּבָה, עֵינַיִם, דָּגָה, חַיָּה, מִקְוֶה.

2. To be translated into Hebrew:—(1) *The shepherd of the flock was a good man;* (2) *What did God call the collection of waters?* (3) *The eyes of the man were opened and he saw;* (4) *Noah's ark was made of gopher wood;* (5) *Noah took into the ark of the clean cattle and of the cattle which were not clean;* (6) *The man was forty years old;* (7) *God rained upon the earth forty days and forty nights.*

3. To be written in English letters:—Verses 1, 2 of chapter VII.

4. To be written:—Synopses of the verb אָרַר in Qāl, Pī. and Hīf., of רָעַשׁ in Qāl, Nīf. and Hīf., and of חָרַב in Qāl, Nīf., Pŭ., Hīf. and Hŏf.

6. *TOPICS FOR STUDY.*

(1) The ô of verbs פ״א. (2) Synopsis in Qāl of בּוֹא. (3) ע״י Seğolates before suffixes. (4) The î of ל״ה Perf's before consonant terminations. (5) Omission of D. f. (6) The vowels in אֵינֶנָּה.

(7) Explanation of the Construct form. (8) The substitution of ֵה for ֶה, of ֵי for ִים and ַיִם. (9) The restoration of ַת in the construct.

LESSON LII.—GENESIS VII. 9-16.

1. *NEW WORDS.*

(1) שֵׁשׁ, (2) חֹדֶשׁ, (3) שִׁבְעָה־עָשָׂר, (4) בָּקַע, (5) מַעְיָן, (6) אֲרֻבָּה, (7) פָּתַח, (8) גֶּשֶׁם, (9) צִפּוֹר, (10) בְּעַד.

2. *NOTES.*

Vs. 9, 10. בָּאוּ, accent, § **36.** 6.—כַּאֲשֶׁר, *according as*, the particle introducing a subordinate clause of manner, and the preposition governing that clause.— לְשִׁבְעַת הַיָּמִים lit., *to the heptad of days*, the numeral being in const. relation with the subst.—מֵי, const. of מַיִם.

Vs. 11, 12. בִּשְׁנַת, on ĭ, § **47.** 2; abs., שָׁנָה, const., שְׁנַת, the ָ being reduced, and ַת restored, § **106.** 2.— שֵׁשׁ־מֵאוֹת, on Mĕ́θĕğ, § **18.** 4; cardinal for ordinal, § **117.** R. 11.— חַיֵּי, const. of חַיִּים, § **107.** 6.— נִבְקְעוּ, Nĭf. Perf. 3 pl. of בָּקַע.— מַעְיְנוֹת, const. of מַעְיָנוֹת, a denominative from עַיִן, § **103.** 2.—רַבָּה, fem. of adj. רַב; on the D. f. **109.** 5. *b*.— נִפְתָּחוּ pausal for נִפְתְּחוּ, § **38.** 1.— גֶּשֶׁם an *a*-class Seğolate.

Vs. 13, 14. בְּעֶצֶם הַיּוֹם הַזֶּה *in the bone of this day* = on this very day.—אִתָּם, the original ĭ being found in a sharpened syl.— —הֵמָּה, § **50.** 1; on D. f. firmative, § **15.** 6.— הַחַיָּה, §§ **18.** 1; **45.** 2.—לְמִינָהּ, §§ **16.** 1; **108.** 1. *a*. (1) and R. 1.— לְמִינֵהוּ, § **108.** 1. *b*. (1).— צִפּוֹר, on formation, § **93.** 4. *c*.

Vs. 15, 16. שְׁנַיִם שְׁנַיִם, repetition giving a distributive sense.

— הַבָּשָׂר, cf. מִבְּשָׂרִי (II. 23).— הַבָּאִים, Kăl Part. act. pl. of בּוֹא; Part. with article = a relative clause: *those that went in.* וַיִּסְגֹּר, with ĭ atten. from ă, and ō lowered from ŭ, § **63.** 1. *a*, and 2. *a*.— בַּעֲדוֹ, prep. בְּעַד *around, behind,* with suff. וֹ *him.*

3. *PRINCIPLES OF SYNTAX.*

V. 9.—כַּאֲשֶׁר צִוָּה א״ —*According as God commanded.*

Principle 32.—When אֲשֶׁר follows a preposition, the preposition governs, not the particle, but the clause.

V. 11.—בִּשְׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה —*In* (the) *year of six hundred years* = in the six hundredth year.

Principle 33.—There are no *ordinals* above *ten;* hence the cardinals must serve as ordinals, whenever the context demands.

V. 13.—בָּא נֹחַ וְשֵׁם־וְחָם וְיֶפֶת—*Went in Noah and Shem and Ham and Japhet.*

Principle 34.—The predicate of several subjects united by *and* may stand either in sing. or plur., but it is generally in sing. when it *precedes.*

4. *GRAMMAR- AND WORD-LESSON*

1.	§ **108.** *Tabular View,*	The noun סוּס with pron. suffixes.
2.	§ **108.** 1. *a, b,* and R's,	Masc. nouns in the sing. with suffixes.
3.	§ **108.** 2,	Fem. nouns in the sing. with suffixes.
4.	§ **108.** 3. *a—d,*	Masc. nouns in the plur. with suffixes.
5.	§ **108.** 4,	Fem. nouns in the plur. with suffixes.
6.	Word-Lists,	Verbs numbered 141—153 in List IV.

5. *EXERCISES.*

1. To be translated into Hebrew:—(1) *His day, her day, your* (m.) *day, thy* (f.) *day, our day, their* (m.) *day, thy* (m.) *day;* (2) *Thy lives, her lives, his lives, thy* (f.) *lives, our lives, my lives, your*

lives; (3) *My saying, her saying, your* (m.) *saying, our saying;* (4) *My signs, your signs, our signs, their signs, thy signs;* (5) *My father, thy brother, our father, your father, thy mouth, her mouth.*

2. To be translated into Hebrew:—(1) *Our Father who* (art) *in heaven;* (2) *Take with thee into the ark thy father and thy sons and thy daughters;* (3) *The fowl according to his kind and the beast according to her kind shall enter the ark two by two;* (4) *Everything in which is the spirit of life shall expire;* (5) *I was born in the eighteen hundredth year of our Lord, in the seventh month, on the twenty-fourth day of the month;* (6) *The waters of the flood were upon the earth many days.*

3. To be written:—A transliteration of verses 13 and 14 of chapter VII.

4. To be written:—An exact statement of the origin and force of the following suffixes (including the ending of the stem): (1) ־ָיו, (2) ־ֶיהָ, (3) ־ֶיךָ, (4) ־ֵינוּ, (5) ־וֹ, (6) ־הּ, (7) ־ָךְ, (8) ־ֵךְ, (9) ־ָם, (10) ־ָתַי.

6. *TOPICS FOR STUDY.*

(1) A preposition with the Relative particle. (2) Use of cardinals for ordinals. (3) Denominatives formed by prefixing מ. (4) ע״ע stems with affixes. (5) The prep. אֵת with suffixes. (6) The pronominal suffixes. (7) Ḳăl Part's act. of verbs ע״ו. (8) The original vowels in יִסְגֹּר. (9) Agreement of predicate. (10) Suffixes attached by the connecting vowel â. (11) Suffixes attached by the connecting vowel ē. (12) Suffixes attached by ־ֶ (13) The various forms assumed by the old construct ending *ay* before suffixes. (14) Plural feminines with pronominal suffixes.

LESSON LIII.—GENESIS VII. 17-24.

1. *NEW WORDS.*

(1) רוּם, (2) גָּבַר, (3) כָּסָה, (4) הַר, (5) גִּבְעָה, (6) חֲרָבָה, (7) שְׁאַר.

2. *NOTES.*

Vs. 17, 18. וַיִּרְבּוּ, on rejection of the third radical ן or י, § **82.** 2.—וַיִּשְׂאוּ, from נָשָׂא; נ assimilated, but D. f. lost, § **14.** 2.—וַתָּרָם (wăt-tâ'-rŏm), the second ־ being in an unaccented closed syl., must be ŏ; usual form of Middle-Vowel Ḳăl Impf., is with ו, e. g., תָּרוּם; but with Wâw convers. § **86.** 1. *e.* R.—יִגְבְּרוּ, (1) י, (2) גבר, the root, (3) ו.

Vs. 19, 20. וַיְכַסּוּ, (1) וַ, with D. f. lost from י, § **14.** 2; (2) י; (3) ־ = passive; (4) D. f. in ס = intensive; (5) וּ = plur.; the root being כָּסָה, cf. וַיְכַלּוּ (ch. II. 1).—הֶהָרִים, on the ־ § **45.** 4.—גְּבֹהִים, from גָּבַהּ, § **109.** 1. *a;* but Pāθăḥ-furtive disappears when ה ceases to be final, nor is the Măppîḳ any longer necessary.—מִלְמַעְלָה, see ch. VI. 16.

Vs. 21, 22. וַיִּגְוַע, § **76.** 1. *a.*—נִשְׁמַת, construct of נְשָׁמָה.—אַפָּיו, from אַף = אַנְפָּ, dual, אַפַּיִם; on יו ָ, § **108.** 3. *d.*—בֶּחָרָבָה, on ־ § **45.** 4; ־ under ח, on account of rejection of D. f. from ר, the formation being according to § **93.** 1.—מֵתוּ, on ē under מ, § **86.** 1. *a.* R.

Vs. 23, 24. וַיִּמַּח, for וַיִּמְחֶה (Ḳăl Impf.); ה ֶ lacking, and a helping vowel ־ inserted, § **82.** 5. *b.* (5); Râfé over מּ, to show that no D. f. is to be expected.—וַיִּמָּחוּ, Nîf. Impf. 3 plur., of same root as יִמַּח — וַיִּשָּׁאֶר, another Nîf.; tone receding to penult, final vowel is ־, not ־ — אִתּוֹ בַּתֵּבָה, D. l. in ב, because of preceding disjunctive accent.—יוֹם, sg., although pl. *in sense.*

3. *PRINCIPLES OF SYNTAX.*

V. 19.—מְאֹד מְאֹד—*Mightily, mightily.*

Principle 34.—Words are often repeated to express *intensity* or *emphasis.*

V. 22.—כֹּל אֲשֶׁר .... בְּאַפָּיו—*All in whose nostrils,* etc.

Principle 35.—The אֲשֶׁר which serves as sign of relation for a following pronominal suffix is generally separated from the word to which the suffix is attached by intervening words.

4. *GRAMMAR- AND WORD-LESSON.*

1. § **109. 1,** Stem-changes resulting from shifting of tone *one* place.
2. § **109. 2,** Stem-changes resulting from shifting of tone *two* places.
3. § **109. 3,** Stem-changes in the singular construct.
4. § **109. 3. R. 3,** Ḳăl act. participles, and nouns with ultimate ē.
5. Word-Lists, Verbs numbered 154—166 in List IV.

5. *EXERCISES.*

1. In the case of בָּשָׂר *flesh,* עוֹלָם *eternity,* write out (1) the const. sg., (2) the form with suffix for *my,* (3) with suffix for *your* (m.), (4) the plur. abs., (5) the plur. const., (6) the plur. with the suffix for *my,* (7) with the suffix for *your* (m.).

2. To be translated into Hebrew:—(1) *This is my word which I have spoken to you;* (2) *The earth and all which* (is) *in it is God's;* (3) *All the mountains were covered, and the waters prevailed upon the earth;* (4) *Three men were left with him in the ark;* (5) *The man to* (בְּ) *whose word I listened was forty years old;* (6) *And he destroyed man and beast, creeper and cattle from upon the ground.*

3. To be written:—A transliteration of verses 22, 23 of ch. VII.

4. To be written: — Exhaustive analyses of (1) וְהַמַּיִם, (2) הֶהָרִים, (3) מִלְמַעְלָה, (4) וּבַבְּהֵמָה, (5) מֵאָדָם.

6. *TOPICS FOR STUDY.*

(1) Absence of יו or in verbs ל״ה. (2) Assimilation of נ in verbs פ״ן. (3) The vowels in middle-vowel Ḳăl Imperfects. (4) The artile with ֶ. (5) The suffix and ending ָיו. (6) Each vowel in וַיִּמַּח and וַיִּמָּחוּ. (7) D. l. after a disjunctive accent. (8) When does the tone move *one* place? (9) When does it move *two* places? (10) The vowel-changes in either case. (11) The formation of the singular construct. (12) Nouns with ē in the ultima.

LESSON LIV.—GENESIS VIII. 1-7.

1. *NEW WORDS.*

(1) זָכַר, (2) עָבַר, (3) שָׁכַךְ, (4) סָכַר, (5) כָּלָא, (6) חָסֵר, (7) קָצֶה, (8) הַר, (9) חַלּוֹן, (10) עֹרֵב, (11) יָבֵשׁ.

2. *NOTES.*

V. 1. וַיִּזְכֹּר, ĭ atten. from ă, ō lowered from ŭ; Ḳăl Impf. 3 m. sg.; synopsis?—וַיַּעֲבֵר, on ֵ instead of ִי, § **65.** 5. *b.* (1); synopsis? — וַיָּשֹׁכּוּ, from שָׁכַךְ, § **85.** 1. *a*, 5. *a;* the ָ rounded from orig. ַ; the ō with first radical as regularly in ע״ע verbs; the D. f. for strengthening.

Vs. 2, 3. וַיִּסָּכְרוּ, Nĭf. Impf. 3 m. plur. of סָכַר = סָגַר. — וַיִּכָּלֵא, § **72.** 2. — וַיָּשֻׁבוּ, for וַיָּשׁוּבוּ: original ŭ is lengthened to û and ă of preformative becomes ă in open syl. § **86.** 1. *e*, 3. *a.* —הָלוֹךְ, Inf. abs.; on ô (=â), § **67.** 1. *b.* (1).—וָשׁוֹב, on ָ, § **49.** 4; on שׁוֹב, Inf. abs., § **86.** 1. *g.*—וַיַּחְסְרוּ, on ַ before ח, § **74.** 2. *a;* on ִ under ח, § **74.** 3. *c.*— מִקְצֵה, for מִקְּצֵה; on omis. of D. f., § **14.** 2; on ִ under ק, instead of ָ, § **109.** 6. *b;* on ֵה (ê), § **107.** 3.

Vs. 4, 5. וַתָּנַח, from נוּחַ (cf. וַיִּנָּחֵהוּ ch. II. 15); usual Impf., יָנוּחַ, but the form with Wâw convers. has ŏ, § **86.** 1. *e.* R.; but the laryng. prefers ă.— הָרֵי, const. pl. of הָר, which is from הָרַר; hence the ֫ is unchangeable, and stands in the const., §§ **109.** 5. *b*; **31.** 4. N. 2.—חָסוֹר, Inf. abs.; on ô (= â), § **67.** 1. *b.* (1)—נִרְאוּ, Nif. of רָאָה — רָאשֵׁי, const. plur.; another case of unchangeable ֫ in const.; irreg. plur. of רֹאשׁ, § **116.** 17.— הֶהָרִים on the ֭ under ה, § **45.** 4.

Vs. 6, 7. וַיִּפְתַּח, § **76.** 1. *a.*— וַיְשַׁלַּח, on ֫ under ל, § **76.** 1. *b.*— וַיֵּצֵא, § **80.** 2. *a.* (1).— יָצוֹא, § **67.** 1. *b.* (1).— יְבֹשֶׁת, a fem. Inf. const., § **80.** 2. *b.* R. 1.

3. *PRINCIPLES OF SYNTAX.*

V. 3.—וַיָּשֻׁבוּ . . . הָלוֹךְ וָשׁוֹב—*And they returned, going and returning.*

V. 7.—וַיֵּצֵא יָצוֹא וָשׁוֹב—*And it went forth, going forth and returning.*

V. 5.—וְהַמַּיִם הָיוּ הָלוֹךְ וְחָסוֹר—*And the waters were going on and diminishing.*

Principle 36.—The Infinitive absolute, coming after a finite verb from the same root, gives to the latter the force of *continued and lasting action.* This idea of *continuance* is also expressed by the use of the verb הָלַךְ, in which case the principal idea is added in the form of a second Inf. abs. The thought of the phrases given above is: (1) "They went on going backwards"; (2) "It went repeatedly to and fro"; (3) "And the waters were abating continually."

V. 5.—בְּעֶשְׂרִי בְּאֶחָד לַחֹדֶשׁ—*In the tenth* (month), *on the first* (lit., *one*) (day) *of* (lit., *to*) *the month.*

Principle 37.—In dates (1) the words *day* and *month* are often

omitted, (2) the cardinals are often used instead of ordinals, and (3) instead of the construct relation, a periphrastic expression by means of לְ is employed.

4. *GRAMMAR- AND WORD-LESSON.*

1. § **109.** 4. *a—f,* Stem-changes in the inflection of Seğolates.
2. § **109.** 5. *a, b,* Stem-changes in the inflection of middle-vowel and ע״ע Seğolates.
3. § **109.** 6. *a, b,* Stem-changes in the inflection of ל״ה nouns.
4. Word-Lists, Verbs numbered 167—180 in List IV.

5. *EXERCISES.*

1. In the case of קָצֶה, חֹק, זַיִת, מָוֶת, יֶלֶד, write (1) sg. const., (2) sing. form with suffix *your*, (3) plur. abs., (4) plur. const., (5) plur. form with suffix *my*.

2. To be translated into Hebrew:—(1) *Remember thou the days in which God blessed thee;* (2) *God caused the waters to return from upon the earth;* (3) *He died in the sixth year, in the seventh month, on the fifth day of the month;* (4) *The words of God are good;* (5) *He will live unto eternities of eternities;* (6) *The kings of the earth shall return unto their land.*

3. To be written:—A transliteration of verses 2, 3 of ch. VIII.

4. Write a complete analysis of the following forms:—(1) מַעְיְנֹת, (2) לַחֹדֶשׁ, (3) הַגֶּשֶׁם, (4) וּמְאַת, (5) וַיְשַׁלַּח.

6. *TOPICS FOR STUDY.*

(1) Vowels of the Ḳăl Impf. 3 m. sg. of a strong verb. (2) ע״ע Ḳăl Impf. (3) Middle-vowel Ḳăl Impf. (4) Nĭf'ăl Impf. 3 m. sg. (5) Form of Inf. abs. (6) The ô of the Inf. abs. (7) The *ê* of ל״ה nouns. (8) Unchangeable ־ in const. plur. (9) Article with ־. (10) ל laryngeal Pī'ēl Impf. (11) פ״י Ḳăl Impf. (12) Various forms assumed by Seğolate stems in inflection. (13) Middle-vowel Seğolates. (14) ע״ע Seğolates. (15) ל״ה nouns ending in ה־.

LESSON LV.—GENESIS VIII. 8-14.

1. *NEW WORDS.*

(1) יוֹנָה, (2) קָלַל, (3) מָנוֹחַ, (4) כַּף, (5) רֶ֣גֶל, (6) חִיל, (7) אַחֵר, (8) עֵת, (9) זַ֣יִת, (10) טָרָף, (11) יָחַל, (12) רִאשׁוֹן, (13) חָרַב, (14) סוּר, (15) מִכְסֶה.

2. *VERBAL FORMS.*

[In the case of each form, state (1) stem, (2) tense, (3) pers., numb., gen., (4) class, (5) root, (6) meaning of root, (7) corresponding form of קָטַל, (8) the variation, and the section in the "Elements" which explains it. The superior figure indicates the verse in which the word occurs.]

(1) יְשַׁלַּח,[8] (2) לִרְאוֹת,[8] (3) קַלּוּ,[8] (4) מָצְאָה,[9] (5) תָּ֣שָׁב,[9] (6) יִשְׁלַח,[9] (7) יִקָּחֶהָ,[9] (8) יָבֵא,[9] (9) וַיָּ֣חֶל,[10] (10) וַיֹּ֣סֶף,[10] (11) שַׁלַּח,[10] (12) תָּבֹא,[11] (13) וַיֵּ֣דַע,[11] (14) וַיִּיָּ֣חֶל,[12] (15) שׁוּב,[12] (16) וַיְהִי,[13] (17) חָרְבוּ,[13] (18) וַיָּ֣סַר,[13] (19) וַיַּרְא,[13] (20) יָבְשָׁה.[14]

3. *NOMINAL FORMS.*

[In the case of each form, state (1) abs. sg., (2) meaning, (3) formation, (4) const. sg., (5) abs. and const. plur., (6) its form with one or more suffixes in sg. and plur.]

(1) אֲדָמָה,[8] (2) רַגְלָהּ,[9] (3) יָדוֹ,[9] (4) יָמִים,[10] (5) עֶ֣רֶב,[11] (6) זַ֣יִת,[11] (7) חֹדֶשׁ,[13] (8) מִכְסֵה.[13]

4. *PARTICLES, PREPOSITIONS, SUFFIXES, ETC.*

[In the case of each, state all that may be known concerning it.]

(1) אֶת־,[8] (2) מִן,[8] (3) אֵת[8] (*with*), (4) הֲ,[8] (5) הַ·,[8] (6) עַל,[8] (7) וְ,[9] (8) לֹא,[9] (9) אֶל־,[9] (10) כִּי,[9] (11) וֹ,[9] (12) הָ,[9] (13) לְ,[11] (14) הִנֵּה,[11] (15) ־ָיו.[12]

5. *GRAMMAR- AND WORD-LESSON.*

1. § **110.** 1—5,	Classification of Noun-stems.
2. § **111.** 1. Tab. View and R's,	Strong and Laryngeal Seğolates.
3. § **111.** 2. Tab. View and R's,	ע״ע, ע״ו, ע״י, ל״ה and ע״א Seğolates.
4. Word-Lists,	Verbs numbered 181—194 in List IV.

6. *EXERCISES.*

1. To be written:—A word-for-word translation of verses 8—14 of Genesis VIII.

2. To be written:—A transliteration of verses 9 and 10 of Genesis VIII.

3. To be written:—Five Hebrew sentences of not less than eight words each, based on the verses constituting this lesson.

LESSON LVI.—GENESIS VIII. 15-22.

1. *NEW WORDS.*

(1) דָּבַר, (2) מִשְׁפָּחָה, (3) מִזְבֵּחַ, (4) עֹלָה, (5) רוּחַ, (6) רֵיחַ, (7) נִיחֹחַ, (8) נְעוּרִים, (9) קָצִיר, (10) קֹר, (11) חֹם, (12) קַיִץ, (13) חֹרֶף.

2. *VERBAL FORMS.*

[In the case of each form, state (1 stem, (2) tense, (3) pers., numb., gen., (4) class, (5) root, (6) meaning of root, (7) corresponding form of קָטַל (8) the variation from the strong form, the reason for the variation, and the section in the "Elements" which explains it. The superior figure indicates the verse in which the word occurs.]

(1) יְדַבֵּר,[15] (2) לֵאמֹר,[15] (3) צֵא[16] (§ **80.** 2. *a*), (4) הַוֵּצֵא[17] (acc. to Ḳ'rê, הַיֵּצֵא; usual form would be הוֹצֵא, §§ **19.** 1, 2, 3; **80.** 3. *b*),

5) וּפָרוּ,[17] (6) וַיֵּצֵא,[18] (7) יָצְאוּ,[19] (8) וַיִּבֶן,[20] (9) וַיִּקַּח,[20] 10) וַיַּעַל[20] (in Hĭf., not Kăl), (11) וַיָּרַח[21] (cf. וַתָּנַח, v. 4), (12) אָסַף,[21] (13) יִשְׁבְּתוּ.[22] (14) לְהַכּוֹר,[21] (15) עָשִׂיתִי,[21] (16) לְקַלֵּל,[21]

3. *NOMINAL FORMS.*

[In the case of each form, state (1) abs. sg., (2) meaning, (3) formation, (4) const. sg., (5) abs. and const. plur., (6) its form with one or more suffixes in sg. and plur.]

(1) הַחַיָּה,[17] (2) בָּשָׂר,[17] (3) בְּהֵמָה,[17] (4) רֶמֶשׂ[17] (5) בָּאָרֶץ,[17] (6) מִשְׁפְּחֹת,[19] (7) מִזְבֵּחַ,[20] (8) טָהוֹר,[20] (9) עֹלֹת,[20] (10) לִבּוֹ,[21] (11) יֵצֶר,[21] (12) נְעָרָיו,[21] (13) זֶרַע,[22] (14) קָצִיר,[22] (15) חֹרֶף.[22]

4. *PARTICLES, PREPOSITIONS, IRREGULAR FORMS.*

[In the case of each, state all that may be known concerning it.]

(1) מִן,[16] (2) אִשְׁתְּךָ,[16] (3) בָּנֶיךָ,[16] (4) נְשֵׁי,[16] (5) אִתְּךָ,[16] (6) אִתּוֹ,[18] (7) לֹא,[21] (8) בַּעֲבוּר,[21] (9) כַּאֲשֶׁר,[21] (10) יְמֵי.[22]

5. *GRAMMAR- AND WORD-LESSON.*

1. § **112.** Tab. View and R's, Nouns of the Second Class.
2. § **113.** Tab. View and R's, Nouns of the Third Class.
3. § **114.** Tab. View and R's, Nouns of the Fourth and Fifth Classes.
4. Word-Lists, Verbs numbered 195—208 in List IV.

6. *EXERCISES.*

1. To be written:—A word-for-word translation of verses 15-22 of Genesis VIII.

2. To be written:—A transliteration of verses 17, 18 of Genesis VIII.

3. To be written:—Five Hebrew sentences of not less than ten words each, based on the verses constituting this Lesson.

MANUAL.

EXPLANATION OF SIGNS

USED IN THE TRANSLATION AND TRANSLITERATION.

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1. *Parentheses* ( ) enclose words for which there is no equivalent in the Hebrew.
2. *Brackets* [ ] enclose words which are in the Hebrew, but are not to be rendered into English.
3.)(stands for 'ēθ, the sign of the definite object.
4. The *Hyphen* (-) connects those English words which, in Hebrew, form a single word.
5. The sign of *Addition* (+) stands for Măḳḳēf.
6. The *Asterisk* (*) stands for the 'Aθnâḥ (֢); the *Dagger* (†), for Seġōltâ (֒); the *Period* (.), for Sôf Pâsûḳ (׃) preceded by Sĭllûḳ.

GENESIS I–IV.

THE HEBREW TEXT.

CHAPTER I.

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃
2 וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ
אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃
3 וַיֹּאמֶר אֱלֹהִים יְהִי־אוֹר וַיְהִי־אוֹר׃
4 וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר
וּבֵין הַחֹשֶׁךְ׃
ה וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב
וַיְהִי־בֹקֶר יוֹם אֶחָד׃
6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין
מַיִם לָמָיִם׃
7 וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת
לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן׃
8 וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
שֵׁנִי׃
9 וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם
אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃
י וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים
וַיַּרְא אֱלֹהִים כִּי־טוֹב׃

11 וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע
עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ
וַיְהִי־כֵן׃
12 וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ
עֹשֶׂה־פְּרִי אֲשֶׁר זַרְעוֹ־בוֹ לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃
13 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי׃
14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל
בֵּין הַיּוֹם וּבֵין הַלָּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים
וְשָׁנִים׃
טו וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן׃
16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאוֹר
הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת
הַלַּיְלָה וְאֵת הַכּוֹכָבִים׃
17 וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמָיִם לְהָאִיר עַל־הָאָרֶץ׃
18 וְלִמְשֹׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ
וַיַּרְא אֱלֹהִים כִּי־טוֹב׃
19 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רְבִיעִי׃
כ וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף
עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם׃
21 וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה
הָרֹמֶשֶׂת אֲשֶׁר שָׁרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף
לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃

22 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הַמַּיִם
בַּיַּמִּים וְהָעוֹף יִרֶב בָּאָרֶץ׃
23 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי׃
24 וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה
וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃
כה וַיַּעַשׂ אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה
לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיַּרְא אֱלֹהִים
כִּי־טוֹב׃
26 וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ
בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־
הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃
27 וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא
אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃
28 וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ
וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף
הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׂת עַל־הָאָרֶץ׃
29 וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב זֹרֵעַ זֶרַע
אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְּרִי־
עֵץ זֹרֵעַ זָרַע לָכֶם יִהְיֶה לְאָכְלָה׃
ל וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכֹל רוֹמֵשׂ עַל־
הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאָכְלָה
וַיְהִי־כֵן׃

31 וַיַּ֣רְא אֱלֹהִ֔ים אֵ֥ת־כָּל־אֲשֶׁ֖ר עָשָׂ֑ה וְהִנֵּה־טֹ֥וב מְאֹ֖ד וַיְהִי־
עֶ֥רֶב וַיְהִי־בֹ֖קֶר יֹ֥ום הַשִּׁשִּֽׁי׃

CHAPTER II.

א וַיְכֻלּ֤וּ הַשָּׁמַ֙יִם֙ וְהָאָ֔רֶץ וְכָל־צְבָאָֽם׃

2 וַיְכַ֤ל אֱלֹהִים֙ בַּיֹּ֣ום הַשְּׁבִיעִ֔י מְלַאכְתֹּ֖ו אֲשֶׁ֣ר עָשָׂ֑ה וַיִּשְׁבֹּ֣ת
בַּיֹּ֗ום הַשְּׁבִיעִי֙ מִכָּל־מְלַאכְתֹּ֔ו אֲשֶׁ֖ר עָשָֽׂה׃

3 וַיְבָ֨רֶךְ֙ אֱלֹהִ֣ים אֶת־יֹ֔ום הַשְּׁבִיעִ֖י וַיְקַדֵּ֣שׁ אֹתֹ֑ו כִּ֣י בֹ֗ו שָׁבַת֙
מִכָּל־מְלַאכְתֹּ֔ו אֲשֶׁר־בָּרָ֥א אֱלֹהִ֖ים לַעֲשֹֽׂות׃

4 אֵ֚לֶּה תֹּולְדֹ֣ות הַשָּׁמַ֔יִם וְהָאָ֖רֶץ בְּהִבָּרְאָ֑ם בְּיֹ֗ום עֲשֹׂ֛ות
יְהוָ֥ה אֱלֹהִ֖ים אֶ֥רֶץ וְשָׁמָֽיִם׃

ה וְכֹ֣ל שִׂ֧יחַ הַשָּׂדֶ֛ה טֶ֥רֶם יִהְיֶ֖ה בָּאָ֑רֶץ וְכָל־עֵ֣שֶׂב הַשָּׂדֶ֔ה
טֶ֥רֶם יִצְמָ֖ח כִּ֣י לֹ֤א הִמְטִיר֙ יְהוָ֣ה אֱלֹהִ֔ים עַל־הָאָ֖רֶץ
וְאָדָ֥ם אַ֖יִן לַעֲבֹ֥ד אֶת־הָאֲדָמָֽה׃

6 וְאֵ֛ד יַעֲלֶ֥ה מִן־הָאָ֖רֶץ וְהִשְׁקָ֥ה אֶת־כָּל־פְּנֵ֖י הָאֲדָמָֽה׃

7 וַיִּיצֶר֩ יְהוָ֨ה אֱלֹהִ֜ים אֶת־הָאָדָ֗ם עָפָר֙ מִן־הָאֲדָמָ֔ה וַיִּפַּ֖ח
בְּאַפָּ֑יו נִשְׁמַ֥ת חַיִּ֛ים וַיְהִ֥י הָאָדָ֖ם לְנֶ֥פֶשׁ חַיָּֽה׃

8 וַיִּטַּ֤ע יְהוָה֙ אֱלֹהִ֔ים גַּ֖ן בְּעֵ֣דֶן מִקֶּ֑דֶם וַיָּ֣שֶׂם שָׁ֔ם אֶת־הָאָדָ֖ם
אֲשֶׁ֥ר יָצָֽר׃

9 וַיַּצְמַ֣ח יְהוָ֣ה אֱלֹהִ֗ים מִן־הָאֲדָמָה֙ כָּל־עֵ֣ץ נֶחְמָ֔ד לְמַרְאֶ֖ה
וְטֹ֣וב לְמַאֲכָ֑ל וְעֵ֤ץ הַחַיִּים֙ בְּתֹ֣וךְ הַגָּ֔ן וְעֵ֖ץ הַדַּ֥עַת טֹ֖וב
וָרָֽע׃

ה׳ ועירא ○ v. 4.

י וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה
לְאַרְבָּעָה רָאשִׁים׃
11 שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ הַחֲוִילָה
אֲשֶׁר־שָׁם הַזָּהָב׃
12 וְזְהַב הָאָרֶץ הַהִוא טוֹב שָׁם הַבְּדֹלַח וְאֶבֶן הַשֹּׁהַם׃
13 וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִּיחוֹן הוּא הַסּוֹבֵב אֵת כָּל־אֶרֶץ
כּוּשׁ׃
14 וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר
וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת׃
טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ
וּלְשָׁמְרָהּ׃
16 וַיְצַו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכֹל
תֹּאכֵל׃
17 וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ
מִמֶּנּוּ מוֹת תָּמוּת׃
18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־
לּוֹ עֵזֶר כְּנֶגְדּוֹ׃
19 וַיִּצֶר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת
כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ
וְכֹל אֲשֶׁר יִקְרָא־לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ׃
כ וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכֹל
חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃

וַיַּפֵּל יְהוָה אֱלֹהִים תַּרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אַחַת 21
מִצַּלְעֹתָיו וַיִּסְגֹּר בָּשָׂר תַּחְתֶּנָּה׃
וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם 22
לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם׃
וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי 23
לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקֳחָה־זֹּאת׃
עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ 24
לְבָשָׂר אֶחָד׃
וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבֹּשָׁשׁוּ׃ כה

CHAPTER III.

וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה א
יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים
לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן׃
וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחָשׁ מִפְּרִי עֵץ־הַגָּן נֹאכֵל׃ 2
וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ 3
מִמֶּנּוּ וְלֹא תִגְּעוּ בּוֹ פֶּן תְּמֻתוּן׃
וַיֹּאמֶר הַנָּחָשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תְּמֻתוּן׃ 4
כִּי יֹדֵעַ אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם ה
וִהְיִיתֶם כֵּאלֹהִים יֹדְעֵי טוֹב וָרָע׃

מ׳ ברגש .v 25 ○

6 וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תַאֲוָה־הוּא
לָעֵינַיִם וְנֶחְמָד הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל
וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃

7 וַתִּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵירֻמִּם הֵם וַיִּתְפְּרוּ
עֲלֵה תְאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת׃

8 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ בַּגָּן לְרוּחַ
הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים
בְּתוֹךְ עֵץ הַגָּן׃

9 וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה׃

10 וַיֹּאמֶר אֶת־קֹלְךָ שָׁמַעְתִּי בַגָּן וָאִירָא כִּי־עֵירֹם אָנֹכִי
וָאֶחָבֵא׃

11 וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵירֹם אָתָּה הֲמִן־הָעֵץ אֲשֶׁר
צִוִּיתִיךָ לְבִלְתִּי אֲכָל־מִמֶּנּוּ אָכָלְתָּ׃

12 וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נָתְנָה־
לִּי מִן־הָעֵץ וָאֹכֵל׃

13 וַיֹּאמֶר יְהוָה אֱלֹהִים לָאִשָּׁה מַה־זֹּאת עָשִׂית וַתֹּאמֶר
הָאִשָּׁה הַנָּחָשׁ הִשִּׁיאַנִי וָאֹכֵל׃

14 וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנָּחָשׁ כִּי עָשִׂיתָ זֹּאת אָרוּר
אַתָּה מִכָּל־הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה עַל־גְּחֹנְךָ תֵלֵךְ
וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ׃

○ v. 10. מלעיל

טו וְאֵיבָה אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זַרְעֲךָ וּבֵין זַרְעָהּ
הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב׃
16 אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב
תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ׃
17 וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ וַתֹּאכַל מִן־הָעֵץ
אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה
בַּעֲבוּרֶךָ בְּעִצָּבוֹן תֹּאכְלֶנָּה כֹּל יְמֵי חַיֶּיךָ׃
18 וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה׃
19 בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל־הָאֲדָמָה כִּי
מִמֶּנָּה לֻקָּחְתָּ כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב׃
כ וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה אֵם
כָּל־חָי׃
21 וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר
וַיַּלְבִּשֵׁם׃
22 וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ
לָדַעַת טוֹב וָרָע וְעַתָּה ׀ פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם
מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃
23 וַיְשַׁלְּחֵהוּ יְהוָה אֱלֹהִים מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה
אֲשֶׁר לֻקַּח מִשָּׁם׃
24 וַיְגָרֶשׁ אֶת־הָאָדָם וַיַּשְׁכֵּן מִקֶּדֶם לְגַן־עֵדֶן אֶת־הַכְּרֻבִים
וְאֵת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ
הַחַיִּים׃

CHAPTER IV.

א וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן
וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־יְהוָה׃
2 וַתֹּסֶף לָלֶדֶת אֶת־אָחִיו אֶת־הָבֶל וַיְהִי־הֶבֶל רֹעֵה צֹאן
וְקַיִן הָיָה עֹבֵד אֲדָמָה׃
3 וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה
לַיהוָה׃
4 וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיַּשַׁע
יְהוָה אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃
ה וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד
וַיִּפְּלוּ פָּנָיו׃
6 וַיֹּאמֶר יְהוָה אֶל־קַיִן לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָּנֶיךָ׃
7 הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת
רֹבֵץ וְאֵלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל־בּוֹ׃
8 וַיֹּאמֶר קַיִן אֶל־הֶבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיָּקָם
קַיִן אֶל־הֶבֶל אָחִיו וַיַּהַרְגֵהוּ׃
9 וַיֹּאמֶר יְהוָה אֶל־קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי
הֲשֹׁמֵר אָחִי אָנֹכִי׃
י וַיֹּאמֶר מֶה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן־
הָאֲדָמָה׃
11 וְעַתָּה אָרוּר אָתָּה מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ
לָקַחַת אֶת־דְּמֵי אָחִיךָ מִיָּדֶךָ׃

12 כִּ֤י תַעֲבֹד֙ אֶת־הָ֣אֲדָמָ֔ה לֹא־תֹסֵ֥ף תֵּת־כֹּחָ֖הּ לָ֑ךְ נָ֥ע וָנָ֖ד
תִּהְיֶ֥ה בָאָֽרֶץ׃
13 וַיֹּ֥אמֶר קַ֖יִן אֶל־יְהוָ֑ה גָּד֥וֹל עֲוֹנִ֖י מִנְּשׂוֹא׃
14 הֵן֩ גֵּרַ֨שְׁתָּ אֹתִ֜י הַיּ֗וֹם מֵעַל֙ פְּנֵ֣י הָאֲדָמָ֔ה וּמִפָּנֶ֖יךָ אֶסָּתֵ֑ר
וְהָיִ֜יתִי נָ֤ע וָנָד֙ בָּאָ֔רֶץ וְהָיָ֥ה כָל־מֹצְאִ֖י יַהַרְגֵֽנִי׃
טו וַיֹּ֣אמֶר ל֣וֹ יְהוָ֗ה לָכֵן֙ כָּל־הֹרֵ֣ג קַ֔יִן שִׁבְעָתַ֖יִם יֻקָּ֑ם וַיָּ֨שֶׂם
יְהוָ֤ה לְקַ֙יִן֙ א֔וֹת לְבִלְתִּ֥י הַכּ֖וֹת־אֹת֑וֹ כָּל־מֹצְא֖וֹ׃
16 וַיֵּ֥צֵא קַ֖יִן מִלִּפְנֵ֣י יְהוָ֑ה וַיֵּ֥שֶׁב בְּאֶֽרֶץ־נ֖וֹד קִדְמַת־עֵֽדֶן׃
17 וַיֵּ֤דַע קַ֙יִן֙ אֶת־אִשְׁתּ֔וֹ וַתַּ֖הַר וַתֵּ֣לֶד אֶת־חֲנ֑וֹךְ וַיְהִי֙ בֹּ֣נֶה
עִ֔יר וַיִּקְרָא֙ שֵׁ֣ם הָעִ֔יר כְּשֵׁ֖ם בְּנ֥וֹ חֲנֽוֹךְ׃
18 וַיִּוָּלֵ֤ד לַחֲנוֹךְ֙ אֶת־עִירָ֔ד וְעִירָ֔ד יָלַ֖ד אֶת־מְחֽוּיָאֵ֑ל וּמְחִיָּ֥אֵל
יָלַד֙ אֶת־מְת֣וּשָׁאֵ֔ל וּמְת֖וּשָׁאֵל יָלַ֥ד אֶת־לָֽמֶךְ׃
19 וַיִּקַּח־ל֥וֹ לֶ֖מֶךְ שְׁתֵּ֣י נָשִׁ֑ים שֵׁ֤ם הָאַחַת֙ עָדָ֔ה וְשֵׁ֥ם הַשֵּׁנִ֖ית
צִלָּֽה׃
כ וַתֵּ֥לֶד עָדָ֖ה אֶת־יָבָ֑ל ה֣וּא הָיָ֔ה אֲבִ֕י יֹשֵׁ֥ב אֹ֖הֶל וּמִקְנֶֽה׃
21 וְשֵׁ֥ם אָחִ֖יו יוּבָ֑ל ה֣וּא הָיָ֔ה אֲבִ֕י כָּל־תֹּפֵ֥שׂ כִּנּ֖וֹר וְעוּגָֽב׃
22 וְצִלָּ֣ה גַם־הִ֗וא יָלְדָה֙ אֶת־תּ֣וּבַל קַ֔יִן לֹטֵ֕שׁ כָּל־חֹרֵ֥שׁ
נְחֹ֖שֶׁת וּבַרְזֶ֑ל וַאֲח֥וֹת תּ֖וּבַל־קַ֥יִן נַעֲמָֽה׃
23 וַיֹּ֤אמֶר לֶ֙מֶךְ לְנָשָׁ֔יו
עָדָ֤ה וְצִלָּה֙ שְׁמַ֣עַן קוֹלִ֔י
נְשֵׁ֣י לֶ֔מֶךְ הַאֲזִנָּ֖ה אִמְרָתִ֑י

○ v. 18. יתיר י׳.

כִּי אֲנָשׁ הָרַגְתִּי לְפִצְעִי
וְיֶלֶד לְחַבֻּרָתִי׃
24 כִּי שִׁבְעָתַיִם יֻקַּם־קָיִן
וְלֶמֶךְ שִׁבְעִים וְשִׁבְעָה׃
כה וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ
שֵׁת כִּי שָׁת־לִי אֱלֹהִים זֶרַע אַחֵר תַּחַת הֶבֶל כִּי הָרָגוֹ
קָיִן׃
26 וּלְשֵׁת גַּם־הוּא יֻלַּד־בֵּן וַיִּקְרָא אֶת־שְׁמוֹ אֱנוֹשׁ אָז הוּחַל
לִקְרֹא בְּשֵׁם יְהוָה׃

GENESIS I—IV.

A LITERAL TRANSLATION.

CHAPTER I.

1. In-beginning created God*)(the-heavens and-)(the-earth.

2. And-the-earth was desolation and-waste; and-darkness (was) upon+faces-of abyss;* and-(the)-spirit-of God (was) brooding upon+faces-of the-waters.

3. And-said God: Shall-be+(*or*, let-be)+light;* and-(there)-was+light.

4. And-saw God)(+the-light that+good;* and-caused-a-division God between the-light and-between the-darkness.

5. And-called God to-the-light day, and-to-the-darkness called-he night;* and-(it)-was+evening, and-(it)-was+morning, day one.

6. And-said God: Let-be (an) expanse in-(the)-midst-of the-waters;* and-let-it-be dividing between waters to-waters.

7. And-made God)(+the-expanse,†and-caused-a-division between the-waters which (were) from-under to-the-expanse and-between the-waters which (were) from-upon to-the-expanse;* and-(it)-was+so.

8. And-called God to-the-expanse heavens;* and-(it)-was+evening, and-(it)-was+morning, day second.

9. And-said God: Let-be-collected the-waters from-under the-heavens unto+place one, and-let-be-seen the-dry (land);* and-(it)-was+so.

10. And-called God to-the-dry (land) earth, and-to-(the)-collection-of [the]-waters he-called seas;* and-saw God that+good.

11. And-said God: Let-cause-to-spring-forth the-earth grass, herb causing-to-seed seed, tree-of fruit making fruit to-kind-his which seed-his+in-him (*i. e.*, whose seed is in it) upon+the-earth;* and-(it)-was+so.

12. And-caused-to-come-forth the-earth grass; herb causing-to-seed seed to-kind-his, and-tree making+fruit which seed-his+in-him to-kind-his;* and-saw God that+good.

13. And-(it)-was+evening, and-(it)-was+morning, day third.

14. And-said God: Let-be luminaries in-(the)-expanse-of the-heavens, to-cause-a-division between the-day and-between the-night;* and-they-shall-be for-signs, and-for-seasons, and-for-days and-years.

15. And-they-shall-be for-luminaries in-(the)-expanse-of the-heavens to-cause-light upon+the-earth;* and-(it)-was+so.

16. And-made God)(+(the)-two-[of] [the]-luminaries the-great;*)(+the-luminary the-great, for-ruling-of the-day; and-)(+the-luminary the-small, for-ruling-of the-night, and-)(the-stars.

17. And-gave)(-them God in-(the)expanse-of the-heavens;* to-cause-light upon +the-earth[.].

18. And-to-rule in-the-day and-in-the-night, and-to-cause-a-division between the-light and-between the-darkness;* and-saw God that+good.

19. And-(it)-was+evening, and-(it)-was+morning, day fourth.

20. And-said God: Let-swarm the-waters swarm(s), soul-of life;* and-fowl shall-fly upon+the-earth, upon+faces-of (the) expanse-of the-heavens.

21. And-created God)(+the-sea-monsters the-great;* and-)(all+(the)-soul(s)-of [the]-life the-creeping (*or*, which-creep), (with) which swarmed the-waters to-kinds-their and-)(every+fowl of wing to-kind-his and-saw God that+good.

22. And-blessed)(-them God, to-say (*or*, saying):* Be-ye fruitful and-multiply-ye and-fill-ye)(+the-waters in-the-seas, and-the-fowl let-multiply in-the-earth.

23. And-(it)-was+evening, and-(it)-was+morning, day fifth.

24. And-said God: Shall-cause-to-come-forth the-earth soul-of life to-kind-her, cattle, and-creeper, and-beast-of+(the)-earth to-kind-her;* and-(it)-was+so.

25. And-made God)(+(the)-beast-of the-earth to-kind-her, and-)(+the-cattle to-kind-her, and-)(every+creeper-of the-ground to-kind-his;* and-saw God that+good.

26. And-said God: We-will-(*or*, Let-us)-make man in-image-our, according-to-likeness-our;* and-they-shall-have-dominion in-(the)-fish-of the-sea, and-in-(the)-fowl-of the-heavens, and-in-the-cattle, and-in-all+the-earth, and-in-all+the-creeper(s) the-creeping (*or*, which-creep) upon+the-earth.

27. And-created God)(+the-man in-image-his; in-(the)-image-of God created-he)(-him;* male and-female created-he)(-them.

28. And-blessed)(-them God,† and-said to-them God: Be-ye-fruitful and-multiply-ye, and-fill-ye)(+the-earth and-subdue-ye-her;* and-have-ye-dominion in-(the)-fish-of the-sea, and-in-(the)-fowl-of the-heavens, and-in-every+beast the-creeping upon+the-earth.

29. And-said God: Behold! I-have-given to-you)(+every+herb seeding seed which (is) upon+faces-of all+the-earth, and-)(all +the-tree(s) which+in-him (*i. e.*, in-which) (is the) fruit-of +(a)-tree seeding seed;* to-you it-shall-be for-food.

30. And-to-every+beast-of the-earth, and-to-every+fowl-of the-heavens, and-to-every creeping-one upon+the-earth which+in-him (*i. e.*, in-which) (is the) soul-of life, (I have given))(+ every+greenness-of herb for-food;* and-(it)-was+so.

31. And-saw God)(+all+which he-had-done, and-behold+good exceedingly;* and-(it)-was+evening, and-(it)-was+morning, day the sixth.

CHAPTER II.

1. And-were-finished the-heavens and-the-earth and-all+host-their.

2. And-finished God, in-the-day the-seventh, work-his which-he-had-done;* and-he-rested in-the-day the-seventh from-all+work-his which he-had-done.

3. And-blessed God)(+day the-seventh and-sanctified)(-it;* because in-it he-rested from-all+work-his which+created God to-make.

4. These (are) (the) generations-of the-heavens and-the-earth in-being-created-their;* in-(the)-day-of (the) making of Lord God earth and-heavens.

5. And-every shrub-of the-field not-yet had-been (*lit.*, will-be) in-the-earth, and-every+herb-of the-field not-yet had-sprouted-(*lit.*, will-sprout)-forth;* for not had-caused-to-rain Lord God upon+the-earth and-man was-not to-serve)(+the-ground.

6. And-(a)-mist used-to-go-up (*lit.*, will-go-up) from+the-earth,* and-cause-to-drink (*i. e.*, used-to-water))(+all+(the)-faces-of the-ground.

7. And-formed Lord God)(+the-man (out of) dust from+the-ground, and-breathed in-nostrils-his breath-of lives;* and-was the-man for-(a)-soul-of life (*i. e.*, and-became the-man (a) soul-of life).

8. And-planted Lord God (a) garden in-Eden from-east,* and-placed there)(+the-man whom he-formed.

9. And-caused-to-sprout-forth Lord God from+the-ground, every +tree pleasant to-sight and-good for-food,* and-(the)-tree-of [the]-lives in-(the)-midst-of the-garden, and-(the)-tree-of [the]-knowing good and-evil.

10. And-(a)-river goes-forth (*lit.*, going-forth) from-Eden to-water)(+the-garden,* and-from-there it-is-divided and-becomes four heads (*lit.*, and-is for-four heads).

11. (The) name-of the-one (is) Pishon;* it (*lit.*, he) (is) the-(one-encompassing (*or*, which-encompasses))(all+(the)-land-of-[the]-Havilah, which+there (*i. e.*, where) (is) the-gold.

12. And-(the)-gold-of the-land the-that (*lit.*, she) (is) good;* there (is) the-bdellium and-(the)-stone-of [the]-onyx.

13. And-(the)-name-of+the-river the-second (is) Gihon;* it (is) the-(one)-encompassing)(all+(the)-land-of Cush.

14. And-(the)-name-of the-river the-third (is) Tigris; it (is) the-(one)-going eastward-of Assyria;* and-the-river the-fourth is (*lit.*, he) Euphrates.

15. And-took Lord God)(+the-man,* and-caused-to-rest-him (*i. e.*, placed-him) in-garden-of+Eden to-serve-it (*lit.*, her) and-to-keep-it.

16. And-commanded Lord God upon+the-man to-say (*i. e.*, saying):* From-every tree-of+the-garden eating thou-mayest eat[.];

17. But-from-(the)-tree-of [the]-knowing good and-evil, not shalt-thou-eat from-it (*lit.*, him);* for, in-(the)-day-of eating-thy from-it, dying shalt-thou-die.

18. And-said Lord God: Not+good (the)-being-of [the]-man to-separation-his;* I-will-make+for-him (a) help as-over-against-him (*or*, as-his-counterpart).

19. And-formed Lord God from+the-ground every+beast-of the-field and-)(every+fowl-of the-heavens, and-caused-to-come (*i. e.*, brought) unto+the-man to-see what+he-will-call+to-it, (*lit.*, him),* and-all which will-call+to-it the-man, soul-of life, is (*lit.*, he) name-its (*lit.*, his).

20. And-called the-man names to-all+the-cattle, and-to-(the)-fowl-of the-heavens and-to-every beast-of the-field;* and-for-man not +did-he-find (*i. e.*, there was not found) (a) help as-over-against-him.

21. And-caused-to-fall Lord God (a) deep-sleep upon+the-man, and-he-slept,* and-he-took one from-sides-his and-closed (the) flesh instead-of-it.

22. And-built Lord God)(+the-side which+he-took from+the-man for-(a)-woman,* and-caused-to-come-her (*i. e.*, brought her) unto+the-man.

23. And-said the-man† : This, the-tread (*i. e.*, now), bone from-bones-my, and-flesh from-flesh-my;* to-this it-shall-be-called woman, for from-man was-taken+this.

24. Upon+so (*i. e.*, therefore) shall-leave+(a)-man)(+father-his and-)(+mother-his,* and-shall-cleave in-wife-his, and-they-shall-be for-flesh one.

25. And-were (the) two-of-them naked, the-man and-wife-his;* and-not were-(*lit.*, will-be)-they-ashamed.

CHAPTER III.

[In the two remaining chapters, the translation of the pronominal suffix is placed *before* instead of *after* the noun which it limits.]

1. And-the-serpent was crafty from-every beast-of the-field which had-made Lord God;* and-he-said unto+the-woman: (Is it) so that+has-said God, not shall-ye-eat from-every tree-of the-garden[.]?

2. And-said the-woman unto+the-serpent:* From-(the)-fruit-of (the)-tree(s)-of+the-garden we-may-eat[.];

3. But-from-(the)-fruit-of the-tree which (is) in-midst-of+the-garden,† has-said God: Not shall-ye-eat from-it, and-not shall-ye-touch in-it,* lest ye-die.

4. And-said the-serpent unto+the-woman:* Not+dying shall-ye-die.

5. For knowing (is) God that in-(the)-day-of your-eating from-it, then-(*lit.*, and)-shall-be-opened your-eyes,* and-ye-shall-be-like-God, knowers-of good and-evil.

6. And-saw the-woman, that good (was) the-tree for-food, and-that (a) delight-(was)+it to-the-eyes, and-desirable (was) the-tree to-make-wise, and-she-took from-his-fruit and-she-ate;* and-she-gave also+to-her-husband with-her and-he-ate[.];

7. And-were-opened (the) eyes-of (the) two-of-them, and-they-knew that naked (were) they,* and-they-sewed leaf-of fig-tree, and-they-made for-them-(selves) girdles.

8. And-they-heard)(+(the)-voice-of Lord God walking in-the-garden to-(*or*, at)-(the)-breeze-of the-day;* and-hid-himself the-man and-his-wife from-faces-of Lord God in-midst-of (the) tree(s)-of the-garden.

9. And-called Lord God unto+the-man,* and-said to-him: Where-art-thou[.]?

10. And-he-said:)(+thy-voice I-heard in-the-garden,* and-I-was-afraid, because+naked (was) I; and-I-hid-myself.

11. And-he-said: Who caused-to-know (*i. e.*, made known) to-thee, that naked (wert) thou;* ?-from+the-tree, which I-commanded-thee to-not eat+from it, hast-thou-eaten[.]?

12. And-said the-man:* The-woman whom thou-gave (to be) with-me, she gave+to-me from+the-tree and-I-ate.

13. And-said Lord God to-the-woman: What+(is)+this thou-hast-done?* And-said the-woman: The serpent corrupted-me and-I-ate.

14. And-said Lord God unto+the-serpent: Because thou-hast-done this,† cursed (art) thou from-all+the-cattle, and-from-every beast-of the-field;* upon+thy-belly shalt-thou-go, and-dust shalt-thou-eat all+(the)+days-of thy-lives.

15. And-enmity will-I-put between-thee and-between the-woman, and-between thy-seed and-between her-seed;* it (*lit.*, he) shall-bruise-thee (as to the) head; and-thou shalt-bruise-him (as to the) heel.

16. Unto+the-woman he-said: Causing-to-be-great I-will-cause-to-be-great (*i. e.*, multiplying I will multiply) thy-sorrow and-thy-conception (*i. e.*, the sorrow of thy conception); in-pain thou-shalt-bring-forth sons,* and-unto+thy-husband (shall-be) thy-desire and-he shall-rule+in-(*or*, over)-thee.

17. And-to-man he-said: Because thou hast-hearkened to-(the)-voice-of thy-wife,† and-hast-eaten from+the-tree which I-commanded-thee, to-say: not shalt-thou-eat from-it,* cursed (is) the-ground for-the-sake-of-thee; in-sorrow shalt-thou-eat-(of)-it all (the) days-of thy-lives.

18. And-thorn and-thistle shall-it-cause-to-spring-forth to-thee;* and-thou-shalt-eat)(+(the)+herb-of the-field.

19. In-(the)-sweat-of thy-nostrils, shalt-thou-eat bread, until thy-return unto+the-ground; for from-it (*lit.*, her) wast-thou-taken;* for+dust (art) thou, and-unto+dust thou-shalt-return.

20. And-called the-man (the) name-of his-wife Eve,* for she was mother-of all+living.

21. And-made Lord God for-man and-for-his-wife tunics-of skin, and-caused-to-put-on-them.

22. And-said Lord God: Behold! the-man has-become like-one-of [from]-us to-know good and-evil;* and-now lest+he-put-forth his-hand and-take also from-(the)-tree-of [the]-lives, and-eat and-live for-ever.

23. Therefore-(*lit.*, and)-sent-him Lord God from-(the)-garden-of +Eden,* to-serve)(+the-ground which he-was-taken from-there.

24. And-he-drove-out)(+the-man,* and-caused-to-dwell (*i. e.*, placed) from-east to-(the)-garden-of+Eden,)(+the-Cherubim, and-)((the) flame-of the-sword (*i. e.*, the flaming sword) the-(one)-turning-itself to-keep)(+(the)-way-of (the) tree of [the]-lives.

CHAPTER IV.

1. And-the-man knew)(+Eve his-wife;* and-she-conceived, and-she-bore)(+Cain; and-she-said: I-have-gotten (a) man with+(the) Lord.

2. And-she-added to-bear (*i. e.*, and again she bore))(+his-brother)(+Abel;* and-was+Abel (a) shepherd-of flock(s), and-Cain was (a) tiller-of ground.

3. And-it-was, from-end-of days,* and-caused-to-come (*i. e.*, brought) Cain from-(the)-fruit-of the-ground (an) offering to-(the) Lord.

4. And-Abel caused-to-come, also+he, from-(the)-firstlings-of his-flock and-from-their-fats;* and-looked-with-favor (the) Lord unto+Abel and-unto+his-offering.

5. And-unto+Cain and-unto+his-offering not did-he-look-with-favor;* and-it-kindled to-Cain (*i. e.*, and Cain was angry), exceedingly, and-fell his-faces (*or*, countenance).

6. And-said (the) Lord unto+Cain: For-what (*or*, why) has-it-kindled to-thee, and-for-what have-fallen thy-faces[.]?

7. (Is there) ?-not, if+thou-makest-(*or*, doest)-good, (a) lifting-up (of the countenance)? and-if not thou-makest-good, at-the-door sin (is) crouching;* and-unto-thee (shall be) his-desire, and-thou shouldst-rule+in-(*or*, over)-him.

8. And-said Cain unto+Abel his-brother;* and-(it)-was in-their-being in-the-field, and-rose Cain unto+Abel his-brother and-killed-him.

9. And-said (the) Lord unto+Cain: Where (is) Abel thy-brother?* And-he-said: Not have-I-known (*i. e.*, do-know); ?-keeper-of my brother (am) I[.]?

10. And-he-said: What hast-thou-done?* (The) voice-of (the) bloods-of thy-brother (are) crying unto-me from+the-ground.

11. And-now cursed (art) thou,* from+the-ground which has-opened)(+her-mouth to-take)(+(the)+bloods-of thy-brother from-thy-hand.

12. When thou-shalt-till (*or*, serve))(+the-ground, not+will-it-add to-give+her-strength to-thee;* (a) fugitive and-(a)-vagabond shalt-thou-be in-the-earth.

13. And-said Cain unto+(the) Lord:* Great (is) my-iniquity from-bearing.

14. Behold! thou-hast-driven-out)(-me the-day (*i. e.*, to-day) from-upon (the) faces-of the-ground, and-from-thy-faces shall-I-be-hid;* and-I-shall-be (a) fugitive and-(a)-vagabond in-the-earth, and-it-shall-be (that) any+finding-me will-kill-me.

15. And-said to-him (the) Lord: Therefore (*lit.*, to-so) any+killing Cain, seven-fold shall-he-be-avenged;* and-placed (the) Lord for-Cain (a) sign to-not smite+)(-him any+finding-him.

16. And-went-forth Cain from-to-faces-of (*i. e.*, from the presence of) (the) Lord;* and-he-dwelt in-(the)-land-of+Nod, eastward-of+Eden.

17. And-knew Cain)(+his-wife and-she-conceived, and-bore)(+Enoch;* and-he-was building (a) city, and-he-called (the) name-of the-city according-to-(the)-name-of his-son Enoch.

18. And-there-was-born to-Enoch)(+Irad; and-Irad begat)(+Mehujael;* and-Mehujael begat)(+Methusael; and-Methusael begat)(+Lamech.

19. And-took+to-him Lamech two-[of] wives;* (the) name-of the-one Adah, and-(the)-name-of the-second Zillah.

20. And-bore Adah)(+Jabal;* he was (the) father-of (the) inhabitant-of tent(s) and-(the-possessor-of)-cattle.

21. And-(the)-name-of his-brother (was) Jubal;* he was (the) father-of all+performing-on (the) harp and-(the)-flute.

22. And-Zillah, also+she, bore)(+Tubal Cain, hammerer-of every +cutter-of (*i. e.*, cutting-instrument-of) bronze and-iron;* and-(the)-sister-of Tubal+Cain (was) Naamah.

23. And-said Lamech to-his-wives:—
Adah and-Zillah, hear-ye my-voice,
Wives-of Lamech hearken-unto my-saying;*
For (a) man I-have-killed for-my-wounding;
And-(a)-youth, for-my-hurt.

24. If seven-fold shall-be-avenged+Cain,*
Then-Lamech seventy and-seven.

25. And-knew Adam again)(+his-wife and-she-bare (a) son; and-she-called)(+his-name Seth:* For has-put+to-me God seed another instead-of Abel, for slew-him Cain.

26. And-to-Seth, also+he, was-born+(a)-son; and-he-called)(+his-name Enosh;* then it-was-commenced to-call on-(the)-name-of (the) Lord.

GENESIS I–IV.

THE UNPOINTED HEBREW TEXT.

CHAPTER I.

א בראשית ברא אלהים את השמים ואת הארץ׃
2 והארץ היתה תהו ובהו וחשך על פני תהום ורוח
אלהים מרחפת על פני המים׃
3 ויאמר אלהים יהי אור ויהי אור׃
4 וירא אלהים את האור כי טוב ויבדל אלהים בין האור
ובין החשך׃
ה ויקרא אלהים לאור יום ולחשך קרא לילה ויהי ערב
ויהי בקר יום אחד׃
6 ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל בין
מים למים׃
7 ויעש אלהים את הרקיע ויבדל בין המים אשר מתחת
לרקיע ובין המים אשר מעל לרקיע ויהי כן׃
8 ויקרא אלהים לרקיע שמים ויהי ערב ויהי בקר יום
שני׃
9 ויאמר אלהים יקוו המים מתחת השמים אל מקום
אחד ותראה היבשה ויהי כן׃
י ויקרא אלהים ליבשה ארץ ולמקוה המים קרא ימים
וירא אלהים כי טוב׃
11 ויאמר אלהים תדשא הארץ דשא עשב מזריע זרע
עץ פרי עשה פרי למינו אשר זרעו בו על הארץ
ויהי כן׃

12 ותוצא הארץ דשא עשב מזריע זרע למינהו ועץ
עשה פרי אשר זרעו בו למינהו וירא אלהים כי טוב:
13 ויהי ערב ויהי בקר יום שלישי:
14 ויאמר אלהים יהי מארת ברקיע השמים להבדיל
בין היום ובין הלילה והיו לאתת ולמועדים ולימים
ושנים:
טו והיו למאורת ברקיע השמים להאיר על הארץ
ויהי כן:
16 ויעש אלהים את שני המארת הגדלים את המאור
הגדל לממשלת היום ואת המאור הקטן לממשלת
הלילה ואת הכוכבים:
17 ויתן אתם אלהים ברקיע השמים להאיר על הארץ:
18 ולמשל ביום ובלילה ולהבדיל בין האור ובין החשך
וירא אלהים כי טוב:
19 ויהי ערב ויהי בקר יום רביעי:
כ ויאמר אלהים ישרצו המים שרץ נפש חיה ועוף
יעופף על הארץ על פני רקיע השמים:
21 ויברא אלהים את התנינם הגדלים ואת כל נפש
החיה הרמשת אשר שרצו המים למינהם ואת
כל עוף כנף למינהו וירא אלהים כי טוב:
22 ויברך אתם אלהים לאמר פרו ורבו ומלאו את המים
בימים והעוף ירב בארץ:
23 ויהי ערב ויהי בקר יום חמישי:
24 ויאמר אלהים תוצא הארץ נפש חיה למינה בהמה
ורמש וחיתו ארץ למינה ויהי כן:

כה ויעש אלהים את חית הארץ למינה ואת הבהמה
למינה ואת כל רמש האדמה למינהו וירא אלהים
כי טוב:
26 ויאמר אלהים נעשה אדם בצלמנו כדמותנו וירדו
בדגת הים ובעוף השמים ובבהמה ובכל הארץ
ובכל הרמש הרמש על הארץ:
27 ויברא אלהים את האדם בצלמו בצלם אלהים ברא
אתו זכר ונקבה ברא אתם:
28 ויברך אתם אלהים ויאמר להם אלהים פרו ורבו
ומלאו את הארץ וכבשה ורדו בדגת הים ובעוף
השמים ובכל חיה הרמשת על הארץ:
29 ויאמר אלהים הנה נתתי לכם את כל עשב זרע
זרע אשר על פני כל הארץ ואת כל העץ אשר בו
פרי עץ זרע זרע לכם יהיה לאכלה:
ל ולכל חית הארץ ולכל עוף השמים ולכל רומש
על הארץ אשר בו נפש חיה את כל ירק עשב לאכלה
ויהי כן:
31 וירא אלהים את כל אשר עשה והנה טוב מאד ויהי
ערב ויהי בקר יום הששי:

CHAPTER II.

א ויכלו השמים והארץ וכל צבאם:
2 ויכל אלהים ביום השביעי מלאכתו אשר עשה וישבת
ביום השביעי מכל מלאכתו אשר עשה:
3 ויברך אלהים את יום השביעי ויקדש אתו כי בו שבת
מכל מלאכתו אשר ברא אלהים לעשות:

4 אלה תולדות השמים והארץ בהבראם ביום עשות
יהוה אלהים ארץ ושמים:
ה וכל שיח השדה טרם יהיה בארץ וכל עשב השדה
טרם יצמח כי לא המטיר יהוה אלהים על הארץ
ואדם אין לעבד את האדמה:
6 ואד יעלה מן הארץ והשקה את כל פני האדמה:
7 וייצר יהוה אלהים את האדם עפר מן האדמה ויפח
באפיו נשמת חיים ויהי האדם לנפש חיה:
8 ויטע יהוה אלהים גן בעדן מקדם וישם שם את האדם
אשר יצר:
9 ויצמח יהוה אלהים מן האדמה כל עץ נחמד למראה
וטוב למאכל ועץ החיים בתוך הגן ועץ הדעת טוב
ורע:
י ונהר יצא מעדן להשקות את הגן ומשם יפרד והיה
לארבעה ראשים:
11 שם האחד פישון הוא הסבב את כל ארץ החוילה
אשר שם הזהב:
12 וזהב הארץ ההוא טוב שם הבדלח ואבן השהם:
13 ושם הנהר השני גיחון הוא הסובב את כל ארץ
כוש:
14 ושם הנהר השלישי חדקל הוא ההלך קדמת אשור
והנהר הרביעי הוא פרת:
טו ויקח יהוה אלהים את האדם וינחהו בגן עדן לעבדה
ולשמרה:

16 ויצו יהוה אלהים על האדם לאמר מכל עץ הגן
אכל תאכל׃
17 ומעץ הדעת טוב ורע לא תאכל ממנו כי ביום
אכלך ממנו מות תמות׃
18 ויאמר יהוה אלהים לא טוב היות האדם לבדו
אעשה לו עזר כנגדו׃
19 ויצר יהוה אלהים מן האדמה כל חית השדה ואת
כל עוף השמים ויבא אל האדם לראות מה יקרא לו
וכל אשר יקרא לו האדם נפש חיה הוא שמו׃
כ ויקרא האדם שמות לכל הבהמה ולעוף השמים
ולכל חית השדה ולאדם לא מצא עזר כנגדו׃
21 ויפל יהוה אלהים תרדמה על האדם ויישן ויקח
אחת מצלעתיו ויסגר בשר תחתנה׃
22 ויבן יהוה אלהים את הצלע אשר לקח מן האדם
לאשה ויבאה אל האדם׃
23 ויאמר האדם זאת הפעם עצם מעצמי ובשר מבשרי
לזאת יקרא אשה כי מאיש לקחה זאת׃
24 על כן יעזב איש את אביו ואת אמו ודבק באשתו
והיו לבשר אחד׃
כה ויהיו שניהם ערומים האדם ואשתו ולא יתבששו׃

CHAPTER III.

א והנחש היה ערום מכל חית השדה אשר עשה
יהוה אלהים ויאמר אל האשה אף כי אמר אלהים
לא תאכלו מכל עץ הגן׃

ותאמר האשה אל הנחש מפרי עץ הגן נאכל׃ 2
ומפרי העץ אשר בתוך הגן אמר אלהים לא תאכלו 3
ממנו ולא תגעו בו פן תמתון׃
ויאמר הנחש אל האשה לא מות תמתון׃ 4
כי ידע אלהים כי ביום אכלכם ממנו ונפקחו עיניכם ה
והייתם כאלהים ידעי טוב ורע׃
ותרא האשה כי טוב העץ למאכל וכי תאוה הוא 6
לעינים ונחמד העץ להשכיל ותקח מפריו ותאכל
ותתן גם לאישה עמה ויאכל׃
ותפקחנה עיני שניהם וידעו כי עירמם הם ויתפרו 7
עלה תאנה ויעשו להם חגרת׃
וישמעו את קול יהוה אלהים מתהלך בגן לרוח 8
היום ויתחבא האדם ואשתו מפני יהוה אלהים
בתוך עץ הגן׃
ויקרא יהוה אלהים אל האדם ויאמר לו איכה׃ 9
ויאמר את קלך שמעתי בגן ואירא כי עירם אנכי י
ואחבא׃
ויאמר מי הגיד לך כי עירם אתה המן העץ אשר 11
צויתיך לבלתי אכל ממנו אכלת׃
ויאמר האדם האשה אשר נתתה עמדי הוא נתנה 12
לי מן העץ ואכל׃
ויאמר יהוה אלהים לאשה מה זאת עשית ותאמר 13
האשה הנחש השיאני ואכל׃

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o v. 10, מלעיל

14 ויאמר יהוה אלהים אל הנחש כי עשית זאת ארור
אתה מכל הבהמה ומכל חית השדה על גחנך תלך
ועפר תאכל כל ימי חייך:
טו ואיבה אשית בינך ובין האשה ובין זרעך ובין
זרעה הוא ישופך ראש ואתה תשופנו עקב:
16 אל האשה אמר הרבה ארבה עצבונך והרנך בעצב
תלדי בנים ואל אישך תשוקתך והוא ימשל בך:
17 ולאדם אמר כי שמעת לקול אשתך ותאכל מן העץ
אשר צויתיך לאמר לא תאכל ממנו ארורה האדמה
בעבורך בעצבון תאכלנה כל ימי חייך:
18 וקוץ ודרדר תצמיח לך ואכלת את עשב השדה:
19 בזעת אפיך תאכל לחם עד שובך אל האדמה כי
ממנה לקחת כי עפר אתה ואל עפר תשוב:
כ ויקרא האדם שם אשתו חוה כי הוא היתה אם
כל חי:
21 ויעש יהוה אלהים לאדם ולאשתו כתנות עור
וילבשם:
22 ויאמר יהוה אלהים הן האדם היה כאחד ממנו
לדעת טוב ורע ועתה פן ישלח ידו ולקח גם מעץ
החיים ואכל וחי לעלם:
23 וישלחהו יהוה אלהים מגן עדן לעבד את האדמה
אשר לקח משם:
24 ויגרש את האדם וישכן מקדם לגן עדן את הכרבים
ואת להט החרב המתהפכת לשמר את דרך עץ
החיים:

CHAPTER IV.

א והאדם ידע את חוה אשתו ותהר ותלד את קין
ותאמר קניתי איש את יהוה׃
2 ותסף ללדת את אחיו את הבל ויהי הבל רעה צאן
וקין היה עבד אדמה׃
3 ויהי מקץ ימים ויבא קין מפרי האדמה מנחה
ליהוה׃
4 והבל הביא גם הוא מבכרות צאנו ומחלבהן וישע
יהוה אל הבל ואל מנחתו׃
ה ואל קין ואל מנחתו לא שעה ויחר לקין מאד
ויפלו פניו׃
6 ויאמר יהוה אל קין למה חרה לך ולמה נפלו
פניך׃
7 הלוא אם תיטיב שאת ואם לא תיטיב לפתח
חטאת רבץ ואליך תשוקתו ואתה תמשל בו׃
8 ויאמר קין אל הבל אחיו ויהי בהיותם בשדה
ויקם קין אל הבל אחיו ויהרגהו׃
9 ויאמר יהוה אל קין אי הבל אחיך ויאמר לא
ידעתי השמר אחי אנכי׃
י ויאמר מה עשית קול דמי אחיך צעקים אלי מן
האדמה׃
11 ועתה ארור אתה מן האדמה אשר פצתה את פיה
לקחת את דמי אחיך מידך׃
12 כי תעבד את האדמה לא תסף תת כחה לך נע
ונד תהיה בארץ׃

13 ויאמר קין אל יהוה גדול עוני מנשוא׃
14 הן גרשת אתי היום מעל פני האדמה ומפניך
אסתר והייתי נע ונד בארץ והיה כל מצאי יהרגני׃
טו ויאמר לו יהוה לכן כל הרג קין שבעתים יקם
ויֹשם יהוה לקין אות לבלתי הכות אתו כל מצאו׃
16 ויצא קין מלפני יהוה וישב בארץ נוד קדמת עדן׃
17 וידע קין את אשתו ותהר ותלד את חנוך ויהי
בנה עיר ויקרא שם העיר כשם בנו חנוך׃
18 ויולד לחנוך את עירד ועירד ילד את מחויאל
ומחייאל ילד את מתושאל ומתושאל ילד את למך׃
19 ויקח לו למך שתי נשים שם האחת עדה ושם
השנית צלה׃
כ ותלד עדה את יבל הוא היה אבי ישב אהל
ומקנה׃
21 ושם אחיו יובל הוא היה אבי כל תפש כנור ועוגב׃
22 וצלה גם הוא ילדה את תובל קין לטש כל חרש
נחשת וברזל ואחות תובל קין נעמה׃
23 ויאמר למך לנשיו
עדה וצלה שמען קולי
נשי למך האזנה אמרתי
כי איש הרגתי לפצעי
וילד לחברתי׃

כי שבעתים יקם קין 24
ולמך שבעים ושבעה:
וידע אדם עוד את אשתו ותלד בן ותקרא את שמו כה
שת כי שת לי אלהים זרע אחר תחת הבל כי
הרגו קין:
ולשת גם הוא ילד בן ויקרא את שמו אנוש אז 26
הוחל לקרא בשם יהוה:

Transliteration of Genesis I.

1. Bᵉrē'-šîθ bâ-râ' 'ᵉlô-hîm* 'ēθ hăš-šâ-mǎ-yĭm wᵉ'ēθ hâ-'ā'-rĕṣ.

2. Wᵉhâ-'ā'-rĕṣ hâ-yᵉθâ(h) θō̆-hû wâ-vō̆-hû, wᵉḥō̆-šĕχ 'ăl+pᵉnê θᵉhôm* wᵉrû(ă)ḥ 'ᵉlôhîm mᵉră(ḥ)-ḥĕ-fĕθ 'ăl+pᵉnê hăm-mâ'-yĭm.

3. Wăy-yô''-mĕr 'ᵉlô-hîm 'yᵉhî+'ôr;* wăy-hî+ôr.

4. Wăy-yăr' 'ᵉlô-hîm 'ĕθ+hâ-'ôr kî+ṭôv;* wăy-yăv-dēl 'ᵉlô-hîm bên hâ-'ôr û-vên hă(ḥ)-ḥō̆-šĕχ.

5. Wăy-yĭḳ-râ' 'ᵉlô-hîm lâ-'ôr yôm wᵉlă(ḥ)-ḥō̆-šĕχ ḳâ'-râ' lâ'-yᵉlâ(h);* wăy-hî+'ĕ-rĕv wăy-hî+vō̆-ḳĕr yôm 'ĕ(ḥ)-ḥâd.

6. Wăy-yô''-mĕr ᵉlô-hîm, yᵉhî râ-ḳî(ă)' bᵉθôχ hăm-mâ'-yĭm;* wî-hî măv-dîl bên mǎ-yĭm lâ-mâ'-yĭm.

7. Wăy-yă̆-'ăs 'ᵉlô-hîm 'ĕθ+hâ-râ-ḳî(ă)';† wăy-yăv-dēl bên hăm-mǎ-yĭm 'ᵃšĕr mĭt-tǎ̆-ḥăθ lâ-râ-ḳî(ă)' û-vên hăm-mǎ-yĭm 'ᵃšĕr mē-'ăl lâ-râ-ḳî(ă)';* wăy-hî+χēn.

8. Wăy-yĭḳ-râ' 'ᵉlô-hîm lâ-râ-ḳî(ă)' šâ-mâ'-yĭm;* wăy-hî+'ĕ-rĕv wăy-hî+vō̆-ḳĕr yôm šē-nî.

9. Wăy-yô''-mĕr 'ᵉlô-hîm, yĭḳ-ḳâ-wû hăm-mǎ-yĭm mĭt-tǎ̆-ḥăθ hăš-šâ-mǎ-yĭm 'ĕl+mâ-ḳôm 'ĕ(ḥ)-ḥâd, wᵉθē-râ-'ĕ(h) hăy-yăb-bâ-šâ(h);* wăy-hî+χēn.

10. Wăy-yĭḳ-râ' 'ᵉlô-hîm lăy-yăb-bâ-šâ(h) 'ĕ-rĕṣ, û-lᵉmĭḳ-wê hăm-mǎ-yĭm ḳâ-râ' yăm-mîm;* wăy-yăr' 'ᵉlô-hîm kî+ṭôv.

11. Wăy-yô''-mĕr 'ᵉlô-hîm, tă̆d-šē' hâ-'ā'-rĕṣ dĕ̆-šĕ', 'ĕ-sĕv măz-rî(ă)' zĕ̆-ră', 'ēṣ pᵉrî 'ô-sĕ(h) pᵉrî lᵉmî-nô, 'ᵃšĕr zăr-'ô+vô 'ăl+hâ-'ā'-rĕṣ;* wăy-hî+χēn.

12. Wă̆t-tô-ṣē' hă-'ă'-rĕṣ dĕ̆-šĕ, 'ĕ-sĕv măz-rî(ă)' zĕ̆-ră' lᵉmî-nĕ̆-hû, wᵉēṣ 'ô-sĕ(h)+pᵉrî 'ᵃšĕr zăr-'ô+vô lᵉmî-nĕ̆-hû;* wăy-yăr' 'ᵉlô-hîm kî+ṭôv.

13. Wăy-hî+ʿé-rĕv wăy-hî+vṓ-ḳĕr yôm šᵉlî-šî.

14. Wăy-yô″-mĕr ʾᵉlô-hîm, yᵉhî mᵉʾô-rôθ bĭr-ḳî(ă)ʿ hăš-šå-mắ-yĭm, lᵉhăv-dîl bên hăy-yôm û-vên hăl-lå′-yᵉlå(h);* wᵉhå-yû lᵉʾô-θôθ û-lᵉmô-ʿᵃđîm û-lᵉyå-mîm wᵉšå-nîm.

15. Wᵉhå-yû lĭm-ʾô-rôθ bĭr-ḳî(ă)ʿ hăš-šå-mắ-yĭm, lᵉhå-ʾîr ʿăl+hå-ʾå′-rĕṣ;* wăy-hî+χēn.

16. Wăy-yắ-ʿăs ʾᵉlô-hîm ʾĕθ+šᵉnê hăm-mᵉʾô-rôθ hăg-gᵉđô-lîm,* ʾĕθ +hăm-må-ʾôr hăg-gå-đôl lᵉmĕm-šĕ-lĕθ hăy-yôm, wᵉʾĕθ+hăm-må-ʾôr hăḳ-ḳå-ṭōn lᵉmĕm-šĕ-lĕθ hăl-lă′-yᵉlå(h), wᵉʾēθ hăk-kô-χå-vîm.

17. Wăy-yĭt-tēn ʾô-θåm ʾᵉlô-hîm bĭr-ḳî(ă)ʿ hăš-šå-må′-yĭm,* lᵉhå-ʾîr ʿăl+hå-ʾå′-rĕṣ[.],

18. Wᵉlĭm-šōl băy-yôm û-văl-lắ-yᵉlå(h), û-lᵉhăv-dîl bên hå-ʾôr û-vên hă(ḥ)-ḥṓ-šĕχ;* wăy-yăr' ʾᵉlô-hîm kî+ṭôv.

19. Wăy-hî+ʿé-rĕv wăy-hî+vṓ-ḳĕr yôm rᵉvî-ʿî.

20. Wăy-yô″-mĕr ʾᵉlô-hîm, yĭš-rᵉṣû hăm-mắ-yĭm šḗ-rĕṣ, nḗ-fĕš ḥăy-yå(h);* wᵉʿôf yᵉʿô-fēf ʿăl+hå-ʾå′-rĕṣ, ʿăl+pᵉnê rᵉḳî(ă)ʿ hăš-šå-må′-yĭm.

21. Wăy-yĭv-râ' ʾᵉlô-hîm ʾĕθ+hăt-tăn-nî-nîm hăg-gᵉđô-lîm,* wᵉʾēθ kŏl+nḗ-fĕš hă(ḥ)-ḥăy-yå(h) hå-rô-mḗ-sĕθ ʾᵃšĕr šå-rᵉṣû hăm-mắ-yĭm lᵉmî-nē-hĕm, wᵉʾēθ kŏl-ʿôf kå-nâf lᵉmî-nḗ-hû; wăy-yăr' ʾᵉlô-hîm kî+ṭôv.

22. Wăy-vå′-rĕχ ʾô-θåm ʾᵉlô-hîm, lê'-mōr,* pᵉrû û-rᵉvû û-mĭl-û ʾĕθ+hăm-mắ-yĭm băy-yăm-mîm, wᵉhå-ʿôf yĭ′-rĕv bå-ʾå′-rĕṣ.

23. Wăy-hî+ʿé-rĕv wăy-hî+vṓ-ḳĕr yôm ḥᵃmî-šî.

24. Wăy-yô″-mĕr ʾᵉlô-hîm, tô-ṣē' hå-ʾå′-rĕṣ nḗ-fĕš ḥăy-yå(h) lᵉmî-nâh, bᵉhē-må(h) wå-rḗ-mĕś wᵉḥăy-θô+ʾé-rĕṣ lᵉmî-nâh;* wăy-hî+χēn.

25. Wăy-yắ-ʿăs ʾᵉlô-hîm ʾĕθ+ḥăy-yăθ hå-ʾå′-rĕṣ lᵉmî-nâh, wᵉʾĕθ+hăb-bᵉhē-må(h) lᵉmî-nâh, wᵉʾēθ kŏl+rḗ-mĕś hå-ʾᵃđå-må(h) lᵉmî-nḗ-hû;* wăy-yăr' ʾᵉlô-hîm kî+ṭôv.

26. Wăy-yô″-mĕr ʾᵉlô-hîm, nă'ᵃ-sé(h) ʾå-đåm bᵉṣăl-mé-nû, kĭđ-mû-θé-nû;* wᵉyĭr-dû vĭđ-ğăθ hăy-yåm û-vᵉʿôf hăš-šå-mǎ-yĭm û-văb-bᵉhē-må(h) û-vᵉχŏl+hå-ʾå′-rĕṣ, û-vᵉχŏl+hå-ré-mĕś hå-rô-mēś ʿăl+hå-ʾå′-rĕṣ.

27. Wăy-yĭv-rå' ʾᵉlô-hîm ʾĕθ+hå-ʾå-đåm bᵉṣăl-mô, bᵉṣé-lĕm ʾᵉlô-hîm bå-rå' ʾô-θô;* zå-χår û-nᵉḳē-vå(h) bå-rå' ʾô-θåm.

28. Wăy-vå′-rĕχ ʾô-θåm ʾᵉlô-hîm,† wăy-yô″-mĕr lå-hĕm ʾᵉlô-hîm, pᵉrû û-rᵉvû û-mĭl-ʾû ʾĕθ+hå-å′-rĕṣ wᵉχĭv-šû′-hå* û-rᵉđû bĭđ-ğăθ hăy-yåm û-vᵉʿôf hăš-šå-mǎ-yĭm, û-vᵉχŏl+ḥăy-yå(h) hå-rô-mé-śĕθ ʿăl+hå-ʾå′-rĕṣ.

29. Wăy-yô″-mĕr ʾᵉlô-hîm, hĭn-nē(h) nå-θåt-tî lå-χĕm ʿĕθ+kŏl+ʿé-sĕv zô-rē(ă)ʿ zĕ-ră' ʾᵃšĕr ʿăl+pᵉnê χŏl+hå-ʾå′-rĕṣ, wᵉʾēθ kŏl+hå-ʿēṣ ʾᵃšĕr+bô fᵉrî+ʿēṣ zô-rē(ă)ʿ zå′-ră',* lå-χĕm yĭh-yé(h) lᵉʾŏχ-lå(h).

30. û-lᵉχŏl+ḥăy-yăθ hå-ʾå′-rĕṣ û-lᵉχŏl +ʿôf hăš-šå-mǎ-yĭm û-lᵉχōl rô-mēś ʿăl+hå-ʾå′-rĕṣ ʾᵃšĕr+bô né-fĕš ḥăy-yå(h) ʾĕθ+kŏl+ yé-rĕḳ ʿē-śĕv lᵉʾŏχ-lå(h);* ׃wăy-hî+χēn.

31. Wăy-yăr' ʾᵉlô-hîm ʾĕθ+kŏl+ʾᵃšĕr ʿå-så(h) wᵉhĭn-nē(h)+ṭôv mᵉʾôđ;* wăy-hî+é-rĕv wăy-hî+vŏ-ḳĕr yôm hăš-šĭš-šî.

GENESIS V–VIII.

THE HEBREW TEXT.

CHAPTER V.

א זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בְּרֹא אֱלֹהִים אָדָם בִּדְמוּת
אֱלֹהִים עָשָׂה אֹתוֹ׃

2 זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמָם אָדָם
בְּיוֹם הִבָּרְאָם׃

3 וַיְחִי אָדָם שְׁלֹשִׁים וּמְאַת שָׁנָה וַיּוֹלֶד בִּדְמוּתוֹ כְּצַלְמוֹ
וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת׃

4 וַיִּהְיוּ ו יְמֵי אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת שְׁמֹנֶה מֵאֹת
שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃

ה וַיִּהְיוּ כָּל־יְמֵי אָדָם אֲשֶׁר־חַי תְּשַׁע מֵאוֹת שָׁנָה וּשְׁלֹשִׁים
שָׁנָה וַיָּמֹת׃

6 וַיְחִי־שֵׁת חָמֵשׁ שָׁנִים וּמְאַת שָׁנָה וַיּוֹלֶד אֶת־אֱנוֹשׁ׃

7 וַיְחִי־שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת־אֱנוֹשׁ שֶׁבַע שָׁנִים וּשְׁמֹנֶה
מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃

8 וַיִּהְיוּ כָל־יְמֵי־שֵׁת שְׁתֵּים עֶשְׂרֵה שָׁנָה וּתְשַׁע מֵאוֹת
שָׁנָה וַיָּמֹת׃

9 וַיְחִי אֱנוֹשׁ תִּשְׁעִים שָׁנָה וַיּוֹלֶד אֶת־קֵינָן׃

י וַיְחִי אֱנוֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת־קֵינָן חֲמֵשׁ עֶשְׂרֵה שָׁנָה
וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃

11 וַיִּהְיוּ כָל־יְמֵי אֱנוֹשׁ חָמֵשׁ שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה
וַיָּמֹת׃
12 וַיְחִי קֵינָן שִׁבְעִים שָׁנָה וַיּוֹלֶד אֶת־מַהֲלַלְאֵל׃
13 וַיְחִי קֵינָן אַחֲרֵי הוֹלִידוֹ אֶת־מַהֲלַלְאֵל אַרְבָּעִים שָׁנָה
וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃
14 וַיִּהְיוּ כָל־יְמֵי קֵינָן עֶשֶׂר שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמֹת׃
טו וַיְחִי מַהֲלַלְאֵל חָמֵשׁ שָׁנִים וְשִׁשִּׁים שָׁנָה וַיּוֹלֶד אֶת־יָרֶד׃
16 וַיְחִי מַהֲלַלְאֵל אַחֲרֵי הוֹלִידוֹ אֶת־יֶרֶד שְׁלֹשִׁים שָׁנָה
וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃
17 וַיִּהְיוּ כָל־יְמֵי מַהֲלַלְאֵל חָמֵשׁ וְתִשְׁעִים שָׁנָה וּשְׁמֹנֶה
מֵאוֹת שָׁנָה וַיָּמֹת׃
18 וַיְחִי־יֶרֶד שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וּמְאַת שָׁנָה וַיּוֹלֶד
אֶת־חֲנוֹךְ׃
19 וַיְחִי־יֶרֶד אַחֲרֵי הוֹלִידוֹ אֶת־חֲנוֹךְ שְׁמֹנֶה מֵאוֹת שָׁנָה
וַיּוֹלֶד בָּנִים וּבָנוֹת׃
כ וַיִּהְיוּ כָל־יְמֵי־יֶרֶד שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וּתְשַׁע מֵאוֹת
שָׁנָה וַיָּמֹת׃
21 וַיְחִי חֲנוֹךְ חָמֵשׁ וְשִׁשִּׁים שָׁנָה וַיּוֹלֶד אֶת־מְתוּשָׁלַח׃
22 וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת־מְתוּשֶׁלַח
שְׁלֹשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃
23 וַיְהִי כָּל־יְמֵי חֲנוֹךְ חָמֵשׁ וְשִׁשִּׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת
שָׁנָה׃

24 וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים וְאֵינֶנּוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים׃
כה וַיְחִי מְתוּשֶׁלַח שֶׁבַע וּשְׁמֹנִים שָׁנָה וּמְאַת שָׁנָה וַיּוֹלֶד
אֶת־לָמֶךְ׃
26 וַיְחִי מְתוּשֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־לֶמֶךְ שְׁתַּיִם וּשְׁמוֹנִים
שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃
27 וַיִּהְיוּ כָּל־יְמֵי מְתוּשֶׁלַח תֵּשַׁע וְשִׁשִּׁים שָׁנָה וּתְשַׁע מֵאוֹת
שָׁנָה וַיָּמֹת׃
28 וַיְחִי־לֶמֶךְ שְׁתַּיִם וּשְׁמֹנִים שָׁנָה וּמְאַת שָׁנָה וַיּוֹלֶד בֵּן׃
29 וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יְנַחֲמֵנוּ מִמַּעֲשֵׂנוּ וּמֵעִצְּבוֹן
יָדֵינוּ מִן־הָאֲדָמָה אֲשֶׁר אֵרְרָהּ יְהוָה׃
ל וַיְחִי־לֶמֶךְ אַחֲרֵי הוֹלִידוֹ אֶת־נֹחַ חָמֵשׁ וְתִשְׁעִים שָׁנָה
וַחֲמֵשׁ מֵאֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃
31 וַיְהִי כָל־יְמֵי־לֶמֶךְ שֶׁבַע וְשִׁבְעִים שָׁנָה וּשְׁבַע מֵאוֹת
שָׁנָה וַיָּמֹת׃
32 וַיְהִי־נֹחַ בֶּן־חֲמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד נֹחַ אֶת־שֵׁם אֶת־חָם
וְאֶת־יָפֶת׃

CHAPTER VI.

א וַיְהִי כִּי־הֵחֵל הָאָדָם לָרֹב עַל־פְּנֵי הָאֲדָמָה וּבָנוֹת
יֻלְּדוּ לָהֶם׃
2 וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בְּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה
וַיִּקְחוּ לָהֶם נָשִׁים מִכֹּל אֲשֶׁר בָּחָרוּ׃

תרי טעמי ,והקורא יטעים הגרש קודם התלשא .o v. 29

3 וַיֹּאמֶר יְהוָה לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשַׁגַּם הוּא
בָשָׂר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה׃
4 הַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר
יָבֹאוּ בְּנֵי הָאֱלֹהִים אֶל־בְּנוֹת הָאָדָם וְיָלְדוּ לָהֶם הֵמָּה
הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם אַנְשֵׁי הַשֵּׁם׃
ה וַיַּרְא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יֵצֶר
מַחְשְׁבֹת לִבּוֹ רַק רַע כָּל־הַיּוֹם׃
6 וַיִּנָּחֶם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב
אֶל־לִבּוֹ׃
7 וַיֹּאמֶר יְהוָה אֶמְחֶה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי
הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמָיִם
כִּי נִחַמְתִּי כִּי עֲשִׂיתִם׃
8 וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה׃

פרשת נח.

9 אֵלֶּה תוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו
אֶת־הָאֱלֹהִים הִתְהַלֶּךְ־נֹחַ׃
וַיּוֹלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת׃
11 וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי הָאֱלֹהִים וַתִּמָּלֵא הָאָרֶץ חָמָס׃
12 וַיַּרְא אֱלֹהִים אֶת־הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי־הִשְׁחִית
כָּל־בָּשָׂר אֶת־דַּרְכּוֹ עַל־הָאָרֶץ׃

13 וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל־בָּשָׂר בָּא לְפָנַי כִּי־מָלְאָה
הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת־הָאָרֶץ׃
14 עֲשֵׂה לְךָ תֵּבַת עֲצֵי־גֹפֶר קִנִּים תַּעֲשֶׂה אֶת־הַתֵּבָה
וְכָפַרְתָּ אֹתָהּ מִבַּיִת וּמִחוּץ בַּכֹּפֶר׃
טו וְזֶה אֲשֶׁר תַּעֲשֶׂה אֹתָהּ שְׁלֹשׁ מֵאוֹת אַמָּה אֹרֶךְ הַתֵּבָה
חֲמִשִּׁים אַמָּה רָחְבָּהּ וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ׃
16 צֹהַר ׀ תַּעֲשֶׂה לַתֵּבָה וְאֶל־אַמָּה תְכַלֶּנָּה מִלְמַעְלָה וּפֶתַח
הַתֵּבָה בְּצִדָּהּ תָּשִׂים תַּחְתִּיִּם שְׁנִים וּשְׁלִשִׁים תַּעֲשֶׂהָ׃
17 וַאֲנִי הִנְנִי מֵבִיא אֶת־הַמַּבּוּל מַיִם עַל־הָאָרֶץ לְשַׁחֵת
כָּל־בָּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים מִתַּחַת הַשָּׁמָיִם כֹּל
אֲשֶׁר־בָּאָרֶץ יִגְוָע׃
18 וַהֲקִמֹתִי אֶת־בְּרִיתִי אִתָּךְ וּבָאתָ אֶל־הַתֵּבָה אַתָּה וּבָנֶיךָ
וְאִשְׁתְּךָ וּנְשֵׁי־בָנֶיךָ אִתָּךְ׃
19 וּמִכֹּל־הָחַי מִכָּל־בָּשָׂר שְׁנַיִם מִכֹּל תָּבִיא אֶל־הַתֵּבָה
לְהַחֲיֹת אִתָּךְ זָכָר וּנְקֵבָה יִהְיוּ׃
כ מֵהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה לְמִינָהּ מִכֹּל רֶמֶשׂ הָאֲדָמָה
לְמִינֵהוּ שְׁנַיִם מִכֹּל יָבֹאוּ אֵלֶיךָ לְהַחֲיוֹת׃
21 וְאַתָּה קַח־לְךָ מִכָּל־מַאֲכָל אֲשֶׁר יֵאָכֵל וְאָסַפְתָּ אֵלֶיךָ
וְהָיָה לְךָ וְלָהֶם לְאָכְלָה׃
22 וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן עָשָׂה׃

CHAPTER VII.

א וַיֹּאמֶר יְהוָה לְנֹחַ בֹּא־אַתָּה וְכָל־בֵּיתְךָ אֶל־הַתֵּבָה כִּי־
אֹתְךָ רָאִיתִי צַדִּיק לְפָנַי בַּדּוֹר הַזֶּה׃

2 מִכֹּל ׀ הַבְּהֵמָה הַטְּהוֹרָה תִּקַּח־לְךָ שִׁבְעָה שִׁבְעָה אִישׁ
וְאִשְׁתּוֹ וּמִן־הַבְּהֵמָה אֲשֶׁר לֹא טְהֹרָה הִוא שְׁנַיִם
אִישׁ וְאִשְׁתּוֹ׃

3 גַּם מֵעוֹף הַשָּׁמַיִם שִׁבְעָה שִׁבְעָה זָכָר וּנְקֵבָה לְחַיּוֹת
זֶרַע עַל־פְּנֵי כָל־הָאָרֶץ׃

4 כִּי ׀ לְיָמִים עוֹד שִׁבְעָה אָנֹכִי מַמְטִיר עַל־הָאָרֶץ אַרְבָּעִים
יוֹם וְאַרְבָּעִים לָיְלָה וּמָחִיתִי אֶת־כָּל־הַיְקוּם אֲשֶׁר
עָשִׂיתִי מֵעַל פְּנֵי הָאֲדָמָה׃

ה וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר־צִוָּהוּ יְהוָה׃

6 וְנֹחַ בֶּן־שֵׁשׁ מֵאוֹת שָׁנָה וְהַמַּבּוּל הָיָה מַיִם עַל־הָאָרֶץ׃

7 וַיָּבֹא נֹחַ ׀ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו אִתּוֹ אֶל־הַתֵּבָה מִפְּנֵי
מֵי הַמַּבּוּל׃

8 מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־הַבְּהֵמָה אֲשֶׁר אֵינֶנָּה טְהֹרָה
וּמִן־הָעוֹף וְכֹל אֲשֶׁר־רֹמֵשׂ עַל־הָאֲדָמָה׃

9 שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ אֶל־הַתֵּבָה זָכָר וּנְקֵבָה כַּאֲשֶׁר
צִוָּה אֱלֹהִים אֶת־נֹחַ׃

י וַיְהִי לִשְׁבְעַת הַיָּמִים וּמֵי הַמַּבּוּל הָיוּ עַל־הָאָרֶץ׃

11 בִּשְׁנַת שֵׁשׁ־מֵאוֹת שָׁנָה לְחַיֵּי־נֹחַ בַּחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה־
עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה נִבְקְעוּ כָּל־מַעְיְנוֹת תְּהוֹם
רַבָּה וַאֲרֻבֹּת הַשָּׁמַיִם נִפְתָּחוּ׃
12 וַיְהִי הַגֶּשֶׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה׃
13 בְּעֶצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם־וְחָם וָיֶפֶת בְּנֵי־נֹחַ וְאֵשֶׁת
נֹחַ וּשְׁלֹשֶׁת נְשֵׁי־בָנָיו אִתָּם אֶל־הַתֵּבָה׃
14 הֵמָּה וְכָל־הַחַיָּה לְמִינָהּ וְכָל־הַבְּהֵמָה לְמִינָהּ וְכָל־
הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ לְמִינֵהוּ וְכָל־הָעוֹף לְמִינֵהוּ
כֹּל צִפּוֹר כָּל־כָּנָף׃
טו וַיָּבֹאוּ אֶל־נֹחַ אֶל־הַתֵּבָה שְׁנַיִם שְׁנַיִם מִכָּל־הַבָּשָׂר
אֲשֶׁר־בּוֹ רוּחַ חַיִּים׃
16 וְהַבָּאִים זָכָר וּנְקֵבָה מִכָּל־בָּשָׂר בָּאוּ כַּאֲשֶׁר צִוָּה אֹתוֹ
אֱלֹהִים וַיִּסְגֹּר יְהוָה בַּעֲדוֹ׃
17 וַיְהִי הַמַּבּוּל אַרְבָּעִים יוֹם עַל־הָאָרֶץ וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ
אֶת־הַתֵּבָה וַתָּרָם מֵעַל הָאָרֶץ׃
18 וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל־הָאָרֶץ וַתֵּלֶךְ הַתֵּבָה עַל־
פְּנֵי הַמָּיִם׃
19 וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ וַיְכֻסּוּ כָּל־הֶהָרִים
הַגְּבֹהִים אֲשֶׁר־תַּחַת כָּל־הַשָּׁמָיִם׃
כ חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְמַעְלָה גָּבְרוּ הַמָּיִם וַיְכֻסּוּ הֶהָרִים׃
21 וַיִּגְוַע כָּל־בָּשָׂר ׀ הָרֹמֵשׂ עַל־הָאָרֶץ בָּעוֹף וּבַבְּהֵמָה
וּבַחַיָּה וּבְכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ וְכֹל הָאָדָם׃

כֹּל אֲשֶׁר נִשְׁמַת־רוּחַ חַיִּים בְּאַפָּיו מִכֹּל אֲשֶׁר בֶּחָרָבָה 22
מֵתוּ׃
וַיִּמַּח אֶת־כָּל־הַיְקוּם ׀ אֲשֶׁר ׀ עַל־פְּנֵי הָאֲדָמָה מֵאָדָם 23
עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם וַיִּמָּחוּ מִן־הָאָרֶץ
וַיִּשָּׁאֶר אַךְ־נֹחַ וַאֲשֶׁר אִתּוֹ בַּתֵּבָה׃
וַיִּגְבְּרוּ הַמַּיִם עַל־הָאָרֶץ חֲמִשִּׁים וּמְאַת יוֹם׃ 24

CHAPTER VIII.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֵת כָּל־חַיָּתוֹ וְאֶת־כָּל־הַבְּהֵמָה א
אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיָּשֹׁכּוּ
הַמָּיִם׃
וַיִּסָּכְרוּ מַעְיְנֹת תְּהוֹם וַאֲרֻבֹּת הַשָּׁמָיִם וַיִּכָּלֵא הַגֶּשֶׁם 2
מִן־הַשָּׁמָיִם׃
וַיָּשֻׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הָלוֹךְ וָשׁוֹב וַיַּחְסְרוּ הַמַּיִם 3
מִקְצֵה חֲמִשִּׁים וּמְאַת יוֹם׃
וַתָּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ 4
עַל הָרֵי אֲרָרָט׃
וְהַמַּיִם הָיוֹ הָלוֹךְ וְחָסוֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בָּעֲשִׂירִי ה
בְּאֶחָד לַחֹדֶשׁ נִרְאוּ רָאשֵׁי הֶהָרִים׃
וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתֵּבָה 6
אֲשֶׁר עָשָׂה׃

7 וַיְשַׁלַּח אֶת־הָעֹרֵב וַיֵּצֵא יָצוֹא וָשׁוֹב עַד־יְבֹשֶׁת הַמַּיִם
מֵעַל הָאָרֶץ׃
8 וַיְשַׁלַּח אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הֲקַלּוּ הַמַּיִם מֵעַל פְּנֵי
הָאֲדָמָה׃
9 וְלֹא־מָצְאָה הַיּוֹנָה מָנוֹחַ לְכַף־רַגְלָהּ וַתָּשָׁב אֵלָיו אֶל־
הַתֵּבָה כִּי־מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח יָדוֹ וַיִּקָּחֶהָ
וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה׃
י וַיָּחֶל עוֹד שִׁבְעַת יָמִים אֲחֵרִים וַיֹּסֶף שַׁלַּח אֶת־הַיּוֹנָה
מִן־הַתֵּבָה׃
11 וַתָּבֹא אֵלָיו הַיּוֹנָה לְעֵת עֶרֶב וְהִנֵּה עֲלֵה־זַיִת טָרָף בְּפִיהָ
וַיֵּדַע נֹחַ כִּי־קַלּוּ הַמַּיִם מֵעַל הָאָרֶץ׃
12 וַיָּחֶל עוֹד שִׁבְעַת יָמִים אֲחֵרִים וַיְשַׁלַּח אֶת־הַיּוֹנָה וְלֹא־
יָסְפָה שׁוּב־אֵלָיו עוֹד׃
13 וַיְהִי בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ
חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ וַיָּסַר נֹחַ אֶת־מִכְסֵה הַתֵּבָה
וַיַּרְא וְהִנֵּה חָרְבוּ פְּנֵי הָאֲדָמָה׃
14 וּבַחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבְשָׁה
הָאָרֶץ׃
טו וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר׃
16 צֵא מִן־הַתֵּבָה אַתָּה וְאִשְׁתְּךָ וּבָנֶיךָ וּנְשֵׁי־בָנֶיךָ אִתָּךְ׃

17 כָּל־הַחַיָּה אֲשֶׁר־אִתְּךָ מִכָּל־בָּשָׂר בָּעוֹף וּבַבְּהֵמָה וּבְכָל־
הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ הוֹצֵא אִתָּךְ וְשָׁרְצוּ בָאָרֶץ
וּפָרוּ וְרָבוּ עַל־הָאָרֶץ׃

18 וַיֵּצֵא־נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו אִתּוֹ׃

19 כָּל־הַחַיָּה כָּל־הָרֶמֶשׂ וְכָל־הָעוֹף כֹּל רוֹמֵשׂ עַל־הָאָרֶץ
לְמִשְׁפְּחֹתֵיהֶם יָצְאוּ מִן־הַתֵּבָה׃

כ 20 וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכֹּל ׀ הַבְּהֵמָה הַטְּהוֹרָה
וּמִכֹּל הָעוֹף הַטָּהוֹר וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ׃

21 וַיָּרַח יְהוָה אֶת־רֵיחַ הַנִּיחֹחַ וַיֹּאמֶר יְהוָה אֶל־לִבּוֹ לֹא
אֹסִף לְקַלֵּל עוֹד אֶת־הָאֲדָמָה בַּעֲבוּר הָאָדָם כִּי יֵצֶר
לֵב הָאָדָם רַע מִנְּעֻרָיו וְלֹא־אֹסִף עוֹד לְהַכּוֹת אֶת־
כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי׃

22 עֹד כָּל־יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקֹר וָחֹם וְקַיִץ וָחֹרֶף
וְיוֹם וָלָיְלָה לֹא יִשְׁבֹּתוּ׃

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o v. 17. הֵיצֵא ק׳

VOCABULARIES.

LIST OF ABBREVIATIONS

USED IN THE VOCABULARIES.

act., active.
adv., adverb.
c., common.
cf., compare.
conj., conjunctive.
convers., conversive.
const., construct.
dem., demonstrative.
f., feminine.
Hĭf., Hĭf'îl.
Hĭθp., Hĭθpă'ēl.
Impf., Imperfect.
Imv., Imperative.
Inf., Infinitive.
interrog., interrogative.
lary. laryngeal.
m., masculine.
n., noun.
Nĭf., Nĭf'ăl.
Part., Participle.
Perf., Perfect.
pers., personal.
prep., preposition.
pr. n., proper noun.
pron., pronoun.
sg., singular.
suf., suffix.

In the Hebrew-English Vocabulary the numeral immediately following the Hebrew word indicates the number of times it occurs in the Old Testament.

In the English-Hebrew Vocabulary the numeral immediately following each word indicates the number of the corresponding Hebrew word in the Hebrew-English Vocabulary.

HEBREW-ENGLISH VOCABULARY

OF

GENESIS I–VIII.

1. אָב [1155*] (’åv), (const. אֲבִי) m., *father.*
2. אֶבֶן [266] (’ĕvĕn), f., *stone.*
3. אֵד [2] (’ēd), m., *mist, vapor.*
4. אָדָם [560] (’ådåm), m., *man;* cf. אִישׁ.
5. אֲדָמָה [225] (’ᵃdåmå(h)), (const. אַדְמַת) f., *ground, earth.*
6. אֹהֶל [350] (’ōhĕl), m., *tent.*
7. אוֹר [102] (’ôr), *be light, shine,* (פ Lary.). Hif., *give light.* Inf. with prep., לְהָאִיר, i. 15, 17, &c.
8. אוֹר [120] (’ôr), m., *light.*
9. אוֹת [76] (’ôθ), f., *sign,* pl. אֹתֹת.
10. אָז (’åz), adv., *then.*
11. אָזַן [42] (’åzăn), Ḳăl not used. (פ Lary.), Hif., *listen, give ear,* Imv. 2d pl. הַאֲזִינָה, iv. 23.
12. אָח [688] (’åḥ), (const. אֲחִי) m., *brother.*
13. אָחוֹת [113] (’åḥôθ), (const. אֲחוֹת) f., *sister.*
14. אֶחָד [1000] (’ĕ(ḥ)ḥåd), m., *one,* f. const. אַחַת, iv. 19.
15. אַחֵר [180] (’ă(ḥ)ḥēr), (const. אַחַר) m., *another,* pl. אֲחֵרִים.
16. אַחַר [770] (’ă(ḥ)ḥăr), prep. *after,* pl. only in const. אַחֲרֵי.
17. אַי (’ăy), (const. אֵי) interrog. adv. *where?* אַיֶּכָּה *where art thou?* iii. 9.
18. אֵיבָה [5] (’ēvå(h)), (const. אֵיבַת) f., *enmity.*

* The figures in square brackets indicate the number of times the word appears in the Old Testament.

19. אַיִן ('ăyĭn), *nothing, there is not*, const. אֵין, with m. suf., אֵינֶנּוּ, v. 24.
20. אִישׁ [1700] ('îš), m., *man*, cf. אָדָם.
21. אַךְ ('ăx), *surely, only*.
22. אָכַל [821] ('åxăl), *eat, devour*, (פ״א), Impf. וַיֹּאכַל, וַתֹּאכַל, iii. 6, נֹאכַל, iii. ², Nif. Impf. יֵאָכֵל, vi. 21.
23. אָכְלָה [18] ('ŏxlå(h)), f., *food*.
24. אֶל ('ĕl), prep. *unto*, with suf., אֵלַי, *unto me*.
25. אֵלֶּה ('ēllê(h)), pron. *these*, cf. זֶה.
26. אֱלֹהִים [2500] ('ᵉlôhîm), pl. m., *God* (sing. אֱלוֹהַּ used in poetry).
27. אֵם [220] ('ēm), f., *mother*, with m. suf. אִמּוֹ.
28. אִם ('ĭm), conj. *if*.
29. אַמָּה [240] ('ămmå(h)), f., *cubit*.
30. אָמַר [5026] ('åmăr), *say*, (פ״א). Inf. const. אֱמֹר, with לְ = לֵאמֹר, i. 22, v. 29. Impf. with Wâw convers., וַיֹּאמֶר, i. 3, 6, &c., וַתֹּאמֶר, iii. 2, 13, &c.
31. אִמְרָה [35] ('ĭmrå(h)), (const. אִמְרַת) f., *utterance, song*, iv. 23.
32. אֱנוֹשׁ ('ᵉnôš), pr. n. *Enosh*, (man).
33. אָנֹכִי ('ånôxî), pers. pron. *I*.
34. אָסַף [214] ('åsăf), *gather*, (פ Lary.), וְאֶסַפְתָּ, vi. 21.
35. אַף [282] ('ăf), m., *nose, anger*, pl. with prep. and suf. בְּאַפָּיו, Dual אַפַּיִם.
36. אַף ('ăf), conj. *yea more, but even*, אַף כִּי *is it true that?* iii. 1.
37. אֲרֻבָּה ('ᵃrŭbbå(h)), f., *lattice, window*, pl. אֲרֻבּוֹת.
38. אַרְבַּע [320] ('ărbă'), (m. אַרְבָּעָה) f., *four*, ord. רְבִיעִי.
39. אֹרֶךְ [96] ('ōrĕx), m., *length*.
40. אֶרֶץ [2000] ('ĕrĕṣ), f., *earth*.

41. אָרַר [57] (ʾårăr), *curse*, (פ Lary. and ע״ע), Pass. part. אָרוּר, iii. 14, iv. 11. Pi״ēl, אֵרַר, with fem. suf. אֵרְרָהּ, v. 29.

42. אֲרָרָט (ʾåråråṭ), pr. n. *Ararat*.

43. אִשָּׁה [470], (ʾiššå(h)), (const. אֵשֶׁת) *woman*, with suf. אִשְׁתּוֹ, vii. 2, pl. נָשִׁים, const. נְשֵׁי, vi. 18.

44. אֲשֶׁר (ʾᵃšĕr), rel. particle *who, which*.

45. אֵת (ʾēθ), particle placed before *definite* accusative; before Măḳḳēf, אֶת־, with suf. אֹתוֹ, אֹתָם, i. 27, 28.

46. אֵת (ʾēθ), prep. *with*.

47. אַתָּה (ʾăttå(h)), personal pron. *thou*.

48. בְּ (bᵉ), prep. *in, on, among*.

49. בַּד [11] (băḏ), m., *separation*, לְבַדּוֹ, *to his separation = alone*, ii. 18.

50. בָּדַל [42] (båḏăl), Ḳăl not used. Hĭf. *separate, divide;* Impf. with Wåw conversive וַיַּבְדֵּל, i. 4, 7, &c., Part. מַבְדִּיל, *dividing*, i. 6.

51. בְּדֹלַח [2] (bᵉḏôlăḥ), *bdellium*, ii. 12.

52. בֹּהוּ [3] (bōhû), m., *emptiness*.

53. בְּהֵמָה [300] (bᵉhēmå(h)), f., *beast, dumb brute*.

54. בּוֹא [2619] (bô), *go in, come*. Ḳăl Perf. בָּא, vi. 16. Hĭf. Perf. הֵבִיא, *bring*, iv. 4. Impf. with Wåw convers. וַיָּבֵא, ii. 19, iv. 3.

55. בּוֹשׁ [109] (bôš), *be ashamed*, Hĭθpôlēl Impf. יִתְבּוֹשְׁשׁוּ, ii. 25.

56. בָּחַר [102] (båḥăr), *choose*, (ע Lary.).

57. בֵּין [168] (bên), (*interval*) prep. *between*, for . . . בֵּין . . . בֵּין, occurs לְ . . . בֵּין.

58. בַּיִת [2100] (băyĭθ), (const. בֵּית) m., *house, household*, with suf. בֵּיתְךָ, vii. 1, pl. בָּתִּים, (bâtîm).

59. בְּכוֹרָה [120] (bᵉχôrå(h)), f., *first-born*, pl. בְּכֹרוֹת.

60. בִּלְתִּי (bĭltî), adv. of negation, *lest, not, that not*, iii. 11.

61. בֵּן [4500] (bēn), m., *son*.

62. בָּנָה [380] (bånå(h)), *build*, (ל״ה), Impf. with Wâw convers. וַיִּבֶן, ii. 22. Part. בֹּנֶה, iv. 17.

63. בַּעֲבוּר (bă'ᵃvûr), prep. *for, in behalf of*, comp. of בְּ and עֲבוּר from עָבַר, *pass over*.

64. בְּעַד (bᵉ'ăd), prep. *behind, after*, with suf. בַּעֲדוֹ, *after him*, vii. 16.

65. בָּקַע [51] (båḳå'), *cleave, divide*, (ל Lary.) Nĭf. *be broken up*, vii. 11.

66. בֹּקֶר [210] (bō̊ḳĕr), m., *morning, dawn*.

67. בָּרָא [53] (bårå'), *form, create*, (ל״א), Impf. with Wâw convers. וַיִּבְרָא.

68. בַּרְזֶל [73] (bărzĕl), m., *iron*.

69. בְּרִית [280] (bᵉrîθ), f., *covenant*, חֵקִים ב, *establish a covenant*.

70. בָּרַךְ [413] (bårăχ), Pï'ēl בֵּרַךְ, *bless*, Impf. with Wâw convers. וַיְבָרֶךְ, i. 22, v. 2.

71. בָּשָׂר [270] (bå̊śår), m., *flesh*.

72. בַּת [400] (bă̊θ), f., *daughter*.

73. גָּבֹהַּ [35] (gåvô(ă)h), adj. *high*, pl. גְּבֹהִים.

74. גִּבּוֹר [150] (gĭbbôr), m., *hero, man of valor*.

75. גָּבַר [23] (gåvăr), *be strong, be mighty*. (Cf. גִּבּוֹר.)

76. גָּדוֹל [330] (gå̊dô̊l), m., *great, elder*.

77. גָּוַע [24] (gåwă'), *die, expire* (ל Lary.). Impf. יִגְוָע, vi. 17.

78. גָּחוֹן [2] (gå̊ḥôn), m., *belly*. גְּחֹנְךָ, iii. 14.

79. גִּיחוֹן (gîḥôn), pr. n. *Gihon*.

80. גַּם (găm), conj. *also*, גַּם . . . גַּם, *both . . . and*.

81. גַּן [3] (găn), c. or f. *garden, park*.

82. גֹּפֶר [1] (gṓfĕr), m., *pitch, pitch-wood.*

83. גָּרַשׁ [47] (gårăš), *drive, cast out.* Pī'ēl, גֵּרֵשׁ *expel,* iv. 14. Impf. with Wâw convers. וַיְגָרֶשׁ, iii. 24.

84. גֶּשֶׁם [35] (gĕ́šĕm), m., *gushing rain, heavy shower.*

85. דָּבַק [54] (dåvăḳ), *cleave, adhere,* ii. 24.

86. דָּגָה [33] (dåğå(h)), (or דָּג m.) f., *fish,* const. דְּגַת, i. 26, 28.

87. דָּן, דּוּן [23] (dûn or dånăn), *rule* (?). Impf. יָדוֹן, vi. 3.

88. דּוֹר [170] (dôr), m., *age, generation,* pl. îm and ôθ.

89. דָּם [360] (dåm), m., *blood,* pl. דָּמִים, const. דְּמֵי, iv. 10.

90. דְּמוּת [25] (dᵉmûθ), f., *likeness, image.*

91. דַּרְדַּר [2] (dărdăr), m., *thorny plant, thistle,* iii. 18.

92. דֶּרֶךְ [690] (dĕ́rĕx), c. *way, journey.*

93. דֶּשֶׁא [2] (dåšå'), *sprout.* (ל״א), Hĭf. Impf. תַּדְשֵׁא, i. 11.

94. דֶּשֶׁא [14] (dĕ́šĕ'), m., *tender grass.*

95. ה· (hă), Article, *the,* other forms are: הַ, הָ, הֶ·

96. הַ (hª), Interrog. particle, same as Latin *ne,* other forms: הָ, הֶ·

97. הֶבֶל (hĕ́vĕl), m., pr. n. *Abel.*

98. הוּא (hû'), pers. pron. *he.*

99. הָיָה (håyå(h)), *be, happen, come to pass,* (ל״ה), הָיְתָה, i. 2, וְהָיוּ, i. 14, 15, Inf. const. הֱיוֹת with בְּ and suf. בִּהְיוֹתָם, iv. 8, Impf. יִהְיֶה, i. 29, תִּהְיֶה, iv. 12, Jussive יְהִי, i. 3, 6, with Wâw conjunctive וְיִהִי, i. 6, with Wâw convers. וַיְהִי, i. 3, 5, &c.

100. הָלַךְ [526] (hålăx), *go,* Part. act. הֹלֵךְ, ii. 14, Hĭθ. *walk, go about,* Impf. with Wâw convers. וַיִּתְהַלֵּךְ, v. 24.

101. הִנֵּה, הֵן (hēn, hĭnnē(h)), adv. *behold, lo!*

102. הֵנָּה (hēnnå(h)), pers. pron. f., *they.*

103. הָפַךְ [95] (håfăx), *turn, change into,* (פ Lary.). Hĭθpă'ēl Part. מִתְהַפֶּכֶת *turning itself,* iii. 24.

104. הַר [560] (hăr), m., *mountain,* pl. הָרִים.

105. הָרַג [170] (hårăg), *kill, slay,* (פ Lary.), iv. 23. Impf. with suf. יַהַרְגֵנִי, iv. 14, with Wâw convers. וַיַּהַרְגֵהוּ, iv. 8.

106. הָרָה [43] (hårå(h)), *conceive,* (פ Lary. and ל"ה). Impf. תַּהֲרֶה, with Wâw convers. וַתַּהַר, iv. 1, 17, &c.

107. הֵרוֹן [2] (hērôn), m., *conception.*

108. וְ (w^{e}), conj. *and,* other forms וְ, וֶ, וָ, וַ, וּ, depending on tone and following vowel.

109. זֶה [13] (zê(h)), dem. pron. m., *this,* f. זֹאת, cf. אֵלֶּה.

110. זָהָב [368] (zåhåv), m., *gold.*

111. זַיִת [38] (zăyĭθ), m., *olive-tree.*

112. זָכַר [169] (zåxăr), *remember.*

113. זָכָר [82] (zåxår), m., *male.*

114. זֵעָה [1] (zē'å(h)), f., *sweat,* const. זֵעַת, iii. 19.

115. זָרַע [55] (zåră'), *sow,* (ל' Lary.). Part. זֹרֵעַ, i. 11, Hĭf. *yield seed,* Part. מַזְרִיעַ, i. 11, 12.

116. זֶרַע [220] (zĕră'), m., *seed,* in pause, זָרַע, i. 29, *seedtime,* viii. 22.

117. חָבָא [33] (ḥåvå'), Kăl not used. (פ Lary. and ל"א). Hĭθ. *hide oneself,* Impf. with Wâw convers. וַיִּתְחַבֵּא, iii. 8.

118. חַבּוּרָה [29](ḥăbbûrå(h)) f., *bruise, wound,* with suf., חַבֻּרָתִי, iv. 23.

119. חֲגוֹרָה [6] (ḥ^{a}gôrå(h)), f., *girdle.*

120. חִדֶּקֶל (ḥĭddĕḳĕl), pr. n. *Hiddekel, Tigris.*

121. חֹדֶשׁ [300] (ḥŏ́dĕš), m., *new moon, month.*

122. חַוָּה (ḥăwwå(h)), f., pr. n. *Eve.*

123. חוּל [64] (ḥûl) and חִיל (ḥîl), *be pained, wait,* (פ׳ Lary. and ע״ו), Kăl Impf. 3 m. s. with Wâw convers. וַיָּחֶל, viii. 10.

124. חוּץ [172] (ḥûṣ), m., *outside, street,* מִבַּיִת מִחוּץ, *from within, from without,* vi. 14.

125. חַטָּאת [125] (ḥăṭṭå'θ), f., *sin.*

126. חַי [500] (ḥăy), m., *life,* pl. חַיִּים.

127. חָיָה [264] (ḥåyå(h)), *live,* (פ׳ Lary. and ל״ה), Inf. חֲיוֹת, Impf. יִחְיֶה, Jussive יְחִי, with Wâw convers. וַיְחִי, v. 6, 9.

128. חַיָּה [500] (ḥăyyå(h)), f., *living creature, beast,* const. חַיַּת, poet. חַיְתוֹ־, i. 24.

129. חָיַי [23] (ḥåyăy), *live,* (פ׳ Lary. and ע״ע), חַי, iii. 22, v. 5.

130. חֵלֶב [90] (ḥḗlĕv), m., *fat, fatness.*

131. חַלּוֹן [31] (ḥăllôn), c., *hole, window.*

132. חָלַל [139] (ḥålăl), *loose, set free,* (פ׳ Lary. and ע״ע), Hif. הֵחֵל, *begin,* vi. 1, Hof. הוּחַל, *it was begun,* iv. 26.

133. חָם [16] (ḥåm), pr. n. *Ham.*

134. חֹם [14] (ḥōm), m., *heat.*

135. חָמַד [20] (ḥåmăḏ,) *desire,* (פ׳ Lary.), Nif. part. נֶחְמָד, iii. 6.

136. חָמָס [60] (ḥåmås), m., *violence.*

137. חָמֵשׁ [166] (ḥåmēš), f., *five,* ordinal חֲמִישִׁי, *fifth.*

138. חֵן [69] (ḥēn), m., *favor, grace.*

139. חֲנוֹךְ [8] (ḥᵃnôx), pr. n. *Enoch.*

140. חָסֵר [22] (ḥåsēr), *be diminished, fail,* (פ׳ Lary. mid. *e*).

141. חָרֵב [40] (ḥårēv), *dry up,* (פ׳ Lary., mid. *e*).

142. חֶרֶב [400] (ḥĕrĕv), f., *sword.*

143. חָרְבָה [8] (ḥåråvå(h)), f., *dryness, dry land.*

144. חָרָה [92] (ḥårå(h)), *burn, glow* (with anger), (פ' Lary. and ל"ה). Impf. with Wâw convers. וַיִּחַר, iv. 5.

145. חֹרֶף [7] (ḥō'rĕf), m., *winter.*

146. חֶרֶשׁ [1] (ḥôrēš), m., *tool, cutting instrument,* iv. 22.

147. חֹשֶׁךְ [78] (ḥō'šĕx), m., *darkness.*

148. טָהוֹר [92] (ṭåhôr), adj., *clean,* f. טְהוֹרָה, vii. 2.

149. טוֹב [550] (ṭôv), m., *good.*

150. טֶרֶם (ṭĕrĕm), adv. *not yet, before.*

151. טָרָף [1] (ṭåråf), adj. *fresh, newly plucked.*

152. יָבָל (yåvål), pr. n. *Jabal.*

153. יָבֵשׁ [60] (yåvēš), *be dried up.* Ḳăl Inf. const. יִבְשַׁת, viii. 7, (פ"י).

154. יַבָּשָׁה [14] (yăbbåšå(h)), f., *dry land.*

155. יָד [1580] (yåd), f., *hand.*

156. יָדַע [1045] (yådă'), *know,* (פ"ו and ל' Lary.), Inf. const. דַּעַת.

157. יְהוָה (yăh-wê(h)) Yahweh, or ('ᵃdônåi) = Lord.

158. יוּבָל (yûvăl), pr. n. *Jubal.*

159. יוֹם [2250] (yôm), *day,* pl. יָמִים, const. יְמֵי.

160. יוֹנָה [33] (yônå(h)), f., *dove.*

160a. יָחַל [35] (yåḥăl) *wait,* not used in Ḳăl. Nĭf. Impf. with Wâw convers. וַיִּיָּחֶל, viii. 12.

161. יָטַב [23] (yåṭăv), *be good,* (פ"י), Hĭf. Impf. יֵיטֵיב, iv. 7.

162. יָלַד [490] (yålăd), *bear, bring forth,* (פ"ו), Inf. const. לֶדֶת, with לְלֶדֶת, iv. 2, Impf. יֵלֵד, iv. 1, 17, &c., Nĭf. *be born,* Impf. יִוָּלֵד, iv. 18, Hif. *beget,* הוֹלִיד, v. 4, 7, &c., Impf. יוֹלֵד,

with Wâw convers. וַיּוֹלֶד, v. 3, 7, &c.

163. יֶלֶד [88] (yĕlĕḏ), m., *child.*

164. יָם [380] (yåm), m., *sea,* pl. יַמִּים.

165. יָסַף [210] (yåsăf), *add,* (פ״ו), Hif. Impf. יוֹסִיף, Jussive, יוֹסֵף, with Wâw convers. וַתֹּסֶף, iv. 2.

166. יֶפֶת [11] (yĕfĕθ), pr. n. *Japheth.*

167. יָצָא [1075] (yåṣå'), *go out,* (פ״ו and ל״א). Impf. with Wâw convers. וַיֵּצֵא, iv. 16. Hif. *bring out.* Impf. יוֹצֵא, 3d f. with Wâw convers. וַתּוֹצֵא, i. 12.

168. יָצַר [62] (yåṣăr), *form,* (פ״ו), Impf. with Wâw convers. וַיִּיצֶר, ii. 7.

169. יֵצֶר [9] (yēṣĕr), m., *form, imagination.*

170. יְקוּם [2] (yᵉḳûm), m., *what exists, living being,* (root קוּם).

171. יָרֵא [315] (yårē'), *fear,* (פ״ו, and ל״א). Impf. יִירָא, 1st sing. with Wâw convers. וְאִירָא, iii. 10.

172. יֶרֶד (yĕrĕḏ), (in pause יָרֶד), m., pr. n. *Jared.*

173. יֶרֶק [6] (yĕrĕḳ), m., *greenness.*

174. יָשַׁב [1050] (yåšăv), *sit, dwell,* (פ״ו), Impf. יֵשֵׁב, with Wâw convers. וַיֵּשֶׁב, iv. 16, Part. Act. יֹשֵׁב, iv. 20.

175. יָשֵׁן [16] (yåšēn), *sleep,* (פ״ו), יִישַׁן, with Wâw convers. וַיִּישָׁן, ii. 21.

176. כְּ (kᵉ), prep. *as, like.*

177. כָּבַשׁ [15] (kåvăš), *tread upon, subdue,* Imv. with fem. suf. כִּבְשָׁהּ, i. 28.

178. כּוֹכָב [36] (kôχåv), (const. כּוֹכַב) m., *star,* pl. כּוֹכָבִים.

179. כֹּחַ [120] (kô(ă)ḥ), m., *strength, might.*

180. כִּי (kî), conj. *that, for.*

181. כֹּל (kōl), m., *totality, all, every,* with Măḳḳēf כָּל־.

182. כָּלָא [18] (kâlâ'), *hold, restrain,* (ל״א).

183. כָּלָה [206] (kâlâ(h)), *be ended.* (ל״ה), Pï'ēl, *complete, finish,* Impf. יְכַלֶּה, with Wâw convers. וַיְכַל, ii. 2. Pŭ'ăl Impf. with Wâw convers. וַיְכֻלּוּ, ii. 1.

184. כֵּן (kēn), adv. *so, thus,* עַל־כֵּן *therefore, on account of this,* ii. 24, לָכֵן, *therefore.*

185. כִּנּוֹר [42] (kĭnnôr), m., *harp, lyre.*

186. כָּנָף [110] (kânâf), (const. כְּנַף) f., *wing.*

187. כָּסָה [149] (kâsâ(h)), *cover,* Pŭ. *be covered,* vii. 19, (ל״ה).

188. כַּף [280] (kăf), m., *palm* of hand, *sole* of foot; dual כַּפַּיִם.

189. כָּפַר [100] (kâfăr), *cover* (with pitch), vi. 14.

190. כְּרוּב [90] (kᵉrûv), m., *cherub,* pl. כְּרוּבִים.

191. כְּתֹנֶת [28] (kᵉθŏnĕθ), f., *coat, tunic.*

192. לְ (lᵉ) prep. *to, for.*

193. לֹא (lô'), adv. *not, no.*

194. לֵב [620] (lēv), m., *heart,* with 3d m. suf. לִבּוֹ.

195. לָבַשׁ [116] (lâvăš), *put on* (clothes), Hĭf. *clothe* (another). Impf. with Wâw convers. וַיַּלְבִּישֵׁם, iii. 21.

196. לַהַט [1] (lăhăṭ), m., *flame, glittering blade* (of a sword), iii. 24.

197. לֶחֶם [300] (lĕḥĕm), c., *food, bread.*

198. לָטַשׁ [5] (lâṭăš), *hammer, forge,* Part. act. לֹטֵשׁ, iv. 22.

199. לַיִל [224] (lăyĭl), usually לַיְלָה with Hē of acc., m., *night.*

200. לָמָּה (lâmmâ(h)), adv. *why?* (לְ, מָה).

201. לֶמֶךְ (lĕmĕx), pr. n. *Lamech.*

202. לָקַח [966] (lâḳăḥ), *take,* (ל Lary.), Inf. const. קַחַת, Impf. יִקַּח, with

Wâw convers. וַיִּקַּח, ii. 15, iv. 19. Pŭ'ăl, *be taken*, לֻקַּחְתָּ־, ii. 23.

203. מְאֹד [286] (mᵉ'ôd), adv. *very*.

204. מֵאָה [600] (mē'å(h)), (const. מְאַת) *hundred*.

205. מָאוֹר [19] (må'ôr), (const. מְאוֹר) m., *light, luminary*, pl. מְאֹרֹת.

206. מַאֲכָל [30] (mă'ᵃxål), m., *food*.

207. מַבּוּל [13] (măbbûl), m., *deluge, flood*.

208. מָה (må(h)), interrog. pron. *what?* Other forms are מֶה, מַה, מַה־.

209. מְהֲלַלְאֵל (măhᵉlăl'ēl), pr. n. *Mahalaleel*.

210. מוֹעֵד [200] (mô'ēd), m., *set time, season*, plural מוֹעֲדִים.

211. מוּת [857] (mûθ), *die* (ע״ו), Perf. מֵתוּ, vii. 22, Inf. abs. מוֹת, ii. 17, Impf. יָמוּת, jussive יָמָת, with Wâw convers. וַיָּמָת, v. 5, 8, &c.

212. מִזְבֵּחַ [310] (mĭzbē(ă)ḥ), m., *altar*.

213. מָחָה [34] (måḥå(h)), *wipe out, destroy*, (ע' Lary. and ל״ה), Impf. אֶמְחֶה, vi. 7, Ḳăl Impf. with Wâw convers. וַיִּמַּח, vii. 23.

214. מְחוּיָאֵל (mᵉḥûyå'ēl), pr. n. *Mehujael*.

215. מַחֲשָׁבָה [53] (măḥᵃšåvå(h)), f., *plan, purpose*, pl. const. מַחְשְׁבֹת, vi. 5.

216. מָטָר [18] (måṭăr), Ḳăl not used, Hĭf. הִמְטִיר *give rain*, ii. 5.

217. מִי (mî), interrog. pron. *who?*

218. מַיִם [600] (mă'yĭm), (const. מֵי) pl. m., *water*.

219. מִין [31] (mîn), m., *kind, species*, with prep. and m., sg. suf. לְמִינֵהוּ or לְמִינוֹ, i. 11, 12.

220. מְכֻסֶּה [15] (mĭxsê(h)), (const. מִכְסֵה) m., *covering*.

221. מָלֵא [247] (mâlē'), *be full,* (ל״א), Imv. 2d pl. מִלְאוּ, i. 22, 28.

222. מְלָאכָה [172] (mᵉlå'-xå(h)), (const. מְלֶאכֶת) f., *work.*

223. מֶמְשָׁלָה [17] (mĕm-šålå(h)), f., *dominion, rule,* const. מֶמְשֶׁלֶת, i. 16.

224. מִן (mĭn), prep. *from,* מִמֶּנּוּ, iii. 3.

225. מָנוֹחַ [7] (månô(ă)ḥ), m., *a resting, resting place.*

226. מִנְחָה [200] (mĭnḥå(h)), (const. מִנְחַת) f., *an offering, present.*

227. מַעְיָן [23] (mă'yån), m., *fountain, spring,* plural מַעְיָנִים and מַעְיָנוֹת.

228. מַעַל [137] (mă'ăl), adv., *above,* used only in composition; with ה_ locative, מַעְלָה *upwards,* with לְ and מִן, מִלְמַעְלָה lit. *from-to-upwards,* vii. 20.

229. מַעֲשֶׂה [240] (mă'ᵃśê(h)), (const. מַעֲשֵׂה) m., *work.*

230. מָצָא [486] (måṣå'), *find,* (ל״א), ii. 20, Part. act. מֹצֵא, iv. 14.

231. מִקְוֵה [8] (mĭḳwê(h)), (const. מִקְוֵה) m., *collection, gathering,* i. 10.

232. מָקוֹם [380] (måḳôm), (const. מְקוֹם) c., *place.*

233 מִקְנֶה [76] (mĭḳnê(h)), (const. מִקְנֵה) m., *substance, wealth.*

234. מַרְאֶה [101] (mă'r'ê(h)), (const. מַרְאֵה) m., *appearance, look.*

235. מָשַׁל [79] (måšăl), *rule,* with בְּ, *over,* Inf. const. with prep. לְ, לִמְשֹׁל.

236. מִשְׁפָּחָה [270] (mĭš-påḥå(h)), f., *family,* pl. מִשְׁפָּחוֹת.

237. מְתוּשָׁאֵל (mᵉθûšå'ēl), pr. n. *Methushael.*

238. מְתוּשֶׁלַח (mᵉθûšĕlăḥ), pr. n. *Methuselah.*

239. נָגַד [379] (nâgăd), Kăl not used, (פ״ן), Hĭf. הִגִּיד *tell, show,* iii. 11.

240. נֶגֶד (nĕ́gĕd), prep. *before, in presence of,* with suf. נֶגְדּוֹ, ii. 18.

241. נָגַע [148] (nâgă῾), *touch, smite,* (פ״ן and ל״ Lary.), Impf. תִּגְּעוּ, iii. 3.

242. נָד [24] (nâd) m., *fugitive.*

243. נָהָר [123] (nâhâr), m., *river.*

244. נוֹד (nôd), pr. n. *Nod.*

245. נוּחַ [64] (nû(ă)ḥ), *rest,* (ע״ו, פ״ן and ל״ Lary.), Hĭf. הֵנִיחַ, *cause to rest,* Impf. with suf. and Wâw convers. וַיְנִיחֵהוּ, ii. 15, Kăl Impf. 3 f. sg. with Wâw convers. וַתָּנַח, viii. 4.

246. נֹחַ (nô(ă)ḥ), pr. n. *Noah.*

247. נָחַם [106] (nâḥăm), Kăl not used, (פ״ן and ע״ Lary.), Nĭf. *repent, pity,* Impf. וַיִּנָּחֶם, vi. 6, Pĭ῾ēl *comfort,* Impf. יְנַחֲמֵנוּ, v. 29.

248. נָחָשׁ [30] (nâḥâš), m., *serpent.*

249. נְחֹשֶׁת [135] (nᵉḥṓšĕθ), m., *bronze.*

250. נָטַע [58] (nâṭă῾), *plant,* (פ״ן and ל״ Lary.), Impf. with Wâw convers. וַיִּטַּע ii. 8.

251. נִיחֹחַ [43] (nîḥô(ă)ḥ), m., *rest, pleasantness.*

252. נָכָה [499] (nâxâ(h)), Kăl not used, (פ״ן and ל״ה), Hĭf. הִכָּה, *smite, strike,* Inf. const. הַכּוֹת, iv. 15.

253. נָע [43] (nâ῾), m., *wanderer.*

254. נַעֲמָה (nă῾ᵃmâ(h)), pr. n. *Naamah.*

255. נְעָרִים [46] (nᵉ῾ûrîm), (def. writing for נְעוּרִים), used only in pl., m., *youth,* i. e., *time of youth.*

256. נָפַח [12] (nâfăḥ), *blow, breathe,* (פ״ן and ל״ Lary.), Impf. with Wâw convers. וַיִּפַּח, ii. 7.

257. נָפִיל [2] (nåfîl), m., used only in pl. נְפִילִים, *giants.*

258. נָפַל [417] (nåfăl), *fall,* (פ״ן), Hĭf. Impf. with Wâw convers. וַיַּפֵּל, ii. 21.

259. נֶפֶשׁ [780] (nĕfĕš), f., *breath, soul.*

260. נְקֵבָה [22] (nᵉḳēvå(h)), f., *female.*

261. נָקַם [34] (nåḳăm), *avenge,* (פ״ן), Hŏf. יֻקַּם, in pause יֻקָּם, iv. 15.

262. נָשָׂא [706] (nåśå'), *lift up,* (פ״ן and ל״א), Inf. const. שְׂאֵת, iv. 7.

263. נָשָׁא [17] (nåšå'), Ḳăl not used, (פ״ן and ל״א). Hĭf. *deceive, seduce.*

264. נְשָׁמָה [24] (nᵉšåmå(h)), (const. נִשְׁמַת) f., *breath, spirit.*

265. נָתַן [2090] (nåθăn), *give,* (פ״ן), Inf. const. תֵּת, iv. 12, Impf. with Wâw convers. וַיִּתֵּן, i. 17.

266. סָבַב [156] (såvăv), *turn, encompass,* (ע״ע), Part. act. סֹבֵב, ii. 11, 13.

267. סָגַר [90] (såğăr), *shut,* Impf. with Wâw convers. וַיִּסְגֹּר, ii. 21.

268. סוּר [293] (sûr), *turn aside,* (middle-vowel).

269. סָכַר [3] (såχăr), (= סָגַר), *shut up.*

270. סֵפֶר [172] (sēfĕr), m., *writing, book.*

271. סָתַר [83] (såθăr), *hide,* Nĭf. Impf. אֶסָּתֵר, iv. 14.

272. עָבַד [286] ('åvăd), *serve, till,* (פ Lary.), Inf. const. with prep. לְ, לַעֲבֹד, ii. 5.

273. עָבַר [551] ('åvăr), *pass over* (פ Lary.).

274. עַד ('ăd), prep. *till, until.*

275. עָדָה ('ådå(h)), pr. n. *Ada.*

276. עֵדֶן [3] ('ēdĕn), m., *Eden.*

277. עוּגָב [4] ('ûğåv), m., *pipe, reed, organ.*

278. עוֹד (ʿôḏ), adv. *still, yet, again.*

279. עוֹלָה [386] (ʿôlå(h)), (const. עוֹלַת) f., *burnt-offering*, pl. (עוֹלוֹת).

280. עָוֹן [226] (ʿåwôn), (const. עֲוֹן) m., *guilt, sin.*

281. עוֹלָם [430] (ʿôlåm), m., *age, eternity.*

282. עוּף [32] (ʿûf), *fly*, (פ Lary. and mid-vow.), Pôlēl Impf. יְעוֹפֵף, i. 20.

283. עוֹף [70] (ʿôf), m., *bird, fowl*, collective.

284. עוֹר [95] (ʿôr), m., *skin.*

285. עָזַב [114] (ʿåzăv), *leave, forsake*, (פ Lary.), Impf. יַעֲזֹב, ii. 24.

286. עֵזֶר [21] (ʿēzĕr), m., *help.*

287. עַיִן [872] (ʿăyĭn), f., *eye*, pl. with suf. עֵינֵיכֶם, iii. 5.

288. עִיר [1074] (ʿîr), f., *city*, pl. עָרִים.

289. עִירָד (ʿîråḏ), pr. n. *Irad.*

290. עֵירֹם [10] (ʿêrōm), adj. *naked*, pl. עֵירְמִם, iii. 7.

291. עַל (ʿăl), prep. *upon*, with מִן, מֵעַל, *from upon.*

292. עָלָה [862] (ʿålå(h)), *go up*, (פ Lary. and ל״ה), Impf. יַעֲלֶה, ii. 6, Hĭf. *offer up.*

293. עָלֶה [18] (ʿålê(h)), (const. עֲלֵה) m., *leaf.*

294. עִם (ʿĭm), prep. *with, along with.*

294a. עִמָּד prep. *with.*

295. עָפָר [108] (ʿåfår), m., *dust.*

296. עֵץ [326] (ʿēṣ), m., *tree.*

297. עָצַב [17] (ʿåṣăv), *suffer pain*, (פ Lary.), Hĭθp. w. Wâw convers. וַיִּתְעַצֵּב, *grieve oneself*, vi. 6.

298. עֶצֶב [7] (ʿĕṣĕv), m., *pain, grievance.*

299. עִצָּבוֹן [3] (ĭṣṣåvôn), (const. עִצְּבוֹן) m., *labor, pain.*

300. עֶצֶם [120] (ʿĕṣĕm), f., *bone.*

301. עָקֵב [14] (ʿåḳēv), (const. עֲקֵב) m., *heel.*

302. עֶרֶב [132] (ʿĕrĕv), m., *evening.*

303. עֹרֵב [10] (ʿôrēv), m., *raven.*

304. עָרוֹם and עָרֹם [16] (ʿårōm), adj. *naked,* pl. עֲרֻמִּים, but עֲרוּמִּים (ʿᵃrŭmmîm), ii. 25.

305. עָרוּם [11] (ʿårûm), m., *prudent, crafty.*

306. עֵשֶׂב [33] (ʿĕśĕv), m., *green herb, plant.*

307. עָשָׂה [2521] (ʿåśå(h)), *do, make,* (פ Lary. and ל״ה), Impf. with Wâw convers. וַיַּעַשׂ, i. 7.

308. עֲשִׂירִי [26] (ʿᵃśîrî), ordinal num. *tenth.*

309. עֶשֶׂר [333] (ʿåśår), cardinal number *ten,* used only in compounds with units, as in אַחַד עָשָׂר *eleven,* fem. עֶשְׂרֵה (ʿĕśrē(h)). v. 8.

310. עֶשֶׂר (m. עֲשָׂרָה) [172] (ʿĕśĕr), f., *ten.*

311. עֵת [300] (ʿēθ), c., *time.*

312. עַתָּה (ʿăttå(h)), adv. *now.*

313. פֶּה [480] (pê(h)), *mouth,* with fem. suf. פִּיהָ, iv. 11.

314. פֶּן (pĕn +), conj. *lest,* with Impf.

315. פָּנִים [2000] (pånîm), m., *faces,* const. פְּנֵי, i. 2.

316. פַּעַם [110] (păʿăm), f., *tread* or *step, once.*

317. פָּצָה [15] (påṣå(h)), *rend, open,* (ל״ה) iv. 11.

318. פֶּצַע [7] (pĕṣăʿ), m., *wounding,* with suf. פִּצְעִי, iv. 23.

319. פָּקַח [20] (påḳăḥ), *open* (the eyes), (ל Lary.), Nif. נִפְקְחוּ, iii. 5. Impf. with Wâw convers. וַתִּפָּקַחְנָה, iii. 7.

320. פָּרַד [26] (pårăd), *separate* (ע Lary.), Nif. Impf. יִפָּרֵד, ii. 10.

321. פָּרָה [28] (pårå(h)), *bear fruit* (ל״ה), Imv. פְּרוּ, i. 22, 28.

322. פְּרִי [115] (p'rî), m., *fruit.*

323. פָּתַח [141] (påθăḥ), *open*, Nĭf. *be opened*, in pause נִפְתָּחוּ, vii. 11, (ל' Lary.).

324. פֶּתַח [160] (pĕ́θăḥ), m., *opening, door.*

325. צֹאן [268] (ṣô'n), c., *sheep, flock*, collective.

326. צָבָא [13] (ṣåvå'), m., *army, host.*

327. צַד [33] (ṣăd), m., *side*, with prep. and suf. בְּצִדָּהּ, vi. 16.

328. צַדִּיק [203] (ṣăddîḳ), m., *just, righteous.*

329. צֹהַר [24] (ṣōhăr), f., *light*, collective, *lights, windows.*

330. צָוָה [509] (ṣåvå(h)), Ḳăl not used, (ל״ה), Pi'ēl צִוָּה, *command*, Impf. with Wåw convers. וַיְצַו.

331. צִלָּה (ṣillå(h)), pr. n. *Zillah.*

332. צֶלֶם [16] (ṣĕ́lĕm), m., *image, likeness*, i. 26, 27.

333. צֵלָע [42] (ṣēlå'), m., *side, rib*, pl. צְלָעוֹת.

334. צָמַח [31] (ṣåmăḥ), *sprout*, (' Lary.), Hĭf. *make sprout*, Impf. with Wåw convers. וַיַּצְמַח, ii. 5.

335. צָעַק [54] (ṣå'ăḳ), *cry out* (ע' Lary.), Part. act. plur. צֹעֲקִים, iv. 10.

336. צִפּוֹר [39] (ṣippôr), c., *little bird.*

337. קֶדֶם [61] (ḳĕ́dĕm), m., *front, east*, as adv. *before.*

338. קִדְמָה [4] (ḳîdmå(h)), f., *eastward*, const. קִדְמַת, ii. 14.

339. קָדַשׁ [171] (ḳådăš), *be pure, clean, holy*, Pi'ēl *consecrate*, Impf. with Wåw convers. וַיְקַדֵּשׁ, ii. 3.

340. קָוָה [48] (ḳåwå(h)), *hope*, (ל״ה), Nĭf. *assemble, gather together*, Impf. יִקָּווּ, i. 9.

341. קוֹל [500] (ḳôl), m., *voice, sound.*

342. קוּם [450] (ḳûm), *rise up*, (mid-vow.), Impf. with Wåw convers. וַיָּקָם, iv. 8, Hĭf. הֲקִמֹתִי, vi. 18.

343. קוֹמָה [45] (ḳômå(h)), f., *stature, height.*

344. קוֹץ [12] (ḳôṣ), m., *thorn.*

345. קָטֹן [56] (ḳåṭōn), adj. *little.*

346. קַיִן (ḳăyĭn), pr. n. *Cain.*

347. קֵינָן (ḳênån), pr. n. *Cainan.*

348. קַיִץ [20] (ḳăyĭṣ), m., *fruit-harvest, summer.*

349. קָלַל [82] (ḳålăl), *be light* in weight, *be diminished*, (ע״ע), Pi'ēl *make light of, curse.*

350. קֵן [13] (ḳēn), m., *cell.*

351. קָנָה [81] (ḳånå(h)), *get, acquire* (ל״ה), iv. 1.

352. קֵץ [65] (ḳēṣ) m., *end.*

353. קָצֶה [90] (ḳåṣê(h)), (const. קְצֵה) (= קֵץ), m., *end.*

354. קָצִיר [54] (ḳåṣîr) m., *harvest.*

355. קֹר [1] (ḳôr), m., *cold.*

356. קָרָא [855] (ḳårå'), *call*, (ל״א), Impf. with Wåw convers. וַיִּקְרָא, i. 5. Nĭf. Impf. יִקָּרֵא, ii. 28.

357. רָאָה [1295] (rå'å(h)), *see, look* (ע Lary. and ל״ה), Impf. with Wåw convers. וַיַּרְא, i. 4, vi. 2.

358. רֹאשׁ [600] (rô'š), m., *head*, pl. רָאשִׁים.

359. רִאשׁוֹן [177] (ri'šôn), adj. *first.*

360. רֵאשִׁית [51] (rē'šiθ), f., denom. from רֹאשׁ, *beginning.*

361. רַב [466] (răv), m., *much, many*, fem. רַבָּה.

362. רָבַב [17] (råvăv), *multiply*, (ע״ע), Inf. const. רֹב, vi. 1.

363. רָבָה [243] (råvå(h)), *increase* (ל״ה), Impf. Jussive יִרְבּ, i. 22, Imv. רְבוּ, i. 22, 28, Hĭf. הִרְבָּה, Inf. abs. הַרְבָּה, iii. 16, Impf. 1st pers. אַרְבֶּה, iii. 16.

364. רָבַץ [30] (råvăṣ), *lie down, crouch*, Part. act. רֹבֵץ, iv. 7.

365. רֶגֶל [260] (rĕ́gĕl), c., *foot*, with suf. רַגְלָהּ, viii. 9.

366. רָדָה [25] (rådå(h)), *have dominion, rule* (ל״ה), Impf. יִרְדּוּ, i. 26, Imv. רְדוּ, i. 28.

367. רוּחַ [11] (rû(ă)ḥ), Ḳăl not used, Hĭf. *inhale, smell*, 3 m. s. with Wâw convers. וַיָּרַח, viii. 21.

368. רוּחַ [375] (rû(ă)ḥ), f., *breath, spirit*.

369. רוּם [193] (rûm), *be high, become high, rise*, (mid-vow.) Ḳăl Impf. 3 f. s. with Wâw convers. וַתָּרָם, vii. 17.

370. רֹחַב [21] (rṓḥăv), m., *breadth*, with suf. רָחְבָּהּ, vi. 15.

371. רָחַף [3] (råḥăf.), (ע׳ Lary.), Ḳăl not used, Pï̆ēl רִחֵף, *brood, hover over*, Part. fem. מְרַחֶפֶת, i. 2.

372. רֵיחַ [56] (rê(ă)ḥ), m., *fragrance*.

373. רָמַשׂ [14] (råmăś), *creep*, Part. act. with art. הָרֹמֵשׂ, i. 26, fem. הָרֹמֶשֶׂת, i. 21.

374. רֶמֶשׂ [17] (rĕ́mĕś), m., *creeping thing*.

375. רַע (f. רָעָה) [650] (răʿ), adj. *bad, evil*.

376. רָעָה (råʿå(h)), f., *badness, wickedness*.

377. רָעָה [183] (råʿå(h)), *feed, tend*, (ע׳ Lary. and ל״ה), Part. act. const. רֹעֵה, iv. 2.

378. רַק (răḳ), adv. *only*.

379. רָקִיעַ [17] (råḳî(ă)ʿ), m., *expanse*, const. רְקִיעַ, i. 20.

380. שְׁאַר [131] (šå'ăr), *remain*, (ע Lary.), Nif. *be left*, vii. 23.

381. שֶׁבַע [96] (šĕvă'), (m. שִׁבְעָה) f., *seven*, שְׁבִיעִי *seventh*, ii. 2, שִׁבְעָתַיִם *sevenfold*, iv. 15.

382. שָׁבַת [70] (šåvăθ), *rest, cease*, Impf. with Wâw convers. וַיִּשְׁבֹּת, ii. 2.

383. שַׁגַּם [1] (šăggåm), only in vi. 3, with בְּ, (*in their*) *wandering*(*?*).

384. שֹׁהַם [11] (šōhăm), m., *onyx, sardonyx*.

385. שׁוּב [1100] (šûv), *turn*, (mid-vow.), Impf. 2d sg. תָּשׁוּב, iii. 19.

386. שׁוּף [3] (šûf), *bruise, crush*, (mid-vow.), Impf. יְשׁוּפְךָ, iii. 15.

387. שָׁחַת [151] (šåḥăθ), Ḳăl not used, (ע Lary.), Pi'ēl *destroy, corrupt;* Nif. Impf. with Wâw convers. וַתִּשָּׁחֵת, vi. 11.

388. שִׁית [85] (šîθ), *put, place*, (ע"י), Perf. שָׁת, iv. 25, Impf. 1st. sg. אָשִׁית, iii. 15.

389. שָׁכַךְ [5] (šåχăχ), *subside*, (ע"ע), Impf. 3 m. pl. with Wâw cons. וַיִּשְׁכּוּ, viii. 1.

390. שָׁכַן [127] (šåχăn), *abide, dwell*, Hif. Impf. with Wâw convers. וַיַּשְׁכֵּן.

391. שָׁלַח [837] (šålăḥ), *send, put forth* (ל Lary.), Impf. יִשְׁלַח, Pi'ēl Impf. with Wâw convers. and suf. וַיְשַׁלְּחֵהוּ, iii. 23.

392. שָׁלֹשׁ (šålôš), (m. שְׁלֹשָׁה) f., *three;* ordinal שְׁלִישִׁי, *third*, pl. שְׁלִישִׁים; שְׁלֹשִׁים *thirty*.

393. שָׁם (šåm), adv. *there*.

394. שֵׁם [850] (šēm), m., *name*.

395. שֵׁם (šēm), pr. n. *Shem*.

396. שָׁמַיִם [400] (šåmăyĭm), m., only in pl. *heavens*.

397. שְׁמֹנֶה (šᵉmônê(h)), (m. שְׁמֹנָה) f., *eight*, שְׁמֹנִים, *eighty*.

398. שָׁמַע [1104] (šåmă'), *hear, listen to* (ל Lary.), Impf. 3 pl. with Wåw convers. וַיִּשְׁמְעוּ, iii. 8, Imv. שְׁמַעַן, iv. 23.

399. שָׁמַר [460] (šåmăr), *keep, watch*, Inf. const. with prep. and suf. לִשְׁמָרָהּ, ii. 15, Part. act. שֹׁמֵר, iv. 9.

400. שָׁנָה [877] (šånå(h)), f., *year*, pl. שָׁנִים.

401. שֵׁנִי [150] (šēnî), adj. *second*, pl. שְׁנִיִם, vi. 16.

402. שְׁנַיִם [680] (šᵉnăyĭm), (const. שְׁנֵי) m., cardinal *two*, f. שְׁתַּיִם, const. שִׁתֵּי, iv. 19.

403. שָׁעָה [15] (šå'å(h)), *look, regard* (ע Lary. and ל״ה), Impf. with Wåw convers. וַיִּשַׁע, iv. 4.

404. שָׁקָה [74] (šåḳå(h)), Ḳăl not used, Hĭf. הִשְׁקָה, *give to drink*, ii. 6.

405. שָׁרַץ [14] (šårăṣ), *swarm, be many* (ע Lary.), i. 20.

406. שֶׁרֶץ [15] (šĕrĕṣ), m., *swarm*, collective, *reptiles*.

407. שֵׁשׁ [26] (šēš), (m. שִׁשָּׁה) f., *six*, ordinal שִׁשִּׁי, *sixth*, i. 31.

408. שֵׁת (šēθ), pr. n. *Seth*.

409. שָׂדֶה [330] (śådê(h)), m., *field, open country*.

410. שִׂיחַ [4] (śî(ă)ḥ), m., *shrub, bush*.

411. שִׂים [603] (śîm), *put, set, place*, (ע״י), Impf. יָשִׂים, Jussive. יָשֶׂם, with Wåw convers. וַיָּשֶׂם, ii. 8.

412. שָׂכַל [76] (śåχăl), *look at, behold*, Hĭf. *make wise*, Inf. const. הַשְׂכִּיל, iii. 6.

413. תַּאֲוָה [26] (tă'ᵃwå(h)), (const. תַּאֲוַת) f., *desire*.

414. תְּאֵנָה [37] (tᵉ'ēnå(h)), f., *fig, fig-tree*.

415. תֵּבָה [28] (tēvå(h)), f., *ark, chest.*

416. תֹּהוּ [20] (tōhû), m., *wasteness, desolation.*

417. תְּהוֹם [35] (tᵉhôm), c., *abyss, deep.*

418. תּוּבַל קַיִן (tûvăl ḳăyĭn), pr. n. *Tubal-cain*, iv. 22.

419. תָּוֶךְ [430] (tåwĕx), m., *midst*, const. תּוֹךְ, i. 6.

420. תּוֹלְדֹת [39] (tôlᵉđôθ), f. pl., *generations, history.*

421. תַּחַת (tåḥåθ), prep. *under.*

422. תַּחְתִּי [20] (tăḥtî), m., *lowest part*, pl. תַּחְתִּיִם, vi. 16.

423. תָּמִים [90] (tåmîm), (const. תְּמִים) m., *perfect, complete.*

424. תַּנִּין [1] (tănnîn), m., *water-serpent, monster*, pl. תַּנִּינִם, i. 21.

425. תָּפַר [4] (tåfăr), *sew together*, Impf. pl. with Wåw convers. וַיִּתְפְּרוּ, iii. 7.

426. תָּפַשׂ [54] (tåfåś), *catch* (harp strings), *play*, Part. act. תֹּפֵשׂ, iv. 21.

427. תַּרְדֵּמָה [7] (tărdē-må(h)), (const. תַּרְדֵּמַת) f., *deep sleep*, ii. 21.

428. תְּשׁוּקָה [3] (tᵉšûḳå(h)), f., *desire, longing.*

429. תֵּשַׁע [58] (tēšă'), (const. תְּשַׁע) (m. תְּשְׁעָה) *nine*, תִּשְׁעִים, *ninety.*

ENGLISH-HEBREW VOCABULARY

OF

GENESIS I.—VIII.*

Abel, 97.
abide, 90.
above, 228.
abyss, 417.
acquire, 351.
Ada, 275.
add, 165.
adhere, 85.
after, 16, 64.
again, 278.
age, 88, 281.
all, 181.
alone, 49.
along with, 294.
also, 80.
altar, 212.
among, 48.
and, 108.
anger, 35.
another, 15.
appearance, 234.
Ararat, 42.
ark, 415.
army, 326.
as, 176.
ashamed, be, 55.
aside, turn, 268.
assemble, 340.
avenge, 261.

Bad, 375.
bdellium, 51.
be, 99.
bear, 162.
bear fruit, 321.
beast, 53, 128.
before, 150, 240, 337.
beget, 162.
begin, 132.
beginning, 360.
begun, be, 132.
behind, 64.
behold, v., 412.
behold! 101.
belly, 78.
bend the knee, 70.
between, 57.
bird, 283, 336.
blade, glittering, 196.
bless, 70.
blood, 89.
low, 256.
bone, 300.
book, 270.
born, be, 162.
both..and, 80.
bread, 197.
breadth, 370.
breath, 259, 264, 368.
breathe, 256.
bring, 54.
bring forth, 162.
bring out, 167.
broken up, be, 65.
bronze, 249.
brood, 371.
brother, 12.
bruise, v., 386.
bruise, 118.
brute, dumb, 53.
build, 62.
bush, 410.
burn, 144.
burnt-offering, 279.
but even, 36.

Cain 346.
Cainan, 347.
call, 356.
cast out, 83.
catch, 426.
cast, 382.
cell, 350.
change into, 103.
cherub, 190.
chest, 415.
child, 163.
choose, 56.
city, 288.
clean, 148.
clean, be, 339.
cleave, adhere, 85.
cleave, divide, 65.
clothe, 195.

*See last paragraph on page 238.

coat, 191.
cold, 355.
collection, 231.
come, 54.
come to pass, 99.
comfort, 247.
command, 330.
complete, v., 183.
complete, 423.
conceive, 106.
conception, 107.
consecrate, 339.
corrupt, 387.
country, open, 409.
covenant, 69.
cover, 187. [189.
cover (with pitch),
covering, 220.
crafty, 304.
create, 67.
creature, living, 128.
creep, 373.
creeping thing, 374.
crouch, 364.
crush, 386.
cry out, 335.
cubit, 29.
curse, 41, 349.
cut, 67. [146.
cutting instrument,

Darkness, 147.
daughter, 72.
dawn, 66.
day, 159.
deceive, 263.
deep, 417.
deep sleep, 427.
deluge, 207.
desire, v., 135.
desire, 135, 413, 428.
desolation, 416.
destroy, 213, 387.
devour, 22.
die, 77, 211. [349.
diminished, be, 140.
divide, 50, 65.
dividing, 50.
do, 307.
dominion, 223.
dominion, have, 366.
door, 324.
dove, 160.
dried up, be, 153.
drink, give, 404.
drive, 83.
dry land, 143, 154.
dry up, 141.
dryness, 143.
dust, 295.
dwell, 174, 390.

Ear, give, 11.
earth, 5, 40.
east, 337.
eastward, 338.
eat, 22.
Eden, 276.
eighty, 397.
elder, 76.
emptiness, 52.
encompass, 266.
end, 352, 353.
ended, be, 183.
enmity, 18.
Enoch, 139.
Enosh, 32.
eternity, 281.
Eve, 122.
even, but, 34.
evening, 302.
every, 181.
evil, 375.
existing, being, 170.
expanse, 379.
expel, 83.
expire, 77.
eye, 287.

Faces, 315.
fail, 140.
fall, 258.
family, 236.
fat,-ness, 130.
father, 1.
favor, 138.
fear, 171.
feed, 377.
female, 260.
field, 409.
fifth, 137.
fig,-tree, 414.
find, 230.
finish, 183.
first, 359.
first-born, 59.
fish, 86.
five, 137.
flame, 196.
flesh, 71.
flock, 325.
flood, 207.
fly, v., 282.
food, 23, 197, 206.
foot, 365.
for, 63, 180, 192.
forge, v., 198.
form, v., 67, 168.
form, 169.
forsake, 285.
fountain, 227.
four, 38.
fowl, 283.
fragrance, 372.
free, set, 132.
fresh, 151.
from, 224.
from upon, 291.
front, 337.
fruit, 322.

fruit, bear, 321.
fugitive, 242.
full, be, 221.

Garden, 81.
gather, 34.
gather together, 340.
gathering, 231.
generation, 88, 420.
get, 351.
giants, 257.
Gihon, 79.
girdle, 119.
give, 265.
give rain, 216.
give rest, 245.
glittering, blade, 196.
glow, 144.
go, 100.
go about, 100.
go in, 54.
go out, 167.
go up, 292.
God, 26.
gold, 110.
good, be, 161.
good, 149.
grace, 138.
grass, tender, 94.
great, 76.
green herb, 306.
greenness, 173.
grievance, 298.
grieve oneself, 297.
ground, 5.
guilt, 280.

Ham, 133.
hammer, v., 198.
hand, 155.
happen, 99.
harp, 185.
harvest, 354.
he, 98.
head, 358.
hear, 398.
heart, 194.
heat, 134.
heavens, 396.
heel, 301.
height, 342.
help, 286.
herb, green, 306.
hero, 74.
Hiddekel, 120.
hide, 117, 271.
hide oneself, 103.
high, 73.
high, be, 369.
history, 420.
hold, 182.
hole, 131.
holy, be, 339.
host, 326.
house, 58.
household, 58.
hover over, 371.
hundred, 204.

I, 33.
if, 28.
image, 90, 332.
imagination, 169.
in, 48.
in behalf of, 63.
in, go, 54.
in presence of, 240.
increase, 363.
inhale, 367.
Irad, 289.
iron, 68.

Jabal, 152.
Japheth, 156.
Jared, 172.
journey, 92.
Jubal, 158.
judge, 87.
just, 328.

Keep, 399.
kill, 105.
kind, 219.
knee, bend the, 70.
know, 156.

Labor, 299.
Lamech, 201.
land, dry, 143, 154.
lattice, 37.
leaf, 293.
leave, 285.
left, be, 380.
length, 39.
lest, 60, 314.
lie down, 364.
life, 126.
lift up, 262.
light, 8, 205, 329.
light (not dark), be, 7.
light, be, 349.
light, give, 7.
lights, 329.
like, 176.
likeness, 90, 332.
listen, 11.
listen to, 398.
little, 343.
live, 127, 129. [170.
living creature, 127,
lo! 101.
longing, 428.
look, v., 357, 403.
look, 234.
look at, 412.
loose, 132.
Lord, 157.
lowest part, 422.
luminary, 205.

lyre, 185.

Mahalaleel, 209.
make, 307.
make sprout, 234.
male, 113.
man, 4, 20.
man of valor, 74.
many, 361.
many, be, 406.
Mehujael, 214.
Methushael, 237.
Methuselah, 238.
midst, 419.
might, 179.
mighty, be, 75.
mist, 3.
monster, 424.
month, 121.
moon, new, 121.
more, yea, 36.
morning, 66.
mother, 27.
mountain, 104.
mouth, 313.
much, 361.
multiply, 362.

Naamah, 254.
naked, 290, 304.
name, 394.
newly plucked, 151.
night, 199.
nine, -ty, 429.
no, 193.
Noah, 246.
Nod, 244.
nose, 35.
not, that, 60.
not, there is, 19.
not yet, 150.
nothing, 19.
now, 312.

Offering, 226.
offer up, 292.
olive-tree, 111.
on, 48.
on account of; 184.
once, 316.
one, 14.
one tread or step, 316.
only, 21, 378.
onyx, 384.
open, 317, 319, 323.
open country, 409.
opening, 324.
organ, 277.
out, bring, 167.
out, cast, 83.
out, cry, 335.
out, go, 167.
outside, 124.
over, pass, 273.

Pain, 298, 299.
pain, suffer, 123, 297.
palm, 188.
park, 81.
part, lowest, 422.
pass, come to, 99.
pass over, 273.
perfect, 423.
pipe, 277.
pitch, -wood, 82.
pity, 247.
place, v., 388, 411.
place, 232.
plan, 215.
plant, v., 250.
plant, 306.
play, 426.
pleasantness, 251.
present, 226.
prudent, 304.
pure, be, 339.
purpose, 215.

put, 388, 411.
put forth, 391.
put on, 195.

Rain, 84.
rain, give, 216.
raven, 303.
reed, 277.
regard, 403.
remain, 380.
remember, 112.
rend, 317.
repent, 247.
reptiles, 406.
rest, v., 245, 382.
rest, 251.
rest, give, 245.
resting, a, 225.
resting place, 225.
restrain, 182.
rib, 333.
righteous, 328.
rise up, 342, 369.
river, 243.
rule, v., 87, 235, 366.
rule, 223.
rule over, 235.

Sardonyx, 384.
say, 30.
sea, 164.
season, 210.
second, -story, 400.
seduce, 263.
see, 357.
seed, 116.
seed, yield, 115.
seed-time, 116.
send, 391.
separate, 50, 320.
separation, 49.
serpent, 248.
serpent, water-, 424.

serve, 272.
set, 411.
set free, 132.
set time, 210.
Seth, 408.
seven, -th, -fold, 381.
sew together, 425.
sheep, 325.
Shem, 395.
shine, 7.
show, 239.
shower, 84.
shrub, 410.
shut, 67, 269.
side, 327, 333.
sign, 9.
sin, 125, 280.
sister, 13.
sit, 174.
six, -th, 407.
skin, 284.
slay, 105.
sleep, 175.
sleep, deep, 427.
smell, 367.
smite, 241, 252.
so, 184.
sole, 188.
son, 61.
song, 31.
soul, 259.
sound, 341.
sow, 115.
species, 219.
spirit, 264, 368.
spring, 227.
sprout, 93, 334.
sprout, make, 334.
star, 178.
stature, 343.
step, one, 316.
still, 278.
stone, 2.
street, 124.
strength, 179.
strike, 252.
strong, be, 75.
subdue, 177.
subside, 389.
substance, 233.
suffer pain, 297.
summer, 348.
surely, 21.
swarm, v., 405.
swarm, 406.
sweat, 114.
sword, 142.

Take, 202.
taken, be, 202.
tell, 239.
ten, 309, 310.
tend, 377.
tender grass, 94.
tent, 6.
tenth, 308.
that, conj., 180.
that not, 60.
the, 95.
then, 10.
there, 393.
therefore, 184.
these, 25.
they, 102.
third, 392.
thirty, 392.
this, 109.
thistle, 91.
thorn, 344.
thorny plant, 91.
thou, 47.
three, 392.
thus, 184.
Tigris, 120.
till, v., 272.
till, 274.
time, 311.
time set, 210.
to, 192.
tool, 146.
totality, 181.
touch, 241.
tread, one, 316.
tread upon, 177.
tree, 296.
true that? is it, 36.
Tubal-Cain, 418.
tunic, 191.
turn, 102, 266, 385.
turn aside, 268.
turning itself, 103.
two, 402.

Under, 241.
until, 274.
unto, 24.
up, go, 292.
upon, 291.
upon, tread, 177.
upwards, 228.
utterance, 31.

Valor, man of, 74.
vapor, 3.
very, 203.
violence, 136.
voice, 341.

Wait, 123.
walk, 100.
wanderer, 253. (383
wanderings, in their,
wasteness, 416.
watch, 399.
water, 218.
water-serpent, 424.
way, 92.
wealth, 233.
what? 208.

where? 17.
which, 44.
who, 44.
who? 217.
why? 200.
window, 37, 131, 329.
wing, 186.
winter, 145.
wipe out, 213.
wise, make, 412.
with, 46, 294, 294a.
within, from, 124.
without, from, 124.
woman, 43.
work, 221, 229.
wound, 118.
wounding, 318.
writing, 270.
Yahweh, 157.
Yea more, 36.
year, 400.
yet, 278.
youth, time of, 255.
Zillah, 331.
?, 96.
)(, 45.

WORD LISTS—HEBREW.

LIST I.

Verbs occurring 500—5000 times.

1.	אָכַל	8.	יָלַד	15.	עָבַר	22.	רָאָה
2.	אָמַר	9.	יָצָא	16.	עָלָה	23.	שִׂים
3.	בּוֹא	10.	יָשַׁב	17.	עָמַד	24.	שׁוּב
4.	דָּבַר	11.	לָקַח	18.	עָשָׂה	25.	שָׁלַח
5.	הָיָה	12.	מוּת	19.	צָוָה	26.	שָׁמַע
6.	הָלַךְ	13.	נָשָׂא	20.	קוּם		
7.	יָדַע	14.	נָתַן	21.	קָרָא		

LIST II.

Verbs occurring 200—500 times.

27.	אָהַב	37.	יָסַף	47.	מָלַךְ	57.	פָּקַד
28.	אָסַף	38.	יָרֵא	48.	מָצָא	58.	רָפָה
29.	בָּנָה	39.	יָרַד	49.	נָגַד	59.	רוּם
30.	בָּקַשׁ	40.	יָרַשׁ	50.	נָטָה	60.	שָׁכַב
31.	בָּרַךְ	41.	יָשַׁע	51.	נָכָה	61.	שָׁמַר
32.	זָכַר	42.	כּוּן	52.	נָפַל	62.	שָׁפַט
33.	חָזַק	43.	כָּלָה	53.	נָצַל	63.	שָׁתָה
34.	חָטָא	44.	כָּרַת	54.	סוּר		
35.	חָיָה	45.	כָּתַב	55.	עָבַד		
36.	יָכֹל	46.	מָלֵא	56.	עָנָה		

LIST III.

Verbs occurring 100—200 times.

64.	אָבַד	66.	בּוֹשׁ	68.	בִּין	70.	גָּאַל
65.	אָמֵן	67.	בָּטַח	69.	בָּכָה	71.	גָּדַל

72.	גּוּר	83.	יָטַב	94.	סָבַב	105.	שָׁרַף
73.	גָּלָה	84.	יָתַר	95.	סָפַר	106.	שָׁאַל
74.	דָּרַשׁ	85.	כָּבֵד	96.	עָזַב	107.	שָׁבַע
75.	הָלַל	86.	כָּסָה	97.	פָּנָה	108.	שָׁבַר
76.	הָרַג	87.	כָּפַר	98.	קָבַר	109.	שָׁחָה
77.	זָבַח	88.	לָבַשׁ	99.	קָדַשׁ	110.	שָׁחַת
78.	חָלַל	89.	לָחַם	100.	קָרַב	111.	שָׁכַן
79.	חָנָה	90.	לָכַד	101.	רָדַף	112.	שָׁלַךְ
80.	חָשַׁב	91.	נָגַע	102.	רוּץ	113.	שָׁלֵם
81.	טָמֵא	92.	נָגַשׁ	103.	רָעָה	114.	שָׁרַת
82.	יָדָה	93.	נָסַע	104.	שָׁנֵא		

LIST IV.

Verbs occurring 50–100 times.

115.	אָבָה	130.	חָדַל	145.	יָרָה	160.	נָחַל
116.	אָחַז	131.	חוּל	146.	כָּבַס	161.	נָטַע
117.	אָסַר	132.	חָלָה	147.	כָּעַס	162.	נָכַר
118.	אָרַר	133.	חָלַק	148.	כָּשַׁל	163.	נָצַב
119.	בָּחַר	134.	חָנַן	149.	לוּן	164.	נָצַח
120.	בָּלַע	135.	חָפֵץ	150.	לָמַד	165.	נָצַר
121.	בָּעַר	136.	חָרָה	151.	מָדַד	166.	נָשַׁג
122.	בָּקַע	137.	חָרַשׁ	152.	מָהַר	167.	סָגַר
123.	בָּרָא	138.	חָתַת	153.	מָכַר	168.	סָתַר
124.	בָּרַח	139.	טָהֵר	154.	מָלַט	169.	עוּר
125.	דָּבַק	140.	יָבֵשׁ	155.	מָשַׁח	170.	עָזַר
126.	הָפַךְ	141.	יָכַח	156.	מָשַׁל	171.	עָנָה
127.	זוּר	142.	יָעַץ	157.	נָבַט	172.	עָרַךְ
128.	זָנָה	143.	יָצַק	158.	נָדַח	173.	פָּדָה
129.	זָרַע	144.	יָצַר	159.	נוּחַ	174.	פּוּץ

175.	פָּלָא	184.	קָנָה	193.	רָפָא	201.	שִׁית				
176.	פָּלַל	185.	קָרַע	194.	רָצָה	202.	שָׂכַם				
177.	פָּעַל	186.	רָחַם	195.	שָׁבַע	203.	שָׁמַד				
178.	פָּרַר	187.	רָחַץ	196.	שָׂכַל	204.	שָׁמֵם				
179.	פָּרַשׂ	188.	רָחַק	197.	שָׁבַת	205.	שָׁקָה				
180.	צָעַק	189.	רִיב	198.	שָׁדַד	206.	תָּמַם				
181.	צָפָה	190.	רָכַב	199.	שָׁחַט	207.	תָּפַשׂ				
182.	צָרַר	191.	רָנַן	200.	שִׁיר	208.	תָּקַע				
183.	קָלַל	192.	רָעַע								

LIST V.

Nouns occurring 500—5000 times.

1.	אָב	11.	בַּיִת	21.	לֵב	31.	קוֹל				
2.	אָדָם	12.	בֵּן	22.	מֵאָה	32.	קֹדֶשׁ				
3.	אֲדֹנָי	13.	דָּבָר	23.	מַיִם	33.	רֹאשׁ				
4.	אָח	14.	דֶּרֶךְ	24.	מֶלֶךְ	34.	שִׁבְעָה				
5.	אֶחָד	15.	הַר	25.	נֶפֶשׁ	35.	שֵׁם				
6.	אַחַר	16.	חַי	26.	עֶבֶד	36.	שְׁנַיִם				
7.	אִישׁ	17.	טוֹב	27.	עַיִן	37.	שָׁנָה				
8.	אֱלֹהִים	18.	יָד	28.	עִיר						
9.	אֱנוֹשׁ	19.	יוֹם	29.	עַם						
10.	אֶרֶץ	20.	כֹּהֵן	30.	פָּנִים						

LIST VI.

Nouns occurring 300–500 times.

38.	אָרוֹן	48.	זָהָב	58.	מָקוֹם	68.	פֶּה
39.	אֹהֶל	49.	חֹדֶשׁ	59.	מִשְׁפָּט	69.	רַב
40.	אֱלֶף	50.	חֲמִשׁ	60.	נָבִיא	70.	רוּחַ
41.	אַרְבָּעָה	51.	חֶרֶב	61.	סָבִיב	71.	שָׂדֶה
42.	אִשָּׁה	52.	יָם	62.	עוֹלָה	72.	שַׂר
43.	בְּהֵמָה	53.	כְּלִי	63.	עוֹלָם	73.	שָׁלוֹשׁ
44.	בַּת	54.	כֶּסֶף	64.	עֵין	74.	שָׁמַיִם
45.	גָּדוֹל	55.	לֶחֶם	65.	עָשָׂר	75.	שַׁעַר
46.	גּוֹי	56.	מִזְבֵּחַ	66.	עֶשְׂרִים	76.	תָּוֶךְ
47.	דָּם	57.	מִלְחָמָה	67.	עֵת		

LIST VII.

Nouns occurring 200–300 times.

77.	אֶבֶן	87.	בָּשָׂר	97.	מְאֹד	107.	עָוֹן
78.	אֲדָמָה	88.	גְּבוּל	98.	מוֹעֵד	108.	צֹאן
79.	אַיִל	89.	זֶרַע	99.	מַחֲנֶה	109.	קֶרֶב
80.	אֵל	90.	חַטָּאת	100.	מַטֶּה	110.	רֶגֶל
81.	אַמָּה	91.	חַיִל	101.	מַלְאָךְ	111.	רַע
82.	אַף	92.	חֶסֶד	102.	מִנְחָה	112.	רָשָׁע
83.	אָרוֹן	93.	כָּבוֹד	103.	מַעֲשֶׂה	113.	שָׁלוֹם
84.	בֶּגֶד	94.	כַּף	104.	מִשְׁפָּחָה	114.	שֵׁשׁ
85.	בֹּקֶר	95.	לֵבָב	105.	נַחֲלָה	115.	תּוֹרָה
86.	בְּרִית	96.	לַיְלָה	106.	נַעַר		

LIST VIII.

Nouns occurring 100–200 times.

116.	אָזֶן	134.	יַיִן	152.	מִשְׁכָּן	169.	צַר		
117.	אַרְבָּעִים	135.	יָמִין	153.	נֶגֶב	170.	רִאשׁוֹן		
118.	בְּכוֹר	136.	יֵשׁ	154.	נַחַל	171.	רֹב		
119.	בָּקָר	137.	יָשָׁר	155.	נְחֹשֶׁת	172.	רָחַב		
120.	גְּבוֹר	138.	כֶּבֶשׂ	156.	נָשִׂיא	173.	רֶכֶב		
121.	דּוֹר	139.	כֹּחַ	157.	סוּס	174.	רָעָב		
122.	זֶבַח	140.	כָּנָף	158.	סֵפֶר	175.	שָׂפָה		
123.	זָקֵן	141.	כִּסֵּא	159.	עֲבוֹדָה	176.	שֵׁבֶט		
124.	חוֹמָה	142.	כֶּרֶם	160.	עֵדָה	177.	שַׁבָּת		
125.	חוּץ	143.	לָשׁוֹן	161.	עָפָר	178.	שְׁלִישִׁי		
126.	חָכָם	144.	מִגְרָשׁ	162.	עֶצֶם	179.	שֶׁמֶן		
127.	חָכְמָה	145.	מָוֶת	163.	עֶרֶב	180.	שְׁמֹנָה		
128.	חֵמָה	146.	מְלֵאכָה	164.	פֶּר	181.	שֵׁשׁ		
129.	חֲמִשִּׁים	147.	מַמְלָכָה	165.	פְּרִי	182.	שֵׁנִי		
130.	חֲצִי	148.	מִסְפָּר	166.	פֶּתַח	183.	שֶׁקֶר		
131.	חֹק	149.	מַעַל	167.	צֶדֶק	184.	תּוֹעֵבָה		
132.	חֻקָּה	150.	מִצְוָה	168.	צְדָקָה	185.	תָּמִיד		
133.	יַחַד	151.	מַרְאֶה						

LIST IX.

Nouns occurring 50–100 times.

186.	אֶבְיוֹן	191.	אֲחֻזָּה	196.	אַלְמָנָה	201.	אֲרַח		
187.	אֶדֶן	192.	אַחֲרוֹן	197.	אֱמוּנָה	202.	אֲרִי		
188.	אָוֶן	193.	אַחֲרִית	198.	אֶמֶר	203.	אַרְיֵה		
189.	אוֹצָר	194.	אֱלוֹהַּ	199.	אֵפוֹד	204.	אֲרֹךְ		
190.	אוֹת	195.	אַלּוּף	200.	אֶרֶז	205.	אִשָּׁה		

206.	בֶּטֶן	234.	חֲמוֹר	262.	מַצָּה	290.	פֵּאָה
207.	בָּמָה	235.	חָמֵס	263.	מִקְדָּשׁ	291.	צוּר
208.	בַּעַל	236	חֵן	264.	מִקְנֶה	292.	צָרָה
209.	בַּרְזֶל	237.	חֵץ	265.	מָרוֹם	293.	קֶדֶם
210.	בְּרָכָה	238.	חֶרְפָּה	266.	מַשָּׂא	294.	קָטוֹן
211.	גָּאוֹן	239.	חַשֶּׁךְ	267.	מָשִׁיחַ	295.	קְטֹרֶת
212.	גְּבוּרָה	240.	טָהוֹר	268.	מִשְׁמֶרֶת	296.	קִיר
213.	גֶּבֶר	241.	טָמֵא	269.	מִשְׁקָל	297.	קָנֶה
214.	גּוֹרָל	242.	יְאוֹר	270.	נֶדֶר	298.	קֵץ
215.	גַּיְא	243.	יוֹמָם	271.	נֶסֶךְ	299.	קָצָה
216.	גָּמָל	244.	יֶלֶד	272.	נַעֲרָה	300.	קָצִיר
217.	גֶּפֶן	245.	יַעַר	273.	סֶלָה	301.	קָרְבָּן
218.	גֵּר	246.	יְרִיעָה	274.	סֶלַע	302.	קָרוֹב
219.	דֶּבֶר	247.	יְשׁוּעָה	275.	סֹלֶת	303.	קֶרֶן
220.	דְּבַשׁ	248.	כְּסִיל	276.	עֶבֶר	304.	קֶשֶׁת
221.	דֶּלֶת	249.	כְּרוּב	277.	עֵד	305.	רֵאשִׁית
222.	דַּעַת	250.	כֶּתֶף	278.	עֵדוּת	306.	רָחָק
223.	הֵיכָל	251.	מִגְדָּל	279.	עוֹר	307.	רִיב
224.	הָמוֹן	252.	מָגֵן	280.	עֵז	308.	רֵיחַ
225.	זָכָר	253.	מָדָה	281.	עֹז	309.	רָצוֹן
226.	זְרוֹעַ	254.	מְדִינָה	282.	עֶלְיוֹן	310.	שִׁמְאל
227.	חֶבֶל	255.	מוֹסָר	283.	עָמָל	311.	שִׂמְחָה
228.	חָג	256.	מִזְמוֹר	284.	עֵמֶק	312.	שָׂעִיר
229.	חָדָשׁ	257.	מִזְרָח	285.	עָנִי	313.	שְׁאוֹל
230.	חִטָּה	258.	מָחָר	286.	עָנָן	314.	שְׁאֵרִית
231.	חֵלֶב	259.	מַחֲשֶׁבֶת	287.	עֵצָה	315.	שְׁבִיעִי
232.	חֲלוֹם	260.	מַלְכוּת	288.	עֲרָבָה	316.	שִׁבְעִים
233.	חֵלֶק	261.	מְעַט	289.	עֵרְוָה	317.	שׁוֹפָר

318. שׁוֹר
319. שִׁיר
320. שִׂלְחָן
321. שֶׂלֶם
322. שִׁמְמָה
323. שֵׁן
324. שִׁפְחָה
325. שֶׂקֶל
326. שִׁשִּׁים
327. תָּמִים
328. תִּפְאָרָה
329. תִּפְאֶרֶת
330. תִּפְלָה
331. תְּרוּמָה
332. תִּשְׁעָה

WORD LISTS—TRANSLATION.

LIST I.

Verbs occurring 500—5000 times.

1. Eat
2. Say
3. Go in
4. Speak
5. Be
6. Go
7. Ḳnow
8. Bring forth
9. Go out
10. Sit, dwell
11. Take
12. Die
13. Lift up
14. Give
15. Pass over
16. Go up
17. Stand
18. Do, make
19. Command
20. Rise, stand
21. Call, meet
22. See
23. Put
24. Turn
25. Send
26. Hear

LIST II.

Verbs occurring 200—500 times.

27. Love
28. Gather
29. Build
30. Seek
31. Bless
32. Remember
33. Be strong
34. Sin
35. Live
36. Be able
37. Add
38. Be afraid
39. Go down
40. Possess
41. Deliver
42. Prepare
43. Complete
44. Cut
45. Write
46. Be full
47. Be king
48. Find
49. Make known
50. Stretch out
51. Smite
52. Fall
53. Snatch, deliver
54. Turn aside
55. Serve
56. Answer
57. Visit
58. Multiply
59. Be high
60. Lie down
61. Ḳeep
62. Judge
63. Drink

LIST III.

Verbs occurring 100—200 times.

64. Perish
65. Be firm
66. Be ashamed
67. Trust
68. Perceive
69. Weep
70. Redeem
71. Be great
72. Sojourn
73. Reveal
74. Tread, seek
75. Praise
76. Ḳill
77. Sacrifice
78. Pollute, begin
79. Encamp
80. Impute, think
81. Be unclean

82. Thank
83. Be good
84. Be left
85. Be heavy
86. Conceal
87. Cover
88. Put on
89. Fight
90. Capture
91. Touch
92. Approach
93. Depart
94. Surround
95. Number
96. Abandon
97. Turn about
98. Bury
99. Be holy
100. Draw near
101. Pursue
102. Run
103. Feed
104. Hate
105. Burn
106. Ask
107. Swear
108. Break in pieces
109. Do obeisance
110. Corrupt
111. Dwell
112. Cast
113. Be whole
114. Minister

LIST IV.

Verbs occurring 50—100 times.

115. Be willing
116. Seize
117. Bind
118. Curse
119. Choose
120. Swallow
121. Consume
122. Cleave, split
123. Create
124. Flee
125. Cleave, cling
126. Turn, overthrow
127. Sojourn
128. Commit fornication
129. Sow
130. Cease [forth, wait
131. Be pained, bring
132. Be sick
133. Distribute
134. Be gracious
135. Delight
136. Be angry [silent
137. Plow, engrave, be
138. Be dismayed
139. Be clean
140. Be dry
141. Reprove
142. Give counsel
143. Pour out
144. Form
145. Cast, instruct
146. Wash
147. Be provoked
148. Stumble
149. Lodge
150. Learn
151. Measure
152. Hasten
153. Sell
154. Escape
155. Anoint
156. Rule
157. Look, regard
158. Drive away
159. Rest
160. Inherit
161. Plant
162. Know, be ignorant
163. Set
164. Be pre-eminent
165. Keep, watch
166. Reach
167. Shut
168. Conceal
169. Awake
170. Assist
171. Be afflicted
172. Arrange
173. Redeem
174. Scatter
175. Separate, be wonderful
176. Pray
177. Do, make
178. Break, fail
179. Spread out
180. Cry out
181. Watch, cover
182. Distress
183. Be light
184. Get, obtain
185. Rend
186. Have mercy
187. Wash
188. Be far off
189. Strive
190. Ride
191. Sing, cry aloud
192. Be evil
193. Heal
194. Be pleased
195. Suffice
196. Act wisely, prosper
197. Cease, rest
198. Destroy

199. Kill
200. Sing
201. Put
202. Rise early
203. Destroy [tonished
204. Be desolate, as-
205. Drink
206. Finish
207. Catch, seize
208. Strike, blow (a [trumpet)

LIST V.

Nouns occurring 500—5000 times.

1. Father
2. Man, mankind
3. LORD
4. Brother
5. One
6. After
7. Man
8. God
9. Man, mankind
10. Earth
11. House
12. Son
13. Word, thing
14. Way
15. Mountain
16. Living, life
17. Good
18. Hand
19. Day
20. Priest
21. Heart
22. Hundred
23. Water
24. King
25. Soul
26. Servant
27. Eye, fountain
28. City
29. People
30. Face
31. Voice
32. Holiness
33. Head
34. Seven
35. Name
36. Two
37. Year

LIST VI.

Nouns occurring 300—500 times.

38. Master
39. Tent
40. Ox, thousand
41. Four
42. Woman
43. Cattle
44. Daughter
45. Great
46. Nation
47. Blood
48. Gold
49. New, month
50. Five
51. Sword
52. Sea
53. Article, vessel
54. Silver
55. Bread
56. Altar
57. War
58. Place
59. Judgment
60. Prophet
61. Around
62. Burnt-offering
63. Age.
64. Tree
65. (Ten)-teen
66. Twenty
67. Time
68. Mouth
69. Many
70. Spirit
71. Field
72. Prince
73. Three
74. Heavens
75. Gate
76. Midst

LIST VII.

Nouns occurring 200—300 times.

77. Stone
78. Ground
79. Ram
80. Mighty one, God
81. Cubit
82. Nose, anger
83. Ark
84. Garment
85. Morning

86. Covenant
87. Flesh
88. Boundary
89. Seed
90. Sin
91. Strength
92. Kindness
93. Honor
94. Palm of hand
95. Heart
96. Night
97. Exceedingly
98. Season
99. Camp
100. Rod, tribe
101. Messenger
102. Offering
103. Work
104. Family
105. Inheritance
106. Boy, servant
107. Iniquity
108. Flock
109. Midst
110. Foot
111. Friend, neighbor
112. Wicked
113. Peace
114. Six
115. Law

LIST VIII.

Nouns occurring 100—200 times.

116. Ear
117. Forty
118. First-born
119. Herd, cattle
120. Hero
121. Generation
122. Sacrifice
123. Old man, elder
124. Wall
125. Abroad
126. Wise
127. Wisdom
128. Heat, fury
129. Fifty
130. Half
131. Statute
132. Statute
133. Together, alike
134. Wine
135. Right hand
136. There is
137. Straight, upright
138. Lamb
139. Strength
140. Wing
141. Throne
142. Vineyard
143. Tongue
144. Pasture
145. Death
146. Work
147. Kingdom
148. Number
149. Above
150. Commandment
151. Appearance
152. Dwelling, tabernacle
153. South country
154. Valley, brook
155. Bronze, copper
156. Prince
157. Horse
158. Book
159. Service
160. Congregation
161. Dust
162. Bone
163. Evening
164. Bullock
165. Fruit
166. Door
167. Righteousness
168. Righteousness
169. Adversary
170. First
171. Abundance
172. Breadth
173. Chariot
174. Famine
175. Lip, shore
176. Rod, tribe
177. Rest, sabbath
178. Third
179. Oil, fat
180. Eight
181. Sun
182. Second
183. Falsehood
184. Abomination
185. Continuity

9488 284

LIST IX.

Nouns occurring 50—100 times.

186. Needy
187. Socket
188. Iniquity
189. Treasury
190. Sign
191. Possession
192. Last
193. Latter end
194. God
195. Leader, ox
196. Widow
197. Faithfulness
198. Saying
199. Ephod
200. Cedar
201. Way, path
202. Lion
203. Lion
204. Length
205. Fire-offering
206. Belly
207. High-place
208. Master, Baal
209. Iron
210. Blessing
211. Pride
212. Might
213. Mighty one, man
214. Lot
215. Valley
216. Camel
217. Vine
218. Stranger
219. Pestilence
220. Honey
221. Door
222. Knowledge
223. Temple
224. Multitude
225. Male
226. Arm, strength
227. Line, destruction
228. Festival
229. Fresh, new
230. Wheat
231. Fat
232. Dream
233. Portion
234. He-ass
235. Violence
236. Favor, grace
237. Arrow, handle
238. Reproach
239. Darkness
240. Clean
241. Unclean
242. River, Nile
243. Daily
244. Child, youth
245. Forest
246. Curtain
247. Deliverance
248. Fool
249. Cherub
250. Shoulder
251. Tower
252. Shield
253. Measure
254. Province
255. Chastisement, warning
256. Psalm
257. East
258. To-morrow
259. Thought
260. Kingdom
261. A little
262. Unleavened food
263. Sanctuary
264. Property
265. High place
266. Burden, tribute
267. Anointed one
268. Observance
269. Weight
270. Vow
271. Libation
272. Maiden
273. Pause
274. Rock
275. Fine flour
276. Over, beyond
277. Witness
278. Testimony
279. Skin, leather
280. Goat
281. Strength
282. High
283. Labor, misery
284. Valley
285. Affliction
286. Cloud
287. Counsel

288. Plain
289. Nakedness
290. Side
291. Rock
292. Adversity
293. Before, east
294. Small
295. Incense
296. Wall
297. Stalk
298. End
299. End
300. Harvest
301. Offering
302. Near
303. Horn
304. Bow
305. Beginning
306. Distant
307. Strife
308. Savor
309. Desire
310. Left hand
311. Rejoicing
312. Hairy, goat
313. Underworld
314. Remnant
315. Seventh
316. Seventy
317. Trumpet
318. Ox
319. Song
320. Table
321. Peace-offering
322. Desolation, waste
323. Tooth
324. Maid-servant
325. Shekel
326. Sixty
327. Perfect
328. Glory
329. Glory
330. Prayer
331. Heave-offering
332. Nine

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Wilhelm GESENIUS'

HEBREW GRAMMAR

AS EDITED AND ENLARGED BY THE LATE

E. KAUTZSCH

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF HALLE

SECOND ENGLISH EDITION

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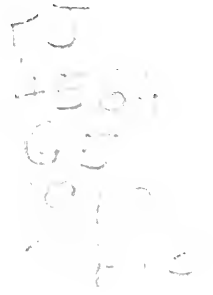

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FROM CORRECTED SHEETS OF THE SECOND EDITION

TRANSLATOR'S PREFACE

THE translation of the twenty-sixth German edition of this grammar, originally prepared by the Rev. G. W. Collins and revised by me, was published in 1898. Since that date a twenty-seventh German edition has appeared; and Prof. Kautzsch was already engaged on a twenty-eighth in 1908 when the English translation was becoming exhausted. He sent me the sheets as they were printed off, and I began revising the former translation in order to produce it as soon as possible after the completion of the German. The whole of the English has been carefully compared with the new edition, and, it is hoped, improved in many points, while Prof. Kautzsch's own corrections and additions have of course been incorporated. As before, the plan and arrangement of the original have been strictly followed, so that the references for sections and paragraphs correspond exactly in German and English. Dr. Driver has again most generously given up time, in the midst of other engagements, to reading the sheets, and has made numerous suggestions. To him also are chiefly due the enlargement of the index of subjects, some expansions in the new index of Hebrew words, and some additions to the index of passages, whereby we hope to have made the book more serviceable to students. I have also to thank my young friend, Mr. Godfrey R. Driver, of Winchester College, for some welcome help in correcting proofs of the Hebrew index and the index of passages. בן חכם ישמח אב. Many corrections have been sent to me by scholars who have used the former English edition, especially the Rev. W. E. Blomfield, the Rev. S. Holmes, Mr. P. Wilson, Prof. Witton Davies, Mr. G. H. Skipwith, and an unknown correspondent

at West Croydon. These, as well as suggestions in reviews, have all been considered, and where possible, utilized. I am also much indebted to the Press-readers for the great care which they have bestowed on the work.

Finally, I must pay an affectionate tribute to the memory of Prof. Kautzsch, who died in the spring of this year, shortly after finishing the last sheets of the twenty-eighth edition. For more than thirty years he was indefatigable in improving the successive editions of the Grammar. The German translation of the Old Testament first published by him in 1894, with the co-operation of other scholars, under the title *Die Heilige Schrift des A Ts*, and now (1910) in the third and much enlarged edition, is a valuable work which has been widely appreciated: the *Apocryphen und Pseudepigraphen des A Ts*, edited by him in 1900, is another important work: besides which he published his *Grammatik des Biblisch-Aramäischen* in 1884, two useful brochures *Bibelwissenschaft und Religionsunterricht* in 1900, and *Die bleibende Bedeutung des A Ts* in 1903, six popular lectures on *Die Poesie und die poetischen Bücher des A Ts* in 1902, his article 'Religion of Israel' in Hastings' *Dictionary of the Bible*, v. (1904), pp. 612–734, not to mention minor publications. His death is a serious loss to Biblical scholarship, while to me and to many others it is the loss of a most kindly friend, remarkable alike for his simple piety and his enthusiasm for learning.

A. C.

Magdalen College, Oxford,
Sept. 1910.

FROM THE GERMAN PREFACE

THE present (twenty-eighth) edition of this Grammar,[1] like the former ones, takes account as far as possible of all important new publications on the subject, especially J. Barth's *Sprachwissenschaftliche Untersuchungen zum Semitischen*, pt. i, Lpz. 1907; the important works of C. Brockelmann (for the titles see the heading of § 1; vol. i of the *Grundriss* was finished in 1908); P. Kahle's *Der masoretische Text des A Ts nach der Überlieferung der babylonischen Juden*, Lpz. 1902 (giving on p. 51 ff. an outline of Hebrew accidence from a Babylonian MS. at Berlin); R. Kittel's *Biblia Hebraica*, Lpz. 1905 f., 2 vols. (discriminating between certain, probable, and proposed emendations; see § 3 *g*, end); Th. Nöldeke's *Beiträge zur semit. Sprachwissenschaft*, Strassburg, 1904; Ed. Sievers' *Metrische Studien* (for the titles of these striking works see § 2 *r*). The important work of J. W. Rothstein, *Grundzüge des hebr. Rhythmus*, &c. (see also § 2 *r*), unfortunately appeared too late to be used. The two large commentaries edited by Nowack and Marti have been recently completed; and in P. Haupt's Polychrome Bible (*SBOT.*), part ix (Kings) by Stade and Schwally was published in 1904.

For full reviews of the twenty-seventh edition, which of course have been considered as carefully as possible, I have to thank Max Margolis (in *Hebraica*, 1902, p. 159 ff.), Mayer

[1] The first edition appeared at Halle in 1813 (202 pp. small 8vo); twelve more editions were published by W. Gesenius himself, the fourteenth to the twenty first (1845–1872) by E. Rödiger, the twenty-second to the twenty-eighth (1878–1910) by E. Kautzsch. The first abridged edition appeared in 1896, the second at the same time as the present (twenty-eighth) large edition. The first edition of the 'Übungsbuch' (Exercises) to Gesenius-Kautzsch's Hebrew Grammar appeared in 1881, the sixth in 1908.

Lambert (*REJ.* 1902, p. 307 ff.), and H. Oort (*Theol. Tijdschrift*, 1902, p. 373 ff.). For particular remarks and corrections I must thank Prof. J. Barth (Berlin), Dr. Gasser, pastor in Buchberg, Schaffhausen, B. Kirschner, of Charlottenburg, (contributions to the index of passages), Pastor Köhler, of Augst, Dr. Liebmann, of Kuczkow, Posen, Prof. Th. Nöldeke, of Strassburg, Pastor S. Preiswerk junior, of Bâle, Dr. Schwarz, of Leipzig, and Prof. B. Stade, of Giessen (died in 1906). Special mention must be made of the abundant help received from three old friends of this book, Prof. P. Haupt, of Baltimore, Prof. Knudtzon, of Kristiania, and Prof. H. Strack, of Berlin, and also, in connexion with the present edition, Prof. H. Hyvernat, of the University of Washington, who has rendered great service especially in the correction and enlargement of the indexes. I take this opportunity of thanking them all again sincerely. And I am no less grateful also to my dear colleague Prof. C. Steuernagel for the unwearying care with which he has helped me from beginning to end in correcting the proof-sheets.

Among material changes introduced into this edition may be mentioned the abolition of the term *Šᵉwâ medium* (§ 10 *d*). In this I have adopted, not without hesitation, the views of Sievers. I find it, however, quite impossible to follow him in rejecting all distinctions of quantity in the vowels. It is no doubt possible that such matters may in the *spoken* language have worn a very different appearance, and especially that in the period of nearly a thousand years, over which the Old Testament writings extend, very great variations may have taken place. Our duty, however, is to represent the language in the form in which it has been handed down to us by the Masoretes; and that this form involves a distinction between unchangeable, tone-long, and short vowels, admits in my opinion of no doubt. The discussion of any earlier stage of development belongs not to Hebrew grammar but to comparative Semitic philology.

The same answer may be made to Beer's desire (*ThLZ.* 1904,

col. 314 f.) for an 'historical Hebrew grammar describing the actual growth of the language on a basis of comparative philology, as it may still be traced within the narrow limits of the Old Testament'. Such material as is available for the purpose ought indeed to be honestly set forth in the new editions of Gesenius; but Beer seems to me to appraise such material much too highly when he refers to it as necessitating an 'historical grammar'. In my opinion these historical differences have for the most part been obliterated by the harmonizing activity of the Masoretes.

. . . . . .

E. KAUTZSCH.

HALLE,
July, 1909.

ADDITIONS AND CORRECTIONS

Page 42, line 13 from below, *for* note 1 *read* note 3.

Page 63, § 15 *p*. [See also Wickes, *Prose Accentuation*, 130 f., 87 *n*. (who, however, regards the superlinear, Babylonian system as the earlier); and Ginsburg, *Introduction to the Hebrew Bible*, 76, 78. In Ginsburg's *Hebrew Bible*, ed. 2 (1908), pp. 108 f., 267 f., the two systems of division are printed *in extenso*, in parallel columns—the 10 verses of the superlinear (Babylonian) system consisting (in Exodus) of v. $^{2.3-6.7.8-11.12.13.14.15.16.17}$ (as numbered in ordinary texts), and the 12 verses of the sublinear (Palestinian) system, consisting of v. $^{2-3.4.5.6.7.8.9.10.11.12.13-16.17}$.—S. R. D.]

Page 65, note 1, *for* אָ֫נָּא *read* אָנָּ֫א (as § 105 *a*).

[Editions often vary in individual passages, as regards the accentuation of the first syllable: but in the 7 occurrences of אנא, and the 6 of אנה, Baer, Ginsburg, and Kittel agree in having an accent on both syllables (as אָ֣נָּ֑א) in Gn 50^{17}, Ex 32^{31}, ψ 116^{16}, and Metheg on the first syllable and an accent on the second syllable (as אָנָּ֣ה) in 2 K 20^{3}=Is 38^{3}, Jon 1^{14}, 4^{2}, ψ 116^{4}, $118^{25.25}$, Dn 9^{4}, Ne $1^{5.11}$, except that in ψ 116^{4} Ginsburg has אָנָּ֥ה.—S. R. D.]

Page 79, § 22 *s*, *before* הִדְּדִיפֻהוּ *insert* exceptions to *b* are. *After* Jer 39^{12} *add* ψ 52^{5}; *and for* Ez 9^{6} *read* Ezr 9^{6}.

[So Baer (cf. his note on Jud 20^{43}; also on Jer 39^{12}, and several of the other passages in question): but Ginsburg only in 10 of the exceptions to *b*, and Jacob ben Ḥayyim and Kittel only in 5, viz. Jer 39^{12}, Pr 11^{21}, 15^{1}, ψ 52^{5}, Ezr 9^{6}.—S. R. D.]

Page 111, line 12, *for* הַהוּה *read* הַהוּא.

Page 123, § 45 *e*, *add*: cf. also מַהְפֵּכָה followed by את, Is 13^{19}, Am 4^{11} (§ 115 *d*).

Page 175, § 67. *See* B. Halper, 'The Participial formations of the Geminate Verbs' in *ZAW*. 1910, pp. 42 ff., 99 ff., 201 ff. (also dealing with the regular verb).

Page 177, at the end of § 67 *g* the following paragraph has been accidentally omitted:

Rem. According to the prevailing view, this strengthening of the first radical is merely intended to give the bi-literal stem at least

a tri-literal appearance. (Possibly aided by the analogy of verbs פ״ן, as P. Haupt has suggested to me in conversation.) But cf. Kautzsch, 'Die sog. aramaisierenden Formen der Verba ע״ע im Hebr.' in *Oriental. Studien zum 70. Geburtstag Th. Nöldekes*, 1906, p. 771 ff. It is there shown (1) that the sharpening of the 1st radical often serves to emphasize a particular meaning (cf. יִגָּר, but יְגֹרֵהוּ, יָחֵל and יַחֵל, יִסֹּב and יָסֹב, יִשֹּׁם and תֵּשַׁם), and elsewhere no doubt to dissimilate the vowels (as יִגָּר, יִדַּל, never יָגַר, יָדַל, &c.): (2) that the sharpening of the 1st radical often appears to be occasioned by the nature of the first letter of the stem, especially when it is a sibilant. Whether the masoretic pronunciation is based on an early tradition, or the Masora has arbitrarily adopted aramaizing forms to attain the above objects, must be left undecided.

Page 193, the second and third paragraphs should have the marginal letters *d* and *e* respectively.

Page 200, § 72 *z*, line 2, *after* Est 2^{18} *add* 4^{14}.

Page 232, § 84^{a} *s*, *add* שֹׁמֵמָה 2 S 13^{20}.

Page 236, § 85 *c*, *add* הַנְזָקָה Ezr 4^{22}.

Page 273, § 93 *qq* end, *add* מוֹסֵרוֹת Jer 5^{5}, רִבֵּעִים, שִׁלֵּשִׁים Ez 20^{5}, שֹׁמֵמוֹת Is 49^{8}, שֹׁמֵמִים La 1^{16} (cf. König, ii. 109).

LIST OF ABBREVIATIONS

The following abbreviations have occasionally been used for works and periodicals frequently quoted:—

AJSL. = American Journal of Semitic Languages.
CIS. = Corpus Inscriptionum Semiticarum.
Ed.Mant. = Biblia Hebraica ex recensione Sal. Norzi edidit Raphael Ḥayyim Basila, Mantuae 1742–4.
Jabl. = Biblia Hebraica ex recensione D. E. Jablonski, Berolini, 1699.
JQR. = Jewish Quarterly Review.
KAT.^{3} = Die Keilinschriften und das Alte Testament, 3rd ed. by H. Zimmern and H. Winckler, 2 vols., Berlin, 1902 f.
Lexicon = A Hebrew and English Lexicon of the Old Testament, based on the Thesaurus and Lexicon of Gesenius, by F. Brown, S. R. Driver, and C. A. Briggs, Oxford, 1906.
NB. = J. Barth, Die Nominalbildung in den semitischen Sprachen. Lpz. 1889–94.
NGGW. = Nachrichten der Göttinger Gesellschaft der Wissenschaften.
OLZ. = Orientalistische Literaturzeitung. Vienna, 1898 ff.
PRE. = Realencyclopädie für protestantische Theologie und Kirche, 3rd ed. by A. Hauck. Lpz. 1896 ff.
PSBA = Proceedings of the Society of Biblical Archæology. London, 1879 ff.
REJ. = Revue des Études Juives. Paris, 1880 ff.
Sam. = The (Hebrew) Pentateuch of the Samaritans.
SBOT. = Sacred Books of the Old Testament, ed. by P. Haupt. Lpz. and Baltimore, 1893 ff.
ThLZ. = Theologische Literaturzeitung, ed. by E. Schürer. Lpz. 1876 ff.
VB. = Vorderasiatische Bibliothek, ed. by A. Jeremias and H. Winckler. Lpz. 1907 ff.
ZA. = Zeitschrift für Assyriologie und verwandte Gebiete, ed. by C. Bezold. Lpz. 1886 ff.
ZAW. = Zeitschrift für die alttestamentliche Wissenschaft, ed. by B. Stade, Giessen, 1881 ff., and since 1907 by K. Marti.
ZDMG. = Zeitschrift der deutschen morgenländischen Gesellschaft, Lpz. 1846 ff., since 1903 ed. by A. Fischer.
ZDPV. = Zeitschrift des deutschen Palästinavereins, Lpz. 1878 ff., since 1903 ed. by C. Steuernagel.

CONTENTS

PAGE

ADDITIONS AND CORRECTIONS viii
LIST OF ABBREVIATIONS x
TABLE OF EARLY SEMITIC ALPHABETS
SILOAM INSCRIPTION

INTRODUCTION

§ 1. The Semitic Languages in General 1
§ 2. Sketch of the History of the Hebrew Language . . . 8
§ 3. Grammatical Treatment of the Hebrew Language . . . 17
§ 4. Division and Arrangement of the Grammar 22

FIRST PART

ELEMENTARY PRINCIPLES, OR THE SOUNDS AND CHARACTERS

CHAPTER I. THE INDIVIDUAL SOUNDS AND CHARACTERS

§ 5. The Consonants: their Forms and Names 24
§ 6. Pronunciation and Division of Consonants 31
§ 7. The Vowels in General, Vowel Letters and Vowel Signs . . 35
§ 8. The Vowel Signs in particular 39
§ 9. Character of the several Vowels 45
§ 10. The Half Vowels and the Syllable Divider (Šᵉwâ) . . . 51
§ 11. Other Signs which affect the Reading 54
§ 12. Dageš in general, and Dageš forte in particular . . . 55
§ 13. Dageš lene 56
§ 14. Mappîq and Rāphè 56
§ 15. The Accents 57
§ 16. Of Maqqēph and Mèthĕg 63
§ 17. Of the Qᵉrê and Kᵉthîbh. Masora marginalis and finalis . 65

CHAPTER II. PECULIARITIES AND CHANGES OF LETTERS: THE SYLLABLE AND THE TONE

§ 18. In general 68
§ 19. Changes of Consonants 68
§ 20. The Strengthening (Sharpening) of Consonants . . . 70

PAGE

§ 21. The Aspiration of the Tenues 75
§ 22. Peculiarities of the Gutturals 76
§ 23. The Feebleness of the Gutturals א and ה 79
§ 24. Changes of the Weak Letters ו and י 82
§ 25. Unchangeable Vowels 84
§ 26. Syllable-formation and its Influence on the Quantity of Vowels 85
§ 27. The Change of the Vowels, especially as regards Quantity . 88
§ 28. The Rise of New Vowels and Syllables 92
§ 29. The Tone, its Changes, and the Pause 94

SECOND PART

ETYMOLOGY, OR THE PARTS OF SPEECH

§ 30. Stems and Roots; Biliteral, Triliteral, and Quadriliteral . 99
§ 31. Grammatical Structure 103

CHAPTER I. THE PRONOUN

§ 32. The Personal Pronoun. The Separate Pronoun . . . 105
§ 33. Pronominal Suffixes. 108
§ 34. The Demonstrative Pronoun 109
§ 35. The Article 110
§ 36. The Relative Pronoun 112
§ 37. The Interrogative and Indefinite Pronouns 113

CHAPTER II. THE VERB

§ 38. General View 114
§ 39. Ground-form and Derived Stems 114
§ 40. Tenses. Moods. Flexion 117
§ 41. Variations from the Ordinary Form of the Strong Verb . . 118

I. The Strong Verb.

§ 42. In general. 118

A. *The Pure Stem, or Qal.*

§ 43. Its Form and Meaning 118
§ 44. Flexion of the Perfect of Qal 119
§ 45. The Infinitive 122
§ 46. The Imperative 124
§ 47. The Imperfect and its Inflexion 125
§ 48. Shortening and Lengthening of the Imperfect and Imperative. The Jussive and Cohortative 129
§ 49. The Perfect and Imperfect with Wāw Consecutive . . . 132
§ 50. The Participle 136

B. *Verba Derivativa, or Derived Conjugations.*

PAGE
§ 51. Niph'al 137
§ 52. Pi'ēl and Pu'al 139
§ 53. Hiph'îl and Hoph'al 144
§ 54. Hithpa'ēl 149
§ 55. Less Common Conjugations 151
§ 56. Quadriliterals 153

C. *Strong Verb with Pronominal Suffixes.*

§ 57. In general 154
§ 58. The Pronominal Suffixes of the Verb 155
§ 59. The Perfect with Pronominal Suffixes 158
§ 60. Imperfect with Pronominal Suffixes 160
§ 61. Infinitive, Imperative and Participle with Pronominal Suffixes 162

Verbs with Gutturals.

§ 62. In general 164
§ 63. Verbs First Guttural 165
§ 64. Verbs Middle Guttural 169
§ 65. Verbs Third Guttural 171

II. The Weak Verb.

§ 66. Verbs Primae Radicalis Nûn (נ״פ) 173
§ 67. Verbs ע״ע 175

The Weakest Verbs (Verba Quiescentia).

§ 68. Verbs א״פ 184
§ 69. Verbs י״פ. First Class, or Verbs originally ו״פ . . . 186
§ 70. Verbs י״פ. Second Class, or Verbs properly י״פ . . . 192
§ 71. Verbs י״פ. Third Class, or Verbs with Yôdh assimilated . 193
§ 72. Verbs ע״ו 194
§ 73. Verbs middle *i* (vulgo ע״י) 202
§ 74. Verbs א״ל 205
§ 75. Verbs ה״ל 207
§ 76. Verbs Doubly Weak 217
§ 77. Relation of the Weak Verbs to one another 219
§ 78. Verba Defectiva 219

Chapter III. The Noun

§ 79. General View 221
§ 80. The Indication of Gender in Nouns 222
§ 81. Derivation of Nouns 225
§ 82. Primitive Nouns 225

PAGE
§ 83. Verbal Nouns in General 226
§ 84[a]. Nouns derived from the Simple Stem 227
§ 84[b]. Formation of Nouns from the Intensive Stem 233
§ 85. Nouns with Preformatives and Afformatives 235
§ 86. Denominative Nouns 239
§ 87. Of the Plural 241
§ 88. Of the Dual 244
§ 89. The Genitive and the Construct State 247
§ 90. Real and supposed Remains of Early Case-endings . . . 248
§ 91. The Noun with Pronominal Suffixes 254
§ 92. Vowel Changes in the Noun 260
§ 93. Paradigms of Masculine Nouns 262
§ 94. Formation of Feminine Nouns 275
§ 95. Paradigms of Feminine Nouns 276
§ 96. Nouns of Peculiar Formation 281
§ 97. Numerals. (*a*) Cardinal Numbers 286
§ 98. Numerals. (*b*) Ordinal Numbers 292

CHAPTER IV. THE PARTICLES

§ 99. General View 293
§ 100. Adverbs 294
§ 101. Prepositions 297
§ 102. Prefixed Prepositions 298
§ 103. Prepositions with Pronominal Suffixes and in the Plural Form 300
§ 104. Conjunctions 305
§ 105. Interjections 307

THIRD PART

SYNTAX

CHAPTER I. THE PARTS OF SPEECH

I. Syntax of the Verb.

A. *Use of the Tenses and Moods.*

§ 106. Use of the Perfect 309
§ 107. Use of the Imperfect 313
§ 108. Use of the Cohortative 319
§ 109. Use of the Jussive 321
§ 110. The Imperative 324
§ 111. The Imperfect with Wāw Consecutive 326
§ 112. The Perfect with Wāw Consecutive 330

B. *The Infinitive and Participle.*

PAGE
§ 113. The Infinitive Absolute 339
§ 114. The Infinitive Construct 347
§ 115. Construction of the Infinitive Construct with Subject and Object 352
§ 116. The Participles 355

C. *The Government of the Verb.*

§ 117. The Direct Subordination of the Noun to the Verb as Accusative of the Object. The Double Accusative . . 362
§ 118. The Looser Subordination of the Accusative to the Verb . 372
§ 119. The Subordination of Nouns to the Verb by means of Prepositions 377
§ 120. Verbal Ideas under the Government of a Verb. Co-ordination of Complementary Verbal Ideas 385
§ 121. Construction of Passive Verbs 387

II. Syntax of the Noun.

§ 122. Indication of the Gender of the Noun 389
§ 123. The Representation of Plural Ideas by means of Collectives, and by the Repetition of Words 394
§ 124. The Various Uses of the Plural-Form 396
§ 125. Determination of Nouns in general. Determination of Proper Names 401
§ 126. Determination by means of the Article 404
§ 127. The Noun determined by a following Determinate Genitive . 410
§ 128. The Indication of the Genitive Relation by means of the Construct State 414
§ 129. Expression of the Genitive by Circumlocution . . . 419
§ 130. Wider Use of the Construct State 421
§ 131. Apposition 423
§ 132. Connexion of the Substantive with the Adjective . . . 427
§ 133. The Comparison of Adjectives. (Periphrastic expression of the Comparative and Superlative) 429
§ 134. Syntax of the Numerals 432

III. Syntax of the Pronoun.

§ 135. The Personal Pronoun 437
§ 136. The Demonstrative Pronoun 442
§ 137. The Interrogative Pronoun 443
§ 138. The Relative Pronoun 444
§ 139. Expression of Pronominal Ideas by means of Substantives . 447

Chapter II. The Sentence

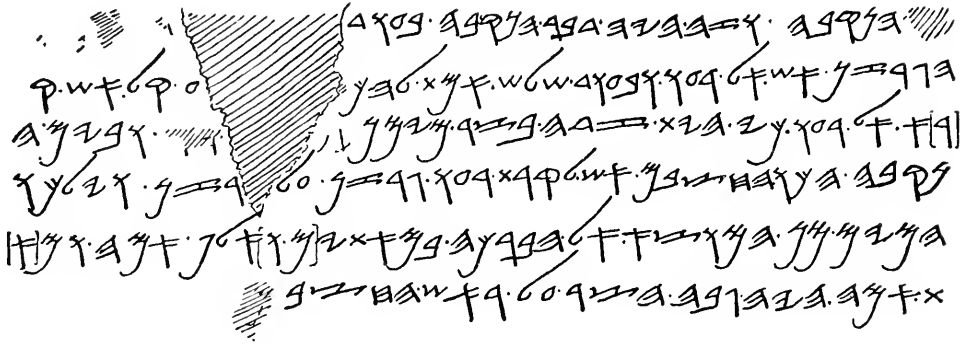
I. The Sentence in General.

PAGE
§ 140. Noun-clauses, Verbal-clauses, and the Compound Sentence . 450
§ 141. The Noun-clause 451
§ 142. The Verbal-clause 455
§ 143. The Compound Sentence 457
§ 144. Peculiarities in the Representation of the Subject (especially in the Verbal-clause) 459
§ 145. Agreement between the Members of a Sentence, especially between Subject and Predicate, in respect of Gender and Number 462
§ 146. Construction of Compound Subjects 467
§ 147. Incomplete Sentences 469

II. Special Kinds of Sentences.

§ 148. Exclamations 471
§ 149. Sentences which express an Oath or Asseveration . . . 471
§ 150. Interrogative Sentences 473
§ 151. Desiderative Sentences 476
§ 152. Negative Sentences 478
§ 153. Restrictive and Intensive Clauses 483
§ 154. Sentences connected by Wāw 484
§ 155. Relative Clauses 485
§ 156. Circumstantial Clauses 489
§ 157. Object-clauses (Oratio Obliqua) 491
§ 158. Causal Clauses 492
§ 159. Conditional Sentences 493
§ 160. Concessive Clauses 498
§ 161. Comparative Clauses 499
§ 162. Disjunctive Sentences 500
§ 163. Adversative and Exceptive Clauses 500
§ 164. Temporal Clauses 501
§ 165. Final Clauses 503
§ 166. Consecutive Clauses 504
§ 167. Aposiopesis, Anacoluthon, Involved Series of Sentences . 505

Paradigms 507
Index of Subjects 533
Index of Hebrew Words 544
Index of Passages 565



[תם .] הנקבה . וזה . היה . דבר . הנקבה . בעוד . . . .
הגרזן . אש . אל . רעו . ובעוד . שלש . אמת . להנ[קב] . . קל . אש . ק
רא . אל . רעו . כי . היה . זדה . בצר . מימן . . . . . ובים . ה
נקבה . הכו . החצבם . אש . לקרת . רעו . גרזן . על . גרזן . וילכו
המים . מן . חמוצא . אל . הברכה . במאתים . ואלף . אמה . ומ(א)
ת . אמה . היה . גבה . הצר . על . ראש . החצב[ם]

Rem.—Line 1 probably began with תם, cf. § 145 *o*, since there is hardly room for תַּמָּה.

Line 2. The reading להנקב is supported by the fact that a trace of the top of the ק is visible; cf. Lidzbarski, *Ephemeris*, i. 53. The next word was probably, as P. Haupt suggests, וישמע, the imperf. consec. Qal or Niph'al.

Line 3. זדה, not found in the Old Testament, most probably means a *cleft, crack*, but the etymology and consequently the pronunciation of it [זדה?] are still doubtful.

THE SILOAM INSCRIPTION. From Müller-Benzinger, *Landschaftsbilderbibel* (H. Grund : Berlin).

HEBREW GRAMMAR

INTRODUCTION

§ 1. *The Semitic Languages in General.*

B. Stade, *Lehrb. der hebr. Gramm.*, Lpz. 1879, § 2 ff.; E. König, *Hist.-krit. Lehrgeb. der hebr. Spr.*, i. Lpz. 1881, § 3; H. Strack, *Einl. in das A. T.*, 6th ed., Munich, 1906, p. 231 ff. (a good bibliography of all the Semitic dialects); Th. Nöldeke, article 'Semitic Languages', in the 9th ed. of the *Encycl. Brit.* (*Die semit. Sprachen*, 2nd ed., Lpz. 1899), and *Beitr. zur sem. Sprachwiss.*, Strassb., 1904; W. Wright, *Lectures on the Comparative Grammar of the Semitic Languages*, Cambr. 1890; H. Reckendorf, 'Zur Karakteristik der sem. Sprachen,' in the *Actes du Xme Congrès internat. des Orientalistes* (at Geneva in 1894), iii. 1 ff., Leiden, 1896; O. E. Lindberg, *Vergl. Gramm. der sem. Sprachen*, i A: *Konsonantismus*, Gothenburg, 1897; H. Zimmern, *Vergl. Gramm. der sem. Sprachen*, Berlin, 1898; E. König, *Hebräisch und Semitisch: Prolegomena und Grundlinien einer Gesch. der sem. Sprachen*, &c., Berlin, 1901; C. Brockelmann, *Semitische Sprachwissenschaft*, Lpz. 1906, *Grundriss der vergl. Gramm. der sem. Sprachen*, vol. i (Laut- und Formenlehre), parts 1–5, Berlin, 1907 f. and his *Kurzgef. vergleichende Gramm.* (Porta Ling. Or.) Berlin, 1908.—The material contained in inscriptions has been in process of collection since 1881 in the Paris *Corpus Inscriptionum Semiticarum*. To this the best introductions are M. Lidzbarski's *Handbuch der Nordsem. Epigraphik*, Weimar, 1898, in 2 parts (text and plates), and his *Ephemeris zur sem. Epigraphik* (5 parts published), Giessen, 1900 f. [G. A. Cooke, *Handbook of North-Semitic Inscriptions*, Oxford, 1903].

a 1. The Hebrew language is one branch of a great family of languages in Western Asia which was indigenous in Palestine, Phoenicia, Syria, Mesopotamia, Babylonia, Assyria, and Arabia, that is to say, in the countries extending from the Mediterranean to the other side of the Euphrates and Tigris, and from the mountains of Armenia to the southern coast of Arabia. In early times, however, it spread from Arabia over Abyssinia, and by means of Phoenician colonies over many islands and sea-boards of the Mediterranean, as for instance to the Carthaginian coast. No comprehensive designation is found in early times for the languages and nations of this family; the name *Semites* or *Semitic*[1] *languages* (based upon the fact that according to Gn 10^21 ff. almost all nations speaking these languages are descended from Shem) is, however, now generally accepted, and has accordingly been retained here.[2]

[1] First used by Schlözer in Eichhorn's *Repertorium für bibl. u. morgenl. Literatur*, 1781, p. 161.

[2] From Shem are derived (Gn 10^21 ff.) the Aramaean and Arab families as well as the Hebrews, but not the Canaanites (Phoenicians), who are traced back to Ham (vv. 6-15 ff.), although their language belongs decidedly to what is now called Semitic. The language of the Babylonians and Assyrians also was long ago shown to be Semitic, just as Aššur (Gn 10^22) is included among the sons of Shem.

b **2.** The better known Semitic languages may be subdivided[1] as follows:—

I. The South Semitic or Arabic branch. To this belong, besides the classical literary language of the Arabs and the modern vulgar Arabic, the older southern Arabic preserved in the Sabaean inscriptions (less correctly called Himyaritic), and its offshoot, the Ge'ez or Ethiopic, in Abyssinia.

II. The Middle Semitic or Canaanitish branch. To this belongs the Hebrew of the Old Testament with its descendants, the New Hebrew, as found especially in the Mishna (see below, § 3 *a*), and Rabbinic; also Phoenician, with Punic (in Carthage and its colonies), and the various remains of Canaanitish dialects preserved in names of places and persons, and in the inscription of Mêša', king of Moab.

c III. The North Semitic or Aramaic branch. The subdivisions of this are—(1) The Eastern Aramaic or Syriac, the literary language of the Christian Syrians. The religious books of the Mandaeans (Nasoraeans, Sabians, also called the disciples of St. John) represent a very debased offshoot of this. A Jewish modification of Syriac is to be seen in the language of the Babylonian Talmud. (2) The Western or Palestinian Aramaic, incorrectly called also 'Chaldee'.[2] This latter dialect is represented in the Old Testament by two words in Gn 31^{47}, by the verse Jer 10^{11}, and the sections Dn 2^4 to 7^{28}; Ezr 4^8 to 6^{18}, and 7^{12-26}, as well as by a number of non-Jewish inscriptions and Jewish papyri (see below, under *m*), but especially by a considerable section of Jewish literature (Targums, Palestinian Gemara, &c.). To the same branch belongs also the Samaritan, with its admixture of Hebrew forms, and, except for the rather Arabic colouring of the proper names, the idiom of the Nabataean inscriptions in the Sinaitic peninsula, in the East of Palestine, &c.

For further particulars about the remains of Western Aramaic (including those in the New Test., in the Palmyrene and Egyptian Aramaic inscriptions) see Kautzsch, *Gramm. des Biblisch-Aramäischen*, Lpz. 1884, p. 6 ff.

d IV. The East Semitic branch, the language of the Assyrio-Babylonian cuneiform inscriptions, the third line of the Achaemenian inscriptions.

On the importance of Assyrian for Hebrew philology especially from a lexicographical point of view cf. Friedr. Delitzsch, *Prolegomena eines neuen*

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[1] For conjectures as to the gradual divergence of the dialects (first the Babylonian, then Canaanite, including Hebrew, lastly Aramaic and Arabic) from primitive Semitic, see Zimmern, *KAT.*[3], ii. p. 644 ff.

[2] In a wider sense *all* Jewish Aramaic is sometimes called 'Chaldee'.

hebr.-aram. Wörterbuchs zum A. T., Lpz. 1886; P. Haupt, 'Assyrian Phonology, &c.,' in *Hebraica*, Chicago, Jan. 1885, vol. i. 3; Delitzsch, *Assyrische Grammatik*, 2nd ed., Berlin, 1906.

If the above division into four branches be reduced to two principal groups, No. I, as South Semitic, will be contrasted with the three North Semitic branches.[1]

e All these languages stand to one another in much the same relation as those of the Germanic family (Gothic, Old Norse, Danish, Swedish; High and Low German in their earlier and later dialects), or as the Slavonic languages (Lithuanian, Lettish; Old Slavonic, Serbian, Russian; Polish, Bohemian). They are now either wholly extinct, as the Phoenician and Assyrian, or preserved only in a debased form, as Neo-Syriac among Syrian Christians and Jews in Mesopotamia and Kurdistan, Ethiopic (Ge'ez) in the later Abyssinian dialects (Tigrê, Tigriña, Amharic), and Hebrew among some modern Jews, except in so far as they attempt a purely literary reproduction of the language of the Old Testament. Arabic alone has not only occupied to this day its original abode in Arabia proper, but has also forced its way in all directions into the domain of other languages.

The Semitic family of languages is bounded on the East and North by another of still wider extent, which reaches from India to the western limits of Europe, and is called Indo-Germanic[2] since it comprises, in the most varied ramifications, the Indian (Sanskrit), Old and New Persian, Greek, Latin, Slavonic, as well as Gothic and the other Germanic languages. With the Old Egyptian language, of which Coptic is a descendant, as well as with the languages of north-western Africa, the Semitic had from the earliest times much in common, especially in grammatical structure; but on the other hand there are fundamental differences between them, especially from a lexicographical point of view; see Erman, 'Das Verhältnis des Aegyptischen zu den semitischen Sprachen,' in the *ZDMG.* xlvi, 1892, p. 93 ff., and Brockelmann, *Grundriss*, i. 3.

f 3. The *grammatical structure* of the Semitic family of languages, as compared with that of other languages, especially the Indo-Germanic, exhibits numerous peculiarities which collectively constitute its distinctive character, although many of them are found singly in other languages. These are—(*a*) among the consonants, which in fact form the substance of these languages, occur peculiar gutturals of different grades; the vowels are subject, within the same consonantal framework, to great changes in order to express various modifications of the same stem-meaning; (*b*) the word-stems are almost invariably triliteral, i.e. composed of three consonants; (*c*) the verb is restricted to two tense-forms, with a peculiarly regulated use; (*d*) the noun has only two genders (masc. and fem.); and peculiar expedients are adopted for the purpose of indicating the case-relations; (*e*) the

[1] Hommel, *Grundriss der Geogr. und Gesch. des alten Orients*, Munich, 1904, p. 75 ff., prefers to distinguish them as Eastern and Western Semitic branches. Their geographical position, however, is of less importance than the genealogical relation of the various groups of dialects, as rightly pointed out by A. Jeremias in *Th.LZ.* 1906, col. 291.

[2] First by Klaproth in *Asia Polyglotta*, Paris, 1823; cf. Leo Meyer in *Nachrichten d. Gött. Gesellschaft*, 1901, p. 454.

oblique cases of the personal pronoun, as well as all the possessive pronouns and the pronominal object of the verb, are denoted by forms appended directly to the governing word (suffixes); (*f*) the almost complete absence of compounds both in the noun (with the exception of many proper names) and in the verb; (*g*) great simplicity in the expression of syntactical relations, e. g. the small number of particles, and the prevalence of simple co-ordination of clauses without periodic structure. Classical Arabic and Syriac, however, form a not unimportant exception as regards the last-mentioned point.

g **4.** From a lexicographical point of view also the vocabulary of the Semites differs essentially from that of the Indo-Germanic languages, although there is apparently more agreement here than in the grammar. A considerable number of Semitic roots and stems agree in sound with synonyms in the Indo-Germanic family. But apart from expressions actually borrowed (see below, under *i*), the real similarity may be reduced to imitative words (onomatopoetica), and to those in which one and the same idea is represented by similar sounds in consequence of a formative instinct common to the most varied families of language. Neither of these proves any *historic* or *generic* relation, for which an agreement in grammatical structure would also be necessary.

Comp. Friedr. Delitzsch, *Studien über indogermanisch-semitische Wurzelverwandtschaft*, Lpz. 1873; Nöldechen, *Semit. Glossen zu Fick und Curtius*, Magdeb. 1876 f.; McCurdy, *Aryo-Semitic Speech*, Andover, U. S. A., 1881. The phonetic relations have been thoroughly investigated by H. Möller in *Semitisch und Indogermanisch*, Teil i, *Konsonanten*, Copenhagen and Lpz. 1907, a work which has evoked considerable criticism.

h As onomatopoetic words, or as stem-sounds of a similar character, we may compare, e. g. לָחַךְ, לָקַק *λείχω*, *lingo*, Skt. *lih*, Eng. *to lick*, Fr. *lécher*, Germ. *lecken*; גָּלַל (cf. אָגַל, עָגַל) *κυλίω*, *volvo*, Germ. *quellen*, *wallen*, Eng. *to well*; גָּרַד, חָרַט, חָרַת *χαράττω*, Pers. *khâridan*, Ital. *grattare*, Fr. *gratter*, Eng. *to grate*, *to scratch*, Germ. *kratzen*; פָּרַק *frango*, Germ. *brechen*, &c.; Reuss, *Gesch. der hl. Schriften A. T.'s*, Braunschw. 1881, p. 38, draws attention moreover to the Semitic equivalents for *earth*, *six*, *seven*, *horn*, *to sound*, *to measure*, *to mix*, *to smell*, *to place*, *clear*, *to kneel*, *raven*, *goat*, *ox*, &c. An example of a somewhat different kind is *am*, *ham* (*sam*), *gam*, *kam*, in the sense of the German *samt*, *zusammen*, *together*; in Hebrew אִמָּם (whence אֻמָּה *people*, properly *assembly*), עִם (*with*) *samt*, גַּם *also*, *moreover*, Arab. جمع *to collect*; Pers. *ham*, *hamah* (*at the same time*); Skt. *samâ* (*with*), Gk. *ἅμα* (*ἁμφω*), *ὁμός*, *ὁμοῦ* (*ὅμιλος*, *ὅμαδος*), and harder *κοινός*, Lat. *cum*, *cumulus*, *cunctus*; with the corresponding sibilant Skt. *sam*, Gk. *σύν*, *ξύν*, *ξυνός* = *κοινός*, Goth. *sama*, Germ. *samt*, *sammeln*; but many of these instances are doubtful.

i Essentially different from this internal connexion is the occurrence of the same words in different languages, where one language has borrowed directly from the other. Such *loan-words* are—

(*a*) In Hebrew: some names of objects which were originally indigenous in Babylonia and Assyria (see a comprehensive list of Assyrio-Babylonian loan-words in the Hebrew and Aramaic of the Old Testament in Zimmern and Winckler, *KAT.*[3], ii. p. 648 ff.), in Egypt, Persia, or India, e. g. יְאֹר (also in the plural) *river*, from Egyptian *yoor*, generally as the name of the Nile (late Egypt. *yaro*, Assyr. *yaru'u*), although it is possible that a pure Semitic יאר has been confounded with the Egyptian name of the Nile (so Zimmern); אָחוּ (Egyptian) Nile-reed (see Lieblein, 'Mots égyptiens dans la Bible,' in *PSBA.* 1898, p. 202 f.); פַּרְדֵּס (in Zend *pairidaêza*, circumvallation = *παράδεισος*) *pleasure-garden, park*; אֲדַרְכֹּן *daric*, Persian gold coin; תֻּכִּיִּים *peacocks*, perhaps from the Malabar *tôgai* or *tôghai*. Some of these words are also found in Greek, as כַּרְפַּס (Pers. *karbás*, Skt. *karpása*) cotton, *κάρπασος*, *carbasus*. On the other hand it is doubtful if קוֹף corresponds to the Greek *κῆπος*, *κῆβος*, Skt. *kapi*, ape.

(*b*) In Greek, &c.: some originally Semitic names of Asiatic products and articles of commerce, e. g. בּוּץ *βύσσος*, *byssus*; לְבוֹנָה *λίβανος*, *λιβανωτός*, *incense*; קָנֶה *κάνη*, *κάννα*, *canna*, cane; כַּמֹּן *κύμινον*, *cuminum*, cumin; קְצִיעָה *κασσία*, *cassia*; גָּמָל *κάμηλος*, *camelus*; עֵרָבוֹן *ἀρραβών*, *arrhabo*, *arrha*, pledge. Such transitions have perhaps been brought about chiefly by Phoenician trade. Cf. A. Müller, 'Semitische Lehnworte im älteren Griechisch,' in Bezzenberger's *Beiträge zur Kunde der Indo-germ. Sprachen*, Göttingen, 1877, vol. i. p. 273 ff.; E. Ries, *Quae res et vocabula a gentibus semiticis in Graeciam pervenerint*, Breslau, 1890; Muss-Arnolt, 'Semitic words in Greek and Latin,' in the *Transactions of the American Philological Association*, xxiii. p. 35 ff.; H. Lewy, *Die semitischen Fremdwörter im Griech.*, Berlin, 1895; J. H. Bondi, *Dem hebr.-phōniz. Sprachzweige angehör. Lehnwörter in hieroglyph. u. hieratischen Texten*, Lpz. 1886.

5. No system of writing is ever so perfect as to be able to reproduce *k* the sounds of a language in all their various shades, and the *writing of the Semites* has one striking fundamental defect, viz. that only the consonants (which indeed form the substance of the language) are written as real letters,[1] whilst of the vowels only the longer are indicated by certain representative consonants (see below, § 7). It was only later that special small marks (points or strokes below or above the consonants) were invented to represent to the eye all the vowel-sounds (see § 8). These are, however, superfluous for the practised reader, and are therefore often wholly omitted in Semitic manuscripts and printed texts. Semitic writing, moreover, almost invariably proceeds from right to left.[2]

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[1] So also originally the Ethiopic writing, which afterwards represented the vowels by small appendages to the consonants, or by some other change in their form. On the Assyrio-Babylonian cuneiform writing, which likewise indicates the vowels, see the next note, ad fin.

[2] The Sabaean (Himyaritic) writing runs occasionally from left to right, and even alternately in both directions (*boustrophedon*), but as a rule from right to left. In Ethiopic writing the direction from left to right has become the rule; some few old inscriptions exhibit, however, the opposite direction. The cuneiform writing also runs from left to right, but this is undoubtedly borrowed from a non-Semitic people. Cf. § 5 *d*, note 3.

With the exception of the Assyrio-Babylonian (cuneiform), all varieties of Semitic writing, although differing widely in some respects, are derived from one and the same original alphabet, represented on extant monuments most faithfully by the characters used on the stele of Mêša', king of Moab (see below, § 2 *d*), and in the *old* Phoenician inscriptions, of which the bronze bowls from a temple of Baal (*CIS.* i. 22 ff. and Plate IV) are somewhat earlier than Mêša'. The old Hebrew writing, as it appears on the oldest monument, the Siloam inscription (see below, § 2 *d*), exhibits essentially the same character. The old Greek, and indirectly all European alphabets, are descended from the old Phoenician writing (see § 5 *i*).

l See the Table of Alphabets at the beginning of the Grammar, which shows the relations of the older varieties of Semitic writing to one another and especially the origin of the present Hebrew characters from their primitive forms. For a more complete view, see Gesenius' *Scripturae linguaeque Phoeniciae monumenta*, Lips. 1837, 4to, pt. i. p. 15 ff., and pt. iii. tab. 1–5. From numerous monuments since discovered, our knowledge of the Semitic characters, especially the Phoenician, has become considerably enlarged and more accurate. Cf. the all but exhaustive bibliography (from 1616 to 1896) in Lidzbarski's *Handbuch der Nordsemitischen Epigraphik*, i. p. 4 ff., and on the origin of the Semitic alphabet, ibid., p. 173 ff., and *Ephemeris* (see the heading of § 1 *a* above), i. pp. 109 ff., 142, 261 ff., and his 'Altsemitische Texte', pt. i, *Kanaanäische Inschriften* (Moabite, Old-Hebrew, Phoenician, Punic), Giessen, 1907.—On the origin and development of the *Hebrew* characters and the best tables of alphabets, see § 5 *a*, last note, and especially § 5 *e*.

m 6. As regards the relative *age* of the Semitic languages, the oldest literary remains of them are to be found in the Assyrio-Babylonian (cuneiform) inscriptions,[1] with which are to be classed the earliest Hebrew fragments occurring in the old Testament (see § 2).

The earliest non-Jewish *Aramaic* inscriptions known to us are that of זכר king of Hamath (early eighth cent. B.C.), on which see Nöldeke, *ZA.* 1908, p. 376, and that found at Teima, in N. Arabia, in 1880, probably of the fifth cent. B.C., cf. E. Littmann in the *Monist*, xiv. 4 [and Cooke, *op. cit.*, p. 195]. The monuments of Kalammus of Sam'al, in the reign of Shalmanezer II, 859–829 B.C. (cf. A. Šanda, *Die Aramäer*, Lpz. 1902, p. 26), and those found in 1888–1891 at Zenjîrlî in N. Syria, including the Hadad inscription of thirty-four lines (early eighth cent. B.C.) and the Panammu inscription (740 B.C.), are not in pure Aramaic. The Jewish-Aramaic writings begin about the time of Cyrus (cf. Ezr $6^{3\,ff.}$), specially important being the papyri from Assuan ed. by Sayce and Cowley, London, 1906 (and in a cheaper form by Staerk, Bonn, 1907), which are precisely dated from 471 to 411 B.C., and three others of 407 B.C. ed. by Sachau, Berlin, 1907.

[1] According to Hilprecht, *The Babylonian Expedition of the University of Pennsylvania*, i. p. 11 ff., the inscriptions found at Nippur embrace the period from about 4000 to 450 B.C.

Monuments of the *Arabic* branch first appear in the earliest centuries A. D. (Sabaean inscriptions, Ethiopic translation of the Bible in the fourth or fifth century, North-Arabic literature from the sixth century A. D.).

It is, however, another question which of these languages has adhered longest and most faithfully to the original character of the Semitic, and which consequently represents to us the earliest phase of its development. For the more or less rapid transformation of the sounds and forms of a language, as spoken by nations and races, is dependent on causes quite distinct from the growth of a literature, and the organic structure of a language is often considerably impaired even before it has developed a literature, especially by early contact with people of a different language. Thus in the Semitic group, the Aramaic dialects exhibit the earliest and greatest decay, next to them the Hebrew-Canaanitish, and in its own way the Assyrian. Arabic, owing to the seclusion of the desert tribes, was the longest to retain the original fullness and purity of the sounds and forms of words.[1] Even here, however, there appeared, through the revolutionary influence of Islam, an ever-increasing decay, until Arabic at length reached the stage at which we find Hebrew in the Old Testament.

Hence the phenomenon, that in its grammatical structure the ancient Hebrew agrees more with the modern than with the ancient Arabic, and that the latter, although it only appears as a written language at a later period, has yet in many respects preserved a more complete structure and a more original vowel system than the other Semitic languages, cf. Nöldeke, 'Das klassische Arabisch und die arabischen Dialekte,' in *Beiträge zur semitischen Sprachwissenschaft*, p. 1 ff. It thus occupies amongst them a position similar to that which Sanskrit holds among the Indo-Germanic languages, or Gothic in the narrower circle of the Germanic. But even the toughest organism of a language often deteriorates, at least in single forms and derivatives, while on the contrary, in the midst of what is otherwise universal decay, there still remains here and there something original and archaic; and this is the case with the Semitic languages. *n*

Fuller proof of the above statements belongs to the comparative Grammar of the Semitic languages. It follows, however, from what has been said: (1) that the Hebrew language, as found in the sacred literature of the Jews, has, in respect

[1] Even now the language of some of the Bèdawî is much purer and more archaic than that of the town Arabs. It must, however, be admitted that the former exalted estimate of the primitiveness of Arabic has been moderated in many respects by the most recent school of Semitic philology. Much apparently original is to be regarded with Nöldeke (*Die semit. Spr.*, p. 5 [= *Encycl. Brit.*, ed. 9, art. Semitic Languages, p. 642]) only as a modification of the original. The assertion that the Arabs exhibit Semitic characteristics in their purest form, should, according to Nöldeke, be rather that 'the inhabitants of the desert lands of Arabia, under the influence of the extraordinarily monotonous scenery and of a life continually the same amid continual change, have developed most exclusively some of the principal traits of the Semitic race'.

to its organic structure, already suffered more considerable losses than the Arabic, which appears much later on the historical horizon; (2) that, notwithstanding this fact, we cannot at once and in all points concede priority to the latter; (3) that it is a mistake to consider with some that the Aramaic, on account of its simplicity (which is only due to the decay of its organic structure), is the oldest form of Semitic speech.

§ 2. *Sketch of the History of the Hebrew Language.*

See Gesenius, *Gesch. der hebr. Sprache u. Schrift*, Lpz. 1815, §§ 5–18; Th. Nöldeke's art., 'Sprache, hebräische,' in Schenkel's *Bibel-Lexikon*, Bd. v, Lpz. 1875; F. Buhl, 'Hebräische Sprache,' in Hauck's *Realencycl. für prot. Theol. und Kirche*, vii (1899), p. 506 ff.; A. Cowley, 'Hebrew Language and Literature,' in the forthcoming ed. of the *Encycl. Brit.*; W. R. Smith in the *Encycl. Bibl.*, ii. London, 1901, p. 1984 ff.; A. Lukyn Williams, 'Hebrew,' in Hastings' *Dict. of the Bible*, ii. p. 325 ff., Edinb. 1899.

a **1.** The name *Hebrew Language* usually denotes the language of the sacred writings of the Israelites which form the canon of the *Old Testament*. It is also called *Ancient Hebrew* in contradistinction to the New Hebrew of Jewish writings of the post-biblical period (§ 3*a*). The name Hebrew language (לְשׁוֹן עִבְרִית γλῶσσα τῶν Ἑβραίων, ἑβραϊστί) does not occur in the Old Testament itself. Instead of it we find in Is 19[18] the term *language of Canaan*,[1] and יְהוּדִית *in the Jews' language* 2 K 18[26.28] (cf. Is 36[11.13]) Neh 13[24]. In the last-cited passage it already agrees with the later (post-exilic) usage, which gradually extended the name *Jews, Jewish* to the whole nation, as in Haggai, Nehemiah, and the book of Esther.

b The distinction between the names *Hebrew* (עִבְרִים Ἑβραῖοι) and *Israelites* (בְּנֵי יִשְׂרָאֵל) is that the latter was rather a national name of honour, with also a religious significance, employed by the people themselves, while the former appears as the less significant name by which the nation was known amongst foreigners. Hence in the Old Testament *Hebrews* are only spoken of either when the name is employed by themselves as contrasted with foreigners (Gn 40[15], Ex 2[6 f.] 3[18] &c., Jon 1[9]) or when it is put in the mouth of those who are not Israelites (Gn 39[14.17] 41[12] &c.) or, finally, when it is used in opposition to other nations (Gn 14[13] 43[32], Ex 2[11.13] 21[2]). In 1 S 13[3.7] and 14[21] the text is clearly corrupt. In the Greek and Latin authors, as well as in Josephus, the name Ἑβραῖοι, Hebraei,[2] &c., alone occurs. Of the many explanations of the gentilic עִבְרִי, the derivation from עֵבֶר *a country on the other side* with the derivative suffix ־ִי (§ 86*h*) appears to be the only one philologically possible. The name accordingly denoted the Israelites as being those who inhabited the *'eber*, i. e. the district on the other side of the Jordan (or according to others the Euphrates), and would therefore originally be only appropriate when used by the nations on this side of the Jordan or Euphrates. We must, then, suppose that after the crossing of the river in question it had been retained by the Abrahamidae as an old-established name, and within certain limits

[1] That Hebrew in its present form was actually developed in Canaan appears from such facts as the use of *yām* (sea) for the west, *nègeb* (properly *dryness*, afterwards as a proper name for the south of Palestine) for the south.

[2] The Graeco-Roman form of the name is not directly derived from the Hebrew עִבְרִי, but from the Palestinian Aramaic *'ebrāyā*, '*the* Hebrew.'

(see above) had become naturalized among them. In referring this name to the patronymic Eber, the Hebrew genealogists have assigned to it a much more comprehensive signification. For since in Gn 10^{21} (Nu 24^{24} does not apply) Shem is called the *father of all the children of Eber*, and to the latter there also belonged according to Gn $11^{14\,ff.}$ and $10^{25\,ff.}$ Aramean and Arab races, the name, afterwards restricted in the form of the gentilic *'ibrî* exclusively to the Israelites, must have originally included a considerably larger group of countries and nations. The etymological significance of the name must in that case not be insisted upon.[1]

The term *ἑβραϊστί* is first used, to denote the old Hebrew, in the prologue to Jesus the son of Sirach (about 130 B.C.), and in the New Testament, Rv 9^{11}. On the other hand it serves in Jn 5^{2}, $19^{13.17}$ perhaps also in 19^{20} and Rv 16^{16} to denote what was then the (Aramaic) vernacular of Palestine as opposed to the Greek. The meaning of the expression *ἑβραΐδι διαλέκτῳ* in Acts 21^{40}, 22^{2}, and 26^{14} is doubtful (cf. Kautzsch, *Gramm. des Bibl.-Aram.*, p. 19 f.). Josephus also uses the term *Hebrew* both of the old Hebrew and of the Aramaic vernacular of his time. *c*

The Hebrew language is first called the *sacred language* in the Jewish-Aramaic versions of the Old Testament, as being the language of the sacred books in opposition to the *lingua profana*, i. e. the Aramaic vulgar tongue.

2. With the exception of the Old Testament (and apart from the Phoenician inscriptions; see below, *f*–*h*), only very few remains of old Hebrew or old Canaanitish literature have been preserved. Of the latter—(1) an inscription, unfortunately much injured, of thirty-four lines, which was found in the ancient territory of the tribe of Reuben, about twelve miles to the east of the Dead Sea, among the ruins of the city of Dibôn (now Dîbân), inhabited in earlier times by the Gadites, afterwards by the Moabites. In it the Moabite king Mêša' (about 850 B.C.) recounts his battles with Israel (cf. 2 K $3^{4\,ff.}$), his buildings, and other matters.[2] Of old Hebrew: (2) an inscription *d*

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[1] We may also leave out of account the linguistically possible identification of the 'Ibriyyîm with the Ḥabiri who appear in the Tell-el-Amarna letters (about 1400 B.C.) as freebooters and mercenaries in Palestine and its neighbourhood.

[2] This monument, unique of its kind, was first seen in August, 1868, on the spot, by the German missionary F. A. Klein. It was afterwards broken into pieces by the Arabs, so that only an incomplete copy of the inscription could be made. Most of the fragments are now in the Louvre in Paris. For the history of the discovery and for the earlier literature relating to the stone, see Lidzbarski, *Nordsemitische Epigraphik*, i. pp. 103 f., 415 f., and in the bibliography (under Me), p. 39 ff. The useful reproduction and translation of the inscription by Smend and Socin (Freiburg in Baden, 1886) was afterwards revised and improved by Nordlander, *Die Inschrift des Königs Mesa von Moab*, Lpz. 1896; by Socin and Holzinger, 'Zur Mesainschrift' (*Berichte der K. Sächsischen Gesell. d. Wiss.*, Dec. 1897); and by Lidzbarski, 'Eine Nachprüfung der Mesainschrift' (*Ephemeris*, i. 1, p. 1 ff.; text in his *Altsemitische Texte*, pt. 1, Giessen, 1907); J. Halévy, *Revue Sémitique*, 1900, pp. 236 ff., 289 ff., 1901, p. 297 ff.; M. J. Lagrange, *Revue biblique internationale*, 1901, p. 522 ff.; F. Prätorius in *ZDMG.* 1905, p. 33 ff., 1906, p. 402. Its genuineness was attacked by A. Löwy, *Die Echtheit der Moabit. Inschr. im Louvre* (Wien, 1903), and G. Jahn in *Das Buch Daniel*, Lpz. 1904, p. 122 ff. (also in *ZDMG.* 1905, p. 723 ff.), but without justification, as shown by E. König in *ZDMG.* 1905, pp. 233 ff. and 743 ff. [Cf. also Driver, *Notes on the Hebrew Text of the Books of Samuel*, Oxford, 1890, p. lxxxv ff.; Cooke, *op. cit.*, p. 1 ff.]

of six lines (probably of the eighth century B.C.[1]) discovered in June, 1880, in the tunnel between the Virgin's Spring and the Pool of Siloam at Jerusalem; (3) about forty engraved seal-stones, some of them pre-exilic but bearing little except proper names[2]; (4) coins of the Maccabaean prince Simon (from 'the 2nd year of deliverance', 140 and 139 B.C.) and his successors,[3] and the coinage of the revolts in the times of Vespasian and Hadrian.

e 3. In the whole series of the ancient Hebrew writings, as found in the Old Testament and also in non-biblical monuments (see above, *d*), the language (to judge from its consonantal formation) remains, as regards its general character, and apart from slight changes in form and differences of style (see *k* to *w*), at about the same stage of development. In this form, it may at an early time have been fixed as a literary language, and the fact that the books contained in the Old Testament were handed down as *sacred* writings, must have contributed to this constant uniformity.

f To this old Hebrew, the language of the Canaanitish or Phoenician[4] stocks came the nearest of all the Semitic languages, as is evident partly from the many Canaanitish names of persons and places with a Hebrew form and meaning which occur in the Old Testament (e.g. מַלְכִּי־צֶדֶק, קִרְיַת סֵפֶר, &c.;

[1] Of this inscription—unfortunately not dated, but linguistically and palaeographically very important—referring to the boring of the tunnel, a facsimile is given at the beginning of this grammar. See also Lidzbarski, *Nordsemitische Epigraphik*, i. 105, 163, 439 (bibliography, p. 56 ff.; facsimile, vol. ii, plate xxi, 1); on the new drawing of it by Socin (*ZDPV.* xxii. p. 61 ff. and separately published at Freiburg i. B. 1899), see Lidzbarski, *Ephemeris*, i. 53 ff. and 310 f. (text in *Altsemit. Texte*, p. 9 f.). Against the view of A. Fischer (*ZDMG.* 1902, p. 800 f.) that the six lines are the continuation of an inscription which was never executed, see Lidzbarski, *Ephemeris*, ii. 71. The inscription was removed in 1890, and broken into six or seven pieces in the process. It has since been well restored, and is now in the Imperial Museum at Constantinople. If, as can hardly be doubted, the name שִׁלֹחַ (i. e. *emissio*) Is 8[6] refers to the discharge of water from the Virgin's Spring, through the tunnel (so Stade, *Gesch. Isr.* i. 594), then the latter, and consequently the inscription, was already in existence about 736 B.C. [Cf. Cooke, *op. cit.*, p. 15 ff.]

[2] M. A. Levy, *Siegel u. Gemmen, &c.*, Bresl. 1869, p. 33 ff.; Stade, *ZAW.* 1897, p. 501 ff. (four old-Semitic seals published in 1896); Lidzbarski, *Handbuch*, i. 169 f.; *Ephemeris*, i. 10 ff.; W. Nowack, *Lehrb. d. hebr. Archäol.* (Freib. 1894), i. 262 f.; I. Benzinger, *Hebr. Archäol.*[2] (Tübingen, 1907), pp. 80, 225 ff., which includes the beautiful seal inscribed לישמע עבד ירבעם from the castle-hill of Megiddo, found in 1904; [Cooke, p. 362].

[3] De Saulcy, *Numismatique de la Terre Sainte*, Par. 1874; M. A. Levy, *Gesch. der jüd. Münzen*, Breslau, 1862; Madden, *The Coins of the Jews*, Lond. 1881; Reinach, *Les monnaies juives*, Paris, 1888.—Cf. the literature in Schürer's *Gesch. des jüd. Volkes im Zeitalter J. C.*[3], Lpz. 1901, i. p. 20 ff.; [Cooke, p. 352 ff.].

[4] כְּנַעַן, כְּנַעֲנִי is the native name, common both to the Canaanitish tribes in Palestine and to those which dwelt at the foot of the Lebanon and on the Syrian coast, whom we call Phoenicians, while they called themselves כנען on their coins. The people of Carthage also called themselves so.

on 'Canaanite glosses'[1] to Assyrian words in the cuneiform tablets of Tell-el-Amarna [about 1400 B.C.] cf. H. Winckler, 'Die Thontafeln von Tell-el-Amarna,' in *Keilinschr. Bibliothek*, vol. v, Berlin, 1896 f. [transcription and translation]; J. A. Knudtzon, *Die El-Amarna-Tafeln*, Lpz. 1907 f.; H. Zimmern, *ZA.* 1891, p. 154 ff. and *KAT.*³, p. 651 ff.), and partly from the numerous remains of the Phoenician and Punic languages.

The latter we find in their peculiar writing (§ 1 *k*, *l*) in a great number of inscriptions and on coins, copies of which have been collected by Gesenius, Judas, Bourgade, Davis, de Vogüé, Levy, P. Schröder, v. Maltzan, Euting, but especially in Part I of the *Corpus Inscriptionum Semiticarum*, Paris, 1881 ff. Among the inscriptions but few public documents are found, e.g. two lists of fees for sacrifices; by far the most are epitaphs or votive tablets. Of special importance is the inscription on the sarcophagus of King Ešmûnazar of Sidon, found in 1855, now in the Louvre; see the bibliography in Lidzbarski, *Nordsem. Epigr.*, i. 23 ff.; on the inscription, i. 97 ff., 141 f., 417, ii. plate iv, 2; [Cooke, p. 30 ff.]. To these may be added isolated words in Greek and Latin authors, and the Punic texts in Plautus, *Poenulus* 5, 1–3 (best treated by Gildemeister in Ritschl's edition of Plautus, Lips. 1884, tom. ii, fasc. 5). From the monuments we learn the native orthography, from the Greek and Latin transcriptions the pronunciation and vocalization; the two together give a tolerably distinct idea of the language and its relation to Hebrew.

Phoenician (Punic) words occurring in inscriptions are, e.g. אל *God*, אדם *man*, בן *son*, בת *daughter*, מלך *king*, עבד *servant*, כהן *priest*, זבח *sacrifice*, בעל *lord*, שמש *sun*, ארץ *land*, ים *sea*, אבן *stone*, כסף *silver*, ברזל *iron*, שמן *oil*, עת *time*, קבר *grave*, מצבת *monument*, מקם *place*, משכב *bed*, כל *all*, אחד *one*, שנים *two*, שלש *three*, ארבע *four*, חמש *five*, שש *six*, שבע *seven*, עשר *ten*, כן (= Hebr. היה) *to be*, שמע *to hear*, פתח *to open*, נדר *to vow*, ברך *to bless*, בקש *to seek*, &c. Proper names: צדן *Sidon*, צר *Tyre*, חנא *Hanno*, חנבעל *Hannibal*, &c. See the complete vocabulary in Lidzbarski, *Nordsem. Epigr.*, i. 204 ff. *g*

Variations from Hebrew in Phoenician orthography and inflection are, e.g. the almost invariable omission of the vowel letters (§ 7 *b*), as בת for בית *house*, קל for קוֹל *voice*, צדן for צִידוֹן, כהנם for כֹּהֲנִים *priests*, אלנם (in Plaut. *alonim*) *gods*; the fem., even in the absolute state, ending in ת (*ath*) (§ 80 *b*) as well as א (*ô*), the relative אש (Hebr. אֲשֶׁר), &c. The differences in pronunciation are more remarkable, especially in Punic, where the וֹ was regularly pronounced as *û*, e.g. שֹׁפֵט *sûfēṭ* (judge), שָׁלֹשׁ *sālûs* (three), רש *rûs* = רֹאשׁ *head*; *i* and *e* often as the obscure dull sound of *y*, e.g. הִנֶּנּוּ *ynnynnu* (ecce eum), אֵת (אית) *yth*; the ע as *o*, e.g. מעקר *Mocar* (cf. מַעֲכָה LXX, Gn 22²⁴ Μωχά). See the collection of the grammatical peculiarities in Gesenius, *Monumenta Phoenicia*, p. 430 ff.; Paul Schröder, *Die phöniz. Sprache*, Halle, 1869; B. Stade, 'Erneute Prüfung des zwischen dem Phönic. und Hebr. bestehenden Verwandtschaftsgrades,' in the *Morgenländ. Forschungen*, Lpz. 1875, p. 169 ff. *h*

4. As the Hebrew writing on monuments and coins mentioned in *d* consists only of consonants, so also the writers of the Old *i*

[1] Cf. inter alia: *aparu*, also *ḫaparu* (Assyr. *epru*, *ipru*) = עָפָר; *ḫullu* = עֹל (with hard ע; cf. § 6 *c*, and Assyr. *ḫumri* = עָמְרִי, *ḫazzatu* = עַזָּה); *iazkur* = יִזְכֹּר, *zuruḫu* = זְרוֹעַ, *abadat* = אָבְדָה, *šaḫri* = שַׁעַר, *gate*; *baṭnu* = בֶּטֶן, *belly*; *kilūbi* = כְּלוּב, *net*; *ṣaduk* = צָדֹק (צַדִּיק), &c. [Cf. Böhl, *Die Sprache d. Amarnabriefe*, Lpz. 1909.]

Testament books used merely the consonant-signs (§ 1 *k*), and even now the written scrolls of the Law used in the synagogues must not, according to ancient custom, contain anything more. The present pronunciation of this consonantal text, its vocalization and accentuation, rest on the tradition of the Jewish schools, as it was finally fixed by the system of punctuation (§ 7 *h*) introduced by Jewish scholars about the seventh century A.D.; cf. § 3 *b*.

k An earlier stage in the development of the Canaanitish-Hebrew language, i.e. a form of it anterior to the written documents now extant, when it must have stood nearer to the common language of the united Semitic family, can still be discerned in its principal features:—(1) from many archaisms preserved in the traditional texts, especially in the names of persons and places dating from earlier times, as well as in isolated forms chiefly occurring in poetic style; (2) in general by an *a posteriori* conclusion from traditional forms, so far as according to the laws and analogies of phonetic change they clearly point to an older phase of the language; and (3) by comparison with the kindred languages, especially Arabic, in which this earlier stage of the language has been frequently preserved even down to later times (§ 1 *m*, *n*). In numerous instances in examining linguistic phenomena, the same—and consequently so much the more certain—result is attained by each of these three methods.

Although the systematic investigation of the linguistic development indicated above belongs to comparative Semitic philology, it is nevertheless indispensable for the scientific treatment of Hebrew to refer to the ground-forms[1] so far as they can be ascertained and to compare the corresponding forms in Arabic. Even elementary grammar which treats of the forms of the language occurring in the Old Testament frequently requires, for their explanation, a reference to these ground-forms.

l **5.** Even in the language of the Old Testament, notwithstanding its general uniformity, there is noticeable a certain progress from an earlier to a later stage. Two periods, though with some reservations, may be distinguished: the *first*, down to the end of the Babylonian exile; and the *second*, after the exile.

m To the former belongs, apart from isolated traces of a later revision, the larger half of the Old Testament books, viz. (*a*) of the prose and historical writings, a large part of the Pentateuch and of Joshua, Judges, Samuel, and Kings; (*b*) of the poetical, perhaps

[1] Whether these can be described simply as 'primitive Semitic' is a question which may be left undecided here.

a part of the Psalms and Proverbs; (*c*) the writings of the earlier prophets (apart from various later additions) in the following chronological order: Amos, Hosea, Isaiah I, Micah, Nahum, Zephaniah, Habakkuk, Obadiah (?), Jeremiah, Ezekiel, Isaiah II (ch. 40–55).

n The beginning of this period, and consequently of Hebrew literature generally, is undoubtedly to be placed as early as the time of Moses, although the Pentateuch in its present form, in which very different strata may be still clearly recognized, is to be regarded as a gradual production of the centuries after Moses. Certain linguistic peculiarities of the Pentateuch, which it was once customary to regard as archaisms, such as the epicene use of נַעַר *boy, youth*, for נַעֲרָה *girl*, and הוּא for הִיא, are merely to be attributed to a later redactor; cf. § 17 *c*.

o The linguistic character of the various strata of the Pentateuch has been examined by Ryssel, *De Elohistae Pentateuchici sermone*, Lpz. 1878; König, *De criticae sacrae argumento e linguae legibus repetito*, Lpz. 1879 (analysis of Gn 1–11); F. Giesebrecht, 'Der Sprachgebr. des hexateuchischen Elohisten,' in *ZAW.* 1881, p. 177 ff., partly modified by Driver in the *Journal of Philology*, vol. xi. p. 201 ff.; Kräutlein, *Die sprachl. Verschiedenheiten in den Hexateuchquellen*, Lpz. 1908.—Abundant matter is afforded also by Holzinger, *Einleitung in den Hexateuch*, Freib. 1893; Driver, *Introduction to the Literature of the Old Testament*[8], Edinburgh, 1908; Strack, *Einleitung ins A. T.*[6], Munich, 1906; König, *Einleitung in das A. T.*, Bonn, 1893.

p **6.** Even in the writings of this first period, which embraces about 600 years, we meet, as might be expected, with considerable differences in linguistic form and style, which are due partly to differences in the time and place of composition, and partly to the individuality and talent of the authors. Thus Isaiah, for example, writes quite differently from the later Jeremiah, but also differently from his contemporary Micah. Amongst the historical books of this period, the texts borrowed from earlier sources have a linguistic colouring perceptibly different from those derived from later sources, or passages which belong to the latest redactor himself. Yet the structure of the language, and, apart from isolated cases, even the vocabulary and phraseology, are on the whole the same, especially in the prose books.

q But the *poetic language* is in many ways distinguished from prose, not only by a *rhythm* due to more strictly balanced (parallel) members and definite metres (see *r*), but also by peculiar *words* and *meanings*, *inflexions* and *syntactical constructions* which it uses in addition to those usual in prose. This distinction, however, does not go far as, for example, in Greek. Many of these poetic peculiarities occur in the kindred languages, especially in Aramaic, as the ordinary modes of expression, and probably are to be regarded largely as archaisms which poetry retained. Some perhaps, also, are

embellishments which the Hebrew poets who knew Aramaic adopted into their language.[1]

The prophets, at least the earlier, in language and rhythm are to be regarded almost entirely as poets, except that with them the sentences are often more extended, and the parallelism is less regular and balanced than is the case with the poets properly so called. The language of the later prophets, on the contrary, approaches nearer to prose.

r On the *rhythm* of Hebrew poetry, see besides the Commentaries on the poetical books and Introductions to the O.T., J. Ley, *Grundzüge des Rhythmus, &c.*, Halle, 1875; *Leitfaden der Metrik der hebr. Poesie*, Halle, 1887; 'Die metr. Beschaffenheit des B. Hiob,' in *Theol. Stud. u. Krit.*, 1895, iv, 1897, i; Grimme, 'Abriss der bibl.-hebr. Metrik,' *ZDMG.* 1896, p. 529 ff., 1897, p. 683 ff.; *Psalmenprobleme, &c.*, Freiburg (Switzerland), 1902 (on which see Beer in *ThLZ.* 1903, no. 11); 'Gedanken über hebr. Metrik,' in Altschüler's *Vierteljahrschrift*, i (1903), 1 ff.; Döller, *Rhythmus, Metrik u. Strophik in d. bibl.-hebr. Poesie*, Paderborn, 1899; Schloegl, *De re metrica veterum Hebraeorum disputatio*, Vindobonae, 1899 (on the same lines as Grimme); but especially Ed. Sievers, *Metrische Studien*: i *Studien zur hebr. Metrik*, pt. 1 *Untersuchungen*, pt. 2 *Textproben*, Lpz. 1901: ii *Die hebr. Genesis*, 1 *Texte*, 2 *Zur Quellenscheidung u. Textkritik*, Lpz. 1904 f.: iii *Samuel*, Lpz. 1907; *Amos metrisch bearbeitet* (with H. Guthe), Lpz. 1907; and his *Alttest. Miszellen* (1 Is 24–27, 2 Jona, 3 Deutero-Zechariah, 4 Malachi, 5 Hosea, 6 Joel, 7 Obadiah, 8 Zephaniah, 9 Haggai, 10 Micah), Lpz. 1904–7.—As a guide to Sievers' system (with some criticism of his principles see Baumann, 'Die Metrik u. das A.T.,' in the *Theol. Rundschau*, viii (1905), 41 ff.; W. H. Cobb, *A criticism of systems of Hebrew Metre*, Oxford, 1905; Cornill, *Einleitung ins A.T.*[5], Tübingen, 1905, p. 11 ff.; Rothstein, *Zeitschr. für d. ev. Rel.-Unterricht*, 1907, p. 188 ff. and his *Grundzüge des hebr. Rhythmus*, Lpz. 1909 (also separately *Psalmentexte u. der Text des Hohen Liedes*, Lpz. 1909); W. R. Arnold, 'The rhythms of the ancient Heb.,' in *O. T. and Semitic Studies in memory of W. R. Harper*, i. 165 ff., Chicago, 1907, according to whom the number of syllables between the beats is only limited by the physiological possibilities of phonetics; C. v. Orelli, 'Zur Metrik der alttest. Prophetenschriften,' in his *Kommentar zu den kl. Propheten*[3], p. 236 ff., Munich, 1908.—In full agreement with Sievers is Baethgen, *Psalmen*[3], p. xxvi ff., Göttingen, 1904. [Cf. Budde in *DB.* iv. 3 ff.; Duhm in *EB.* iii. 3793 ff.]

Of all views of this matter, the only one generally accepted as sound was at first Ley's and Budde's discovery of the Qina- or Lamentation-Verse (*ZAW.* 1882, 5 ff; 1891, 234 ff.; 1892, 31 ff.). On their predecessors, Lowth, de Wette, Ewald, see Löhr, *Klagelied*[2], p. 9. This verse, called by Duhm 'long verse', by Sievers simply 'five-syllabled' (Fünfer), consists of two members, the second at least one beat shorter than the other. That a regular repetition of an equal number of syllables in *arsis* and *thesis* was observed by other poets, had been established by Ley, Duhm, Gunkel, Grimme, and others, especially Zimmern, who cites a Babylonian hymn in which the members are actually marked (*ZA.* x. 1 ff., xii. 382 ff.; cf. also Delitzsch, *Das babyl. Weltschöpfungsepos*, Lpz. 1896, pp. 60 ff.). Recently, however, E. Sievers, the recognized authority on metre in other branches of literature, has indicated, in the works mentioned above, a number of fresh facts and views, which have frequently been confirmed by the conclusions of Ley and others. The most important are as follows:—

Hebrew poetry, as distinguished from the quantitative Classical and Arabic

[1] That already in Isaiah's time (second half of the eighth century B. C.) educated Hebrews, or at least officers of state, understood Aramaic, while the common people in Jerusalem did not, is evident from 2 K 18^{26} (Is 36^{11}).

and the syllabic Syriac verse, is *accentual*. The number of unstressed syllables between the beats (*ictus*) is, however, not arbitrary, but the scheme of the verse is based on an irregular anapaest which may undergo rhythmical modifications (e. g. resolving the ictus into two syllables, or lengthening the arsis so as to give a double accent) and contraction, e. g. of the first two syllables. The foot always concludes with the ictus, so that toneless endings, due to change of pronunciation or corruption of the text, are to be disregarded, although as a rule the ictus coincides with the Hebrew word-accent. The metrical scheme consists of combinations of feet in *series* (of 2, 3 or 4), and of these again in *periods*—double threes, very frequently, double fours in narrative, fives in Lamentations (see above) and very often elsewhere, and sevens. Sievers regards the last two metres as catalectic double threes and fours. Connected sections do not always maintain the same metre throughout, but often exhibit a mixture of metres.

It can no longer be doubted that in the analysis of purely poetical passages, this system often finds ready confirmation and leads to textual and literary results, such as the elimination of glosses. There are, however, various difficulties in carrying out the scheme consistently and extending it to the prophetical writings and still more to narrative: (1) not infrequently the required number of feet is only obtained by sacrificing the clearly marked parallelism, or the grammatical connexion (e. g. of the construct state with its genitive), and sometimes even by means of doubtful emendations; (2) the whole system assumes a correct transmission of the text and its pronunciation, for neither of which is there the least guarantee. To sum up, our conclusion at present is that for poetry proper some assured and final results have been already obtained, and others may be expected, from the principles laid down by Sievers, although, considering the way in which the text has been transmitted, a *faultless* arrangement of metres cannot be expected. Convincing proof of the *consistent* use of the same metrical schemes in the prophets, and *a fortiori* in narrative, can hardly be brought forward.

The great work of D. H. Müller, *Die Propheten in ihrer ursprüngl. Form* (2 vols., Vienna, 1896; cf. his *Strophenbau u. Responsion*, ibid. 1898, and *Komposition u. Strophenbau*, ibid. 1907), is a study of the most important monuments of early Semitic poetry from the point of view of strophic structure and the use of the refrain, i. e. the repetition of the same or similar phrases or words in corresponding positions in different strophes.

The arrangement of certain poetical passages in verse-form required by early scribal rules (Ex 15^{1-19}; Dt 32^{1-43}; Ju 5; 1 S 2^{1-10}; 2 S 22, 23^{1-7}; ψ 18, 136; Pr. 31^{10-31}; 1 Ch 16^{8-36}: cf. also Jo 12^{9-24}; Ec 3^{2-8}; Est 9^{7-10}) has nothing to do with the question of metre in the above sense.

Words are used in poetry, for which others are customary in prose, e. g. אֱנוֹשׁ *man* = אָדָם; אֹרַח *path* = דֶּרֶךְ; מִלָּה *word* = דָּבָר; חָזָה *to see* = רָאָה; אָתָה *to come* = בּוֹא.

To the poetic *meanings of words* belongs the use of certain poetic *epithets* as substantives; thus, for example, אביר (only in constr. st. אֲבִיר) *the strong one* for *God*; אַבִּיר *the strong one* for *bull, horse*; לְבָנָה *alba* for *luna*; צַר *enemy* for אֹיֵב.

Of word-forms, we may note, e. g. the longer forms of prepositions of place (§ 103 *n*) עֲלֵי = עַל, אֱלֵי = אֶל, עֲדֵי = עַד; the endings ִי, וֹ in the noun (§ 90); the pronominal suffixes מוֹ, ָמוֹ, ֵמוֹ for ם, ָם, ֵם (§ 58); the plural ending ִין for ִים (§ 87 *e*). To the *syntax* belongs the far more sparing use of the article, of the relative pronoun, of the accusative particle אֵת; the construct state even before prepositions; the shortened imperfect with the same meaning as the ordinary form (§ 109 *i*); the wider governing power of prepositions; and in general a forcible brevity of expression.

t **7.** The *second* period of the Hebrew language and literature, after the return from the exile until the Maccabees (about 160 B.C.), is chiefly distinguished by a constantly closer approximation of the language to the kindred western Aramaic dialect. This is due to the influence of the Aramaeans, who lived in close contact with the recent and thinly-populated colony in Jerusalem, and whose dialect was already of importance as being the official language of the western half of the Persian empire. Nevertheless the supplanting of Hebrew by Aramaic proceeded only very gradually. Writings intended for popular use, such as the Hebrew original of Jesus the son of Sirach and the book of Daniel, not only show that Hebrew about 170 B.C. was still in use as a literary language, but also that it was still at least understood by the people.[1] When it had finally ceased to exist as a living language, it was still preserved as the *language of the Schools*—not to mention the numerous Hebraisms introduced into the Aramaic spoken by the Jews.

For particulars, see Kautzsch, *Gramm. des Bibl.-Aram.*, pp. 1–6. We may conveniently regard the relation of the languages which co-existed in this later period as similar to that of the High and Low German in North Germany, or to that of the High German and the common dialects in the south and in Switzerland. Even amongst the more educated, the common dialect prevails orally, whilst the High German serves essentially as the literary and cultured language, and is at least understood by all classes of the people. Wholly untenable is the notion, based on an erroneous interpretation of Neh 8^8, that the Jews immediately after the exile had completely forgotten the Hebrew language, and therefore needed a translation of the Holy Scriptures.

u The Old Testament writings belonging to this second period, in all of which the Aramaic colouring appears in various degrees, are: certain parts of the Pentateuch and of Joshua, Ruth, the books of Ezra, Nehemiah, Chronicles, Esther; the prophetical books of Haggai, Zechariah, Isaiah III(56–66), Malachi, Joel, Jonah, Daniel; of the poetical books, a large part of Proverbs, Job, Song of Songs, Ecclesiastes, and most of the Psalms. As literary compositions, these books are sometimes far inferior to those of the first period, although work was still produced which in purity of language and aesthetic value falls little short of the writings of the golden age.

v *Later words* (Aramaisms) are, e. g. אַחְוָה *declaration*, אָנַס *compel*, בַּר *son*, גִּיר *chalk*, זִמְן = עִדָּן *time*, זָקַף *raise up*, חסד Pi. *reproach*, טלל Pi. *roof over*,

[1] The extensive use of Hebrew in the popular religious literature which is partly preserved to us in the Midrašim, the Mišna, and the Liturgy, indicates, moreover, that Hebrew was widely understood much later than this. Cf. M. H. Segal, 'Mišnaic Hebrew and its relations to Biblical Hebrew and Aramaic,' in *J. Q. R.*, 1908, p. 647 ff. (also separately).

טָעָה *stray*, צֻף *rock*, מלך *advise*, סוֹף = קֵץ *end*, לָקַח = קִבֵּל *take*, רָצַץ = רָעַע *break*, שְׂנָא *be many*, מָלַךְ = שָׁלַט *rule*, תֹּקֶף = אָמֵץ *be strong*.—Later *meanings* are, e. g. אָמַר (to say) *to command*; עָנָה (to answer) *to begin speaking*.—*Orthographical* and *grammatical* peculiarities are, the frequent *scriptio plena* of וֹ and יִ־, e. g. דָּוִיד[1] (elsewhere דָּוִד), even קוֹדֶשׁ for קֹדֶשׁ, רוֹב for רֹב; the interchange of ה־ and א־ final; the more frequent use of substantives in וֹן, ־ָן, וֹת, &c. Cf. Dav. Strauss, *Sprachl. Studien zu d. hebr. Sirachfragmenten*, Zürich, 1900, p. 19 ff.; for the Psalms Cheyne, *Origin of the Psalter*, p. 461 ff., and especially Giesebrecht in *ZAW.* 1881, p. 276 ff.; in general, Kautzsch, *Die Aramaismen im A. T.* (i, Lexikal. Teil), Halle, 1902.

But all the peculiarities of these later writers are not Aramaisms. Several do not occur in Aramaic and must have belonged at an earlier period to the Hebrew vernacular, especially it would seem in northern Palestine. There certain parts of Judges, amongst others, may have originated, as is indicated, e. g. by שֵׁ, a common form in Phoenician (as well as אֵשׁ), for אֲשֶׁר (§ 36), which afterwards recurs in Jonah, Lamentations, the Song of Songs, the later Psalms, and Ecclesiastes.

Rem. 1. Of dialectical varieties in the old Hebrew language, only one *w*
express mention occurs in the O. T. (Ju 12^6), according to which the Ephraimites in certain cases pronounced the שׁ as ס. (Cf. Marquart in *ZAW.* 1888, p. 151 ff.) Whether in Neh 13^{24} by the *speech of Ashdod* a Hebrew, or a (wholly different) Philistine dialect is intended, cannot be determined. On the other hand, many peculiarities in the North Palestinian books (Judges and Hosea) are probably to be regarded as differences in dialect, and so also some anomalies in the Moabite inscription of Mêša' (see above, *d*). On later developments see L. Metman, *Die hebr. Sprache, ihre Geschichte u. lexikal. Entwickelung seit Abschluss des Kanons u. ihr Bau in d. Gegenwart*, Jerusalem, 1906.

2. It is evident that, in the extant remains of old Hebrew literature,[2] the entire store of the ancient language is not preserved. The canonical books of the Old Testament formed certainly only a fraction of the whole Hebrew national literature.

§ 3. *Grammatical Treatment of the Hebrew Language.*

Gesenius, *Gesch. der hebr. Sprache*, §§ 19–39; Oehler's article, 'Hebr. Sprache,' in Schmid's *Encykl. des ges. Erziehungs- u. Unterrichtswesens*, vol. iii. p. 346 ff. (in the 2nd ed. revised by Nestle, p. 314 ff.). Cf. also the literature cited above in the headings of §§ 1 and 2; also Böttcher, *Lehrb. der hebr. Spr.*, i. Lpz. 1866, p. 30 ff.; L. Geiger, *Das Studium der Hebr. Spr. in Deutschl. vom Ende des XV. bis zur Mitte des XVI. Jahrh.*, Breslau, 1870; B. Pick, 'The Study of the Hebrew Language among Jews and Christians,' in *Bibliotheca Sacra*, 1884, p. 450 ff., and 1885, p. 470 ff.; W. Bacher, article 'Grammar' in the *Jew. Encyclopaedia*, vol. vi, New York and London, 1904. Cf. also the note on *d*.

1. At the time when the old Hebrew language was gradually *a*
becoming extinct, and the formation of the O. T. canon was

[1] דָּוִיד in the Minor Prophets throughout (Ho 3^5, &c.) is due merely to a caprice of the Masoretes.

[2] According to the calculation of the Dutch scholar Leusden, the O. T. contains 5,642 different Hebrew and Aramaic words; according to rabbinical calculations, 79,856 altogether in the Pentateuch. Cf. also E. Nestle, *ZAW.* 1906, p. 283; H. Strack, *ZAW.* 1907, p. 69 ff.; Blau, 'Neue masoret. Studien,' in *JQR.* xvi. 357 ff., treats of the number of letters and words, and the ve sedivision in the O. T.

approaching completion, the Jews began to explain and critically revise their sacred text, and sometimes to translate it into the vernacular languages which in various countries had become current among them. The oldest *translation* is the Greek of the *Seventy* (more correctly *Seventy-two*) Interpreters (LXX), which was begun with the Pentateuch at Alexandria under Ptolemy Philadelphus, but only completed later. It was the work of various authors, some of whom had a living knowledge of the original, and was intended for the use of Greek-speaking Jews, especially in Alexandria. Somewhat later the Aramaic translations, or Targums (תַּרְגּוּמִים i. e. *interpretations*), were formed by successive recensions made in Palestine and Babylonia. The *explanations*, derived in part from alleged tradition, refer almost exclusively to civil and ritual law and dogmatic theology, and are no more scientific in character than much of the textual tradition of that period. Both kinds of tradition are preserved in the *Talmud*, the first part of which, the *Mišna*, was finally brought to its present form towards the end of the second century; of the remainder, the *Gemāra*, one recension (the *Jerusalem* or *Palestinian Gem.*) about the middle of the fourth century, the other (the *Babylonian Gem.*) about the middle of the sixth century A.D. The Mišna forms the beginning of the New-Hebrew literature; the language of the Gemaras is for the most part Aramaic.

b **2.** To the interval between the completion of the Talmud and the earliest grammatical writers, belong mainly the vocalization and accentuation of the hitherto unpointed text of the O. T., according to the pronunciation traditional in the Synagogues and Schools (§ 7 *h*, *i*), as well as the greater part of the collection of critical notes which bears the name of Masōra (מָסוֹרָה *traditio*?).[1] From this the text which has since been transmitted with rigid uniformity by the MSS.,

[1] On the name Masora (or Massora, as e. g. E. König, *Einleitung in das A. T.*, p. 38 ff.; *Lehrgeb. d. hebr. Sprache*, ii. 358 ff.), and the great difficulty of satisfactorily explaining it, cf. De Lagarde, *Mitteilungen*, i. 91 ff. W. Bacher's derivation of the expression (in *JQR.* 1891, p. 785 ff.; so also C. Levias in the *Hebrew Union College Annual*, Cincinnati, 1904, p. 147 ff.) from Ez 20^{37} (מָסֹרֶת הַבְּרִית; מסרה, i. e. מוֹסֵרָה, being an equally legitimate form) is rightly rejected by König, l. c. The correctness of the form מָסֹרָה (by the side of the equally well-attested form מַסֹּרֶת) does not seem to us to be invalidated by his arguments, nor by Blau's proposal to read מָסוֹרֶת (*JQR.* xii. 241). The remark of Levias (l.c.) deserves notice, that with the earlier Masoretes מסורת is equivalent to orthography, i. e. *plene-* and *defective* writing, and only later came to mean *traditio*.—G. Wildboer, in *ZAW.* 1909, p. 74, contends that as מסר *to hand on* is not found in the O. T., it must be a late denominative in this sense.

and is still the received text of the O.T., has obtained the name of the Masoretic Text.

E. F. K. Rosenmüller already (*Handbuch für d. Liter. der bibl. Kritik u. Exegese*, 1797, i. 247; *Vorrede zur Stereotyp-Ausg. des A. T.*, Lpz. 1834) maintained that our O. T. text was derived from Codices belonging to a single recension. J. G. Sommer (cf. Cornill, *ZAW.* 1892, p. 309), Olshausen (since 1853), and especially De Lagarde (*Proverbien*, 1863, p. 1 ff.), have even made it probable that the original Masoretic text was derived from a single standard manuscript. Cf., however, E. König in *Ztschr. f. kirchl. Wiss.*, 1887, p. 279 f., and especially his *Einleitung ins A. T.*, p. 88 ff. Moreover a great many facts, which will be noticed in their proper places, indicate that the Masora itself is by no means uniform but shows clear traces of different schools and opinions; cf. H. Strack in *Semitic Studies in memory of . . . Kohut*, Berlin, 1897, p. 563 ff. An excellent foundation for the history of the Masora and the settlement of the masoretic tradition was laid by Joh. Buxtorf in his *Tiberias seu Commentarius Masorethicus*, first published at Basel in 1620 as an appendix to the Rabbinical Bible of 1618 f. For more recent work see Geiger, *Jüdische Ztschr.*, iii. 78 ff., followed by Harris in *JQR.* i. 128 ff, 243 ff.; S. Frensdorff, *Ochla W'ochla*, Hanover, 1864; and his *Massor. Wörterb.*, part i, Hanover and Lpz. 1876; and Ch. D. Ginsburg, *The Massora compiled from Manuscripts, &c.*, 3 vols., Lond. 1880 ff., and *Introduction to the Massoretico-critical edition of the Hebr. Bible*, Lond. 1897 (his text, reprinted from that of Jacob b. Ḥayyîm [Venice, 1524–5] with variants from MSS. and the earliest editions, was published in 2 vols. at London in 1894, 2nd ed. 1906; a revised edition is in progress); H. Hyvernat, 'La langue et le langage de la Massore' (as a mixture of New-Hebrew and Aramaic), in the *Revue biblique*, Oct. 1903, p. 529 ff. and B: 'Lexique massorétique,' *ibid.*, Oct. 1904, p. 521 ff., 1905, p. 481 ff., and p. 515 ff. In the use of the Massora for the critical construction of the Text, useful work has been done especially by S. Baer, in the editions of the several books (only Exod.-Deut. have still to appear), edited from 1869 conjointly with Fr. Delitzsch, and since 1891 by Baer alone. Cf. also § 7 *h*.

c

The various readings of the Q^ere (see § 17) form one of the oldest and most important parts of the Masora. The punctuation of the Text, however, is not to be confounded with the compilation of the Masora. The former was settled at an earlier period, and is the result of a much more exhaustive labour than the Masora, which was not completed till a considerably later time.

d

3. It was not until about the beginning of the tenth century that the Jews, following the example of the Arabs, began their grammatical compilations. Of the numerous grammatical and lexicographical works of R. Sa'adya,[1] beyond fragments in the commentary on the Sepher Yeṣira (ed. Mayer-Lambert, pp. 42, 47, 75, &c.), only the explanation in Arabic of the seventy (more correctly ninety) *hapax legomena* in the O. T. has been preserved. Written likewise in Arabic, but frequently translated into Hebrew, were the still extant works of the grammarians R. Yehuda Ḥayyûǧ (also called Abu Zakarya Yaḥya, about the year 1000) and R. Yona (Abu 'l-Walid Merwân ibn Ǧanâḥ, about 1030). By the aid of these earlier labours, Abraham ben Ezra (commonly called Aben Ezra, ob. 1167) and R. David Qimḥi (ob. c. 1235) especially gained a classical reputation by their Hebrew grammatical writings.

[1] On his independent attitude towards the Masoretic punctuation, see Delitzsch, *Comm. zu den Psalmen*[4], p. 39.

From these earliest grammarians are derived many principles of arrangement and technical terms, some of which are still retained, e. g. the naming of the conjugations and weak verbs according to the paradigm of פעל, certain *voces memoriales*, as בְּגַדְכְּפַת and the like.[1]

c **4.** The father of Hebrew philology among Christians was John Reuchlin (ob. 1522),[2] to whom Greek literature also is so much indebted. Like the grammarians who succeeded him, till the time of John Buxtorf the elder (ob. 1629), he still adhered almost entirely to Jewish tradition. From the middle of the seventeenth century the field of investigation gradually widened, and the study of the kindred languages, chiefly through the leaders of the Dutch school, Albert Schultens (ob. 1750) and N. W. Schröder (ob. 1798), became of fruitful service to Hebrew grammar.

f **5.** In the nineteenth century[3] the advances in Hebrew philology are especially connected with the names of W. Gesenius (born at Nordhausen, Feb. 3, 1786; from the year 1810 Professor at Halle, where he died Oct. 23, 1842), who above all things aimed at the comprehensive observation and lucid presentation of the actually occurring linguistic phenomena; H. Ewald (ob. 1875, at Göttingen; *Krit. Gramm. der Hebr. Spr.*, Lpz. 1827; *Ausführl. Lehrb. d. hebr. Spr.*, 8th ed., Gött. 1870), who chiefly aimed at referring linguistic forms to general laws and rationally explaining the latter; J. Olshausen (ob. 1882, at Berlin; *Lehrb. der hebr. Sprache*, Brunswick, 1861) who attempted a consistent explanation of the existing condition of the language, from the presupposed primitive Semitic forms, preserved according to him notably in old Arabic. F. Böttcher (*Ausführl. Lehrb. d. hebr. Spr.* ed. by F. Mühlau, 2 vols., Lpz. 1866–8) endeavoured to present an exhaustive synopsis of the linguistic phenomena, as well as to give an explanation of them from the sphere of Hebrew

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[1] On the oldest Hebrew grammarians, see Strack and Siegfried, *Lehrb. d. neuhebr. Spr. u. Liter.*, Carlsr. 1884, p. 107 ff., and the prefaces to the Hebrew Lexicons of Gesenius and Fürst; Berliner, *Beiträge zur hebr. Gramm. im Talmud u. Midrasch*, Berlin, 1879; Baer and Strack, *Die Dikduke ha-ṭᵉamim des Ahron ben Moscheh ben Ascher u. andere alte grammatisch-massorethische Lehrstücke*, Lpz. 1879, and P. Kahle's criticisms in *ZDMG.* lv. 170, n. 2; Ewald and Dukes, *Beiträge z. Gesch. der ältesten Auslegung u. Spracherklärung des A. T.*, Stuttg. 1844, 3 vols.; Hupfeld, *De rei grammaticae apud Judaeos initiis antiquissimisque scriptoribus*, Hal. 1846; W. Bacher, 'Die Anfänge der hebr. Gr.,' in *ZDMG.* 1895, 1 ff. and 335 ff.; and *Die hebr. Sprachwissenschaft vom* 10. *bis zum* 16. *Jahrh.*, Trier, 1892.

[2] A strong impulse was naturally given to these studies by the introduction of printing—the Psalter in 1477, the Bologna Pentateuch in 1482, the Soncino O. T. complete in 1488: see the description of the twenty-four earliest editions (down to 1528) in Ginsburg's *Introduction*, p. 779 ff.

[3] Of the literature or the subject down to the year 1850, see a tolerably full account in Steinschneider's *Bibliogr. Handb. f. hebr. Sprachkunde*, Lpz. 1859.

alone. B. Stade, on the other hand (*Lehrb. der hebr. Gr.*, pt. i. Lpz. 1879), adopted a strictly scientific method in endeavouring to reduce the systems of Ewald and Olshausen to a more fundamental unity. E. König[1] in his very thorough researches into the phonology and accidence starts generally from the position reached by the early Jewish grammarians (in his second part 'with comparative reference to the Semitic languages in general') and instead of adopting the usual dogmatic method, takes pains to re-open the discussion of disputed grammatical questions. The syntax König has 'endeavoured to treat in several respects in such a way as to show its affinity to the common Semitic syntax'.—Among the works of Jewish scholars, special attention may be called to the grammar by S. D. Luzzatto written in Italian (Padua, 1853–69).

The chief requirements for one who is treating the grammar of an ancient language are—(1) that he should *observe* as fully and accurately as possible the existing linguistic phenomena and *describe* them, after showing their organic connexion (the empirical and historico-critical element); (2) that he should try to *explain* these facts, partly by comparing them with one another and by the analogy of the sister languages, partly from the general laws of philology (the logical element).

Such observation has more and more led to the belief that the *g* original text of the O. T. has suffered to a much greater extent than former scholars were inclined to admit, in spite of the number of variants in parallel passages: Is $2^{2\,ff.}$ = Mi $4^{1\,ff.}$; Is 36–39 = 2 K 18^{13}–20^{19}, Jer 52 = 2 K 24^{18}–25^{30}, 2 S 22 = ψ 18, ψ 14 = ψ 53, ψ $40^{14\,ff.}$ = ψ 70, ψ 108 = ψ $57^{8\,ff.}$ and $60^{7\,ff.}$. Cf. also the parallels between the Chronicles and the older historical books, and F. Vodel, *Die konsonant. Varianten in den doppelt überlief. poet. Stücken d. masoret. Textes*, Lpz. 1905. As to the extent and causes of the corruption of the Masoretic text, the newly discovered fragments of the Hebrew Ecclesiasticus are very instructive; cf. Smend, *Gött. gel. Anz.*, 1906, p. 763.

The causes of *unintentional* corruption in the great majority of cases are:—Interchange of similar letters, which has sometimes taken place in the early 'Phoenician' writing; transposition or omission of

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[1] *Historisch-krit. Lehrgeb. der hebr. Sprache mit steter Beziehung auf Qimchi und die anderen Autoritäten*: I, 'Lehre von der Schrift, der Aussprache, dem Pron. u. dem Verbum,' Lpz. 1881; II. 1, 'Abschluss der speziellen Formenlehre u. generelle Formenl.,' 1895; ii. 2, 'Historisch-kompar. Syntax d. hebr. Spr.,' 1897.

single letters, words, or even whole sentences, which are then often added in the margin and thence brought back into the text in the wrong place; such omission is generally due to homoioteleuton (cf. Ginsburg, *Introd.*, p. 171 ff.), i. e. the scribe's eye wanders from the place to a subsequent word of the same or similar form. Other causes are dittography, i. e. erroneous repetition of letters, words, and even sentences; its opposite, haplography; and lastly wrong division of words (cf. Ginsburg, *Introd.*, p. 158 ff.), since at a certain period in the transmission of the text the words were not separated.[1]— *Intentional* changes are due to corrections for the sake of decency or of dogma, and to the insertion of glosses, some of them very early.

Advance in grammar is therefore closely dependent on progress in *textual criticism*. The systematic pursuit of the latter has only begun in recent years: cf. especially Doorninck on Ju 1–16, Leid. 1879; Wellhausen, *Text der Bb. Sam.*, Gött. 1871; Cornill, *Ezechiel*, Lpz. 1886; Klostermann, *Bb. Sam. u. d. Kön.*, Nördl. 1887; Driver, *Notes on the Hebr. text of the Books of Sam.*, Oxf. 1890; Klostermann, *Deuterojesaja*, Munich, 1893; Oort, *Textus hebr. emendationes*, Lugd. 1900; Burney on *Kings*, Oxf. 1903; the commentaries of Marti and Nowack; the *Internat. Crit. Comm.*; Kautzsch, *Die heil. Schriften des A.T.*[2], 1909–10. A critical edition of the O.T. with full textual notes, and indicating the different documents by colours, is being published in a handsome form by P. Haupt in *The Sacred Books of the Old Test.*, Lpz. and Baltimore, 1893 ff. (sixteen parts have appeared: Exod., Deut., Minor Prophets, and Megilloth are still to come); Kittel, *Biblia hebraica*[2], 1909, Masoretic text from Jacob b. Ḥayyîm (see *c*), with a valuable selection of variants from the versions, and emendations.

§ 4. *Division and Arrangement of the Grammar.*

The division and arrangement of Hebrew grammar follow the three constituent parts of every language, viz. (1) articulate *sounds* represented by *letters*, and united to form *syllables*, (2) *words*, and (3) *sentences*.

The first part (the elements) comprises accordingly the treatment of *sounds* and their representation in writing. It describes the nature and relations of the sounds of the language, teaches the pronunciation

[1] This *scriptio continua* is also found in Phoenician inscriptions. The inscription of Mê'a' always divides the words by a point (and so the Siloam inscription; see the facsimile at the beginning of this grammar), and frequently marks the close of a sentence by a stroke.

of the written signs (orthoepy), and the established mode of writing (orthography). It then treats of the sounds as combined in syllables and words, and specifies the laws and conditions under which this combination takes place.

The second part (etymology) treats of words in their character as parts of speech, and comprises: (1) the principles of the *formation of words*, or of the derivation of the different parts of speech from the roots or from one another; (2) the principles of *inflexion*, i. e. of the various forms which the words assume according to their relation to other words and to the sentence.

The third part (syntax, or the arrangement of words): (1) shows how the word-formations and inflexions occurring in the language are used to express different shades of ideas, and how other ideas, for which the language has not coined any forms, are expressed by periphrasis; (2) states the laws according to which the parts of speech are combined in sentences (the principles of the sentence, or syntax in the stricter sense of the term).

FIRST PART

ELEMENTARY PRINCIPLES OR THE SOUNDS AND CHARACTERS

CHAPTER I

THE INDIVIDUAL SOUNDS AND CHARACTERS

§ 5. *The Consonants: their Forms and Names.*

(Cf. the Table of Alphabets.)

Among the abundant literature on the subject, special attention is directed to: A. Berliner, *Beiträge zur hebr. Gramm.*, Berlin, 1879, p. 15 ff., on the names, forms, and pronunciation of the consonants in Talmud and Midrash; H. Strack, *Schreibkunst u. Schrift bei d. Hebräern, PRE.*[3], Lpz. 1906, p. 766 ff.; Benzinger, *Hebr. Archäologie*[2], Tübingen, 1907, p. 172 ff.; Nowack, *Lehrbuch d. hebr. Archäol.*, Freiburg, 1894, i. 279 ff.; Lidzbarski, *Handbuch d. nordsem. Epigraphik*, Weimar, 1898, i. 173 ff.; also his art. 'Hebrew Alphabet,' in the *Jewish Encyclopaedia*, i, 1901, p. 439 ff. (cf. his *Ephemeris*, i. 316 ff.); and 'Die Namen der Alphabetbuchstaben', in *Ephemeris*, ii. 125 ff.; Kenyon, art. 'Writing,' in the *Dictionary of the Bible*, iv. Edinb. 1902, p. 944 ff.; Nöldeke, 'Die semit. Buchstabennamen,' in *Beitr. zur semit. Sprachwiss.*, Strassb. 1904, p. 124 ff.; F. Praetorius, *Ueber den Ursprung des kanaan. Alphabets*, Berlin, 1906; H. Grimme, 'Zur Genesis des semit. Alphabets,' in *ZA.* xx. 1907, p. 49 ff.; R. Stübe, *Grundlinien zu einer Entwickelungsgesch. d. Schrift*, Munich, 1907; Jermain, *In the path of the Alphabet*, Fort Wayne, 1907.—L. Blau, *Studien zum althebr. Buchwesen, &c.*, Strassb. 1902; and his 'Ueber d. Einfluss d. althebr. Buchwesens auf d. Originale', &c., in *Festschr. zu Ehren A. Berliners*, Frkf. 1903.

The best tables of alphabets are those of J. Euting in G. Bickell's *Outlines of Heb. Gram.* transl. by S. I. Curtiss, Lpz. 1877; in Pt. vii of the *Oriental Series* of the Palaeographical Soc., London, 1882; and, the fullest of all, in Chwolson's *Corpus inscr. Hebr.*, Petersburg, 1882; also Lidzbarski's in the *Jewish Encycl.*, see above.

a 1. The Hebrew letters now in use, in which both the manuscripts of the O. T. are written and our editions of the Bible are printed, commonly called the *square character* (כְּתָב מְרֻבָּע), also the *Assyrian character* (כְּ׳ אַשּׁוּרִי),[1] are not those originally employed.

Old Hebrew (or *Old Canaanitish*[2]) writing, as it was used on

[1] The name אַשּׁוּר (Assyria) is here used in the widest sense, to include the countries on the Mediterranean inhabited by Aramaeans; cf. Stade in *ZAW.* 1882, p. 292 f. On some other names for Old Hebrew writing, cf. G. Hoffmann, ibid. 1881, p. 334 ff.; Buhl, *Canon and Text of the O. T.* (transl. by J. Macpherson), Edinb. 1892, p. 200.

[2] It is tacitly assumed here that this was the mother of *all* Semitic alphabets. In *ZDMG.* 1909, p. 189 ff., however, Prätorius has shown good

public monuments in the beginning of the ninth and in the second half of the eighth century B.C., is to be seen in the inscription of Mêša', as well as in that of Siloam. The characters on the Maccabaean coins of the second century B.C., and also on ancient gems, still bear much resemblance to this (cf. § 2 *d*). With the Old Hebrew writing the Phoenician is nearly identical (see § 1 *k*, § 2 *f*, and the Table of Alphabets). From the analogy of the history of other kinds of writing, it may be assumed that out of and along with this monumental character, a less antique and in some ways more convenient, rounded style was early developed, for use on softer materials, skins, bark, papyrus, and the like. This the Samaritans retained after their separation from the Jews, while the Jews gradually[1] (between the sixth and the fourth century) exchanged it for an Aramaic character. From this gradually arose (from about the fourth to the middle of the third century) what is called the *square character*, which consequently bears great resemblance to the extant forms of Aramaic writing, such as the Egyptian-Aramaic, the Nabatean and especially the Palmyrene. Of Hebrew inscriptions in the older square character, that of 'Arâq al-Emîr (15½ miles north-east of the mouth of the Jordan) probably belongs to 183 B.C.[2]

The Jewish sarcophagus-inscriptions of the time of Christ, found in Jerusalem in 1905, almost without exception exhibit a pure square character. This altered little in the course of centuries, so that the age of a Hebrew MS. cannot easily be determined from the style of the writing. The oldest known biblical fragment is the Nash papyrus (found in 1902), containing the ten commandments and the beginning of Dt 6[4 f.], of the end of the first or beginning of the second century A.D.; cf. N. Peters, *Die älteste Abschr. der* 10 *Gebote*, Freibg. i. B. 1905. Of actual MSS. of the Bible the oldest is probably one of 820–850 A.D. described by Ginsburg, *Introd.*, p. 469 ff., at the head of his sixty principal MSS.; next in age is the codex of Moses ben Asher at Cairo (897 A.D., cf. the art. 'Scribes' in the *Jew. Encycl.* xi and Gottheil in *JQR.* 1905, p. 32). The date (916 A.D.) of the Codex prophetarum Babylon. Petropol. (see § 8 *g*, note) is quite certain.—In the synagogue-rolls a distinction is drawn between the Tam-character (said to be so called from Rabbi Tam, grandson of R. Yiṣḥâqî, in the twelfth century) with its straight strokes, square corners and 'tittles' (tâgîn), in German and Polish MSS., and the *foreign* character with rounded letters and tittles in Spanish MSS. See further E. König, *Einl. in das A. T.*, Bonn, 1893, p. 16 ff.

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grounds for believing that the South Semitic alphabet is derived not from the Mêša' character, or from some kindred and hardly older script, but from some unknown and *much* earlier form of writing.

[1] On the effect of the transitional mixture of earlier and later forms on the constitution of the text, see R. Kittel, *Ueber d. Notwendigk. d. Herausg. einer neuen hebr. Bibel*, Lpz. 1901, p. 20 ff.—L. Blau, 'Wie lange stand die althebr. Schrift bei den Juden im Gebrauch?' in *Kaufmanngedenkbuch*, Breslau, 1900, p. 44 ff.

[2] Not 176, as formerly held. Driver and Lidzbarski now read ערביה, correctly, not טוביה.

b **2.** The Alphabet consists, like all Semitic alphabets, solely of consonants, twenty-two in number, some of which, however, have also a kind of vocalic power (§ 7 *b*). The following Table shows their form, names, pronunciation, and numerical value (see *k*):—

FORM.	NAME.	PRONUNCIATION.	NUMERICAL VALUE.
א	*'Ālĕph*	*' spiritus lenis*	1
ב	*Bêth*	*b* (*bh*, but see § 6 *n*)	2
ג	*Gīmĕl* (*Giml*)	*g* (*gh*, „ „ „)	3
ד	*Dālĕth*	*d* (*dh*, „ „ „)	4
ה	*Hē*	*h*	5
ו	*Wāw* (*Wāu*)	*w* (*u*) [1]	6
ז	*Záyĭn*	*z*, as in English (soft *s*)	7
ח	*Ḥêth*	*ḥ*, a strong guttural	8
ט	*Ṭêth*	*ṭ*, emphatic *t*	9
י	*Yôd*	*y* (*i*) [1]	10
כ, final ך	*Kaph*	*k* (*kh*, but see § 6 *n*)	20
ל	*Lāmĕd*	*l*	30
מ, final ם	*Mêm*	*m*	40
נ, final ן	*Nûn*	*n*	50
ס	*Sāmĕkh*	*s*	60
ע	*'Áyĭn*	*'* a peculiar guttural (see below)	70
פ, final ף	*Pê*	*p* (*f*, see § 6 *n*)	80
צ, final ץ	*Ṣādê*	*ṣ*, emphatic *s*	90
ק	*Qôf*	*q*, a strong *k* [2] formed at the back of the palate	100
ר	*Rêš*	*r*	200
שׂ	*Śîn*	*ś*	300
שׁ	*Šîn* [3]	*š*, pronounced *sh*	
ת	*Tāw* (*Tāu*)	*t* (*th*, but see § 6 *n*)	400

[1] Philippi, 'Die Aussprache der semit. Consonanten ו und י,' in *ZDMG.* 1886, p. 639 ff., 1897, p. 66 ff., adduces reasons in detail for the opinion that 'the Semitic ו and י are certainly by usage consonants, although by nature they are vowels, viz. *u* and *i*, and consequently are consonantal vowels'; cf. § 8 *m*.

[2] As a representation of this sound the Latin *q* is very suitable, since it occupies in the alphabet the place of the Semitic ק (Greek κόππα).

[3] Nestle (*Actes du onzième Congrès . . . des Orientalistes*, 1897, iv. 113 ff.) has shown that the original order was שׂ, שׁ.

3. As the Table shows, five letters have a special form at the end *c* of the word. They are called final letters, and were combined by the Jewish grammarians in the mnemonic word כַּמְנְפָּ֫ץ *Kamnèphäṣ*, or better, with A. Müller and Stade, כַּמְנַפָּ֫ץ i. e. *as the breaker in pieces*.[1] Of these, ך, ן, ף, ץ are distinguished from the common form by the shaft being drawn straight down, while in the usual form it is bent round towards the left.[2] In the case of ם the letter is completely closed.

4. Hebrew is read and written from right to left.[3] Words must *d* not be divided at the end of the lines;[4] but, in order that no empty space may be left, in MSS. and printed texts, certain letters suitable for the purpose are dilated at the end or in the middle of the line. In our printed texts these *literae dilatabiles* are the five following: א ה ל ת ם (mnemonic word אֲהַלְתֶּם *'ahaltèm*). In some MSS. other letters suitable for the purpose are also employed in this way, as ר, כ, ד; cf. Strack in the *Theol. Lehrb.*, 1882, No. 22; Nestle, *ZAW.* 1906, p. 170 f.

Rem. 1. The forms of the letters originally represent the rude outlines of *e* perceptible objects, the names of which, respectively, begin with the consonant represented (akrophony). Thus *Yôd*, in the earlier alphabets the rude picture of a hand, properly denotes *hand* (Heb. יָד), but as a letter simply the sound ' (*y*), with which this word begins; *'Ayin*, originally a circle, properly an *eye* (עַיִן), stands for the consonant ע. In the Phoenician alphabet, especially, the resemblance of the forms to the objects denoted by the name is still for the most part recognizable (see the Table). In some letters (נ, ו, ז, ם, ש) the similarity is still preserved in the square character.

It is another question whether the present names are all original. They may be merely due to a later, and not always accurate, interpretation of the forms. Moreover, it is possible that in the period from about 1500 to 1000 B. C. the original forms underwent considerable change.

The usual explanation of the present names of the letters[5] is: אֶלֶף *ox*, *f*

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[1] In the Talmud, disregarding the alphabetical order, מִן־צָפְךָ *of thy watcher*, i. e. *prophet*. See the discussions of this mnemonic word by Nestle, *ZAW.* 1907, p. 119 ff., König, Bacher (who would read מִן־צַפְיְךָ = proceeding *from thy prophets*, Is 52^8), Krauss, Marmorstein, ibid. p. 278 ff. All the twenty-two letters, together with the five final forms, occur in Zp 3^8.

[2] Chwolson, *Corpus Inscr. Hebr.*, col. 68, rightly observes that the more original forms of these letters are preserved in the *literae finales*. Instances of them go back to the time of Christ.

[3] The same was originally the practice in Greek, which only adopted the opposite direction exclusively about 400 B. C. On the *boustrophēdon* writing (alternately in each direction) in early Greek, early Sabaean, and in the Safa-inscriptions of the first three centuries A. D., cf. Lidzbarski, *Ephemeris*, i. 116 f.

[4] This does not apply to early inscriptions or seals. Cf. Měša', ll. 1–5, 7, 8, &c., Siloam 2, 3, 5, where the division of words appears to be customary.

[5] We possess Greek transcriptions of the Hebrew names, dating from the fifth century B. C. The LXX give them (in almost the same form as Eusebius, *Praep. Evang.* 10. 5) in La 1–4, as do also many Codices of the Vulgate (e. g. the

בַּיִת *house*, גָּמָל *camel* (according to Lidzbarski, see below, perhaps originally גַּרְזֶן *axe* or *pick-axe*), דֶּלֶת *door* (properly *folding door*; according to Lidzbarski, perhaps דַּד *the female breast*), הֵא *air-hole* (?), *lattice-window* (?), וָו *hook, nail*, וַיִן *weapon* (according to Nestle, comparing the Greek ζῆτα, rather זַיִת *olive-tree*), חֵית *fence, barrier* (but perhaps only differentiated from ה by the left-hand stroke), טֵית *a winding* (?), according to others a *leather bottle* or a *snake* (but perhaps only differentiated from ת by a circle round it), יוֹד *hand*, כַּף *bent hand*, לָמֶד *ox-goad*, מַיִם *water*, נוּן *fish* (Lidzbarski, 'perhaps originally נָחָשׁ *snake*,' as in Ethiopic), סָמֶךְ *prop* (perhaps a modification of ן), עַיִן *eye*, פֵּא (also פֵּי) *mouth*, צָדֵי *fish-hook* (?), קוֹף *eye of a needle*, according to others *back of the head* (Lidzb., 'perhaps קֶשֶׁת *bow*'), רֵישׁ *head*, שִׁין *tooth*, תָּו *sign, cross*.

g With regard to the origin of this alphabet, it may be taken as proved that it is not earlier (or very little earlier) than the fifteenth century B. C., since otherwise the el-Amarna tablets (§ 2 *f*) would not have been written exclusively in cuneiform.[1] It seems equally certain on various grounds, that it originated on Canaanitish soil. It is, however, still an open question whether the inventors of it borrowed

(*a*) From the Egyptian system—not, as was formerly supposed, by direct adoption of hieroglyphic signs (an explanation of twelve or thirteen characters was revived by J. Halévy in *Rev. Sémit.* 1901, p. 356 ff., 1902, p. 331 ff., and in the *Verhandlungen des xiii. . . . Orient.-Kongr. zu Hamb.*, Leiden, 1904, p. 199 ff.; but cf. Lidzbarski, *Ephemeris*, i. 261 ff.), or of hieratic characters derived from them (so E. de Rougé), but by the adoption of the *acrophonic* principle (see *e*) by which e. g. the hand, in Egyptian *tot*, represents the letter *t*, the lion = *laboi*, the letter *l*. This view still seems the most probable. It is now accepted by Lidzbarski ('Der Ursprung d. nord- u. südsemit. Schrift' in *Ephemeris*, i (1900), 109 ff., cf. pp. 134 and 261 ff.), though in his *Nordsem. Epigr.* (1898) p. 173 ff. he was still undecided.

(*b*) From the Babylonian (cuneiform) system. Wuttke's and W. Deecke's derivation of the old-Semitic alphabet from new-Assyrian cuneiform is impossible for chronological reasons. More recently Peters and Hommel have sought to derive it from the old-Babylonian, and Ball from the archaic Assyrian cuneiform. A vigorous discussion has been aroused by the theory of Frdr. Delitzsch (in *Die Entstehung des ält. Schriftsystems od. der Urspr. der Keilschriftzeichen dargel.*, Lpz. 1897; and with the same title 'Ein Nachwort', Lpz. 1898, preceded by a very clear outline of the theory) that the old-Semitic alphabet arose in Canaan under the influence both of the Egyptian system (whence the acrophonic principle) and of the old-Babylonian, whence the principle of the graphic representation of objects and ideas by means of simple, and mostly rectilinear, signs. He holds that the choice of the objects was probably (in about fifteen cases) influenced by the Babylonian system. The correspondence of names had all the more effect since, according to Zimmern (*ZDMG.* 1896, p. 667 ff.), out of twelve names which are certainly identical, eight appear in the same order in the Babylonian arrangement of signs. But it must first be shown that the present names of the

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Cod. Amiatinus) in ψψ 111, 112, 119, but with many variations from the customary forms, which rest on the traditional *Jewish* pronunciation. The forms *Deleth* (and *delth*), *Zai*, *Sen* (LXX also χσεν, cf. Hebr. שֵׁן *tooth*) are to be noticed, amongst others, for *Daleth*, *Zain*, *Šin*. Cf. the tables in Nöldeke, *Beiträge zur sem. Sprachwiss.*, p. 126 f. In his opinion (and so Lidzbarski, *Ephemeris*, i. 134) the form and meaning of the names point to Phoenicia as the original home of the alphabet, since *alf*, *bêt*, *dâlt*, *wâw*, *tâw*, *pei* = *pê*, *pi*, mouth, and the vowel of *ρω̂* = *rōš*, head, are all Hebraeo-Phoenician.

[1] In the excavations at Jericho in April, 1907, E. Sellin found a jar-handle with the Canaanite characters יה, which he dates (probably too early) about 1500 B C.

'Phoenician' letters really denote the original picture. The identity of the objects may perhaps be due simply to the choice of the commonest things (animals, implements, limbs) in both systems.

The derivation of the Semitic alphabet from the signs of the Zodiac and their names, first attempted by Seyffarth in 1834, has been revived by Winckler, who refers twelve fundamental sounds to the Babylonian Zodiac. Hommel connects the original alphabet with the moon and its phases, and certain constellations; cf. Lidzbarski, *Ephemeris*, i. 269 ff., and in complete agreement with him, Benzinger, *Hebr. Archäologie*[2], p. 173 ff. This theory is by no means convincing.

(*c*) From the hieroglyphic system of writing discovered in 1894 by A. J. Evans in inscriptions in Crete (esp. at Cnossus) and elsewhere. According to Kluge (1897) and others, this represents the 'Mycenaean script' used about 3000–1000 B. C., and according to Fries ('Die neuesten Forschungen über d. Urspr. des phöniz. Alph.' in *ZDPV.* xxii. 118 ff.) really supplies the original forms of the Phoenician alphabet as brought to Palestine by the Philistines about 1100 B. C., but 'the Phoenician-Canaanite-Hebrews gave to the Mycenaean signs names derived from the earlier cuneiform signs'. The hypothesis of Fries is thus connected with that of Delitzsch. But although the derivation of the Phoenician forms from 'Mycenaean' types appears in some cases very plausible, in others there are grave difficulties, and moreover the date, 1100 B.C., assigned for the introduction of the alphabet is clearly too late. [See Evans, *Scripta Minoa*, Oxf. 1909, p. 80 ff.]

(*d*) From a system, derived from Asia Minor, closely related to the Cypriote syllabary (Praetorius, *Der Urspr. des kanaan. Alphabets*, Berlin, 1906). On this theory the Canaanites transformed the syllabic into an apparently alphabetic writing. In reality, however, they merely retained a single sign for the various syllables, so that e. g. ק is not really *q*, but *qa*, *qe*, *qi*, &c. Of the five Cypriote vowels also they retained only the star (in Cypriote = *a*) simplified into an *'ālef* (see alphabetical table) to express the vowels at the beginning of syllables, and *i* and *u* as Yod and Waw. Praetorius claims to explain about half the twenty-two Canaanite letters in this way, but there are various objections to his ingenious hypothesis.

2. As to the *order* of the letters, we possess early evidence in the alphabetic[1] poems: ψ 9 (כ–א, cf. ψ 10[1] ל, and νν[12–17] ק–ת; cf. Gray in the *Expositor*, 1906, p. 233 ff., and Rosenthal, *ZAW.* 1896, p. 40, who shows that ψ 9[3.15.17] ב, ל, נ exactly fit in between ח, ט, י, and that ψ 10[1.3.5] therefore has the reverse order ל, כ, י); also ψψ 25 and 34 (both without a separate ו-verse and with פ repeated at the end[2]); 37, 111, 112, 119 (in which every eight verses begin with the same letter, each strophe, as discovered by D. H. Müller of Vienna, containing the eight leading words of ψ 19[8 ff.], *tôrā*, *'ēdûth*, &c.); La 1–4 (in 2–4 פ before ע[3], in chap. 3 every three verses with the same initial, see Löhr, *ZAW.* 1904, p. 1 ff., in chap. 5 at any rate as many verses as letters in the alphabet); Pr 24[1.3.5], 31[10–31] (in the LXX with פ before ע[3]); also in Na 1[2–10] Pastor Frohnmeyer of Württemberg (ob. 1880) detected traces of an alphabetic arrangement, but the attempt of Gunkel, Bickell, Arnold (*ZAW.* 1901, *h*

[1] On the supposed connexion of this artificial arrangement with magical formulae ('the order of the letters was believed to have a sort of magic power') cf. Löhr, *ZAW.* 1905, p. 173 ff., and *Klagelieder*[2], Gött. 1907, p. vii ff.

[2] On this superfluous פ cf. Grimme, *Euphemistic liturgical appendices*, Lpz. 1901, p. 8 ff., and Nestle, *ZAW.* 1903, p. 340 f., who considers it an appendage to the Greek alphabet.

[3] [Perhaps also originally in ψ 34.] פ before ע is probably due to a magic alphabet, see above, n. 1. According to Böhmer, *ZAW.* 1908, p. 53 ff., the combinations אב, נד, הו, &c., were used in magical texts; סע was excluded, but by a rearrangement we get סף and עץ.

p. 225 ff.), Happel (*Der Ps. Nah*, Würzb. 1900) to discover further traces, has not been successful. [Cf. Gray in *Expositor*, 1898, p. 207 ff.; Driver, in the Century Bible, *Nahum*, p. 26.]—Bickell, *Ztschr f. Kath. Theol.*, 1882, p. 319 ff., had already deduced from the versions the alphabetical character of Ecclus 51[13–30], with the omission of the נ-verse and with פ[1] at the end. His conjectures have been brilliantly confirmed by the discovery of the Hebrew original, although the order from ג to ל is partly disturbed or obscured. If נ before צ is deleted, ten letters are in their right positions, and seven can be restored to their places with certainty. Cf. N. Schlögl, *ZDMG.* 53, 669 ff.; C. Taylor in the appendix to Schechter and Taylor, *The Wisdom of Ben Sira*, Cambr. 1899, p. lxxvi ff., and in the *Journ. of Philol.*, xxx (1906), p. 95 ff.; *JQR.* 1905, p. 238 ff.; Löhr, *ZAW.* 1905, p. 183 ff.; I. Lévy, *REJ.* 1907, p. 62 ff.

The sequence of the three softest labial, palatal, and dental sounds ב, ג, ד, and of the three liquids ל, מ, נ, indicates an attempt at classification. At the same time other considerations also appear to have had influence. Thus it is certainly not accidental, that two letters, representing a hand (*Yôd*, *Kaph*), as also two (if *Qôph* = back of the head) which represent the head, and in general several forms denoting objects naturally connected (*Mêm* and *Nûn*, *'Ayin* and *Pê*), stand next to one another.

i The order, names, and numerical values of the letters have passed over from the Phoenicians to the Greeks, in whose alphabet the letters A to Υ are borrowed from the Old Semitic. So also the Old Italic alphabets as well as the Roman, and consequently all alphabets derived either from this or from the Greek, are directly or indirectly dependent on the Phoenician.

k 3. *a.* In default of special arithmetical figures, the consonants were used also as numerical signs; cf. G. Gundermann, *Die Zahlzeichen*, Giessen, 1899, p. 6 f., and Lidzbarski, *Ephemeris*, i. 106 ff. The earliest traces of this usage are, however, first found on the Maccabean coins (see above, § 2 *d*, end). These numerical letters were afterwards commonly employed, e.g. for marking the numbers of chapters and verses in the editions of the Bible. The units are denoted by א–ט, the tens by י–צ, 100–400 by ק–ת, the numbers from 500–900 by ת (= 400), with the addition of the remaining hundreds, e.g. תק 500. In compound numbers the greater precedes (on the right), thus יא 11, קכא 121. But 15 is expressed by טו 9+6, not יה (which is a form of the divine name, being the first two consonants of יהוה).[2] For a similar reason טז is also mostly written for 16, instead of יו, which in compound proper names, like יואל, also represents the name of God, יהוה.

The thousands are sometimes denoted by the units with two dots placed above, e.g. א 1000.

l *b.* The reckoning of the years in Jewish writings (generally ליצירה *after the creation*) follows either the *full chronology* (לפ"ג or לפרט גדול), with the addition of the thousands, or the *abridged chronology* (לפ"ק קטון), in which they are omitted. In the dates of the first thousand years after Christ, the Christian era is obtained by the addition of 240, in the second thousand years by the addition of 1240 (i.e. if the date falls between Jan. 1 and the Jewish new year; otherwise add 1239), the thousands of the Creation era being omitted.

m 4. Abbreviations of words are not found in the text of the O.T., but they occur on coins, and their use is extremely frequent amongst the later Jews.[3]

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[1] See note 3 on p. 29.

[2] On the rise of this custom (יה having been originally used and afterwards הי), cf. Nestle in *ZAW.* 1884, p. 250, where a trace of this method of writing occurring as early as Origen is noted.

[3] Cf. Jo. Buxtorf, *De abbreviaturis Hebr.*, Basel, 1613, &c.; Pietro Perreau.

A point, or later an oblique stroke, serves as the sign of abridgement in old MSS. and editions, e. g. יש׳ for יִשְׂרָאֵל, פ׳ for פְּלֹנִי *aliquis*, ד׳ for דָּבָר *aliquid*, וגו׳ for וְגוֹמֵר *et complens*, i. e. *and so on*. Also in the middle of what is apparently a word, such strokes indicate that it is an abbreviation or a *vox memorialis* (cf. e. g. § 15 *d* תא״ם). Two such strokes are employed, from § 41 *d* onward, to mark the different classes of weak verbs.—Note also ״ or ״ (also ה׳) for יְהוָה.

5. Peculiarities in the tradition of the O. T. text, which are already *n* mentioned in the Talmud, are—(1) The 15 *puncta extraordinaria*, about which the tradition (from Siphri on Nu 9^{10} onwards) differs considerably, even as to their number; on particular consonants, Gn 16^5, 18^9, $19^{33.35}$, Nu 9^{10}; or on whole words, Gn 33^4, 37^{12}, Nu 3^{39}, 21^{30}, 29^{15}, Dt 29^{28}, 2 S 19^{20}, Is 44^9, Ez 41^{20}, 46^{22}, ψ 27^{13},—all no doubt critical marks; cf. Strack, *Prolegomena Critica*, p. 88 ff.; L. Blau, *Masoretische Untersuchungen*, Strassburg, 1891, p. 6 ff., and *Einleitung in die hl. Schrift*, Budapest, 1894; Königsberger, *Jüd. Lit.-Blatt*, 1891, nos. 29-31, and *Aus Masorah u. Talmudkritik*, Berlin, 1892, p. 6 ff.; Mayer-Lambert, *REJ.* 30 (1895), no. 59; and especially Ginsburg, *Introd.*, p. 318 ff.; also on the ten points found in the Pentateuch, see Butin (Baltimore, 1906), who considers that they are as old as the Christian era and probably mark a letter, &c., to be deleted. (2) The *literae majusculae* (e. g. ב Gn 1^1, ו Lv 11^{42} as the middle consonant of the Pentateuch, נ Nu 14^{17}), and *minusculae* (e. g. ה Gn 2^4). (3) The *literae suspensae* (Ginsburg, *Introd.*, p. 334 ff.) נ Ju 18^{30} (which points to the reading מְנַשֶּׁה for מֹשֶׁה), ע ψ 80^{14} (the middle of the Psalms [1]) and Jb $38^{13.15}$. (4) The 'mutilated' *Wāw* in שלום Nu 25^{12}, and ק Ex 32^{25} (בקמיהם), and Nu 7^2 (הפקודים). (5) *Mêm clausum* in לסרבה Is 9^6, and *Mêm apertum* in המ פרוצים Neh 2^{13}. (6) *Nûn inversum* before Nu 10^{35}, and after ver. 36, as also before ψ 107^{23-28} and [40]; according to Ginsburg, *Introd.*, p. 341 ff., a sort of bracket to indicate that the verses are out of place; cf. Krauss, *ZAW.* 1902, p. 57 ff., who regards the inverted *Nûns* as an imitation of the Greek obelus.

§ 6. *Pronunciation and Division of Consonants.*

P. Haupt, 'Die Semit. Sprachlaute u. ihre Umschrift,' in *Beiträge zur Assyriologie u. vergleich. semit. Sprachwissenschaft*, by Delitzsch and Haupt, i, Lpz. 1889, 249 ff.; E. Sievers, *Metrische Studien*, i, Lpz. 1901, p. 14 ff.

1. An accurate knowledge of the original phonetic value of each *a* consonant is of the greatest importance, since very many grammatical peculiarities and changes (§ 18 ff.) only become intelligible from the nature and pronunciation of the sounds. This knowledge is obtained partly from the pronunciation of the kindred dialects, especially the still living Arabic, partly by observing the affinity and interchange

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Oceano delle abbreviature e sigle[2], Parma, 1883 (appendix, 1884); Ph. Lederer, *Hebr. u. Chald. Abbreviaturen*, Frankf. 1893; Händler, *Lexicon d. Abbreviaturen* (annexed to G. Dalman's *Aram.-neuhebr. WB.*, Frankf. 1897); Levias, art. 'Abbreviations,' in the *Jew. Encycl.*, i. 39 ff.; F. Perles, 'Zur Gesch. der Abbrev. im Hebr.' (*Archiv f. Stenogr.*, 1902, p. 41 ff.). On abbreviations in biblical MSS. see Ginsburg, *Introd.*, 165 ff.

[1] According to Blau, *Studien zum althebr. Buchwesen*, Strassburg, 1902, p. 167, properly a large ע, called *t'lûyā* because *suspended* between the two halves of the Psalter, and then incorrectly taken for a *littera suspensa*.

of sounds on Hebrew itself (§ 19), and partly from the tradition of the Jews.[1]

The pronunciation of Hebrew by the modern German Jews, which partly resembles the Syriac and is generally called 'Polish', differs considerably from that of the Spanish and Portuguese Jews, which approaches nearer to the Arabic. The pronunciation of Hebrew by Christians follows the latter (after the example of Reuchlin), in almost all cases.

b The oldest tradition is presented in the transcription of Hebrew names in Assyrian cuneiform; a later, but yet in its way very important system is seen in the manner in which the LXX transcribe Hebrew names with Greek letters.[2] As, however, corresponding signs for several sounds (ט, ע, צ, ק, שׁ) are wanting in the Greek alphabet, only an approximate representation was possible in these cases. The same applies to the Latin transcription of Hebrew words by Jerome, according to the Jewish pronunciation of his time.[3]

On the pronunciation of the modern Jews in North Africa, see Bargès in the *Journ. Asiat.*, Nov. 1848; on that of the South Arabian Jews, J. Dérenbourg, *Manuel du lecteur*, &c. (from a Yemen MS. of the year 1390), Paris, 1871 (extrait 6 du *Journ. Asiat.* 1870).

c **2.** With regard to the pronunciation of the several gutturals and sibilants, and of ט and ק, it may be remarked:—

1. Among the gutturals, the glottal stop א is the lightest, corresponding to the *spiritus lenis* of the Greeks. It may stand either at the beginning or end of a syllable, e. g. אָמַר *'āmár*, יַאֲשִׁם *yā'šám*. Even *before* a vowel א is almost lost to our ear, like the *h* in *hour* and in the French *habit, homme*. *After* a vowel א generally (and at the end of a word, always) coalesces with it, e. g. קָרָא *qārā* for an original *qārā'*, Arab. *qārā'a*; see further, § 23 *a*, 27 *g*.

d ה before a vowel corresponds exactly to our *h* (spiritus asper); after a vowel it is *either* a guttural (so always at the end of a syllable which is not final, e. g. נַהֲפֹךְ *nāhpakh*; at the end of a word the consonantal ה has a point —Mappîq—in it, see § 14), *or* it stands inaudible at the end of a word, generally as a mere orthographic indication of a preceding vowel, e. g. גָּלָה *gālā*; cf. §§ 7 *b* and 75 *a*.

e ע is related to א, but is a much stronger guttural. Its strongest sound is a rattled, guttural *g*, cf. e. g. עַזָּה, LXX Γάζα, עֲמֹרָה Γόμορρα; elsewhere, a weaker sound of the same kind, which the LXX reproduce by a *spiritus* (*lenis* or *asper*), e. g. עֵלִי Ἡλί, עֲמָלֵק Ἀμαλέκ.[4] In the mouth of the Arabs one hears in the former case a sort of guttural *r*, in the latter a sound peculiar to themselves formed in the back of the throat.—It is as incorrect to omit the ע

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[1] Cf. C. Meinhof, 'Die Aussprache des Hebr.,' in *Neue Jahrb. f. Philol. u. Pädag.*, 1885, Bd. 132, p. 146 ff.; M. Schreiner, 'Zur Gesch. der Ausspr. des Hebr.,' in *ZAW.* 1886, p. 213 ff.

[2] Cf. Frankel, *Vorstudien zu der Septuag.*, Lpz. 1841, p. 90 ff.; C. Könneke, 'Gymn.-Progr.,' Stargard, 1885. On the transcription of eleven Psalms in a palimpsest fragment of the Hexapla at Milan, see Mercati, *Atti della R. Accad.*, xxxi, Turin, 1896. [Cf. Burkitt, *Fragments of . . . Aquila*, Cambr. 1897, p. 13.]

[3] Numerous examples occur in *Hieronymi quaestiones hebraicae in libro geneseos*, edited by P. de Lagarde, Lpz. 1868; cf. the exhaustive and systematic discussion by Siegfried, 'Die Aussprache des Hebr. bei Hieronymus,' in *ZAW.* 1884, pp. 34–83.

[4] It is, however, doubtful if the LXX always consciously aimed at reproducing the actual differences of sound.

entirely, in reading and transcribing words (עֵלִי *Eli*, עֲמָלֵק *Amalek*), as to pronounce it exactly like *g* or like a nasal *ng*. The stronger sound might be approximately transcribed by *gh* or *'g*; but since in Hebrew the softer sound was the more common, it is sufficient to represent it by the sign ', as אַרְבַּע *'arba'*, עַד *'ad*.

f ח is the strongest guttural sound, a deep guttural *ch*, as heard generally in Swiss German, somewhat as in the German *Achat*, *Macht*, *Sache*, *Docht*, *Zucht* (not as in *Licht*, *Knecht*), and similar to the Spanish *j*. Like ע it was, however, pronounced in many words feebly, in others strongly.

g As regards ר, its pronunciation as a palatal (with a vibrating uvula) seems to have been the prevailing one. Hence in some respects it is also classed with the gutturals (§ 22 *q*, *r*). On the *lingual* ר, cf. *o*.

h 2. The Hebrew language is unusually rich in sibilants. These have, at any rate in some cases, arisen from dentals which are retained as such in Aramaic and Arabic (see in the *Lexicon* the letters ז, צ and שׁ).

i שׁ and שׂ were originally represented (as is still the case in the unpointed texts) by only *one* form ש; but that the use of this one form to express two different sounds (at least in Hebrew) was due only to the poverty of the alphabet, is clear from the fact that they are differentiated in Arabic and Ethiopic (cf. Nöldeke in *Ztschr. f. wissensch. Theol.*, 1873, p. 121; Brockelmann, *Grundriss*, i. 133). In the Masoretic punctuation they were distinguished by means of the diacritical point as שׁ (*sh*) and שׂ (*s*).[1]

k The original difference between the sounds שׂ and ס[2] sometimes marks a distinction in meaning, e. g. סָבַר *to close*, שָׂכַר *to hire*, סָכַל *to be foolish*, שָׂכַל *to be prudent, to be wise*. Syriac always represents both sounds by ס, and in Hebrew also they are sometimes interchanged; as סָכַר for שָׂכַר *to hire*, Ezr 4[5]; שִׂכְלוּת for סִכְלוּת *folly*, Ec 1[17].

l ז (transcribed ζ by the LXX) is a soft whizzing *s*, the French and English *z*, altogether different from the German *z* (*ts*).

m 3. ט, ק, and probably צ are pronounced with a strong articulation and with a compression of the larynx. The first two are thus essentially different from ת and כ, which correspond to our *t* and *k* and also are often aspirated (see below, *n*). צ is distinguished from every other *s* by its peculiar articulation, and in no way corresponds to the German *z* or *ts*; we transcribe it by *ṣ*; cf. G. Hüsing, 'Zum Lautwerte des צ,' in *OLZ.* x. 467 ff.

n **3.** Six consonants, the weak and middle hard Palatals, Dentals, and Labials

ב ג ד כ פ ת (בְּגִדְכְּפַת)

have a twofold pronunciation, (1) a harder sound, as mutes, like

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[1] The modern Samaritans, however, in reading their Hebrew Pentateuch pronounce שׁ invariably as שׂ.

[2] The original value of ס, and its relation to the original value of שׁ and שׂ, is still undetermined, despite the valuable investigations of P. Haupt, *ZDMG.* 1880, p. 762 f.; D. H. Müller, 'Zur Geschichte der semit. Zischlaute,' in the *Verhandlungen des Wiener Orient. Congresses*, Vienna, 1888, Semitic section, p. 229 ff.; De Lagarde, 'Samech,' in the *NGGW.* 1891, no. 5, esp. p. 173; Aug. Müller, *ZAW.* 1891, p. 267 ff.; Nöldeke, *ZDMG.* 1893, p. 100 f.; E. Glaser, *Zwei Wiener Publicationen über Habaschitisch-punische Dialekte in Südarabien*, Munich, 1902, pp. 19 ff.—On the phonetic value of צ see G. Hüsing, *OLZ.* 1907, p. 467 ff.

k, *p*, *t*, or initial *b*, *g* (hard), *d*; and (2) a softer sound as *spirantes*.[1] The harder sound is the original. It is retained at the beginning of syllables, when there is no vowel immediately preceding to influence the pronunciation, and is denoted by a point, *Dageš lene* (§ 13), placed in the consonants, viz. בּ *b*, גּ *g*, דּ *d*, כּ *k*, פּ *p*, תּ *t*. The weaker pronunciation appears as soon as a vowel sound immediately precedes. It is occasionally denoted, esp. in MSS., by *Rāphè* (§ 14 *e*), but in printed texts usually by the mere absence of the *Dageš*. In the case of בּ, כּ, פּ, תּ, the two sounds are clearly distinguishable even to our ear as *b* and *v*, *k* and German (weak) *ch*, *p* and *ph*, *t* and *th* (in *thin*). The Greeks too express this twofold pronunciation by special characters: בּ, כּ χ; פּ π, פּ φ; תּ τ, תּ θ. In the same way גּ should be pronounced like the North German *g* in *Tage*, *Wagen*, and דּ like *th* in *the*, as distinguished from גּ and דּ.

For more precise information on the cases in which the one or the other pronunciation takes place, see § 21. The modern Jews pronounce the aspirated בּ as *v*, the aspirated תּ as *s*, e.g. רַב *rav* (or even *raf*), בַּיִת *bais*. The customary transcription (used also in this Grammar) of the spirants בּ, כּ, תּ by *bh*, *kh*, *th* is only an unsatisfactory makeshift, since it may lead (esp. in the case of *bh* and *kh*) to an erroneous conception of the sounds as real aspirates, *b*-*h*, *k*-*h*.

o **4.** According to their special character the consonants are divided into—

(*a*) Gutturals	א ה ע ח;
(*b*) Palatals	ג כ ק;
(*c*) Dentals	ד ט ת;
(*d*) Labials	ב פ;
(*e*) Sibilants	ז שׁ שׂ ס צ;
(*f*) Sonants	נ מ, ר ל, ו י.

In the case of ר its hardest pronunciation as a *palatal* (see above, *g*, end) is to be distinguished from its more unusual sound as a lingual, pronounced in the front of the mouth.

On the twofold pronunciation of *r* in Tiberias, cf. Delitzsch, *Physiol. und Musik*, Lpz. 1868, p. 10 ff.; Baer and Strack, *Dikduke ha-ṭ'amim*, Lpz. 1879, p. 5, note *a*, and § 7 of the Hebrew text, as well as p. 82.

p In accordance with E. Sievers, *Metrische Studien*, i. 14, the following scheme of the Hebrew phonetic system is substituted for the table formerly given in this grammar:—

i. Throat sounds (Gutturals): א ה ע ח.

[1] So at any rate at the time when the present punctuation arose.

ii. Mouth-sounds:		w.	m.	e.	w.	m.
1. Mutes and Spirants:	Palatal	ג	כ	ק	ג	כ
	Dental	ד	ת	ט	ד	ת
	Labial	ב	פ	—	ב	פ
2. Sibilants:	...	ז	ש שׂ ס	צ		
3. Sonants:	...	ו י	ר ל	נ מ		

Rem. 1. The meaning of the letters at the top is, w. = weak, m. = middle hard, e. = emphatic. Consonants which are produced by the same organ of speech are called *homorganic* (e.g. ג and כ as palatals), consonants whose sound is of the same nature *homogeneous* (e.g. ו and י as semi-vowels). On their homorganic character and homogeneity depends the possibility of interchange, whether within Hebrew itself or with the kindred dialects. In such cases the soft sound generally interchanges with the soft, the hard with the hard, &c. (e.g. ד = ז, ת = שׁ, ט = צ). Further transitions are not, however, excluded, as e.g. the interchange of ת and ק (ת = כ = ק). Here it is of importance to observe whether the change takes place in an initial, medial, or final letter; since e.g. the change in a letter when medial does not always prove the possibility of the change when initial. That in certain cases the character of the consonantal sound also influences the preceding or following vowel will be noticed in the accidence as the instances occur. *q*

Rem. 2. Very probably in course of time certain nicer distinctions of pronunciation became more and more neglected and finally were lost. Thus e.g. the stronger ע *ʿg*, which was known to the LXX (see above, *e*), became in many cases altogether lost to the later Jews; by the Samaritans and Galileans ע and ח were pronounced merely as א, and so in Ethiopic, ע like א, ח like *h*, שׁ like *s*. *r*

Rem. 3. The consonants which it is usual to describe especially as *weak*, are those which readily coalesce with a preceding vowel to form a long vowel, viz. א, ו, י (as to ה, cf. § 23 *k*), or those which are most frequently affected by the changes described in § 19 *b-l*, as again א, ו, י, and נ, and in certain cases ה and ל; finally the gutturals and ר for the reason given in § 22 *b* and *q*. *s*

§ 7. *The Vowels in General, Vowel Letters and Vowel Signs.*

1. The original vowels in Hebrew, as in the other Semitic tongues, *a* are *a*, *i*, *u*. *E* and *o* always arise from an obscuring or contraction of these three pure sounds, viz. *ĕ* by modification from *ĭ* or *ă*; short *ŏ* from *ŭ*; *ê* by contraction from *ai* (properly *ay*); and *ô* sometimes by modification (obscuring) from *â*, sometimes by contraction from *au* (properly *aw*).[1] *a*

In Arabic writing there are vowel signs only for *a*, *i*, *u*; the combined sounds *ay* and *aw* are therefore retained uncontracted and pronounced as diphthongs (*ai* and *au*), e.g. שׁוֹט Arab. *sauṭ*, and עֵינַיִם Arab. *ʿainain*. It was

[1] In proper names the LXX often use the diphthongs *ai* and *aὐ* where the Hebrew form has *ê* or *ô*. It is, however, very doubtful whether the *ai* and *aὐ* of the LXX really represent the true pronunciation of Hebrew of that time; see the instructive statistics given by Kittel in Haupt's *SBOT.*, on 1 Ch 1^{2-20}.

only in later Arabic that they became in pronunciation *ê* and *ô*, at least after weaker or softer consonants; cf. בֵּין Arab. *bain*, *bên*, יוֹם Arab. *yaum*, *yôm*. The same contraction appears also in other languages, e.g. in Greek and Latin (*θαῦμα*, Ionic *θῶμα*; *plaustrum* = *plostrum*), in the French pronunciation of *ai* and *au*, and likewise in the German popular dialects (*Oge* for *Auge*, &c.). Similarly, the obscuring of the vowels plays a part in various languages (cf. e.g. the *a* in modern Persian, Swedish, English, &c.).[1]

b **2.** The partial expression of the vowels by certain consonants (ה, ו, י; א), which sufficed during the lifetime of the language, and for a still longer period afterwards (cf. § 1 *k*), must in the main have passed through the following stages[2]:—

(*a*) The need of a written indication of the vowel first made itself felt in cases where, after the rejection of a consonant, or of an entire syllable, a long vowel formed the final sound of the word. The first step in such a case was to retain the original final consonant, at least as a vowel letter, i.e. merely as an indication of a final vowel. In point of fact we find even in the Old Testament, as already in the Mêšaʿ inscription, a ה employed in this way (see below) as an indication of a final *o*. From this it was only a step to the employment of the same consonant to indicate also other vowels when final (thus, e.g. in the inflection of the verbs ל״ה, the vowels *ā*,[3] *ē*, *è*). After the employment of ו as a vowel letter for *ô* and *û*, and of י for *ê* and *î*, had been established (see below, *e*) these consonants were also employed—although not consistently—for the same vowels at the end of a word.

c According to § 91 *b* and *d*, the suffix of the 3rd sing. masc. in the noun (as in the verb) was originally pronounced הוּ. But in the places where this הוּ with a preceding *a* is contracted into *ô* (after the rejection of the ה), we find the ה still frequently retained as a vowel letter, e.g. עִירֹה, סוּתֹה Gn 49[11], cf. § 91 *e*; so throughout the Mêšaʿ inscription אַרְצֹה, בֵּיתֹה (also בֵּתֹה), בְּנֹה, בֹּה, לֹה, הִלְתַּחֲמֹה; on the other hand already in the Siloam inscription רֵעוֹ.[4] ימה Mêšaʿ, l. 8 = יָמָיו *his days* is unusual, as also רשה l. 20 if it is for ראשיו *his chiefs*. The verbal forms with ה suffixed are to be read וַיַּחְלְפֵהֻ (l. 6), וָאֶסְחָבֵהֻ (l. 12 f.) and וַיְגָרְשֵׁהֻ (l. 19).

d As an example of the original consonant being retained, we might also include the י of the constr. state plur. masc. if its *ê* (according to § 89 *d*) is

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[1] In Sanskrit, in the Old Persian cuneiform, and in Ethiopic, short *a* alone of all the vowels is not represented, but the consonant by itself is pronounced with short *a*.

[2] Cf. especially Stade, *Lehrb. der hebr. Gr.*, p. 34 ff.

[3] According to Stade, the employment of ה for *ā* probably took place first in the case of the locative accusatives which originally ended in ָה, as אַרְצָה, קָדִימָה.

[4] The form רעו contradicts the view of Oort, *Theol. Tijds.*, 1902, p. 374, that the above instances from the Mêšaʿ-inscription are to be read *benhu*, *bahu*, *lahu*, which were afterwards vocalized as *beno*, *bo*, *lo*.

contracted from an original *ay*. Against this, however, it may be urged that the Phoenician inscriptions do not usually express this *ê*, nor any other final vowel.[1]

(*b*) The employment of ו to denote *ô*, *û*, and of י to denote *ê*, *î*, may have resulted from those cases in which a ו with a preceding *a* was contracted into *au* and further to *ô*, or with a preceding *u* coalesced into *û*, and where י with *a* has been contracted into *ai* and further to *ê*, or with a preceding *i* into *î* (cf. § 24). In this case the previously existing consonants were retained as vowel letters and were further applied at the end of the word to denote the respective long vowels. Finally א also will in the first instance have established itself as a vowel letter only where a consonantal א with a preceding *a* had coalesced into *â* or *ā*.

The orthography of the Siloam inscription corresponds almost exactly with the above assumptions. Here (as in the Mêša' inscr.) we find all the long vowels, which have not arisen from original diphthongs, *without* vowel letters, thus אִשׁ, חֹצְבִם, מִימִן (or מִיָּמִן); אַמֹּת, קֹל, שְׁלֹשׁ, צֻר. On the other hand מוֹצָא (from *mauṣa'*), עוֹד (from *'aud*); מימן also, if it is to be read מִימִן, is an instance of the retention of a י which has coalesced with *i* into *î*. Instances of the retention of an originally consonantal א as a vowel letter are מָאתַ֫יִם, מוֹצָא, and קָרָא, as also רֹאשׁ. Otherwise final *ā* is always represented by ה: אַמָּה, הָיָה, זדה, נקבה. To this יֹם alone would form an exception (cf. however the note on יוֹם, § 96), instead of יוֹם (Arab. *yaum*) *day*, which one would expect. If the reading be correct, this is to be regarded as an argument that a consciousness of the origin of many long vowels was lost at an early period, so that (at least in the middle of the word) the vowel letters were omitted in places where they should stand, according to what has been stated above, and added where there was no case of contraction. This view is in a great measure confirmed by the orthography of the Mêša' inscription. There we find, as might be expected, דיבן (= *Daibōn*, as the Δαιβών of the LXX proves), חוֹרֹנָן (*ô* from *au*), and בֵּיתֹה (*ê* from *ai*), but also even הֹשִׁעַנִי[2] instead of הוֹשִׁעַנִי (from *hauš-*), ואשב = וָאוֹשִׁיב, בֵּת four times, בֵּתֹה once, for בֵּית and בֵּיתֹה (from *bait*); ללה = לַיְלָה, אן = אַ֫יִן or אֵין.

[1] Thus there occurs, e.g. in Melit. 1, l. 3 שנבנ = שְׁנֵי בְנֵי *the two sons*; elsewhere כ for כִּי (but כי in the Mêša' and Siloam inscrr.), ז for זֶה (the latter in the Siloam inscr.), בנת = בָּנְתִי (so Mêša') or בָּנִיתִי, &c. Cf. on the other hand in Mêša', אנכ = אנכי (unless it was actually pronounced *'anôkh* by the Moabites!). As final *ā* is represented by ה and א and final *i* by י, so final *û* is almost everywhere expressed by ו in Mêša', and always in the Siloam inscription. It is indeed not impossible that Hebrew orthography also once passed through a period in which the final vowels were left always or sometimes undenoted, and that not a few strange forms in the present text of the Bible are to be explained from the fact that subsequently the vowel letters (especially ו and י) were not added in all cases. So Chwolson, 'Die Quiescentia הוי in der althebr. Orthogr.,' in *Travaux du Congrès . . . des Orientalistes*, Petersb. 1876; cf. numerous instances in Ginsburg, *Introd.*, p. 146 ff.

[2] השעני is the more strange since the name of king הוֹשֵׁעַ is represented as *A-u sị'* in cuneiform as late as 728 B.C.

g (*c*) In the present state of Old Testament vocalization as it appears in the Masoretic text, the striving after a certain uniformity cannot be mistaken, in spite of the inconsistencies which have crept in. Thus the final long vowel is, with very few exceptions (cf. § 9 *d*, and the very doubtful cases in § 8 *k*), indicated by a vowel letter—and almost always by the same letter in certain nominal and verbal endings. In many cases the use of וֹ to mark an *ô* or *û*, arising from contraction, and of ִי for *ê* or *î*, is by far the more common, while we seldom find an originally consonantal א rejected, and the simple phonetic principle taking the place of the historical orthography. On the other hand the number of exceptions is very great. In many cases (as e.g. in the plural endings ־ִים and וֹת) the vowel letters are habitually employed to express long vowels which do not arise through contraction, and we even find short vowels indicated. The conclusion is, that if there ever was a period of Hebrew writing when the application of fixed laws to all cases was intended, either these laws were not consistently carried out in the further transmission of the text, or errors and confusion afterwards crept into it. Moreover much remained uncertain even in texts which were plentifully provided with vowel letters. For, although in most cases the context was a guide to the correct reading, yet there were also cases where, of the many possible ways of pronouncing a word, more than one appeared admissible.[1]

h 3. When the language had died out, the ambiguity of such a writing must have been found continually more troublesome; and as there was thus a danger that the correct pronunciation might be finally lost, the vowel signs or vowel points were invented in order to fix it. By means of these points everything hitherto left uncertain was most accurately settled. It is true that there is no historical account of the date of this vocalization of the O. T. text, yet we may at least infer, from a comparison of other historical facts, that it was gradually developed by Jewish grammarians in the sixth and seventh centuries A.D. under the influence of different Schools, traces of which have been preserved to the present time in various differences of tradition.[2] They mainly followed, though with independent regard to

[1] Thus e.g. קטל can be read *qāṭal*, *qāṭāl*, *qāṭôl*, *qᵉṭōl*, *qôṭēl*, *qiṭṭēl*, *qaṭṭēl*, *quṭṭal*, *qèṭel*, and several of these forms have also different senses.

[2] The most important of these differences are, (*a*) those between the Orientals, i. e. the scholars of the Babylonian Schools, and the Occidentals, i. e. the scholars of Palestine (Tiberias, &c.); cf. Ginsburg, *Introd.*, p. 197 ff.; (*b*) amongst the Occidentals, between Ben-Naphtali and Ben-Asher, who flourished in the first half of the tenth century at Tiberias; cf. Ginsburg, *Introd.*, p. 241 ff. Both sets of variants are given by Baer in the appendices

the peculiar nature of the Hebrew, the example and pattern of the older Syrian punctuation.[1]

See Gesenius, *Gesch. d. hebr. Spr.*, p. 182 ff.; Hupfeld, in *Theol. Studien u. Kritiken*, 1830, pt. iii, who shows that neither Jerome nor the Talmud mentions vowel signs; Berliner, *Beiträge zur hebr. Gramm. im Talm. u. Midrasch*, p. 26 ff.; and B. Pick, in *Hebraica*, i. 3, p. 153 ff.; Abr. Geiger, 'Zur Nakdanim-[Punctuators-]Literatur,' in *Jüd. Ztschr. für Wissensch. u. Leben*, x. Breslau, 1872, p. 10 ff.; H. Strack, *Prolegomena critica in Vet. Test. Hebr.*, Lips. 1873; 'Beitrag zur Gesch. des hebr. Bibeltextes,' in *Theol. Stud. u. Krit.*, 1875, p. 736 ff., as also in the *Ztschr. f. die ges. luth. Theol. u. K.*, 1875, p. 619 ff.; 'Massorah,' in the *Protest. Real.-Enc.*[3], xii. 393 ff. (a good outline); A. Merx, in the *Verhandlungen des Orientalistenkongresses zu Berlin*, i. Berlin, 1881, p. 164 ff. and p. 188 ff.; H. Graetz, 'Die Anfänge der Vokalzeichen im Hebr.,' in *Monatsschr. f. Gesch. u. Wissensch. d. Judenth.*, 1881, pp. 348 ff. and 395 ff.; Hersmann, *Zur Gesch. des Streites über die Entstehung der hebr. Punktation*, Ruhrort, 1885; Harris, 'The Rise . . . of the Massorah,' *JQR.* i. 1889, p. 128 ff. and p. 223 ff.; Mayer-Lambert, *REJ.* xxvi. 1893, p. 274 ff.; J. Bachrach, *Das Alter d. bibl. Vocalisation u. Accentuation*, 2 pts. Warsaw, 1897, and esp. Ginsburg, *Introd.* (see § 3 c), p. 287 ff.; Budde, 'Zur Gesch. d. Tiberiens. Vokalisation,' in *Orient. Studien zu Ehren Th. Nöldekes*, i. 1906, 651 ff.; Bacher, 'Diakrit. Zeichen in vormasoret. Zeit,' in *ZAW.* 1907, p. 285; C. Levias, art. 'Vocalization,' in the *Jewish Encycl.*— On the hypothesis of the origin of punctuation in the Jewish schools for children, cf. J. Dérenbourg in the *Rev. Crit.*, xiii. 1879, no. 25.

4. To complete the historical vocalization of the consonantal text *i* a phonetic system was devised, so exact as to show all vowel-changes occasioned by lengthening of words, by the tone, by gutturals, &c., which in other languages are seldom indicated in writing. The pronunciation followed is in the main that of the Palestinian Jews of about the sixth century A.D., as observed in the solemn reading of the sacred writings in synagogue and school, but based on a much older tradition. That the real pronunciation of early Hebrew is consistently preserved by this tradition, has recently been seriously questioned on good grounds, especially in view of the transcription of proper names in the LXX. Nevertheless in many cases, internal reasons, as well as the analogy of the kindred languages, testify in a high degree to the faithfulness of the tradition. At the same recension of the text, or soon after, the various other signs for reading (§§ 11–14, 16) were added, and the accents (§ 15).

§ 8. *The Vowel Signs in particular.*

P. Haupt, 'The names of the Hebrew vowels,' *JAOS.* xxii, and in the *Johns Hopkins Semitic Papers*, Newhaven, 1901, p. 7 ff.; C. Levias in the *Hebr. Union Coll. Annual*, Cincinnati, 1904, p. 138 ff.

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to his critical editions. Our printed editions present uniformly the text of Ben-Asher, with the exception of a few isolated readings of Ben-Naphtali, and of numerous later corruptions.

[1] See Geiger, 'Massorah bei d. Syrern,' in *ZDMG.* 1873, p. 148 ff.; J. P. Martin, *Hist. de la ponctuation ou de la Massore chez les Syriens*, Par. 1875; E. Nestle, in *ZDMG.* 1876, p. 525 ff.; Weingarten, *Die syr. Massora nach Bar Hebraeus*, Halle, 1887.

Preliminary Remark.

The next two sections (§§ 8 and 9) have been severely criticized (Philippi, *ThLZ.* 1897, no. 2) for assigning a definite quantity to each of the several vowels, whereas in reality ◌ָ, ◌ֵ, ◌ֹ are merely signs for *ă*, *e*, *o*: 'whether these are long or short is not shown by the signs themselves but must be inferred from the rules for the pause which marks the breaks in continuous narrative, or from other circumstances.' But in the twenty-fourth and subsequent German editions of this Grammar, in the last note on § 8 *a* [English ed. p. 38, note 4], it was stated: 'it must be mentioned that the Masoretes are not concerned with any distinction between long and short vowels, or in general with any question of quantity. Their efforts are directed to fixing the received pronunciation as faithfully as possible, by means of writing. For a long time only שִׁבְעָה מְלָכִים *seven kings* were reckoned (*vox memor.* in Elias Levita וַיֹּאמֶר אֱלֹהִים), Šureq and Qibbuṣ being counted as one vowel. The division of the vowels in respect of quantity is a later attempt at a scientific conception of the phonetic system, which was not invented but only represented by the Masoretes (Qimchi, *Mikhlol*, ed. Rittenb. 136 *a*, distinguishes the five long as *mothers* from their five daughters).'

I have therefore long shared the opinion that 'the vowel-system represented by the ordinary punctuation (of Tiberias) was primarily intended to mark only differences of quality' (Sievers, *Metrische Studien*, i. 17). There is, however, of course a further question how far these 'later' grammarians were mistaken in assigning a particular quantity to the vowels represented by particular signs. In Philippi's opinion they were mistaken (excluding of course *î*, *ê*, *ô* when written *plene*) in a very great number of cases, since not only does ◌ָ stand, according to circumstances, for *ā̆* or *ă*, and ◌ָ for *ā̆* or *ă*, but also ◌ֵ for *ē* or *ĕ*, and ◌ֹ for *ō* or *ŏ*, e. g. כָּבֵד and קָטֹן, out of pause *kā̆bḗd*, *qā̆ṭṓn* (form קָטָל), but in pause *kā̆bḗd*, *qā̆ṭṓn*.

I readily admit, with regard to *Qameṣ* and *Seᵉgol*, that the account formerly given in § 8 f. was open to misconstruction. With regard to *Ṣere* and *Ḥolem*, however, I can only follow Philippi so long as his view does not conflict with the (to me inviolable) law of a long vowel in an open syllable before the tone and (except Pathaḥ) in a final syllable with the tone. To me כָּבֵד = *kā̆bḗd*, &c., is as impossible as e. g. עָנָב = *ʿĕnab* or בָּרָךְ = *bŏrakh*, in spite of the analogy cited by Sievers (p. 18, note 1) that 'in old German e. g. original *ĭ* and *ŭ* often pass into *ĕ* and *ŏ* dialectically, while remaining in a closed syllable.

a **1.** The full vowels (in contrast to the half-vowels or vowel trills, § 10 *a–f*), classified according to the three principal vowel sounds (§ 7 *a*), are as follows:—

First Class. A-sound.

A

1. ◌ָ [1] *Qāmĕṣ* denotes either *ā*, *â*, more strictly *ā̂* (the obscure Swedish *å*) and *ā̂̆*,[2] as יָד *yā̆d* (hand), רָאשִׁים *rā'šîm* (heads), or *ă* (in future transcribed as *ŏ*), called *Qāmeṣ ḥāṭûph*, i.e. hurried Qameṣ. The latter occurs almost exclusively as a modification of *ŭ*; cf. *c* and § 9 *u*.
2. ◌ַ *Páthāḥ*, *ă*, בַּת *bă̆th* (daughter).

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[1] In early MSS. the sign for Qameṣ is a stroke with a point underneath, i. e. according to Nestle's discovery (*ZDMG.* 1892, p. 411 f.), Pathaḥ with *Ḥolem*, the latter suggesting the obscure pronunciation of *Qameṣ* as *â*. Cf. also Ginsburg, *Introd.*, p. 609.

[2] Instead of the no doubt more accurate transcription *ā̂̆*, *â̆* we have

Also 3. ֶ *Sᵉgôl*, an open *e*, *è* (*ā* or *ă*), as a modification of *ă*,[1] either in an untoned closed syllable, as in the first syllable of יֶדְכֶם *yädkhèm* (your hand) from *yădkhèm*—or in a tone-syllable as in פֶּסַח *pĕsaḥ*; cf. πάσχα, and on the really monosyllabic character of such formations, see § 28 *e*. But *Sᵉgôl* in an open tone-syllable with a following י, as in גְּלֶינָה *gᵉlènā* (cf. § 75 *f*), יָדֶיךָ *yādèkhā* (cf. § 91 *i*), is due to contraction from *ay*.

Second Class. I- and E-sounds.

I

1. ִי *Ḥîrĕq* with *yod*, almost always *î*, as צַדִּיק *ṣaddîq* (righteous). *b*
2. ִ either *î* (see below, *i*), as צַדִּקִים *ṣaddîqîm*, only orthographically different from צדיקים (צדיקם),—or *ĭ*, as צִדְקוֹ *ṣĭdqô* (his righteousness).

E

3. ֵי *Ṣerî* or *Ṣērê* with *yod* = *ê*, e. g. בֵּיתוֹ *bêthô* (his house).
   ֵ either *ê*, but rarely (see below, *i*), or *ē* as שֵׁם *šēm* (name).
   Ṣere can only be *ĕ*, in my opinion, in few cases, such as those mentioned in § 29 *f*.
4. ֶ *Sᵉgôl*, *ă*, a modification of *ĭ*, e.g. חֶפְצִי *ḥäfṣî* (ground-form *ḥĭfṣ*); שֶׁן־ *šän* (ground-form *šĭn*).

Third Class. U- and O-sounds.

U

1. וּ *Šûrĕq*, usually *û*, מוּת *mûth* (to die), rarely *ŭ*. *c*
2. ֻ *Qibbûṣ*, either *ŭ*, e.g. סֻלָּם *sŭllām* (ladder), or *û*, e.g. קֻמוּ *qūmū* (rise up), instead of the usual קוּמוּ.

O

3. וֹ and ֹ *Ḥōlĕm*, *ô* and *ō*, קוֹל *qôl* (voice), רֹב *rōbh* (multitude). Often also a defective ֹ for *ô*; rarely וֹ for *ō*.
   On the question whether ֹ under some circumstances represents *ŏ*, see § 93 *r*.
4. ָ On *Qāmĕṣ ḥāṭûph* = *ŏ*, generally modified from *ŭ*, as חָק־ *ḥŏq* (statute), see above, *a*.

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retained *ā*, *â* in this grammar, as being typographically simpler and not liable to any misunderstanding. For *Qameṣ ḥaṭuph*, in the previous German edition expressed by *ă̄*, we have, after careful consideration, returned to *ŏ* The use of the same sign ָ for *ā̆* (*â̆*) and *ă̄*, shows that the Massoretes did not intend to draw a sharp distinction between them. We must not, however, regard the Jewish grammarians as making a merely idle distinction between *Qāmeṣ rāḥāb*, or broad Qameṣ, and *Qāmeṣ ḥaṭûph*, or light Qameṣ. It is quite impossible that in the living language an *ā* lengthened from *ă*, as in *dābār*, should have been indistinguishable from e.g. the last vowel in וַיָּשָׁב or the first in קָדָשִׁים.—The notation *â*, *ê*, *ô* expresses here the vowels essentially long, either naturally or by contraction; the notation *ā*, *ē*, *ō* those lengthened only by the tone, and therefore changeable; *ă*, *ĕ*, *ŏ* the short vowels. As regards the others, the distinction into *ı* and *ĭ*, *û* and *ŭ* is sufficient; see § 9.—The mark ֹ stands in the following pages over the tone-syllable, whenever this is not the last, as is usual, but the penultimate syllable of the word, e. g. יֵשֵׁב.

[1] These *Sᵉgôls*, modified from *ă*, are very frequent in the language. The

d The names of the vowels are mostly taken from the form and action of the mouth in producing the various sounds, as פַּתַח *opening*; צֵרִי *a wide parting* (of the mouth), also שֶׁבָא (= *ĕ*) *breaking, parting* (cf. the Arab. *kasr*); חִירִק (also חִרֶק) *narrow opening*; חוֹלָם *closing*, according to others *fullness*, i. e. of the mouth (also מְלֹא פוּם [1] *fullness of the mouth*). קָמֶץ [2] also denotes a slighter, as שׁוּרֶק and קִבּוּץ (also קִבּוּן פּוּם) a firmer, compression or contraction of the mouth. *Segôl* (סְגוֹל *bunch of grapes*) takes its name from its form. So שְׁלֹשׁ נְקֻדוֹת (*three points*) is another name for *Qibbûṣ*.

e Moreover the names were mostly so formed (but only later), that the sound of each vowel is heard in the first syllable (קָמֶץ for קָמֶץ, פַּתַח for פַּתַח, צֵרִי for צֵרִי); in order to carry this out consistently some even write *Sägôl, Qomeṣ-ḥaṭûf, Qübbûṣ*.

f **2.** As the above examples show, the vowel sign stands regularly *under* the consonant, *after* which it is to be pronounced, ָ *rā*, ַ *ră*, ֵ *rē*, ֶ *rĕ*, &c. The *Pathaḥ* called *furtivum* (§ 22 *f*) alone forms an exception to this rule, being pronounced *before* the consonant, רוּחַ *rû^{a}ḥ* (wind, spirit). The *Ḥōlĕm* (without *wāw*) stands on the left above the consonant; ֹ *rō* (but לֹ = *lō*). If א, as a vowel letter, follows a consonant which is to be pronounced with *ō*, the point is placed over its right arm, thus בֹּא, רֹאשׁ; but e.g. בֹּאָם, since א here begins a syllable.

g No dot is used for the Ḥolem when *ō* (of course without *wāw*) is pronounced after *sin* or before *šin*. Hence שׂוֹנֵא *śônē* (hating), נֹשֵׂא *n^{e}śō* (to bear), מֹשֶׁה *môšĕ* (not מֹשֵׁה); but שֹׁמֵר *šômēr* (a watchman). When *ō* precedes the *śin*, the dot is placed over its right arm, e.g. יִרְפֹּשׂ *yirpōś* (he treads with the feet), הַנֹּשְׂאִים *hannōś^e'im* (those who carry).

In the sign וֹ, the ו may also be a consonant. The וֹ is then either to be read *ōw* (necessarily so when a consonant otherwise without a vowel precedes, e. g. לָוֶה *lôwĕ*, lending) or *wō*, when a vowel already precedes the ו, e. g. עָוֹן *'āwôn* (iniquity) for עָוֹן. In more exact printing, a distinction is at least made between וֹ (*wo*) and וֹ (i. e. either *ô* or, when another vowel follows the *wāw*, *ôw* [3]).

Babylonian punctuation (see § 8 *g*, note 1) has only one sign for it and tone-bearing Pathaḥ; see also Gaster, 'Die Unterschiedslosigkeit zwischen Pathach u. Segol,' in *ZAW.* 1894, p. 60 ff.

[1] On the erroneous use of the term *melo pum*, only in Germany, for *šûreq* (hence also pronounced *melu pum* to indicate *û*), see E. Nestle, *ZDMG.* 1904, p. 597 ff.; Bacher, ibid., p. 799 ff., Melopum; Simonsen, ibid., p. 807 ff.

[2] The usual spelling קָמֶץ and פַּתַח takes the words certainly rightly as Hebrew substantives; according to De Lagarde (*Gött. gel. Anz.* 1886, p. 873, and so previously Luzzatto), קָמֶץ and פָּתַח are rather Aram. participles, like *Dageš*, &c., and consequently to be transliterated *Qimēṣ* and *Pâthaḥ*.

[3] Since 1846 we have become acquainted with a system of vocalization different in many respects from the common method. The vowel signs, all except וֹ, are there placed *above* the consonants, and differ almost throughout in form,

3. The vowels of the first class are, with the exception of ◌ָ in the middle and ◌ָה, ◌ָא, ◌ָה at the end of the word (§ 9 *a–d*, *f*), represented *only* by vowel signs, but the long vowels of the I- and U-class largely by vowel letters. The vowel sound to which the letter *h*

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and some even as regards the sound which they denote: ◌ַ = *á*, *ā*, ◌ַ = tone-bearing *ă* and *è*, ◌ֵ = *é*, *ē*, ◌ִ = *í*, ◌ִי, ◌ֹ = *ó*, *ō*, ◌ֹ or ◌ֺו = *ú*. In an unsharpened syllable ◌ַ = toneless *ă* and *è*, and also Ḥaṭeph Pathaḥ; ◌ֱ = toneless *ĕ* and Ḥaṭeph Seghôl; ◌ִ = *ĭ*, ◌ֻ = *ŭ*, ◌ֳ = *ŏ*, and Ḥaṭeph Qames. Lastly in toneless syllables before Dageš, ◌ַ = *ă*, ◌ֶ = *ĕ*, ◌ִ = *ĭ*, ◌ֻ = *ŭ*, ◌ָ = *ă̆*. Šᵉwâ is ◌ְ The accents differ less and stand in some cases under the line of the consonants. Besides this complicated system of the Codex Babylonicus (see below) and other MSS., there is a simpler one, used in Targums. It is still uncertain whether the latter is the foundation of the former (as Merx, *Chrest. Targ.* xi, and Bacher, *ZDMG.* 1895, p. 15 ff.), or is a later development of it among the Jews of South Arabia (as Praetorius, *ZDMG.* 1899, p. 181 ff.). For the older literature on this *Babylonian punctuation* (נְקוּד בָּבְלִי), as it is called, see A. Harkavy and H. L. Strack, *Katalog der hebr. Bibelhandschr. der Kaiserl. öffentl. Bibliothek zu St. Petersb.*, St. Petersb. and Lpz., 1875, parts i and ii, p. 223 ff. A more thorough study of the system was made possible by H. Strack's facsimile edition of the *Prophetarum posteriorum codex Babylonicus Petropolitanus* (St. Petersb., 1876, la. fol.) of the year 916, which Firkowitsch discovered in 1839, in the synagogue at Tschufutkale in the Crimea. The MS. has been shown by Ginsburg (*Recueil des travaux rédigés en mémoire . . . de Chwolson*, Berlin, 1899, p. 149, and *Introd.*, pp. 216 ff., 475 f.) to contain a recension of the Biblical text partly Babylonian and partly Palestinian; cf. also Barnstein, *The Targum of Onkelos to Genesis*, London, 1896, p. 6 f. Strack edited a fragment of it in *Hosea et Joel prophetae ad fidem cod. Babylon. Petrop.*, St. Petersb. 1875. Cf. also the publication by A. Merx, quoted above, § 7 *h*, and his *Chrestomathia Targumica*, Berlin, 1888; G. Margoliouth, in the *PSBA.* xv. 4, and M. Gaster, ibid.; P. Kahle, *Der masoret. Text des A. T. nach d. Überlief. der babyl. Juden*, Lpz. 1902, with the valuable review by Rahlfs in *GGA.* 1903, no. 5; Nestle, *ZDMG.* 1905, p. 719 (Babylonian ◌ַ = ע. According to the opinion formerly prevailing, this Babylonian punctuation exhibits the system which was developed in the Eastern schools, corresponding to and contemporaneous with the Western or Tiberian system, although a higher degree of originality, or approximation to the original of both systems of punctuation, was generally conceded to the latter. Recently, however, Wickes, *Accents of the Twenty-one Books*, Oxford, 1887, p. 142 ff, has endeavoured to show, from the accents, that the 'Babylonian' punctuation may certainly be *an* Oriental, but is by no means *the* Oriental system. It is rather to be regarded, according to him, as a later and not altogether successful attempt to modify, and thus to simplify, the system common to all the Schools in the East and West. Strack, *Wiss. Jahresb. der ZDMG.* 1879, p. 124, established the probability that the vowels of the superlinear punctuation arose under *Arab* influence from the vowel letters אוי (so previously Pinsker and Graetz), while the Tiberian system shows *Syrian* influence.

A third, widely different system (Palestinian), probably the basis of the other two, is described by A. Neubauer, *JQR.* vii. 1895, p. 361 ff., and Friedländer, ibid., p. 564 ff., and *PSBA.* 1896, p. 86 ff.; C. Levias, *Journ. of Sem. Lang. and Lit.*, xv. p. 157 ff.; and esp. P. Kahle, Beitr. zu der Gesch. der hebr. Punktation,' in *ZAW.* 1901, p. 273 ff. and in *Der masoret. Text des A. T.* (see above), chiefly dealing with the Berlin MS. Or. qu. 680, which contains a number of variants on the biblical text, and frequently agrees with the transcriptions of the LXX and Jerome.

points is determined more precisely by the vowel sign standing before, above, or within it. Thus—

י may be combined with *Ḥîrĕq*, *Ṣērê*, *Segôl* (יִ, ֵי, ֶי).

ו with *Šûrĕq* and *Ḥōlĕm* (וּ and וֹ).[1]

In Arabic the long *a* also is regularly expressed by a vowel letter, viz. *'Alĕph* (אָ), so that in that language three vowel letters correspond to the three vowel classes. In Hebrew א is rarely used as a vowel letter; see § 9 *b* and § 23 *g*.

i **4.** The omission of the vowel letters when writing *î*, *û*, *ê*, *ô* is called *scriptio defectiva* in contrast to *scriptio plena*. קוֹל, קוּם are written *plene*, קֹלֹת, קֻם *defective*.

Cf. Bardowitz, *Studien zur Gesch. der Orthogr. im Althebr.*, 1894; Lidzbarski, *Ephem.*, i. 182, 275; Marmorstein, 'Midrasch der vollen u. defekt. Schreibung,' in *ZAW.* 1907, p. 33 ff.

k So far as the choice of the full or defective mode of writing is concerned, there are certainly some cases in which only the one or the other is admissible, Thus the full form is necessary at the end of the word, for *û*, *ô*, *ō*, *î*, *ê*, *ē*, as well as for *è* in חָוָה &c. (§ 9 *f*), also generally with *â*, *ā* (cf. however § 9 *d*), e.g. קָטָלוּ, קָטַלְתִּי, יָדִי, מַלְכֵי. (But the Masora requires in Jer 26[6], 44[8]; Ezr 6[21]; 2 Ch 32[13] גּוֹיֵי instead of גּוֹיֵי; Zp 2[9] גּוֹי [perhaps an error due to the following י] for גּוֹיֵי; Is 40[31] וְקוֹיֵי [followed by י] for וְקוֹיֵי; Jer 38[11] בְּלוֹיֵי for בְּלוֹיֵי.) On the other hand the defective writing is common when the letter, which would have to be employed as a vowel letter, immediately precedes as a strong consonant, e.g. גּוֹיִם (*nations*) for גּוֹיִים, מִצְוֹת (*commandments*) for מִצְוֹות.

l That much is here arbitrary (see § 7 *g*), follows from the fact that sometimes the same word is written very differently, e.g. הֲקִימוֹתִי Ez 16[60]: הֲקַמֹתִי and also הֲקִמוֹתִי Jer 23[4]; cf. § 25 *b*. Only it may be observed,

(*a*) That the scriptio plena in two successive syllables was generally avoided; cf. e.g. נָבִיא but נְבִיאִים; צַדִּיק, but צַדִּיקִים; קוֹל, קֹלוֹת; יְהוֹשָׁעַ; מְצָאֲהוּ.

(*b*) That in the later Books of the O. T. (and regularly in post-biblical Hebrew) the full form, in the earlier the defective, is more usual.

m **5.** In the cognate dialects, when a vowel precèdes a vowel-letter which is not kindred (heterogeneous), e.g. וֹ, וּ, יוֹ, יִ, יֵ, יֶ, a diphthong (*au*, *ai*)[2] is formed if the heterogeneous vowel be *a*. This is also to be regarded as the Old Hebrew pronunciation, since it

[1] After the example of the Jewish grammarians the expression, 'the vowel letter rests (*quiesces*) in the vowel-sign,' has become customary. On the other hand, the vowel letters are also called by the grammarians, *matres lectionis* or *supports* (*fulcra*).

[2] Cf. T. C. Foote, *The diphthong* ai *in Hebrew* (Johns Hopkins Univ. Circulars, June, 1903, p. 70 ff.).

agrees with the vocalic character of ו and י (§ 5 *b*, note 2). Thus such words as וָו, חַי, גּוֹי, עֲשׂוּי, גֵּו, בַּיִת are not to be pronounced according to the usual Jewish custom[1] as *vāv, ḥay, gôy, ʿāsûy, gēv, bayith* (or even as *vaf*, &c.; cf. modern Greek *av af, ev ef* for *αὐ, εὐ*), but with the Italian Jews more like *wāu, ḥai*, &c. The sound of יִ֫ is the same as וּ֫, i.e. almost like *āu*, so that וּ֫ is often written defectively for יִ֫.

§ 9. *Character of the several Vowels.*

Numerous as are the vowel signs in Hebrew writing, they are yet *a* not fully adequate to express all the various modifications of the vowel sounds, especially with respect to length and shortness. To understand this better a short explanation of the character and value of the several vowels is required, especially in regard to their length and shortness as well as to their changeableness (§§ 25, 27).

I. *First Class. A-sound.*

1. *Qameṣ* (֫), when it represents a long *a*, is, by nature and origin, of two kinds:—

(1) The essentially long *â* (in Arabic regularly written א֫), which is not readily shortened and never wholly dropped (§ 25 *c*), e.g. כְּתָב *kᵉthâbh* (writing); very seldom with a following א, as רָאשׁ 2 S 12[1.4] (see the examples in § 72 *p*).[2]

The writing of קָאם Ho 10[14] for קָם would only be justifiable, if the *ā* *b*
of this form were to be explained as a contraction of *ăă*; cf. however § 72 *a*; דָּאג Neh 13[16] for דָּג (*dāg*) is certainly incorrect.—The rarity of the *â* in Hebrew arises from the fact that it has for the most part become an obtuse *ô*; see below, *q*.

(2)-*ā*, lengthened only by position (i.e. tone-long or at all events *c*
lengthened under the influence of the tone, according to the laws for the formation of syllables, § 27 *e–h*), either in the tone-syllable itself (or in the secondary tone-syllable indicated by *Mèthĕg*, see below), or just before or after it. This sound is invariably lengthened from an original *ă*,[3] and is found in open syllables, i. e. syllables ending in a vowel (§ 26 *b*), e.g. לָךְ, קָטַל, יָקוּם, אָסִיר (Arab. *lăkă, qătălă, yăqûmŭ, ʾăsîrŭ*), as well as in closed syllables, i.e. those ending in

[1] In MSS. ו and י, in such combinations as גֵּו, חַי, are even marked with Mappiq (§ 14 *a*).

[2] Of a different kind are the cases in which א has lost its consonantal sound by coalescing with a preceding *a*, § 23 *a–d*.

[3] In Arabic this *ă* is always retained in an open syllable.

a consonant, as יָד, כּוֹכָב (vulgar Arab. *yăd, kaukăb*). In a closed syllable, however, it can only stand when this has the tone, דָּבָר, עוֹלָם; whereas in an open syllable it is especially frequent *before* the tone, e.g. דָּבָר, זָקֵן, לָבָן. Where the tone is moved forward or weakened (as happens most commonly in what is called the construct state of nouns, cf. § 89 *a*) the original short *ă* (*Pathaḥ*) is retained in a closed syllable, while in an open syllable it becomes *Šᵉwâ* (§ 27 *i*): חָכָם, constr. state חַכַם (*ḥᵃkhăm*); דָּבָר, דְּבַר (*dᵉbhăr*); קָטָל, קְטָלָם. For examples of the retention, in the secondary tone-syllable, of *ā* lengthened from *ă*, see § 93 *xx*.

d In some terminations of the verb (תָ in the 2nd sing. masc. perf., תְ in the 2nd pl. fem. of the imperat., as well as in the 3rd and 2nd pl. fem. of the imperf.), in אַתְּ *thou* (masc.) and in the suffixes ךָ and הָ, the final *ā* can stand even without a vowel letter. A ה is, however, in these cases (except with הָ) frequently added as a vowel letter.

On ֲ for *ŏ* see below, *f*.

e **2.** *Pathaḥ*, or short *ă*, stands in Hebrew almost exclusively in a closed syllable with or without the tone (קָטַלְתָּם, קָטַל). In places where it now appears to stand in an open syllable the syllable was originally closed, and a helping vowel (*ă*, *ĭ*) has been inserted after the second radical merely to make the pronunciation easier, e.g. נַחַל (ground-form *naḥl*), בַּיִת (Arab. *bait*), see § 28 *d*, and with regard to two cases of a different kind, § 26 *g*, *h*. Otherwise *ă* in an open syllable has almost without exception passed into *ā* (ָ), see above, *c*.

On the very frequent attenuation of *ă* to *ĭ*, cf. below, *h*. On the rare, and only apparent union of Pathaḥ with א (אַ), see § 23 *d*, end. On *ă* as a helping-vowel, § 22 *f* (*Pathaḥ furtivum*), and § 28 *e*.

f **3.** Segôl (*ĕ*, *ê* [*ā*]) by origin belongs sometimes to the second, but most frequently to the first vowel class (§ 27 *o*, *p*, *u*). It belongs to the first class when it is a modification of *a* (as the Germ. *Bad*, pl. *Bäder*; Eng. *man*, pl. *men*), either in a toneless syllable, e.g. יֶדְכֶם (for *yadkhèm*), or with the tone, e.g. אֶרֶץ from *'arṣ*, קֶרֶן Arab. *qărn*, קֶמַח Arab. *ăqmḥ*. This *Segôl* is often retained even in the strongest tone-syllable, at the end of a sentence or of an important clause (in *pause*), as מֶלֶךְ, צֶדֶק (*mălăkh*, *ṣădăq*). As a rule, however, in such cases the *Pathaḥ* which underlies the *Segôl* is lengthened into *Qameṣ*, e.g. קָמַח, קָרָן. A *Segôl* apparently lengthened from *Šᵉwâ*, but in reality traceable to an original *ă*, stands in pausal forms, as פֶּרִי (ground-form *părỳ*), יֶהִי (*yăhỳ*), &c. On the cases where a י (originally consonantal) follows this Segôl, see § 75 *f*, and § 91 *k*.

II. *Second Class. I- and E-sounds.*

4. The long *î* is frequently even in the consonantal writing indicated by י (a *fully* written *Ḥireq* ִי); but a naturally long *î* can be also written *defectively* (§ 8 *i*), e.g. צַדִּיק (*righteous*), plur. צַדִּקִים *ṣaddîqîm*; יִירָא (*he fears*), plur. יִרְאוּ. Whether a *defectively* written *Ḥireq* is long may be best known from the origin of the form; often also from the nature of the syllable (§ 26), or as in יִרְאוּ from the *Metheg* attached to it (§ 16 *f*). *g*

5. The *short Ḥireq* (always[1] written *defectively*) is especially frequent in sharpened syllables (קִטֵּל, אִמִּי) and in toneless closed syllables (מִזְמוֹר *psalm*); cf. however וַיִּשְׁבְּ in a closed tone-syllable, and even וַיִּפֶן, with a helping Segôl, for *wayyíphn*. It has arisen very frequently by attenuation from *ă*, as in דִּבְרֵי from original *dăbărê*, צִדְקִי (ground-form *ṣădq*),[2] or else it is the original *ĭ*, which in the tone-syllable had become *ē*, as in אֹיִבְךָ (*thy enemy*) from אֹיֵב (ground-form *'âyĭb*).[3] It is sometimes a simple helping vowel, as in בַּיִת, § 28 *e*. *h*

The earlier grammarians call every *Ḥireq* written *fully*, *Ḥireq magnum*; every one written *defectively*, *Ḥireq parvum*,—a misleading distinction, so far as quantity is concerned.

6. The longest *ê* ֵי (more rarely defective ֵ, e.g. עֵנֵי for עֵינֵי Is 3[8]; at the end of a word also ֵה) is as a rule contracted from ֵי *ay* (*ai*), § 7 *a*, e.g. הֵיכָל (*palace*), Arab. and Syriac *haikal*. *i*

7. The *Ṣere* without Yôdh mostly represents the tone-long *ē*, which, like the tone-long *ā* (see *c*), is very rarely retained except *in* and *before* the tone-syllable, and is always lengthened from an original *ĭ*. It stands in an open syllable with or before the tone, e.g. סֵפֶר (ground-form *sĭphr*) *book*, שֵׁנָה (Arab. *sĭnăt*) *sleep*, or with Metheg (see § 16 *d*, *f*) in the secondary tone-syllable, e.g. שְׁאֵלָתִי *my request*, נַלְכָה *let us go*. On the other hand in a closed syllable it is almost always with the tone, as בֵּן *son*, אִלֵּם *dumb*. *k*

Exceptions: (*a*) *ē* is sometimes retained in a toneless closed syllable, in monosyllabic words before Maqqeph, e.g. עֵץ־ Nu 35[18], as well as in the examples of *nāsôg 'āḥôr* mentioned in § 29 *f* (on the quantity cf. § 8 *b* 3 end); (*b*) in a toneless open final syllable, Ṣere likewise occurs in examples of the *nāsôg 'āḥôr*, as יֵצֵא Ex 16[29]; cf. Ju 9[39]. *l*

8. The Segôl of the I(E)-class is most frequently an *ĕ* modified from original *ĭ*, either replacing a tone-long *ē* which has lost the tone, e.g. *m*

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[1] At least according to the Masoretic orthography; cf. Wellhausen, *Text der Bb. Sam.*, p. 18, Rem.

[2] Jerome (cf. Siegfried, *ZAW.* 1884, p. 77) in these cases often gives *ă* for *ĭ*.

[3] Cf. the remarks of I. Guidi, 'La pronuncia del ṣērē,' in the *Verhandl. des Hamburger Orient.-Kongr.* of 1902, Leiden, 1904, p. 208 ff., on Italian *e* for Latin *i*, as in *fede* = *fidem*, *pece* = *picem*.

תֶּן־ from תֵּן (*give*), יְצָרְךָ (*thy creator*) from יֹצֵר, or in the case discussed in § 93 *o*, חֶלְקִי, עֶזְרִי from the ground-forms *ḥilq*, *'izr*; cf. also § 64 *f*. *Segôl* appears as a simple helping-vowel in cases such as סֵפֶר for *siphr*, יֵגֶל for *yigl* (§ 28 *e*).

III. *Third Class. U- and O-sounds.*

n **9.** For the U-sound there is—

(1) the *long û*, either (*a*) written fully, וּ *Šureq*, e.g. גְּבוּל (*boundary*), or (*b*) defectively written ◌ֻ *Qibbûṣ*, גְּבֻלוֹ, יְמֻתוּן;

(2) the short *ŭ*, mostly represented by *Qibbûṣ*, in a toneless closed syllable and especially common in a sharpened syllable, in e.g. שֻׁלְחָן (*table*), סֻכָּה (*booth*).

o Sometimes also *ŭ* in a sharpened syllable is written וּ, e.g. הוּכָּה ψ 102[5], יוּדָּד Jb 5[7], כּוּלָּם Jer. 31[34], מְשׁוּבָּתוֹ Is 5[5], עֲרוּמִּים Gn 2[25] for עֲרֻמָּה, &c.

For this *u* the LXX write *o*, e.g. עֲדֹלָם Ὀδολλάμ, from which, however, it only follows, that this *ŭ* was pronounced somewhat indistinctly. The LXX also express the sharp *Ḥireq* by ε, e.g. אֱמֹר = Ἐμμήρ. The pronunciation of the *Qibbûṣ* like the German *ü*, which was formerly common, is incorrect, although the occasional pronunciation of the U-sounds as *ü* in the time of the punctators is attested, at least as regards Palestine[1]; cf. the Turkish *bülbül* for the Persian *bulbul*, and the pronunciation of the Arabic *dunyā* in Syria as *dünyā*.

p **10.** The O-sound bears the same relation to U as the E does to I in the second class. It has four varieties:—

(1) The *ô* which is contracted from *aw* (=*au*), § 7 *a*, and accordingly is mostly written fully; וֹ (*Ḥolem plenum*), e.g. שׁוֹט (*a whip*), Arab. *sauṭ*, עוֹלָה (*iniquity*) from עַוְלָה. More rarely *defectively*, as שׁרְךָ (*thine ox*) from שׁוֹר Arab. *ṯaur*.

q (2) The long *ô* which arose in Hebrew at an early period, by a general process of obscuring, out of an original *â*,[2] while the latter has been retained in Arabic and Aramaic. It is usually written *fully* in the tone-syllable, *defectively* in the toneless, e.g. קֹטֶל Arab. *qâṭil*. Aram. *qâṭēl*, אֱלוֹהַּ Arab. *'ilâh*, Aram. *'ĕlâh*, plur. אֱלֹהִים; שׁוֹק (*leg*), Arab. *sâq*; גִּבּוֹר (*hero*), Arab. *ǧabbâr*; חוֹתָם (*seal*), Arab. *ḫâtām*; רִמּוֹן (*pomegranate*), Arab. *rummân*; שִׁלְטוֹן (*dominion*), Aram. שִׁלְטָן and שָׁלְטָן Arab. *sulṭân*; שָׁלוֹם (*peace*), Aram. שְׁלָם, Arab. *salâm*. Sometimes the form in *â* also occurs side by side with that in *ô* as שִׁרְיָן and שִׁרְיוֹן (*coat of mail*; see however § 29 *u*). Cf. also § 68 *b*.

r (3) The tone-long *ō* which is lengthened from an original *ŭ*, or from an *ŏ* arising from *ŭ*, by the tone, or in general according to the

[1] Cf. Delitzsch, *Physiologie u. Musik*, Lpz. 1868, p. 15 f.

[2] Cf. above, *b*, end. On Jerome's transliteration of *o* for *ā*, see *ZAW.* 1884, p. 75.

laws for the formation of syllables. It occurs not only in the tone-syllable, but also in an open syllable before the tone, e.g. קֹדֶשׁ (ground-form *qŭdš*) *sanctuary*; בֹּרְכִי for *burrakh*, יִלְקֹטוּן ψ 104[28], as well as (with *Metheg*) in the secondary tone-syllable; אֱלֹהִים, פְּעָלוֹ. But the original *ŏ* (*ŭ*) is retained in a toneless closed syllable, whereas in a toneless open syllable it is weakened to *Šᵉwâ*. Cf. כֹּל *all*, but כָּל־ (*kŏl*), כֻּלָּם (*kŭllām*); יִקְטֹל, יִקְטְלָה and יִקְטְלוּ, where original *ŭ* is weakened to *Šᵉwâ*: *yiqᵉlû*, Arab. *yaqtŭlû*. This tone-long *ō* is only as an exception written fully.

(4) ֲ *Qameṣ-ḥaṭuph* represents *ŏ* (properly *ă*, cf. § 8 *a*, note 2) modified *s* from *ŭ* and is therefore classed here. It stands in the same relation to *Ḥolem* as the *Sᵉgôl* of the second class to *Sere*, כָּל־ *kŏl*, וַיָּקָם *wayyāqŏm*. On the distinction between this and *Qameṣ*, see below, *u*.

11. The following table gives a summary of the gradation of the *t* three vowel-classes according to the quantity of the vowels:—

First Class: A.	*Second Class*: I and E.	*Third Class*: U and O.
ָ original *â* (Arabic א ָ).	ֵי *ê*, from original *ay* (*ai*). ִי or ֵ long *î*.	וֹ *ô*, from original *aw* (*au*). וֹ or ָ *ô* obscured from *â*. וּ or ֻ *û*.
ָ tone-long *ā* (from original *ă*) chiefly in the tone-syllable but also just before it.	ֵ tone-long *ē* (from *î*) generally in the tone-syllable but also just before it.	ֹ tone-long *ō* (from original *ŭ*) in the tone-syllable, otherwise in an open syllable.
ֲ (as a modification of *ă*) sometimes a tone-long *è*, sometimes *ĕ*. ַ short *ă*. [ַ *ĭ* attenuated from *ă*; see *h*.] Utmost weakening to ֲ[a], ֱ[ĕ], ֶ[e].	ֶ *ĕ*. ִ short *ĭ*. Utmost weakening to ֲ[a], ֱ[ĕ], or ֶ[e].	ֳ *ŏ*, modified from *ŭ*. ֻ short *ŭ*, especially in a sharpened syllable. Utmost weakening to ֲ[a], ֱ[ĕ], ֳ[o], or ֶ[e].

Rem. *On the distinction between Qameṣ and Qameṣ-ḥaṭuph.*[1] *u*

According to § 8 *a*, long *ā* or *ā̆* (*Qameṣ*) and short *ŏ* or *ă* (*Qameṣ-ḥaṭuph*) are in manuscripts and printed texts generally expressed by the same sign (ָ), e.g. קָם *qām*, כָּל־ *kŏl*. The beginner who does not yet know the grammatical

[1] These statements, in order to be fully understood, must be studied in connexion with the theory of syllables (§ 26) and *Metheg* (§ 16 *c–i*).

origin of the words in question (which is of course the surest guide), may depend meanwhile on the following principal rules:—

1. *The sign* ָ[1] *is ŏ in a toneless closed syllable,* since such a syllable can have only a short vowel (§ 26 *o*). The above case occurs—

(*a*) When *Šᵉwâ* follows as a syllable-divider, as in חָכְמָה *ḥŏkh-mā́* (wisdom), אָכְלָה *'ŏkh-lā́* (food). With *Metheg* ָ is *ā* (*ā̆*) and according to the usual view stands in an open syllable with a following *Šᵉwâ mobile*, e.g. אָכְלָה *'ā-khᵉlā́* (she ate); but cf. § 16 *i*.

(*b*) When a closed syllable is formed by *Dageš forte*, e.g. חָנֵּנִי *ḥŏnnēnî* (have mercy upon me); but בָּתִּים (with *Metheg*, § 16 *f* ζ) *bâttîm*.

(*c*) When the syllable in question loses the tone on account of a following *Maqqēph* (§ 16 *a*), e.g. כָּל־הָאָדָם *kŏl-hā-'ādā́m* (all men).

In ψ 35[10] and Pr 19[7] *Maqqēph* with כָּל is replaced by a conjunctive accent (*Merᵉkha*); so by *Darga*, Ju 19[5] with סְעָד, and Ez 37[8] with וַיִּקְרָם (so Baer after Qimḥi; ed. Mant., Ginsburg, Kittel ויקרם).

(*d*) In a closed final syllable without the tone, e.g. וַיָּקָם *wayyā́qŏm* (and he stood up).—In the cases where *â* or *ā* in the final syllable has become toneless through *Maqqēph* (§ 16 *a*) and yet remains, e.g. כְּרָב־הַדָּת Est 4[8], שָׁת־לִי Gn 4[25], it has a *Metheg* in correct manuscripts and printed texts.

In cases like הָלְאָה, לָמָּה *lā́mmā*, the tone shows that ָ is to be read as *ā*.

v 2. The cases in which ָ appears to stand in an open syllable and yet is to be read as *ŏ* require special consideration. This is the case, (*a*) when *Ḥaṭeph-Qameṣ* follows, e.g. פָּעֳלוֹ *his work*, or simple vocal *Šᵉwâ*, e.g. דָּרְבָן *ox goad*; בְּעָבְרוֹ Jo 4[7]; שָׁמְרָה (so ed. Mant., Ginsb.) *preserve* ψ 86[2], cf. 16[1] and the cases mentioned in § 48 *i*, n., and § 61 *f*, n.; other examples are Ob 11, Ju 14[15]); *Ḥaṭeph-Pathaḥ* follows in לִמְשָׁחֲךָ (so Ginsburg; Baer לִמְשָׁחֲךָ) 1 S 15[1], לַהֲרָגֲךָ 24[11], and יִפְגָּשֲׁךָ (so Baer, Gn 32[18], others יִפְגָּשֲׁךָ); (*b*) before another *Qameṣ-ḥaṭuph*, e.g. פָּעָלְךָ *thy work*; on אָרָה־לִּי and קָבָה־לִּי Nu 23[7], see § 67 *o*; (*c*) in the two plural forms קָדָשִׁים *sanctuaries* and שָׁרָשִׁים *roots* (also written קָד׳ and שָׁר׳). In all these cases the Jewish grammarians regard the *Metheg* accompanying the ָ as indicating a Qāmeṣ raḥabh (broad Qameṣ) and therefore read the ָ as *ā*; thus *pā-ᵒlô*, *dā-rᵉbān*, *pā-ŏlᵉkhā*, *qā-dāšim*. But neither the origin of these forms, nor the analogous formations in Hebrew and in the cognate languages, nor the transcription of proper names in the

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[1] In the Babylonian punctuation (§ 8 *g*, note) *ā* and *ŏ* are carefully distinguished. So also in many MSS. with the ordinary punctuation and in Baer's editions of the text since 1880, in which ָ is used for *ŏ* as well as for ᵒ. Cf. Baer-Delitzsch, *Liber Jobi*, p. 43. But the identity of the two signs is certainly original, and the use of ָ for *ŏ* is misleading.

LXX, allows us to regard this view as correct. It is just possible that Qameṣ is here used loosely for *ā̆*, as the equivalent of *ō*, on the analogy of פֹּעֲלוֹ &c., § 93 *q*. As a matter of fact, however, we ought no doubt to divide and read *pŏʿᵒ-lô* (for *pŏʿ-lô*), *pŏʿŏ-lᵉkhā*, *qŏdā-šîm*.—Quite as inconceivable is it for *Metheg* to be a sign of the lengthening into *ā* in בָּחֳרִי־אָף (Ex 11⁸), although it is so in בָּאֳנִי *bā-ʾᵒnî* (in the navy), since here the *ā* of the article appears under the ב.

§ 10. *The Half Vowels and the Syllable Divider* (Šᵉwâ).

1. Besides the full vowels, Hebrew has also a series of vowel *a*
sounds which may be called *half vowels* (Sievers, *Murmelvokale*). The punctuation makes use of these to represent extremely slight sounds which are to be regarded as remains of fuller and more distinct vowels from an earlier period of the language. They generally take the place of vowels *originally short* standing in *open syllables*. Such short vowels, though preserved in the kindred languages, are not tolerated by the present system of pointing in Hebrew, but either undergo a lengthening or are weakened to Šᵉwâ. Under some circumstances, however, the original short vowel may reappear.

To these belongs first of all the sign ְ, which indicates an ex- *b*
tremely short, slight, and (as regards pronunciation) indeterminate vowel sound, something like an obscure half *ĕ* (ᵉ). It is called *Šᵉwâ*,[1] which may be either *simple Šᵉwâ* (*Šᵉwâ simplex*) as distinguished from the compound (see *f*), or *vocal Šᵉwâ* (*Šᵉwâ mobile*) as distinguished from *Šᵉwâ quiescens*, which is silent and stands as a mere syllable divider (see *i*) under the consonant which closes the syllable.

The vocal *Šᵉwâ* stands under a consonant which is closely united, as *c*
a kind of grace-note, with the following syllable, either (*a*) at the beginning of the word, as קְטֹל *qᵉṭōl* (to kill), מְמַלֵּא *mᵉmallē* (filling), or (*b*) in the middle of the word, as קוֹטְלָה *qô-ṭᵉlā*, יִקְטְלוּ *yiq-ṭᵉlû*.

In former editions of this Grammar *Šᵉwâ* was distinguished as *medium* *d*
when it followed a short vowel and therefore stood in a supposed 'loosely closed' or 'wavering' syllable, as in מַלְכֵי, בִּנְפֹל. According to Sievers, *Metrische Studien*, i. 22, this distinction must now be abandoned. These syllables are really closed, and the original vowel is not merely shortened, but entirely elided. The fact that a following Bᵉgadkᵉphath letter (§ 6 *n*) remains spirant instead of taking *Dageš lene*, is explained by Sievers on the 'supposition that the change from hard to spirant is older than the elision

[1] On שְׁוָא, the older and certainly the only correct form (as in Ben Asher), see Bacher, *ZDMG.* 1895, p. 18, note 3, who compares Šewayya, the name of the Syriac accentual sign of similar form ֽ (= Hebr. Zaqeph). The form שְׁבָא, customary in Spain since the time of Menaḥem b. Sarûq, is due to a supposed connexion with Aram. שְׁבָת *rest*, and hence would originally have denoted only *Šᵉwâ quiescens*, like the Arabic *sukūn* (rest). The derivation from שֵׁבָה, שִׁיבָה (stem יָשַׁב, Levias, *American Journ. of Philol.*, xvi. 28 ff.) seems impossible.

of the vowel, and that the prehistoric *malakai* became *malakhai* before being shortened to *malkhē'*. In cases like פָּסְאוֹ (from כִּסֵּא), יִקְחוּ (from יִקַּח) the dropping of the *Dageš forte* shows that the original vowel is completely lost.

e The sound *ĕ* has been adopted as the normal transcription of simple *Šᵉwâ mobile*, although it is certain that it often became assimilated in sound to other vowels. The LXX express it by ε, or even by η, כְּרוּבִים Χερουβίμ, הַלְלוּ־יָהּ ἀλληλούια, more frequently by α, שְׁמוּאֵל Σαμουήλ, but very frequently by assimilating its indeterminate sound to the following principal vowel, e.g. סְדֹם Σόδομα, שְׁלֹמֹה Σολομών (as well as Σαλωμών), צְבָאוֹת Σαβαώθ, נְתַנְאֵל Ναθαναήλ.[1] A similar account of the pronunciation of *Šᵉwâ* is given by Jewish grammarians of the middle ages.[2]

How the *Šᵉwâ* sound has arisen through the vanishing of a full vowel is seen, e.g. in בְּרֵכָה from *bărăkă*, as the word is still pronounced in Arabic. In that language the full short vowel regularly corresponds to the Hebrew *Šᵉwâ mobile*.

f **2.** Connected with the *simple Šᵉwâ môbile* is the *compound Šᵉwâ* or *Ḥâṭēph* (*correptum*), i.e. a *Šᵉwâ* the pronunciation of which is more accurately fixed by the addition of a short vowel. There are three *Šᵉwâ*-sounds determined in this way, corresponding to the three vowel classes (§ 7 *a*):—

(ֲ) *Ḥâṭēph-Páthăḥ*, e.g. חֲמוֹר *ḥᵃmôr*, ass.

(ֳ) *Ḥâṭēph-Sᵉgôl*, e.g. אֱמֹר *'ᵉmōr*, to say.

(ֱ) *Ḥâṭēph-Qāmĕṣ*, e.g. חֳלִי, *ḥᵒlî*, sickness.

These *Ḥâṭēphs*, or at least the first two, stand especially under the four guttural letters (§ 22 *l*), instead of a *simple Šᵉwâ mobile*, since these letters by their nature require a more definite vowel than the indeterminate *simple Šᵉwâ mobile*. Accordingly a guttural at the beginning of a syllable, where the *Šᵉwâ* is necessarily vocal, can never have a mere *Šᵉwâ simplex*.

On ֲ the shorter Ḥaṭef as compared with ֳ cf. § 27 *v*.

g Rem. A. Only ֲ and ֳ occur under letters which are not gutturals. *Ḥaṭeph-Paṭaḥ* is found instead of *simple Šᵉwâ* (especially *Šᵉwâ mobile*), chiefly (*a*) under strengthened consonants, since this strengthening (commonly called doubling) causes a more distinct pronunciation of the *Šᵉwâ mobile*, שַׁבְּלֵי *branches*, Zc 4[12]. According to the rule given by Ben-Asher (which, however, appears to bo unknown to good early MSS. and is therefore rejected by Ginsburg, *Introd.*, p. 466; cf. Foote, *Johns Hopkins Univ. Circulars*, June 1903,

[1] The same occurs frequently also in the Greek and Latin transcriptions of Phoenician words, e.g. מְלָכָא *Malaga*, גְּבוּלִים *gubulim* (Schröder, *Die phöniz. Spr.*, p. 139 ff.). Cf. the Latin augment in *momordi*, *pupugi*, with the Greek in *τέτυφα*, *τετυμμένος*, and the old form *memordi*.

[2] See especially *Yehuda Ḥayyûǵ*, pp. 4 f. and 130 f. in Nutt's edition (Lond. 1870), corresponding to p. 200 of the edition by Dukes (Stuttg. 1844); Ibn Ezra's *Saḥoth*, p. 3; Gesenius, *Lehrgebäude der hebr. Sprache*, p. 68. The *Manuel du lecteur*, mentioned above, § 6 *b*, also contains express rules for the various ways of pronouncing *Šᵉwâ mobile*: so too the *Dikduke ha-ṭᵉamim*, ed. by Baer and Strack, Lpz. 1879, p. 12 ff. Cf. also Schreiner, *ZAW.* vi. 236 ff.

p. 71 f.), the *Ḥaṭeph* is *necessary*[1] when, in a strengthened *medial* consonant with *Šᵉwâ* (consequently not in cases like וַיְהִי, &c.), preceded by a Pathaḥ, the sign of the strengthening (*Dageš forte*) has fallen away, e. g. הַלְלוּ (but ed. Mant. and Ginsb. הַלְלוּ) *praise ye!* וַתְּאַלְצֵהוּ Ju 16[16]; no less universally, where after a consonant with *Šᵉwâ* the same consonant follows (to separate them more sharply, and hence with a *Metheg* always preceding), e. g. סוֹרְרִים ψ 68[7]; קִלְלָתְךָ (ed. Mant. and Ginsb. קִלְל׳) Gn 27[13] (but not without exceptions, e. g. חִקְקֵי־ Ju 5[15], Is 10[1]; צִלְלֵי Jer 6[4], and so always הִנְנִי *behold me*, הִנְנוּ *behold us*; on כְּ before the suffix ךָ, see § 20 *b*); also in certain forms under *Kaph* and *Rêš* after a long vowel and before the tone, e. g. תֹּאכַלֶנָּה Gn 3[17]; בָּרְכִי ψ 103[1]; וַתְּשָׁרְתֵהוּ 1 K 1[4] (but וְיִתְבָּרְכוּ ψ 72[17], cf. Jer 4[2], 1 Ch 29[20], because the tone is thrown back on to the *ā*. After *ē* *Šᵉwâ* remains even before the tone, as בָּרְכוּ, &c.; but before Maqqef אֵלְכָה־נָּא Baer Ex 4[18], 2 S 15[7], Jer 40[15], but ed. Mant., Jabl., Ginsb. אֵל׳)[2]; (*b*) under initial sibilants after וּ copulative, e. g. וּזְהַב Gn 2[12]; cf. Jer 48[20]; וּסְחַר Is 45[14]; וּשְׂדֵה Lv 25[34]; וּשְׁקָה Gn 27[26]; וּשְׁמָע Nu 23[18], Is 37[17], Dn 9[18], cf. Ju 5[12], 1 K 14[21], 2 K 9[17], Jb 14[1], Ec 9[7]—to emphasize the vocal character of the *Šᵉwâ*. For the same reason under the emphatic ט in הוּטְלוּ Jer 22[28]; cf. Jb 33[25]; after *Qôph* in וּקְדָרְתִּי (so Baer, but ed. Mant., Jabl., Ginsb. וּק׳) Ez 23[41]; וּקְרָב־ ψ 55[22]; cf. Jer. 32[9]; under *Rêš* in אֵרְדָה (ed. Mant. אֵר׳) Gn 18[21]; וּרְעֵם ψ 28[9]; even under ת Ezr 26[21]; under ב Est 2[8]; וּבְרַכְךָ so Jabl., Ginsb., but ed. Mant. וּבְר׳) Dt 24[13]; (*c*) under sonants, sibilants or *Qôph* after *ĭ*, e. g. יִצְחַק Gn 21[6], cf. 30[38] and Ez 21[28] (under ק); אִמְרוֹת ψ 12[7]; הֲתִמְלֹךְ Jer 22[15]; כִּנְרוֹת Jos 11[2]; בִּסְבָךְ־ ψ 74[5],—for the same reason as the cases under *b*[3]; according to Baer also in שִׁפְמוֹת 1 S 30[28]; יִפְגְּשֵׁךְ Gn 32[18] after *ŏ* (cf. § 9 *v*), as well as after *a* in הַקְשִׁיבָה Dn 9[19]; הַבְרָכָה Gn 27[38]; הַמְצֹרָעִים 2 K 7[8].

B. The *Ḥaṭeph-Qameṣ* is less restricted to the gutturals than the first two, and stands more frequently for a simple *Šᵉwâ mobile* when an original O-sound requires to be partly preserved, e. g. at the beginning, in רְאִי (ground-form *rŏ'y*) *vision* (cf. § 93 *z*); כְּנַנְיָהוּ 2 Ch 31[12], &c., *Qᵉrê* (*Kᵉth.* כונ״); עַמְּנִיּוֹת *Ammonitish women*, 1 K 11[1] (sing. עַמּוֹנִית); יִרְדְּפֶךָ for the usual יִרְדְּפֶךָ Ez 35[6], from יִרְדֹּף; תִּקְבֶּנּוּ Nu 23[25], Jer 31[33], and elsewhere before suffixes, cf. § 60 *a*; קָדְקָדוֹ *his pate* (from קָדְקֹד) ψ 7[17], &c.; אֶשְׁקָטָה Is 18[4] *Qᵉrê*. Further, like ֲ, it stands under consonants, which ought to have *Dageš forte*, as in לֻקְחָה (for לֻקְּחָה) Gn 2[23]. In this example, as in וְסָעֲדָה 1 K 13[7]; וְסָאָה 2 K 7[18]; and וְצָעֲקִי Jer 22[20], the *Ḥaṭeph-Qameṣ* is no doubt due to the influence of the

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[1] See Delitzsch, 'Bemerkungen über masoretisch treue Darstellung des alttestam. Textes,' in the *Ztschr. f. luth. Theol. u. Kirche*, vol. xxiv. 1863, p. 409 ff.

[2] On the uncertainty of the MSS. in some cases which come under *a*, see *Minḥat shay* (the Masoretic comm. in ed. Mant.) on Gn 12[3] and Ju 7[6].

[3] Ben-Asher requires ֲ for ְ (even for *Šᵉwâ quiescens*) generally before a guttural or ר; hence Baer reads in 2 S 15[5] בִּקְרָב־, ψ 18[7] אֶקְרָא; 49[15] לִשְׁאוֹל; 65[5] תִּבְחַר; 68[24] תִּמְחַץ; Pr 30[17] תִּלְעַג; Jb 29[25] אֶבְחַר; cf. Delitzsch, *Psalms*, 12[7], note.

following guttural as well as of the preceding U-sound. (Elsewhere indeed after וּ in similar cases *Ḥaṭeph-Pathaḥ* is preferred, see above, *b*; but with לָקְחָה cf. also סֻבְּלוֹ Is 9^3, 10^{27}, 14^{25}, where the U-sound must necessarily be admitted to have an influence on the *Šᵉwâ* immediately following.) In וְטָהֳרוּ (*û-ṭᵒhŏr*) Jb 17^9 it is also influenced by the following O-sound. In קָמְמִי $1\ S\ 28^8$ *Qᵉrê*, the original form is קָמֳמִי, where again the *ō* represents an *ŏ*. It is only through the influence of a following guttural that we can explain the forms נִקְרָאָה Est 2^{14}; נִבְהָל Pr 28^{22}; נִסְרָחָה Jer 49^7; אֶפְשָׁעָה Is 27^4; וְאֶשְׁתָּעָה Dn 8^{13}; שְׁתָעָה ψ 39^{13}; בַּסְעָרָה $2\ K\ 2^1$ (Baer's ed. also in ver. 11); הַקְהָתִים $2\ Ch\ 34^{12}$ (ed. Mant., Opitius, &c. הַקְּ). Finally in most of the examples which have been adduced, the influence of an emphatic sound (ק, ט, cf. also אַלְקָטָה Ru $2^{2.7}$), or of a sibilant is also to be taken into account.

i **3.** The sign of the *simple Šᵉwâ* ־ְ serves also as a mere syllable divider. In this case it is disregarded in pronunciation and is called *Šᵉwâ quiescens*. In the middle of a word it stands under every consonant which closes a syllable; at the end of words on the other hand it is omitted except in *final* ך (to distinguish it better from final ן), e.g. מֶלֶךְ *king*, and in the less frequent case, where a word ends with a mute after another vowelless consonant as in נֵרְדְּ *nard*, אַתְּ *thou* fem. (for *'ant*), קָטַלְתְּ *thou* fem. *hast killed*, וַיַּשְׁקְ *and he watered*, וַיִּשְׁבְּ *and he took captive*, אַל־תִּשְׁתְּ *drink thou not*; but וַיִּרָא, חָטָא.[1]

k However, in the examples where a mute closes the syllable, the final *Šᵉwâ* comes somewhat nearer to a vocal *Šᵉwâ*, especially as in almost all the cases a weakening of a final vowel has taken place, viz. אַתְּ *'attᵉ* from אַתִּי *'attî* (*'anti*), קָטַלְתְּ from קְטַלְתִּי (cf. in this form, the 2nd sing. fem. perf. Qal, even בָּאתְּ, after a vowel, Gn 16^8, Mi 4^{10}, &c., according to the readings of Baer), יִשְׁבְּ *yišbᵉ* from יֹשְׁבָה, &c. The Arabic actually has a short vowel in analogous forms. In נֵרְדְּ borrowed from the Indian, as also in קִשְׁטְ (*qĭšṭ*) Pr 22^{21}; and in אַל־תּוֹסְפְּ *ne addas* (for which we should expect תּוֹסֵף) Pr 30^6 the final mute of itself attracts a slight vowel sound.

l Rem. The proper distinction between *simple Šᵉwâ mobile* and *quiescens* depends on a correct understanding of the formation of syllables (§ 26). The beginner may observe for the present, that (1) *Šᵉwâ* is always *mobile* (*a*) at the beginning of a word (except in שְׁתֵּים, שְׁתֵּי § 97 *b*, note); (*b*) under a consonant with *Dageš forte*, e.g. גִּדְּפוּ *gid-dᵉphû*; (*c*) after another *Šᵉwâ*, e.g. יִקְטְלוּ *yiqṭᵉlû* (except at the end of the word, see above, *i*). (2) *Šᵉwâ* is *quiescens* (*a*) at the end of a word, also in the דְּ; (*b*) before another *Šᵉwâ*.

§ 11. *Other Signs which affect the Reading.*

Very closely connected with the vowel points are the *reading-signs*, which were probably introduced at the same time. Besides the diacritical point over שׁ and שׂ, a point is placed *within* a consonant

[1] On יתְּ as an ending of the 2nd sing. fem. perf. Qal of verbs ל״ה, see § 75 *m*.

to show that it has a stronger sound. On the other hand a horizontal stroke (*Rāphè*) *over* a consonant is a sign that it has *not* the stronger sound. According to the different purposes for which it is used the point is either (1) *Dageš forte*, a sign of strengthening (§ 12); or (2) *Dageš lene*, a sign of the harder pronunciation of certain consonants (§ 13); or (3) *Mappîq*, a sign to bring out the full consonantal value of letters which otherwise serve as vowel letters (§ 7 *b*), especially in the case of ה at the end of the word (§ 14 *a*). The *Rāphè*, which excludes the insertion of any of these points, has almost entirely gone out of use in our printed texts (§ 14 *e*).

§ 12. *Dageš in general,*[1] *and Dageš forte in particular.*

Cf. Graetz, 'Die mannigfache Anwendung u. Bedeut. des Dagesch,' in *Monatsschr. für Gesch. u. Wiss. d. Judent.*, 1887, pp. 425 ff. and 473 ff.

a **1.** *Dageš*, a point standing in the middle of a consonant,[2] denotes, according to § 11, (*a*) the *strengthening*[3] of a consonant (*Dageš forte*), e.g. קִטֵּל *qiṭṭēl* (§ 20); or (*b*) the *harder* pronunciation of the letters בְּגִדְכְּפַת (*Dageš lene*). For a variety of the latter, now rarely used in our printed texts, see § 13 *c*.

b The root דגש in Syriac means *to pierce through, to bore through* (with sharp iron); hence the name *Dageš* is commonly explained, solely with reference to its form, by *puncture, point*. But the names of all similar signs are derived rather from their grammatical significance. Accordingly דגש may in the Masora have the sense: *acuere* (*literam*), i.e. to *sharpen* a letter, as well as to *harden* it, i.e. to pronounce it as hard and without aspiration. דָּגֵשׁ *acuens* (*literam*) would then be a sign of sharpening and hardening (like *Mappîq* מַפִּיק *proferens*, as *signum prolationis*), for which purposes a *prick* of the *pen*, or *puncture*, was selected. The opposite of *Dageš* is רָפֶה *soft*, § 14 *e*, and § 22 *n*.

c **2.** In grammar *Dageš forte*, the *sign of strengthening*, is the more important. It may be compared to the *sicilicus* of the Latins (*Luculus* for *Lucullus*) or to the stroke over $\overline{m}$ and $\overline{n}$. In the unpointed text it is omitted, like the vowels and other reading signs.

For the different kinds of *Dageš forte*, see § 20.

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[1] Oort, *Theol. Tijdschr.* 1902, p. 376, maintains that 'the Masoretes recognized no distinction between *Dageš lene* and *forte*. They used a *Dageš* where they considered that a letter had the sharp, not the soft or aspirated sound.' This may be true; but the old-established distinction between the two kinds of *Dageš* is essential for the right understanding of the grammatical forms.

[2] *Wāw* with *Dageš* (וּ) cannot in our printed texts be distinguished from a *wāw* pointed as *Šûrēq* (וּ); in the latter case the point should stand higher up. The וּ *û* is, however, easily to be recognized since it cannot take a vowel before or under it.

[3] Stade, *Lehrb. der hebr. Gr.*, Lpz. 1879, pp. 44, 103, rightly insists on the expression *strengthened pronunciation* instead of the older term *doubling*, since the consonant in question is only written once. The common expression arises from the fact that in transcription a *strengthened* consonant can only be indicated by writing it as double.

§ 13. *Dageš lene.*

Ginsburg, *Introd.*, p. 114 ff.: Dagesh and Raphe.

a **1.** *Dageš lene*, the sign of *hardening*, is in ordinary printed texts placed only within the בְּגַדְכְּפַת letters (§ 6 *n*) as a sign that they should be pronounced with their original hard sound (without aspiration), e.g. מֶלֶךְ *mèlĕkh*, but מַלְכּוֹ *mal-kô*; תָּפַר *tāphár*, but יִתְפֹּר *yith-pōr*; שָׁתָה *šāthā*, but יִשְׁתֶּה *yiš-tè*.

b **2.** The cases in which a *Dageš lene* is to be inserted are stated in § 21. It occurs almost exclusively at the beginning of words and syllables. In the middle of the word it can easily be distinguished from *Dageš forte*, since the latter always has a vowel before it, whereas *Dageš lene* never has; accordingly the *Dageš* in אַפֵּי *'appî*, רַבִּים *rabbîm* must be *forte*, but in יִגְדַּל *yigdal* it is *lene*.

c A variety of the *Dageš lene* is used in many manuscripts, as well as in Baer's editions, though others (including Ginsburg in the first two cases, *Introd.*, pp. 121, 130, 603, 662) reject it together with the Ḥatefs discussed in § 10 *g*. It is inserted in consonants other than the *Begadkephath* to call attention expressly to the beginning of a new syllable: (*a*) when the same consonant precedes in close connexion, e. g. בְּכָל־לְבָבִי ψ 9², where, owing to the *Dageš*, the coalescing of the two *Lameds* is avoided; (*b*) in cases like מַחְפִּי ψ 62⁸ = *maḥ-si* (not *măḥᵃ-sî*); (*c*) according to some (including Baer; not in ed. Mant.) in לֹא in the combination לוֹ לֹא Dt 32⁵, or לֹא לוֹ Hb 1⁶, 2⁶ &c. (so always also in Ginsburg's text, except in Gn 38⁹); see also § 20 *e* and *g*.—Delitzsch appropriately gives the name of *Dageš orthophonicum* to this variety of *Dageš* (*Bibl. Kommentar*, 1874, on ψ 94¹²); cf. moreover Delitzsch, *Luth. Ztschr.*, 1863, p. 413; also his *Complutensische Varianten zu dem Alttest. Texte*, Lpz. 1878, p. 12.

d **3.** When *Dageš forte* is placed in a *Begadkephath*, the strengthening necessarily excludes its aspiration, e.g. אַפֵּי, from אֲנַפִּי.

§ 14. *Mappîq and Rāphè.*

a **1.** *Mappîq*, like *Dageš*, also a point *within* the consonant, serves in the letters א ה ו י as a sign that they are to be regarded as full consonants and not as vowel letters. In most editions of the text it is only used in the consonantal ה at the end of words (since ה can never be a vowel letter in the middle of a word), e.g. גָּבְהָּ *gābháh* (to be high), אַרְצָהּ *'arṣāh* (her land) which has a consonantal ending (shortened from *-hā*), different from אַרְצָה *'árṣā* (to the earth) which has a vowel ending.

b Rem. 1. Without doubt such a *Hē* was distinctly aspirated like the Arabic *Hā* at the end of a syllable. There are, however, cases in which this ה has lost its consonantal character (the Mappiq of course disappearing too), so that it remains only as a vowel letter; cf. § 91 *e* on the 3rd fem. sing.

c The name מַפִּיק means *proferens*, i. e. a sign which brings out the sound of the letter distinctly, as a consonant. The same sign was selected for this

and for *Dageš*, since both are intended to indicate a hard, i. e. a strong, sound. Hence *Rāphè* (see *e*) is the opposite of both.

2. In MSS. Mappîq is also found with א, ו, י, to mark them expressly as consonants, e. g. גּוֹיִ (*gôy*), קָוִ (*qāw*, *qāu*), for which וְ is also used, as עֵשָׂוְ, &c. For the various statements of the Masora (where these points are treated as *Dageš*), see Ginsburg, *The Massorah, letter* א, § 5 (also *Introd.*, pp. 557, 609, 637, 770), and 'The Dageshed Alephs in the Karlsruhe MS.' (where these points are extremely frequent), in the *Verhandlungen des Berliner Orientalisten-Kongresses*, Berlin, i. 1881, p. 136 ff. The great differences in the statements found in the Masora point to different schools, one of which appears to have intended that every audible א should be pointed. In the printed editions the point occurs only four times with א (אֹ or אִ), Gn 43^{26}, Lv 23^{17}, Ezr 8^{18} and Jb 33^{21} (רֻאִוּ; where the point can be taken only as an orthophonetic sign, not with König as *Dageš forte*). Cf. Delitzsch, *Hiob*, 2nd ed., p. 439 ff. *d*

2. *Rāphè* (רָפֶה i.e. weak, soft), a horizontal stroke over the letter, is the opposite of both kinds of *Dageš* and *Mappîq*, but especially of *Dageš lene*. In exact manuscripts every בגדכפת letter has either *Dageš lene* or *Rāphè*, e.g. מֶלֶךְ *mèlĕkh*, תָּפַר, שָׁתָה. In modern editions (except Ginsburg's 1st ed.) *Rāphè* is used only when the absence of a *Dageš* or *Mappîq* requires to be expressly pointed out. *e*

§ 15. *The Accents.*

On the ordinary accents (see below, *e*), cf. W. Heidenheim, מִשְׁפְּטֵי הַטְּעָמִים [*The Laws of the Accents*], Rödelheim, 1808 (a compilation from older Jewish writers on the accents, with a commentary); W. Wickes (see also below), טעמי כ"א ספרים [*The Accents of the Twenty-one Books*], Oxford, 1887, an exhaustive investigation in English; J. M. Japhet, *Die Accente der hl. Schrift* (exclusive of the books אֹמֹת), ed. by Heinemann, Frankf. a. M. 1896; Prätorius, *Die Herkunft der hebr. Accente*, Berlin, 1901, and (in answer to Gregory's criticism in the *TLZ.* 1901, no. 22) *Die Uebernahme der früh-mittelgriech. Neumen durch die Juden*, Berlin, 1902; P. Kahle, 'Zur Gesch. der hebr. Accente,' *ZDMG.* 55 (1901), 167 ff. (1, on the earliest Jewish lists of accents; 2, on the mutual relation of the various systems of accentuation; on p. 179 ff. he deals with the accents of the 3rd system, see above, § 8 *g*, note); Margolis, art. 'Accents,' in the *Jewish Encycl.* i (1901), 149 ff.; J. Adams, *Sermons in Accents*, London, 1906.—On the accents of the Books תא"ם (see below, *h*), S. Baer, תורת אמת [*Accentual Laws of the Books* אמ"ת], Rödelheim, 1852, and his appendix to Delitzsch's *Psalmencommentar*, vol. ii, Lpz. 1860, and in the 5th ed., 1894 (an epitome is given in Baer-Delitzsch's *Liber Psalmorum hebr.*, Lpz. 1861, 1874, 1880); cf. also Delitzsch's most instructive 'Accentuologischer Commentar' on Psalms 1–3, in his *Psalmencommentar* of 1874, as well as the numerous contributions to the accentual criticism of the text, &c., in the editions of Baer and Delitzsch, and in the commentaries of the latter; W. Wickes, טעמי אמ"ת [*Accents of the Poet. Books*], Oxford, 1881; Mitchell, in the *Journal of Bibl. Lit.*, 1891, p. 144 ff.; Baer and Strack, *Dikduke ha-ṭᵉamim*, p. 17 ff. *a*

1. As Prätorius (see above) has convincingly shown, the majority of the Hebrew accents, especially, according to Kahle (see above), the 'Conjunctivi', were adopted by the Jews from the neums and punctuation-marks found in Greek gospel-books, and, like these, their primary purpose was to regulate minutely the public reading of the sacred *b*

text. The complete transformation and amplification of the system (in three different forms, see § 8 *g*, note), which soon caused the Jews to forget its real origin, is clearly connected with the gradual change from the speaking voice in public reading to chanting or singing. The accents then served as a kind of musical notes.[1] Their value as such has, however, with the exception of a few traces, become lost in transmission. On the other hand, according to their original design they have also a twofold use which is still of the greatest importance for grammar (and syntax), viz. their value (*a*) as *marking the tone*, (*b*) as *marks of punctuation* to indicate the logical (syntactical) relation of single words to their immediate surroundings, and thus to the whole sentence.[2]

c **2.** As a mark of the tone the accent stands almost invariably (but see below, *e*) with the syllable which has the principal tone in the word. This is usually the ultima, less frequently the penultima. Amongst the Jewish grammarians a word which has the tone on the ultima is called *Milra'* (Aram. מִלְרַע i.e. accented below[3]), e.g. קָטַל *qāṭál*; a word which has the tone on the penultima is *Mil'ĕl* (Aram. מִלְעֵיל, accented *above*), e.g. מֶלֶךְ *mèlĕkh*. Besides this, in many cases a *secondary tone* is indicated in the word by *Mèthĕg* (cf. § 16). Examples such as יַחַד נַעֲמָדָה Is 50[8] (cf. 40[18], Ex 15[8], Jb 12[15], La 2[16]) are regarded by the Jewish grammarians as even *proparoxytone*.[4]

d **3.** As marks of interpunctuation the accents are subdivided into those which *separate* (*Distinctivi* or *Domini*) and those which *connect* (*Conjunctivi* or *Servi*). Further a twofold system of accentuation is to be noted: (*a*) the common system found in twenty-one of the Books (the כ״א i.e. twenty-one), and (*b*) that used in the first three Books of the *Hagiographa*, viz. Psalms, Proverbs, and Job, for which the *vox memor.* is אֱמֶת, from the initial consonants of the names, תְּהִלִּים Psalms, מִשְׁלֵי Proverbs, אִיּוֹב Job, or more correctly, according to their original sequence, תא״ם (תְּאוֹם *twin*), so that טַעֲמֵי תא״ם means the accents (sing. טַעַם) of these three Books. The latter system is not only richer and more complicated in itself, but also musically more significant than the ordinary accentuation.

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[1] On the attempts of Christian scholars of the sixteenth century to express the Hebrew accents by musical notes, cf. Ortenberg, *ZDMG.* 1889, p. 534.

[2] At the same time it must not be forgotten that the value of the accent as a mark of punctuation is always relative; thus, e. g. *'Athnâḥ* as regards the logical structure of the sentence may at one time indicate a very important break (as in Gn 1[4]); at another, one which is almost imperceptible (as in Gn 1[1]).

[3] 'Above' in this sense means what comes before, 'below' is what comes after; cf. Bacher, *ZAW.* 1907, p. 285 f.

[4] Cf. Delitzsch on Is 40[18].

I. *The Common Accents.*

Preliminary remark. The accents which are marked as *prepositive* stand to the right over or under the initial consonant of the word; those marked as *postpositive*, to the left over or under the last consonant. Consequently in both cases the tone-syllable must be ascertained independently of the accent (but cf. below, *l*). *e*

A. Disjunctive Accents (*Distinctivi* or *Domini*).[1] *f*

1. (֫) סִלּוּק Sillûq (*end*) always with the tone-syllable of the last word before Sôph pāsûq (׃), the verse-divider, e.g. הָאָרֶץ׃.
2. (֑) אַתְנָח 'Athnâḥ or אַתְנַחְתָּא 'Athnaḥtā (*rest*), the principal divider within the verse.

3 *a*. (֒) סְגוֹלְתָא Segôltā, *postpositive*, marks the fourth or fifth subordinate division, counting backwards from 'Athnâḥ (e.g. Gn 1[7.28]).

3 *b*. (֓) שַׁלְשֶׁלֶת Šalšèleth (i.e. *chain*), as disjunctive, or Great Šalšèleth, distinguished by the following stroke[2] from the conjunctive in the poetic accentuation, is used for

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[1] All the disjunctives occur in Is 39[2].—The earlier Jewish accentuologists already distinguish between מְלָכִים *Reges* and מְשָׁרְתִים *Servi*. The division of the disjunctive accents into Imperatores, Reges, Duces, Comites, which became common amongst Christian grammarians, originated in the *Scrutinium S. S. ex accentibus* of Sam. Bohlius, Rostock, 1636, and, as the source of manifold confusion, had better be given up. The order of the accents in respect to their disjunctive power is shown in general by the above classification, following Wickes. In respect to the height of tone (in chanting) 1, 2, 5, 4, 8, which were *low* and long sustained notes, are to be distinguished from the *high* notes (7, 3[a], 6, 13, 9), and the highest (3[b], 11, 12, 10); cf. Wickes, ט' כ"א p. 12 ff.—The name טְעָמִים (later = *accents* in general) was originally restricted to the disjunctives, see Kahle, l. c., p. 169.

[2] This stroke is commonly confused with *Paseq*, which has the same form. But Pâsēq (=*restraining, dividing*, also incorrectly called Pᵉsîq) is neither an independent accent, nor a constituent part of other accents, but is used as a mark for various purposes; see the Masoretic lists at the end of Baer's editions, and Wickes, *Accents of the Twenty-one Books*, p. 120 ff., where Pâsēq is divided into *distinctivum, emphaticum, homonymicum*, and *euphonicum*. The conjecture of Olshausen (*Lehrb.*, p. 86 f.), that Pâsēq served also to point out marginal glosses subsequently interpolated into the text, has been further developed by E. von Ortenberg, 'Die Bedeutung des Paseq für Quellenscheidung in den BB. d. A. T.,' in *Progr. des Domgymn. zu Verden*, 1887, and in the article, 'Paseq u. Legarmeh,' in *ZAW.* 1887, p. 301 ff. (but see Wickes, ibid. 1888, p. 149 ff.; also E. König, in the *Ztschr. f. kirchl. Wiss. u. kirchl. Leben*, 1889, parts 5 and 6; Maas, in *Hebraica*, v. 121 ff., viii. 89 ff.). Prätorius, *ZDMG.* 1899, p 683 ff., pointed out that *Paseq* (which is pre-masoretic and quite distinct from *Lᵉgarmēh*) besides being a divider (used especially for the sake of greater clearness) also served as a sign of abbreviation. For further treatment of *Paseq* see H. Grimme, 'Pasekstudien,' in the *Bibl. Ztschr.*, i. 337 ff., ii. 28 ff., and *Psalmenprobleme*, &c., Freiburg (Switzerland), 1902, p. 173, where it is argued that *Paseq* indicates variants in a difficult sentence; J. Kennedy, *The Note-line in the Heb. Scriptures*, Edinb. 1903, with an index of all the occurrences of *Paseq*, p. 117 ff. According to Kennedy the 'note-line', of which he distinguishes sixteen different kinds, is intended to draw attention to some peculiarity in the text; it existed long before the Masoretes, and was no longer understood by them. See, however, the reviews of E. König, *Theol.*

Segôltā (seven times altogether) when this would stand at the head of the sentence; cf. Gn 19[16], &c.

4 *a*. (֫) זָקֵף גָּדוֹל Zâqēph gādôl, and

4 *b*. (֪) זָקֵף קָטוֹן Zâqēph qāṭôn. The names refer to their musical character. As a disjunctive, Little Zâqēph is by nature stronger than Great Zâqēph; but if they stand together, the one which comes first is always the stronger.

5. (֖) טִפְחָא Ṭiphḥā or טַרְחָא Ṭarḥā, a subordinate disjunctive before Sillûq and 'Athnâḥ, but very often the principal disjunctive of the whole verse instead of 'Athnâḥ; always so when the verse consists of only two or three words (e.g. Is 2[18]), but also in longer verses (Gn 3[21]).

6. (֑) רְבִיעַ Rebhîa'.

7. (֒) זַרְקָא Zarqā, *postpositive*.

8 *a*. (֡) פַּשְׁטָא Pašṭā, *postpositive*,[1] and

8 *b*. (֚) יְתִיב Yethîbh, *prepositive*, and thus different from Mehuppākh. Yethîbh is used in place of Pašṭā when the latter would stand on a monosyllable or on a foretoned word, not preceded by a conjunctive accent.

9. (֓) תְּבִיר Tebhîr.

10 *a*. (֥) גֵּרֶשׁ Gèreš or טֵרֵס Ṭères, and

10 *b*. (֜) גְּרֵשַׁיִם Gerāšáyim[2] or Double Gèreš, used for Gèreš, when the tone rests on the ultima, and 'Azlā does not precede.

11 *a*. (֝) פָּזֵר Pâzēr, and

11 *b*. (֞) פָּזֵר גָּדוֹל Pâzēr gādôl (Great Pâzēr) or קַרְנֵי פָרָה Qarnê phārā (*cow-horns*), only used 16 times, for special emphasis.

12. (֟) תְּלִישָׁא גְדוֹלָה Telišā gedôlā or Great Telišā, *prepositive*.

13. (֠) לְגַרְמֵהּ Legarmēh, i.e. Mûnaḥ (see below) with a following stroke.

Stud. u. Krit., 1904, p. 448 ff., G. Beer, *TLZ.* 1905, no. 3, and esp. A. Klostermann, *Theol. Lit.-blatt*, 1904, no. 13, with whom Ginsburg agrees (*Verhandlungen des Hamb. Or.-kongresses von 1902*, Leiden, 1904, p. 210 ff.) in showing that the tradition with regard to the 479 or 480 uses of *Paseq* is by no means uniform. The purpose of *Paseq* is clearly recognizable in the five old rules: as a divider between identical letters at the end and beginning of two words; between identical or very similar words; between words which are absolutely contradictory (as *God* and *evil-doer*); between words which are liable to be wrongly connected; and lastly, between heterogeneous terms, as 'Eleazar the High Priest, and Joshua'. But the assumption of a far-reaching critical importance in *Paseq* is at least doubtful.—Cf. also the important article by H. Fuchs, 'Pesiq ein Glossenzeichen,' in the *Vierteljahrsschrift f. Bibelkunde*, Aug. 1908, p. 1 ff. and p. 97 ff.

[1] If the word in question has the tone on the penultima, Pašṭā is placed over it also, e.g תֹהוּ Gn 1[2]; cf. below, *l*.

[2] Wickes requires Geršáyim (גֶּרְשַׁיִם).

B. Conjunctive Accents (*Conjunctivi* or *Servi*). *g*

14. (—ֽ) מוּנַח Mûnaḥ.
15. (—ֽ) מְהֻפָּךְ Mehuppākh or מַהְפָּךְ Mahpākh.
16 *a*. (—ֽ) מֵירְכָא or מֵאֵרְכָא Mêrekhā, and
16 *b*. (—ֽ) מ׳ כְּפוּלָה Mêrekhā khephûlā or Double Mêrekhā.
17. (—ֽ) דַּרְגָּא Dargā.
18. (—ֽ) אַזְלָא 'Azlā, when associated with Gèreš (see above) also called Qadmā.
19. (—ֽ) תְּלִישָׁא קְטַנָּה Telîšā qeṭannā or Little Telîšā, *postpositive*.
20. (—ֽ) גַּלְגַּל Galgal or יֶרַח Yèraḥ.
[21. (—ֽ) מְאַיְלָא Me'ayyelā or מָאִילָא Mâyelā, a variety of Ṭiphḥa, serves to mark the secondary tone in words which have Sillûq or 'Athnâḥ, or which are united by Maqqēph with a word so accentuated, e.g. וַיֵּצֵא־נֹחַ Gn 8[18].]

II. *The Accents of the Books* תא״ם.

A. Distinctivi. *h*

1. (—ֽ) Sillûq (see above, I, 1).
2. (—ֽ) עוֹלֶה וְיוֹרֵד 'Ôlè weyôrēd,[1] a stronger divider than
3. (—ֽ) 'Athnâḥ (see above, I, 2). In shorter verses 'Athnâh suffices as principal distinctive; in longer verses *'Ôlè weyôrēd* serves as such, and is then mostly followed by 'Athnâḥ as the principal disjunctive of the second half of the verse.
4. (—ֽ) Rebhîa' gādôl (Great Rebhîa').
5. (—ֽ) Rebhîa' mugrāš, i.e. Rebhîa' with Gèreš on the same word.
6. (—ֽ) Great Šalšèleth (see above, I. 3 *b*).
7. (—ֽ) צִנּוֹר Ṣinnôr (Zarqā), as *postpositive*, is easily distinguished from צִנּוֹרִית Ṣinnôrîth similarly placed, which is not an independent accent, but stands only over an open syllable before a consonant which has Mêrekhā or Mahpākh.
8. (—ֽ) Rebhîa' qāṭôn (Little Rebhîa') immediately before 'Ôlè weyôrēd.
9. (—ֽ) דְּחִי Deḥî or Ṭiphḥā, *prepositive*, to the right underneath the initial consonant, e.g. הַגּוֹי (consequently it does not mark the tone-syllable).

[1] Wrongly called also Mêrekhā mehuppākh (*Mêrekha mahpakhatum*), although the accent underneath is in no way connected with Mêrekhā; cf. Wickes, l. c., p. 14.

10. (֯) Pâzēr (see above, I, 11 *a*).

11 *a*. (|֯) Meḥuppākh legarmēh, i.e. Mahpākh with a following stroke.

11 *b*. (|֪) 'Azlā legarmēh, i.e. 'Azlā with a following stroke.

i B. Conjunctivi.

12. (֮) Mêreḵhā (see above, I. 16 *a*).

13. (֫) Mûnaḥ (see above, I. 14).

14. (֥) עִלּוּי 'Illûy or Mûnaḥ superior.

15. (֖) טַרְחָא Ṭarḥā (under the tone-syllable, and thus easily distinguished from No. 9).

16. (֬) Galgal or Yèraḥ (see above, I. 20).

17. (֭) Meḥuppākh or Mahpākh (see above, I. 15).

18. (֪) 'Azlā (see above, I. 18).

19. (֯) Šalšèleth qeṭannā (Little Šalšèleth).

The last three are distinguished from the disjunctives of the same name by the absence of the stroke.

[20. (֓) Ṣinnôrîth, see above under No. 7.]

Remarks on the Accents.

I. *As Signs of the Tone.*

k 1. As in Greek and English (cf. *εἰμί* and *εἶμι*, *cómpact* and *compáct*) so also in Hebrew, words which are written with the same consonants are occasionally distinguished by the position of the tone, e.g. בָּנוּ *banú* (they built), בָּנוּ *bánu* (in us); קָמָה *qáma* (she stood up), קָמָה *qamá* (standing up, *fem.*).

l 2. As a rule the accent stands on the tone-syllable, and properly on its initial consonant. In the case of prepositives and postpositives alone (see above, *e*) the tone-syllable must be ascertained independently of the accent. In many MSS. as well as in Baer's editions of the text, the postpositive sign in foretoned words stands also over the tone-syllable after the analogy of Paṣṭā (see above, I. 8 *a*, note); e.g. טָרֵם יִשְׁכָּבוּ Gn 19[4]; so the prepositive sign in cases like וַיְהִי Gn 8[13].

II. *As Signs of Punctuation.*

m 3. In respect to this use of the accents, every verse is regarded as a period which closes with Sillûq, or in the figurative language of the grammarians, as a province (*ditio*) which is governed by the great distinctive at the end. According as the verse is long or short, i.e. the province great or small, there are several subordinate *Domini* of different grades, as governors of greater and smaller divisions. When possible, the subdivisions themselves are also split up into parts according to the law of dichotomy (see Wickes, *The Accents of the Twenty-one Books*, p. 29 ff).—When two or more *equivalent* accents (Zâqēph, Rebhîa') occur consecutively, the accent which precedes marks a greater division than the one which follows; cf. e.g. the Zâqēph, Gn 1[20 *a*].

n 4. In general a conjunctive (*Servus*) unites only such words as are closely connected in sense, e.g. a noun with a following genitive or a noun with an

adjective. For the closest connexion between two or more words *Maqqēph* is added (§ 16 *a*).

5. The consecution of the several accents (especially the correspondence of disjunctives with their proper conjunctives) conforms in the most minute details to strict rules, for a further investigation of which we must refer to the above-mentioned works. Here, to avoid misunderstanding, we shall only notice further the rule that in the accentuation of the books תא״ם, the *Rᵉbhîᵃʿ mugrāš* before *Sillûq*, and the *Dᵉḥî* before *'Athnâḥ*, must be changed into conjunctives, unless at least two toneless syllables precede the principal disjunctive. For this purpose Šᵉwâ *mobile* after Qameṣ, Sere, or Ḥolem (with Metheg) is to be regarded as forming a syllable. After 'Ôlè wᵉyôrēd the 'Athnâḥ does not necessarily act as pausal (cf. Delitzsch on ψ 45⁶). The condition of our ordinary texts is corrupt, and the system of accents can only be studied in correct editions [see Wickes' two treatises]. *o*

6. A double accentuation occurs in Gn 35²², from וישכב onward (where the later accentuation, intended for public reading, aims at uniting vv. 22 and 23 into *one*, so as to pass rapidly over the unpleasant statement in v. 22); and in the Decalogue, Ex 20² ff.; Dt 5⁶ ff. Here also the later (mainly superlinear) accentuation which closes the first verse with עבדים (instead of פני) is adopted simply for the purposes of public reading, in order to reduce the original twelve verses (with sublinear accentuation) to ten, the number of the Commandments. Thus עֲבָדִים at the end of v. 2 has Silluq (to close the verse) in the lower accentuation, but in the upper, which unites vv. 2-6 (the actual words of God) into a single period, only Rᵉbhiᵃʿ. Again פני, regarded as closing v. 3, is pointed פָּנָי (pausal Qameṣ with Silluq), but in the upper accentuation it is פָּנַי with Pathaḥ because not in pause. (Originally there may have been a third accentuation requiring עֲבָדִים and פָּנָי, and thus representing vv. 2 and 3 as the first commandment.) Further the upper accentuation unites vv. 8-11 into one period, while in vv. 12-15 the lower accentuation combines commandments 5-8 into one verse. Cf. Geiger, *Urschrift u. Übersetzungen der Bibel*, p. 373; Japhet, *op. cit.*, p. 158, and esp. K. J. Grimm, *Johns Hopkins Univ. Circ.* xix (May, 1900), no. 145. *p*

§ 16. *Of Maqqēph and Mèthĕg.*

These are both closely connected with the accents. *a*

1. Maqqēph (מַקֵּף i.e. *binder*) is a small horizontal stroke between the upper part of two words which so connects them that in respect of tone and pointing they are regarded as one, and therefore have only one accent. Two, three, or even four words may be connected in this way, e.g. כָּל־אָדָם *every man*, אֶת־כָּל־עֵשֶׂב *every herb*, Gn 1²⁹, אֶת־כָּל־אֲשֶׁר־לוֹ *all that he had*, Gn 25⁵.

Certain monosyllabic prepositions and conjunctions, such as אֶל־ *to*, עַד־ *until*, עַל־ *upon*, עִם־ *with*, אַל־ *ne*, אִם־ *if, whether*, מִן־ *from*, פֶּן־ *lest*, are almost always found with a following Maqqēph, provided they have not become independent forms by being combined with prefixes, e.g. מֵעַל, מֵעִם, in which case Maqqēph as a rule does not follow. Occasionally Maqqēph is replaced by a conjunctive accent (see above, § 9 *u*, 1 *c*), as, according to the Masora, in Dt 27⁹, 2 S 20²³, Jer 25³⁰, 29²⁵, Ec 9⁴ in the case of אֶל כָּל־; ψ 47⁵, 60², Pr 3¹² in the case of אֶת־, the objective particle. Longer words are, however, con- *b*

nected by Maqqēph with a following monosyllable, e.g. הִתְהַלֶּךְ־נֹחַ Gn 6[9], וַיְהִי־כֵן Gn 1[7]; or two words of more than one syllable, e.g. שִׁבְעָה־עָשָׂר *seventeen*, Gn 7[11]. Cf. the Greek proclitics ἐν, ἐκ, εἰς, εἰ, ὡς, οὐ, which are *atonic*, and lean on the following word.

c **2.** Mètheg (מֶ֫תֶג i.e. *a bridle*), a small perpendicular stroke under the consonant to the left of the vowel, indicates most frequently the secondary stress or counter-tone, as opposed to the principal tone marked by the accents. It serves, however, in other cases to point out that the vowel should not be hastily passed over in pronunciation, but should be allowed its full sound. Hence other names of *Mèthĕg* are *Ma'ᵃrîkh*, i.e. *lengthener*, and *Ga'yā*, i.e. *raising* of the voice, which is *Great Ga'yā* with long vowels, otherwise *Little Ga'yā*.[1]

d It is divided into: 1. The *light Mèthĕg*. This is subdivided again into (*a*) the ordinary Mèthĕg of the counter-tone, as a rule in the second (open) syllable before the tone, e.g. הָאָ֫דָם (cf. also such cases as מֶלֶךְ־צֹר); but also in the third when the second is closed, e.g. הָאַרְבָּ֫עִים (also in such cases as עֶבֶד־הַמֶּלֶךְ), and when the third is not suitable for it, even in the fourth (open) syllable before the tone. This Mèthĕg may be repeated in the fourth syllable before the tone, when it already stands in the second, e.g. שָׁבֻעֹתֵיכֶ֫ם. Finally it is always added to the vowel of an open ultima, which is joined by Maqqēph to a word beginning with a toneless syllable and so without Mèthĕg (e.g. בְּנִי־יִשְׂרָאֵל, on the other hand רִשְׁפֵּי־קָ֫שֶׁת, לֹא־אֶהְיֶה), or to a word beginning with *Šᵉwâ* before the tone-syllable, e.g. מִי־לְךָ֫, שְׁלֹמֹה־בְנִי֫, &c.; the object being to prevent the *Šᵉwâ* from becoming *quiescent*.

e The ordinary *light Mèthĕg* is omitted with a movable וּ *copulative*, consequently we do not find וּבָנִים, &c. (nor even וּבְנֵי, &c., contrary to *b*, *a*; but וּזְהַב, &c., according to *b*, *δ*, cf. § 10 *g*. *b*).

f (*b*) The *firm* or *indispensable Mèthĕg*. (*α*) With all long vowels (except in certain cases, וּ *copulative*, see above), which are followed by a *Šᵉwâ mobile* preceding the tone-syllable; e.g. יִרְאוּ, יִשְׁנוּ, &c. (*β*) To emphasize a long vowel in a closed syllable immediately before Maqqēph, e.g. שָׁת־לִי Gn 4[25] (not *šŏth-li*); hence also with כֹּל־ ψ 138[2], and אֵת־ Jb 41[26] (for כָּל־ and אֶת־; cf. also מֵאֵת־ Jo 15[18], &c.). (*γ*) With Ṣere, which has become toneless through retraction of the tone, in order to prevent its being pronounced as *Sᵉghôl*, e.g. אֹהֵב דָּ֫עַת Pr 12[1] (not *'ôhĕbh*). (*δ*) With all vowels before composite *Šᵉwâ*, e.g. יַעֲמֹד, צֹעֲקִים, &c. (except when the following consonant is strengthened, e.g. יִקְּבֶ֫נּוּ Is 62[2], because the strengthening by *Dageš* excludes the retarding of the vowel by *Mèthĕg*); so in the cases discussed in § 28 *c*, where a short vowel has taken the place of a Ḥaṭeph, as יַעַמְדוּ, &c. (*ε*) In the preformative syllable of all forms of הָיָה *to be*, and חָיָה *to live*, when *Šᵉwâ quiescens* stands under the ה or ח, e.g. יִהְיֶה, תִּחְיֶה (*yih-yè*, *tiḥ-yè*), &c., cf.

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[1] Cf. as the source of this account of *Mèthĕg*, the exhaustive treatment by S. Baer, 'Mèthĕg-Setzung nach ihren überlieferten Gesetzen,' in A. Merx's *Archiv für die wissenschaftl. Erforschung des A. Test.*, Heft i, Halle, 1867, p. 56 ff., and Heft ii. 1868, p. 194 ff.; Baer and Strack, *Dikduke ha-ṭᵉamim*, p. 30 ff.

§ 63 *q*. (ʃ) With the Qameṣ of the plural forms of בַּיִת *house* (thus בָּתִּים *bâttîm*, cf. § 96 under בַּיִת), and with אָנָּה [1] *prithee!* to guard against the pronunciation *bŏttîm*, *ŏnnā*.—Every kind of light Mèthĕg may in certain circumstances be changed into a conjunctive accent, e. g. בְּתִּים 2 Ch 34[11], &c.

g 2. The *grave Mèthĕg* (*Ga'yā* in the more limited sense) is especially employed in the following cases in order more distinctly to emphasize a short vowel or an initial Šᵉwâ: (*a*) with the Pathaḥ of the article or of the prefixes ב, כ, ל, when followed by *Šᵉwâ* under a consonant without *Dageš*, e. g. הַמְּסִלָּה, לַמְּסִלָּה, &c., but not before י (before which ַ also remains without *Mèthĕg*, with the exception of וַיְהִי and וַיְחִי, when they are followed by *Maqqēph*, or accented with *Pašṭā*), nor before the tone-syllable of a word, and neither *before* nor *after* the common *Mèthĕg*; likewise not in words which are connected by a conjunctive accent with the following word; (*b*) with the interrogative הַ with *Pathaḥ* (except when it precedes י, *Dageš forte* or the tone-syllable of the word), e. g. הַאֶלֶף. When a *Šᵉwâ* follows the הַ and after the *Šᵉwâ* there is an untoned syllable, Baer places the *Mèthĕg* to the right of the *Pathaḥ*, e. g. הַבְרָכָה Gn 27[38] (but ed. Mant. and Ginsb. הַבְ׳); (*c*) with the Pathaḥ or Sᵉgol of the article before a guttural (which cannot take Dageš), e. g. הָהָרִים, הֶהָרִים.—The *Šᵉwâ-Ga'yā* (ְ) is especially important in the accentuation of the תא״ם, for purposes of musical recitation; it stands chiefly in words whose principal tone is marked by a disjunctive without a preceding conjunctive, e. g. וְהִיא ψ 1[3].

h 3. The *euphonic Ga'yā*, to ensure the distinct pronunciation of those consonants which in consequence of the loss of the tone, or because they close a syllable, might easily be neglected, e. g. וַיִּשְׁכַּב לוֹ Gn 24[9]; פַּדָּנָה אֲרָם (here to avoid a hiatus) 28[2], or in such cases as רוּחַ־אֵל Jb 33[4], &c.; תִּדְשֵׁא Gn 1[11].

i *Mèthĕg* (especially in the cases mentioned in 1, *b*, *a*) is a guide to correct pronunciation, since it distinguishes *ā* from *ŏ* (except in the case noted in § 9 *v*, *b*) and *i* from *ĭ*; e. g. אָכְלָה *'ā-khᵉlā* (she has eaten), but אֹכֶל *'ŏkhlā* (food), since the ֶ stands here in a toneless closed syllable, and must therefore be a short vowel; thus also יִרְאוּ *yi-rᵉ'û* (they fear), but יִרְאוּ *yir'û* (they see), יִשְׁנוּ (they sleep), but יִשְׁנוּ (they repeat). The Jewish grammarians, however, do not consider the syllables lengthened by Mèthĕg as open. They regard the Šᵉwâ as *quiescent* in cases like אָכְלָה, and belonging to the preceding vowel; cf. Baer, *Thorat 'Emeth*, p. 9, and in Merx's *Archiv*, i. p. 60, Rem. 1, and especially *Dikduke ha-ṭᵉamim*, p. 13.

§ 17. *Of the Qᵉrê and Kᵉthîbh. Masora marginalis and finalis.*

On Qᵉrê and Kᵉthîbh see Ginsburg, *Intr.*, p. 183 ff.]

a 1. The margin of Biblical MSS. and editions exhibits variants of an early date (§ 3 *c*), called קְרִי [2] *to be read*, since, according to

[1] The common form is אָנָּא, with an accent on both syllables, in which case, according to Qimḥi, the tone is always to be placed on the former. For the above mode of writing and position of the tone cf. Is 38[3], Jon 1[14], 4[2], ψ 116[4].

[2] On the necessity of the punctuation קְרִי as passive participle (=*legendum*)

the opinion of the Jewish critics, they are to be preferred to the כְּתִיב, i.e. what is *written* in the text, and are actually to be read instead of it.

On this account the vowels of the marginal reading (the *Qerê*) are placed under the consonants of the text, and in order to understand both readings properly, the vowels in the text must be applied to the marginal reading, while for the reading of the text (the *Kethîbh*) its own vowels are to be used. Thus in Jer 42^{6} אֲנַנּוּ occurs in the text, in the margin אנחנו קרי. Read אֲנוּ *we* (or according to Jewish tradition אָנוּ) in the text, in the margin אֲנַחְנוּ. A small circle or asterisk in the text always refers to the marginal reading.

b **2.** Words or consonants which are to be passed over in reading, and are therefore left unpointed, are called כְּתִיב וְלֹא קְרִי (*scriptum et non legendum*), e.g. את Jer 38^{16}, אם 39^{12}, ידרך 51^{3}. Conversely, words not contained in the text, but required by the Masora (as indicated by the insertion of their vowels), are called קְרִי וְלֹא כְתִיב, e.g. 2 S 8^{3}, Jer 31^{38}. See further Strack, *Prolegomena Critica*, p. 85; *Dikduke ha-ṭeamim*, §§ 62, 64; Blau, *Masoretische Untersuchungen*, p. 49 ff.

c **3.** In the case of some very common words, which are *always* to be read otherwise than according to the *Kethîbh*, it has not been considered necessary to place the *Qerê* in the margin, but its vowels are simply attached to the word in the text. This *Qerê perpetuum* occurs in the Pentateuch in הוּא (Qerê הִיא) wherever הוא stands for the feminine (§ 32 *l*), and in נָעַר (Kethîbh נער, Qerê נַעֲרָה) always, except in Dt 22^{19} (but the Sam. text always has היא, נערה). The ordinary explanation of this supposed archaism, on the analogy of Greek ὁ παῖς and ἡ παῖς, our *child*, is inadequate, since there is no trace elsewhere of this epicene use; נער for נערה is rather a survival of a system of orthography in which a final vowel was written defectively, as in קָטַלְתָּ; cf. § 2 *n*.— Other instances are: יְשַׁשְׂכָר (Q. יִשָּׂשכָר) Gn 30^{18} &c., see the *Lexicon*, and Baer and Delitzsch, *Genesis*, p. 84, and below, note to § 47 *b*; יְרוּשָׁלַם (Q. יְרוּשָׁלַיִם), properly יְרוּשָׁלֵם; יְהוָה (Q. אֲדֹנָי *the Lord*), or (after אֲדֹנָי) יֱהוִה (Q. אֱלֹהִים) properly יַהְוֶה *Yahwè* (cf. § 102 *m*, and § 135 *q*, note); on שְׁנִים, שְׁתִּים for שְׁנֵי, שְׁתֵּי, see § 97 *d*, end.

d **4.** The masoretic apparatus accompanying the biblical text is divided into (*a*) *Masora marginalis*, consisting of (*a*) *Masora* (*marginalis*) *magna* on the upper and lower margins of MSS.; (*β*) *Masora* (*marginalis*) *parva* between and on the right and left of the columns;

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instead of קְרִי *Qeri*, which was formerly common but is properly a past tense (= *lectum est*), see Kautzsch, *Gramm. des Bibl.-Aram.*, p. 81, note.

(*b*) *Masora finalis* at the end of the several books, counting Samuel, Kings, Minor Prophets, Ezra-Nehemiah, Chronicles, each as one book. On all three varieties see especially Ginsburg, *Introd.*, p. 423 ff., and the appendices containing (p. 983 ff.) the masoretic treatise from the St. Petersburg MS. of A.D. 1009, and (p. 1000 ff.) specimens of the *Masora parva* and *magna* on two chapters.

In nearly all printed editions only the *Masora finalis* is found, indicating the number of verses, the middle point of the book, &c., and a scanty selection from the *Masora parva*. The following alphabetical list of technical expressions (some of them Aramaic) and abbreviations, may suffice with the help of the lexicon to elucidate the subject. Further details will be found in the appendix to Teile's edition of the Hebrew O. T., p. 1222 ff. e

אוֹת *letter.* אֶלָּא *nisi, except.* אֶמְצַע *middle.* פ״ס = פְּסוּק אַתְנַח סוֹף in the formula בְּלֹא אס״ף *without 'Athnaḥ* or *Soph-pasuq* i. e. *although no 'Athnaḥ or Soph-pasuq is written.*

בְּ *with,* before names of vowels or accents, as קָמֶץ בְּזָקֵף *Qameṣ with Zaqeph* used instead of Pathaḥ (§ 29 *i*).—ב׳ as a numeral = *two*, as in ב׳ טְעָמִים *two accents.* במקצת, see מִקְצָת. בנ״א = בְּנוּסְחָא אַחֲרִינָא (Aramaic) *in another copy*; pl. בְּנוּסְחָן אַחֲרִינָן.—בס״א = בְּסִפְרִים אֲחֵרִים *in other books.* בָּתַר (Aram.) *after.*

דָּגוּשׁ fem. דְּגוּשָׁה *marked with Dageš* (or *Mappiq*). דַּף *leaf, page.*

זְעִיר fem. זְעִירָא (Aram.) *small.*

חוֹל *profane, not sacred*, e.g. אֲדֹנָי Gn 19² because not referring to God. חוּץ *except.* חָסֵר written *defectively*, also *wanting* as א׳ ח׳ *'aleph is omitted.*

טַעַם *accent* (see ב); טָעַם in Hiphil *to chant an accent.*

יָתֵיר *superfluous.*

כָּאן *here.* כְּלָל (Aram.) *total*, as adv. *in general.*

לֵית = לֵית (Aram., from לָא אִית *non est*) = the form *is not* found elsewhere.

מְדוּיָק *accurately corrected.* מָלֵא *full* i.e. written *plene.* מִלְּמַטָּה *below* = מִלְּרַע (§ 15 *c*). מִלְּמַעְלָה = מִלְּעֵיל (§ 15 *c*). מְנוּקָּדוֹת *separated*, the name of the strangely formed Nûns before ψ 107²³ ff. (§ 5 *n*). מִקְרָא *that which is read*, the name for all the O. T. scriptures. מִקְצָת *part.*

נָח fem. נָחָה *quiescent*, i.e. not sounded. נֶעְלָם *concealed*, i.e. only retained orthographically. נְקוּד *a point.* נָקוּד *pointed.*

ס״א see בְּ. סִימָן *σημεῖον, sign*, esp. *a mnemonic word* or, frequently, *sentence.* סְ׳ = סְכוּם = סך *total.* סוֹף פָּסוּק = ס״ף (§ 15 *f*).

עַמּוּד *column* of a page.

פָּסוּק a masoretic *verse.* פְּסֻקָא *a space*, esp. in the phrase פ׳ בְּאֶמְצַע פָּסוּק *a space within a verse*, e.g. Gn 35²²; cf. H. Grätz, *Monatschrift für Gesch. u. Wiss. des Judentums*, 1878, p. 481 ff., and H. Strack, ibid. 1879, p. 26 ff.

ק׳ = קְרִי, see above, c. קורם properly קֶדֶם *before.* קָמוּץ fem. קְמוּצָה *poin'ed with Qameṣ.* קוֹרֵא *reader* of the sacred text.

רַבְּתָא, רַבְּתִי (Aram, all fem. sing.) *large.*

תֵּיבָה *word* (consisting of more than one letter). תְּלוּיָה *suspensa* (§ 5 *n*, 3). תְּרֵי (Aram.) *two.*

CHAPTER II

PECULIARITIES AND CHANGES OF LETTERS: THE SYLLABLE AND THE TONE

§ 18.

THE changes which take place in the forms of the various parts of speech, depend partly on the peculiar nature of certain classes of letters and the manner in which they affect the formation of syllables, partly on certain laws of the language in regard to syllables and the tone.

§ 19. *Changes of Consonants.*

a The changes which take place among consonants, owing to the formation of words, inflexion, euphony, or to influences connected with the progress of the language, are *commutation, assimilation, rejection, addition, transposition, softening.*

1. *Commutation*[1] may take place between consonants which are either *homorganic* or *homogeneous* (cf. § 6 *q*), e.g. עָלַץ, עָלַם, עָלַז *to exult*, לָאָה, לָהָה, Aram. לְעָא *to be weary*, לָחַץ and נָחַץ *to press*, סָגַר and סָכַר *to close*, מָלַט and פָּלַט *to escape*. In process of time, and partly under the influence of Aramaic, the harder and rougher sounds especially were changed into the softer, e.g. צָחַק into שָׂחַק *to laugh*, נָאַל into נָעַל *to reject*, and the sibilants into the corresponding mutes: ז into ד, שׂ into ת, צ into ט. In many cases these mutes may be regarded as a return to an earlier stage of the pronunciation.

The interchange of consonants, however, belongs rather to the lexicographical treatment of stems[2] than to grammatical inflexion. To the latter belong the interchange (*a*) of ת and ט in *Hithpa'ēl* (§ 54 *b*); (*b*) of ו and י in verbs *primae Yôd* (§ 69), יָלַד for וָלַד, &c.

b 2. *Assimilation* usually takes place when one consonant which closes a syllable passes over into another beginning the next syllable, and forms with it a strengthened letter, as *illustris* for *inlustris, affero* for *adfero*, συλλαμβάνω for συνλαμβάνω. In Hebrew this occurs,

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[1] Cf. Barth, *Etymologische Forschungen*, Lpz. 1893, p. 15 ff. ('Lautverschiebungen').

[2] See in the *Lexicon*, the preliminary remarks on the several consonants.

(*a*) most frequently with נ, e.g. מִשָּׁם (for *min-šām*) *from there*, מִזֶּה (for *min-zè*) *from this*, יִתֵּן (for *yintēn*) *he gives*. נ is *not* assimilated after the prefix לְ, e.g. לִנְגֹּף, nor as a rule before gutturals (except sometimes before ח), nor when it is the third consonant of the stem, e.g. שָׁכַ֫נְתָּ (cf. however נָתַ֫תָּ for *nāthántā*) except when another *Nun* follows, cf. § 44 *o*; nor in some isolated cases, as Dt 33[9], Is 29[1], 58[3], all in the principal pause; on הִנְדֹּף and תִּנְדֹּף ψ 68[3], see § 51 *k*, and § 66 *f*. *c*

(*b*) Less frequently and only in special cases with ל, ת, ד, e.g. יִקָּח (for *yilqaḥ*) *he takes*; מִדַּבֵּר for *mithdabbēr*; יִטַּמָּא for *yithṭammā*; תִּכּוֹנֵן for *tithkônēn*; תִּנַּשֵּׂא for תִּתְנַשֵּׂא; אַחַ֫ת for *'aḥadt*; but in 1 S 4[19] for לָלַת read probably לָלֶ֫דֶת. *d*

(*c*) In isolated cases with ה, ו, י, e.g. אָנָּא *prithee!* if from אָהּ נָא; ו and י mostly before sibilants in the verbal forms enumerated in § 71. *e*

In all these cases, instead of the assimilated letter, a *Dageš forte* appears in the following consonant. *Dageš*, however, is omitted when the strengthened consonant would stand at the end of a word, since the strengthening would then be less audible (§ 20 *l*), e.g. אַף *nose* (from *'anp*), תֵּת *to give* (from *tint*). *f*

The cases are less frequent where a weak letter is lost in pronunciation,[1] and in place of it the preceding stronger sound is sharpened, i.e. takes *Dageš*, e.g. קְטָלַ֫תּוּ from קְטָלַ֫תְהוּ (§ 59 *g*). אֶסַּק for אֶסְלַק (§ 66 *e*) is an Aramaism.

3. Complete *rejection* takes place only in the case of weaker consonants, especially the sonants נ and ל, the gutturals א and ה, and the two half vowels ו and י. Such rejection takes place, *g*

(*a*) at the beginning of a word (*aphaeresis*), when these weak consonants (א, י, ל, נ) are not supported by a full vowel, but have only Šewâ, e.g. נַ֫חְנוּ *we*, also אֲנַ֫חְנוּ; דַּע for וְדַע; קַח for לְקַח; גַּשׁ for נְגַשׁ, הִי for נְהִי Ez 2[10]. *h*

Aphaeresis of a weak consonant with a full vowel is supposed to occur in רַד Ju 19[11] for יָרַד; in תַּ֫תָּה 2 S 22[41] for נָתַ֫תָּה; in שׁוֹב for יָשׁוֹב Je 42[10]; on קָח Ez 17[5] for לָקַח, and on קָחָם Ho 11[3] for לְקָחָם, see § 66 *g*, end. In reality, however, all these forms are to be regarded merely as old textual errors. *i*

(*b*) In the middle of a word (*syncope*), when Šewâ precedes the weak consonant[2]; thus in the case of א (see further § 23 *b–f*, and *k*

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[1] Such a suppression of a letter is sometimes inaccurately called 'backward assimilation'.

[2] Syncope of a strong consonant (ע) occurs in בִּי *prithee!* if this stands for בְּעִי (see *Lexicon*), also in ונשקה Am 8[8], *Kᵉthibh* for וְנִשְׁקְעָה (cf. וְשָׁקְעָה 9[5]), and

§ 68 *b–k*), e.g. in מוּם for מְאוּם. As a rule in such cases, however, the א is orthographically retained, e.g. לִקְרַאת for לִקְרָאת. Syncope occurs frequently in the case of ה, e.g. לַמַּלְכָּה for לְהַמְלִיכָהּ (§ 23 *k* and § 35 *n*), יַקְטִל for יַהְקְטִיל (§ 53 *a*).

Syncope of א with Šewâ occurs in such cases as בַּאֲדֹנָי for בַּאֲדֹנָי (cf. § 102 *m*); וַאֲעַשֶּׂר Zc 11[5].[1] On the cases in which א is wholly omitted after the article, see § 35 *d*.

Finally, the elision of ו and י in verbs ל״ה (§ 75 *h*) is an instance of syncope.—On the syncope of ה between two vowels, see § 23 *k*.

l (*c*) At the end of a word (*apocope*), e.g. גִּלֹה pr. name of a city (cf. גִּילֹנִי Gilonite); וַיִּרָא, where א though really rejected is orthographically retained, &c. On the apocope of ו and י in verbs ל״ה, see § 24 *g*, and § 75 *a*.

Bolder changes (especially by violent apocope), took place in earlier periods of the language, notably the weakening of the feminine ending ת_ *ath* to ה_ $_{\tau}$ *ā*, see § 44 *a*, and § 80 *f*.

m **4.** To avoid harshness in pronunciation a helping sound, Aleph prosthetic[2] with its vowel, is prefixed to some words, e. g. אֱזרוֹעַ and זְרוֹעַ *arm* (cf. χθές, ἐχθές; *spiritus*, French *esprit*).—A prosthetic ע occurs probably in עַקְרָב *scorpion*; cf. Arab. *'usfûr* bird (stem *ṣafara*).

n **5.** *Transposition*[3] occurs only seldom in the grammar, e. g. הִשְׁתַּמֵּר for הִתְשַׁמֵּר (§ 54 *b*) for the sake of euphony; it is more frequent in the lexicon (כֶּבֶשׂ and כֶּשֶׂב *lamb*, שִׂמְלָה and שַׂלְמָה *garment*), but is mostly confined to sibilants and sonants.

o **6.** *Softening* occurs e.g. in כּוֹכָב *star*, from *kaukabh*=*kawkabh* for *kabhkabh* (cf. Syriac *raurab*=*rabrab*); טוֹטָפוֹת *phylacteries* for *ṭaphṭâphôth*; according to the common opinion, also in אִישׁ *man* from *'inš*, cf. however § 96.

§ 20. *The Strengthening (Sharpening) of Consonants.*

a **1.** The strengthening of a consonant, indicated by *Dageš forte*, is necessary and essential (*Dageš necessarium*)

(*a*) when the same consonant would be written twice in succession

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in בָּלָה Jos 19[3] for בְּעָלָה (as in 15[29]). Probably, however, ונשקה and בלה are only clerical errors, as is undoubtedly כָּאֹר Am 8[8] for כַּיְאֹר (9[5]).

[1] Frensdorff, *Ochla W'ochla*, p. 97 f., gives a list of forty-eight words with quiescent א.

[2] This awkward term is at any rate as suitable as the name *Alef protheticum* proposed by Nestle, *Marginalien u. Materialien*, Tübingen, 1893, p. 67 ff.

[3] Cf. Barth, *Etymologische Studien*, Lpz. 1893, p. 1 ff.; Königsberger, in *Zeitschrift f. wissenschaftliche Theologie*, 1894, p. 451 ff.

without an intermediate vowel or *Šᵉwâ mobile*; thus we have נָתַנּוּ for נָתַנְנוּ *nāthăn-nû* and שַׁתִּי for שַׁתְתִּי.

(*b*) in cases of assimilation (§ 19 *b–f*), e.g. יִתֵּן for *yintēn*.

In both these cases the *Dageš* is called *compensativum*.

(*c*) When it is characteristic of a grammatical form, e.g. לָמַד *he has learned*, לִמֵּד *he has taught* (*Dageš characteristicum*). In a wider sense this includes the cases in which a consonant is sharpened by Dageš forte, to preserve a preceding short vowel (which in an open syllable would have to be lengthened by § 26 *e*), e.g. גְּמַלִּים *camels* for *gᵉmālîm*; cf. § 93 *ee* and *kk*, § 93 *pp*.

b This coalescing of two consonants as indicated above does not take place when the first has a vowel or *Šᵉwâ mobile*. In the latter case, according to the correct Masora, a *compound Šᵉwâ* should be used, preceded by *Methĕg*, e.g. קְלָלַת, הוֹלְלִים, &c. (cf. §§ 10*g*, 16*f*). This pointing is not used before the suffix ךָ, e.g. תְּבָרֶכְךָּ Gn 27⁴, but the first כ has a *vocal Šᵉwâ*, otherwise the second כ would have *Dageš lene*. Also when the former of the two consonants has been already strengthened by *Dageš forte*, it can only have a *vocal Šᵉwâ*, and any further contraction is therefore impossible. This applies also to cases where *Dageš forte* has been omitted (see below, *m*), e.g. הַלְּלוּ properly הַלְלְוּ = *hal-lᵉlû*. The form חָנַּנְנִי ψ 9¹⁴ (not חָנְנֵנִי) might be explained as imperat. Pi'ēl = חַנֵּנְנִי; if it were imperat. *Qal* the non-contraction of the monosyllabic root would be as strange as it is in שָׁרְדוּ Jer 49²⁸, and in the imperf. יְשָׁרְדֵם Jer 5⁶.

c **2.** A consonant is sometimes strengthened merely for the sake of *euphony* (*Dageš euphonicum*), and the strengthening is then not so essential. This occurs[1]—

(*a*) when two words are closely united in pronunciation by *Dageš forte conjunctivum*: (1) in the first letter of a monosyllable or of a word having the tone (or occasionally the counter-tone) on the first syllable,[2] when closely connected with the preceding word, if that word ends in a tone-bearing *Qameṣ* (ה֫) with *Šᵉwâ mobile* preceding, or a tone-bearing ה֥,—called דְּחִיק (i. e. *compressed*) by the Jewish grammarians.

The term monosyllable here and in *f* (by § 28 *e*) includes Segholates like פֶּסֶל, שַׁחַר, &c., as well as forms like פְּרִי, שְׁאֹל, שְׁמוֹ, and even בְּנַעַן.

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[1] Cf. Baer, 'De primarum vocabulorum literarum dagessatione,' in his *Liber Proverbiorum*, Lpz. 1880, pp. vii–xv; F. Prätorius, 'Über den Ursprung des Dag. f. conjunctivum,' in *ZAW.* 1883, p. 17 ff. (ascribed to an original assimilation of ת or נ).

[2] לֵאמֹר alone, although having the tone on the ultima, invariably takes the *Dageš forte conj.* when מֹשֶׁה with a conjunctive accent precedes, Ex 6¹⁰·²⁹, 15²⁴, &c.

Some limit the use of the *Deḥîq* to the closest connexion of a monosyllable with a following *Begadkephath*. However, it also applies to cases like לְכָה־נָּא Nu 22[6]; לֻקְחָה־זֹּאת Gn 2[23]; יְצַוֶּה־לָּךְ ψ 91[11]; and even with *Rêš*, מַעֲנֶה־רַךְ Pr 15[1]; וּמִשְׁנֶה־כֶּסֶף Gn 43[15]. In all these examples the tone, were it not for the Maqqēph, would be on the ultima of the first word.

d Rem. 1. When זֶה *this* has *Maqqēph* after it, a *Dageš forte conj.* always follows, even if the next word is neither a monosyllable nor has the tone on the initial syllable; thus not only in וְזֶה־שְּׁמוֹ Jer 23[6], but also in וְזֶה־פִּרְיָהּ Nu 13[27], 1 Ch 22[1]. In הִנֵּה נָּא־ Gn 19[2] (where Maqqēph is represented by a conjunctive accent, § 9 *u*, 1 *c*, and § 16 *b*), the Seghôl coincides with the secondary tone-syllable. On the origin of *Dag. f. conj.* after מַה־ (for מָה) *what?*, see § 37 *b*, *c*.

e 2. Such cases as גָּאֹה גָּאָה Ex 15[1.21], the 2nd כָּמֹכָה in ver. 11, גָּאָלְתָּ ver. 13, כָּאָבֶן ver. 16, do not belong here. In these the *Dageš* can only be intended for *Dag. lene*, see § 21 *d*.

f (2) In the first letter of a monosyllable, or of a word with the tone on the first syllable after a closely connected *mil'êl* ending in ָה or ֶה. Such a mil'êl is called by the Jewish grammarians אָתֵי מֵרַחִיק (Aram. = Heb. אֹתֶה מֵרָחוֹק) *veniens e longinquo* (in respect of the tone). The attraction of the following tone-syllable by *Dageš forte conj.* is here also due to the exigencies of rhythm, e.g. שָׁבִיתָ שֶׁבִי ψ 68[19]; הוֹשִׁיעָה נָּא ψ 118[25] (so ed. Mant., but Ginsburg and Kittel הוֹשִׁיעָה נָּא); הִרְחִיבָה שְׁאוֹל Is 5[14]; אַרְצָה בְּנַעַן Gn 11[31]. The Mil'êl may, however, also be due to a subsequent retraction of the tone (*nāsôg 'aḥôr*, § 29 *e*), as in עֹשֶׂה פְּרִי Gn 1[11].—The prefixes בְּ, כְּ, לְ and וְ alone do not take a Dageš in this case, except in לְךָ, always, and לְלַיְלָה ψ 19[3]. Such forms as הִשָּׁבְעָה לִּי Gn 21[23], מָלְאָה שֹׁחַד ψ 26[10], רָחֲקָה מֶנִּי Jb 21[16], and even נַעַמְדָה יָחַד Is 50[8] (i.e. the cases where the tone is thrown back from the ultima on to the syllable which otherwise would have *Metheg*), are likewise regarded as *mil'êl*. On the other hand, e.g. חָרָה לָךְ Gn 4[6], not לָךְ since the first *ā* of חָרָה could not have *Metheg*. When words are closely united by *Maqqēph* the same rules apply as above, except that in the first word *Metheg*, in the secondary tone, takes the place of the accent, cf. עֹשֶׂה־פְּרִי Gn 1[12]; הַנִּידָה־נָּא Gn 32[30], &c. Finally, the *Dageš* is used when the attracted word does not begin with the principal tone, but with a syllable having *Metheg*, הֵמָּה יִירְשׁוּ ψ 37[9]; אֵלֶּה יַעֲקֹב Is 44[21]; עָשִׂיתָ קְעָרֹתָיו Ex 25[29], provided that the second word does not begin with a *Begadkephath* letter (hence e.g. אֵלֶּה תוֹלְדוֹת Gn 2[4]).

g Rem. Such cases as קָנֶךָ Dt 32[6], and כָּשִׂיתָ 32[15], and נָעוֹת (so Baer, but not ed. Mant., &c.) 1 S 1[13] are therefore anomalous; also, because beginning with

a B^{e}gadk^{e}phath, בָּאֵלִם Ex 15^{11} (cf. however above, *e*); תֵּל־ Jos 8^{28}; בִּזְרוֹעַ ψ 77^{16}; כֶּן־הִיא Jb 5^{27}.—It is doubtful whether we should include here those cases in which *Dageš forte* occurs after a word ending in a toneless *û*, such as קוּמוּ צְאוּ Gn 19^{14}, Ex 12^{31}; Ex 12^{15} (שְׂאֹר), Dt 2^{24}; also לֹא Gn 19^{2}, 1 S 8^{19}; לוֹ Ju 18^{19}, Est 6^{13} (where P. Haupt regards the *Dageš* as due to the enclitic character of the לו); מְעָט Ho 8^{10}; נֻדוּ Jer 49^{30}; דְּדוּ 1 S 15^{6}. When we explained the *Dageš* in these examples not as conjunctive, but orthophonic (see above, § 13 *c*, and Delitzsch, *Psalmen*, 4th ed. on ψ 94$^{12\,a}$), we especially had in view those cases in which the consonant with *Dageš* has a *Š^{e}wâ*. The extension of the use of *Dageš* to consonants with a strong vowel, seems, however, to indicate that these are cases of the אָתֵי מֵרַחִיק, which was required by some Masoretes but not consistently inserted. On the other hand, the *Dageš forte* in י after a preceding *î* (ψ 118$^{5.18}$), and even after *û* (ψ 94^{12}), is due to an attempt to preserve its consonantal power; see König, *Lehrgeb.*, p. 54 *b*.

(*b*) When a consonant with *Š^{e}wâ* is strengthened by *Dageš forte* *dirĭmens* to make the *Š^{e}wâ* more audible. In almost all cases the strengthening or sharpening can be easily explained from the character of the particular consonant, which is almost always a sonant, sibilant, or the emphatic *Qôph*; cf. עִנְּבֵי Lv 25^{5}, Dt 32^{32} (for עִנְבֵי); כַּנְּ֫תְךָ Is 33^{1} (where, however, כְּכַלּוֹתְךָ is to be read); cf. Na 3^{17}, Jb 9^{18}, 17^{2}, Jo 1^{17} (with מ); Is 57^{6} (with ל); Ju 20^{43},[1] 1 S 1^{6} (with ר); Gn 49$^{10.17}$ (and so always in עִקְּבֵי Ju 5^{22}, Ct 1^{8} and עִקְּבוֹת ψ 77^{20}, 89^{52}); Ex 15^{17}, Dt 23^{11}, Ju 20^{32}, 1 S 28^{10} (ק)[2]; Ex 2^{3}, Is 58^{3}, Am 5^{21}, ψ 141^{3}, Pr 4^{13} (צ); Pr 27^{25} (שׂ); Is 5^{28}, ψ 37^{15}, Jer 51^{56}, Neh 4^{7} (שׁ). Also, with כ Ho 3^{2}; with ב Is 9^{3}, Jer 4^{7}; with ת 1 S 10^{11}. In many instances of this kind the influence of the following consonant is also observable. *h*

(*c*) When a vowel is to be made specially emphatic, generally in the principal *pause*, by a *Dageš forte affectuosum* in the following consonant. Thus in a following sonant, Ju 5^{7} (חָדֵלּוּ), Jb 29^{21} (וְיִחְלּוּ), 22^{12} (רָמּוּ); Ez 27^{19} (in נ); in ת Is 33^{12}, 41^{17}, Jer 51^{58}, perhaps also Jb 21^{13} (יֵחַתּוּ). *i*

(*d*) When the sonants ל, מ, נ are strengthened by *Dageš forte firmativum* in the pronouns הֵמָּה, הֵנָּה, אֵלֶּה, and in לָמָּה *why?* cf. also בַּמֶּה, בַּמָּה *whereby?* כַּמָּה *how much?* (§ 102 *k*, *l*), to give greater firmness to the preceding tone-vowel. *k*

3. Omission of the strengthening, or at least the loss of the *Dageš forte* occurs, *l*

(*a*) *almost always* at the end of a word, since here a strengthened

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[1] The ordinary reading הִרְדִיפֻהוּ, where ד is without *Dageš*, is only intelligible if the ר has *Dageš*.

[2] Also in ψ 45^{10} read בְּיִקְּרוֹתֶיךָ with Baer and Ginsburg, following Ben Asher, and in Pr 30^{17} לְיִקְּהַת (Ben Naphthali בִּיקְּ׳ and לִיקְּ׳).

consonant cannot easily be sounded.[1] In such cases the preceding vowel is frequently lengthened (§ 27 *d*), e. g. רַב *multitude*, from רבב; עָם *people*, with a distinctive accent or after the article, הָעָם, from עמם; but e. g. גַּן *garden*, בַּת *daughter*, with the final consonant virtually sharpened. On the exceptions אַתְּ *thou* (fem.) and נָתַתְּ *thou* (fem.) *hast given* Ez 16[33], see § 10 *k*.

m (*b*) Very frequently in certain consonants with *Šᵉwâ mobile*, since the absence of a strong vowel causes the strengthening to be less noticeable. This occurs principally in the case of ו and י (on וְ and יְ after the article, see § 35 *b*; on יְ after מַה־, § 37 *b*); and in the sonants מ,[2] נ and ל; also in the sibilants, especially when a guttural follows (but note Is 62[9], מְאַסְפָיו, as ed. Mant. and Ginsb. correctly read, while Baer has מְאָסְפָיו with compensatory lengthening, and others even מָאְסְפָיו; מְשְׁמַנֵּי Gn 27[28.39]; מְשְׁלֹשׁ 38[24] for מִשְׁלֹשׁ, הַשְׁלַבִּים 1 K 7[28]; מְשְׁהִים 1 K 19[20] from נָשַׁהּ, הַשְׁפַּתַּיִם Ez 40[43] and לַשְׁפַּנִּים ψ 104[18]; אֶשְׁקָה־ Jon 4[11], הַצְפַרְדְּעִים Ex 8[1] &c.);—and finally in the emphatic ק.[3]

Of the *Bᵉgadkᵉphath* letters, ב occurs without *Dageš* in מִבְצִיר Ju 8[2]; נ in מִנְּבוּרָתָם Ez 32[30]; ד in נִדְחֵי Is 11[12] 56[8], ψ 147[2] (*not* in Jer 49[36]), supposing that it is the Participle Niph'al of נָדַח; lastly, ת in תִּתְצוּ Is 22[10]. Examples, עֲוִרִים, וַיְהִי (so always the preformative יְ in the *imperf.* of verbs), מִלְּמַעְלָה, הַלָּלוּ, הִנֵּנִי, לְמֻנַּצֵּחַ, מִלְּאוּ, כְּסֹאִי, יִשְׁאוּ, יִקְחוּ, מַקְצֵה, מַקְלוֹת, &c. In correct MSS. the omission of the *Dageš* is indicated by the *Rāphè* stroke (§ 14) over the consonant. However, in these cases, we must assume at least a *virtual* strengthening of the consonant (*Dageš forte implicitum*, see § 22 *c*, end).

(*c*) In the Gutturals, see § 22 *b*.

n Rem. 1. Contrary to rule the strengthening is omitted (especially in the later Books), owing to the lengthening of the preceding short vowel, generally *hireq* (cf. *mîle* for *mille*), e. g. יְחִיתָן *he makes them afraid*, for יְחַתֵּן Hb 2[17] (where, however, it is perhaps more correct to suppose, with König, a formation on the analogy of verbs ע״ו, and moreover to read יְחִיתֵךְ with the LXX), וְיִקּוֹת Is 50[11] for וְזִקּוֹת.

o 2. Very doubtful are the instances in which compensation for the strengthening is supposed to be made by the insertion of a following נ. Thus for

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[1] So in Latin *fel* (for *fell*), gen. *fellis*; *mel*, *mellis*; *os*, *ossis*. In Middle High German the doubling of consonants never takes place at the end of a word, but only in the middle (as in Old High German), e g. *val* (*Fall*), gen. *valles*; *swam* (*Schwamm* , &c., Grimm, *Deutsche Gramm.*, 2nd ed., i. 383.

[2] *Dageš forte* is almost always omitted in מְ when it is the prefix of the participle Pi'el or Pu'al, hence ψ 104[3] הַמְּקָרֶה *who layeth the beams*, but הַמְּקֹרָה *the roof* Ec 10[18] (cf. הַמְּלָאכָה *the work*, &c.).

[3] According to some also in ט in תִּטְעֵי Is 17[10]; but see Baer on the passage.

מָעֻזְנֶיהָ Is 23[11], read מָעֻזֶּיהָ (or מְעוֹנֶיהָ); and for תָּמְנוּ La 3[22], read תַּמּוּ. In Nu 23[13] קָבְנוֹ is not an instance of compensation (see § 67 *o*, end).

§ 21. *The Aspiration of the Tenues.*[1]

The *harder* sound of the six *B^egadk^ephath* letters, indicated by *Dageš lene*, is to be regarded, according to the general analogy of languages, as their older and original pronunciation, from which the softer sound was weakened (§ 6 *n* and § 13). The original hard sound is maintained when the letter is initial, and after a consonant, but when it immediately follows a vowel or *Š^ewā mobile* it is softened and aspirated by their influence, e.g. פָּרַץ *pāraṣ*, יִפְרֹץ *yiphrōṣ*, כֹּל *kōl*, לְכֹל *l^ekhōl*. Hence the *B^egadk^ephath* take *Dageš lene* *a*

(1) at the beginning of words: (*a*) without exception when the preceding word ends with a vowelless consonant, e.g. עַל־כֵּן *'al-kēn* (*therefore*), עֵץ פְּרִי *'ēṣ p^erî* (*fruit-tree*); (*b*) at the beginning of a section, e.g. בְּרֵאשִׁית Gn 1[1], or at the beginning of a sentence, or even of a minor division of a sentence after a distinctive accent (§ 15 *d*), although the preceding word may end with a vowel. The distinctive accent in such a case prevents the vowel from influencing the following tenuis, e.g. וַיְהִי כַּאֲשֶׁר *and it was so, that when*, Ju 11[5] (but וַיְהִי־כֵן Gn 1[7]). *b*

Rem. 1. The vowel letters ה, י, ו, א, as such, naturally do not close a syllable. In close connexion they are therefore followed by the aspirated *B^egadk^ephath*, e.g. וּמָצָא בָהּ, &c. On the other hand, syllables are closed by the consonantal ו and י (except קַרְתֹּהוּ Is 34[11]; שָׁלֵו בָהּ Ez 23[42]; אֲדֹנָי בָּם ψ 68[18]), and by ה with *Mappîq*; hence e.g. there is *Dageš lene* in עָלַי פִּיהֶם and always after יְהוָֹה, since the *Q^erê perpetuum* of this word (§ 17) assumes the reading אֲדֹנָי. *c*

2. In a number of cases *Dageš lene* is inserted, although a vowel precedes in close connexion. This almost always occurs with the prefixes בְּ and כְּ in the combinations בְּב, כְּכ, בְּפ (i.e. when a *B^egadk^ephath* with Š^ewâ precedes the same or a kindred aspirate) and בְּמ (see Baer, *L. Psalmorum*, 1880, p. 92,[2] on ψ 23[3]); cf. e.g. 1 S 25[1], Is 10[9], ψ 34[2], Jb 19[2]; כְּנ is uncertain; בְּד, כְּד, and בְּכ according to David Qimḥi do not take Dageš, nor כְּנ, כְּב, and כְּפ according to the *Dikduke ha-ṭ^eamim*, p. 30. Sometimes the *B^egadk^ephath* letters, even with a full vowel, take *Dageš* before a spirant (and even before ח in בַּחֲמִשָּׁה 1 K 12[32]); cf. the instances mentioned above, § 20 *e* (mostly *tenues* before א). In all these cases the object is to prevent too great an accumulation of aspirates. The LXX, on the other hand, almost always represent the כ and *d*

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[1] Cf. Delitzsch, *Ztschr. f. luth. Theol. u. Kirche*, 1878, p. 585 ff.

[2] Also *L. Proverbiorum*, 1880, Praef. p. ix; and *Dikduke ha-ṭ^eamim*, p. 30 (in German in König's *Lehrgeb.*, i. p. 62).

פ, even at the beginning of a syllable, by χ and φ; Χερούβ, Χαλδαῖοι, Φαρφάρ, &c.—The forms בָּרְכֹד (after וְיִשְׁמְתִי) Is 54[12], and בָּלְכֶל (after וְנִלְאֵיתִי) Jer 20[9] are doubly anomalous.

e (2) In the middle of words after *Šᵉwâ quiescens*, i.e. at the beginning of a syllable immediately after a vowelless consonant,[1] e.g. יִרְפָּא *yirpā* (*he heals*), קְטַלְתֶּם *ye have killed*; but after *Šᵉwâ mobile*, e.g. רְפָא *rᵉphā* (*heal thou*), בָּבְדָה *she was heavy*.

f On וַיְקַטֵּל, וַיִּשְׁבְּ and similar forms, see § 10 *i*.

Whether *Šᵉwâ* be vocal and consequently causes the aspiration of a following *tenuis*, depends upon the origin of the particular form. It is almost always vocal

(*a*) When it has arisen from the weakening of a strong vowel, e.g. רִדְפוּ *pursue ye* (not רְדְפוּ) from רָדַף; מַלְכֵי (not מַלְכֵי), because originally *mālăkhé*, but מַלְכֵי from the ground-form *malk*.

(*b*) With the כ of the pronominal suffixes of the 2nd pers. ־ְךָ, ־ְכֶם, ־ְכֶן, since Šᵉwâ mobile is characteristic of these forms (see § 58*f*; § 91 *b*).

Rem. Forms like שָׁלַחְתְּ *thou* (fem.) *hast sent*, in which we should expect an aspirated ת after the vowel, cf. וַיִּחַדְּ Ex 18[9], have arisen from שָׁלַחְתְּ, יִחַדְּ, &c.; Pathaḥ being here simply a helping vowel has no influence on the tenuis; cf. § 28 *e*.

§ 22. *Peculiarities of the Gutturals.*

a The four gutturals ח, ה, ע, א, in consequence of their peculiar pronunciation, have special characteristics, but א, as the weakest of these sounds, and sometimes also ע (which elsewhere as one of the harder gutturals is the opposite of א), differ in several respects from the stronger ה and ח.

b 1. They do not admit of *Dageš forte*, since, in consequence of a gradual weakening of the pronunciation (see below, note 2), the strengthening of the gutturals was hardly audible to the Masoretes. But a distinction must be drawn between (*a*) the complete omission of the strengthening, and (*b*) the mere *echo* of it, commonly called *half* doubling, but better, *virtual* strengthening.

c In the former case, the short vowel before the guttural would stand in an open syllable, and must accordingly be lengthened or modified.[2]

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[1] The exceptions יָקְחָאֵל Jos 15[38] (see *Minḥat shay*, on this passage), 2 K 14[7], and יָקְרְעָם Jos 15[56] may perhaps be due to the character of the ק.

[2] Cf. *terra* and the French *terre*, the German *Rolle* and the French *rôle*; German *drollig* and French *drôle*. The omission of the strengthening shows a deterioration of the language. Arabic still admits of the strengthening of gutturals in all cases.

For a distinction must again be drawn between the full lengthening of *Pathaḥ* into *Qameṣ*—mostly before א (*always* under the ה of the article, see § 35), as a rule also before ע, less frequently before ה, and least often before ח—and the modification of *Pathaḥ* to *S^eghôl*, mostly before a guttural with *Qameṣ*. In the other case (*virtual* strengthening) the *Dageš* is still omitted, but the strengthening is nevertheless regarded as having taken place, and the preceding vowel therefore remains short. This *virtual* strengthening occurs most frequently with ח, usually with ה, less frequently with ע, and very seldom with א. Examples of (*a*) מֵאֵן, הָאָדָם, הָעָם, הָהָר, יֵחָבֵא (for *yiḥḥābhē'*); also אֶחָד, הֶחָג, הֶהָרִים, הֶעָנִי (see more fully on the pointing of the article before ע in § 35).—Of (*b*) הַחֹדֶשׁ, מִחוּט (from *minḥûṭ*), הַהוּא, בִּעֵר, נִאֵץ, &c.—In all these cases of virtual strengthening the *Dageš forte* is to be regarded at least as implied (hence called *Dageš forte implicitum*, *occultum*, or *delitescens*).

2. They prefer before them, and sometimes after them (cf. *h*), *d*
a short A-sound, because this vowel is organically the nearest akin to the gutturals. Hence

(*a*) before a guttural, *Pathaḥ* readily (and always before הּ, ח, ע closing a syllable) takes the place of another short vowel or of a rhythmically long *ē* or *ō*, e.g. זֶ֫בַח *sacrifice*, not *zèbĕḥ*; שֵׁ֫מַע *report*, not *šēmĕ'*. This is more especially so when *a* was the original vowel of the form, or is otherwise admissible. Thus in the Imperat. and Imperf. Qal of guttural verbs, שְׁלַח *send thou*, יִשְׁלַח *he will send* (not *yišlōḥ*); Perf. Pi'el שִׁלַּח (but in Pausa שִׁלֵּחַ); יַחְמֹד *he will desire* (not *yiḥmōd*); וַיָּ֫נַח *and he rested* (not *wayyānŏḥ*); נַ֫עַר *a youth*. In שִׁלַּח and יַחְמֹד *ă* is the original vowel.

Rem. In such cases as דֶּ֫שֶׁא, טֶ֫נֶא, פֶּ֫לֶא, פֶּ֫רֶא, the א has no consonantal *e*
value, and is only retained orthographically (see § 23 *a*).

(*b*) After a heterogeneous long vowel, i.e. after all except *Qameṣ*, *f*
the hard gutturals[1] (consequently not א), when standing at the end of the word, require the insertion of a rapidly uttered *ă* (*Pathaḥ furtivum*) between themselves and the vowel. This *Pathaḥ* is placed under the guttural, but sounded *before* it. It is thus merely an orthographic indication not to neglect the guttural sound in pronunciation, e.g. רוּחַ *rû^aḥ*, נוֹעַ, רֵעַ, הִשְׁלִיחַ, גָּבוֹהַּ (when consonantal ה is

[1] Prätorius, *Ueber den rückweich. Accent im Hebr.*, Halle, 1897, p. 17, &c., remarks that Pathaḥ furtivum has not arisen merely under the influence of the guttural, but is due to a duplication of the accented syllable, so that e.g. יָשִׁיב, יָצוּד would also be pronounced *yasîⁱbh*, *yaṣû^udh* although the short intermediate vowel was not so noticeable as before a guttural.

final it necessarily takes Mappîq), but e.g. רוּחִי, &c., since here the rapidly uttered *ă* is no longer heard.

g *I^ach* for *ich*, &c., in some Swiss dialects of German, is analogous; a *furtive Pathaḥ* is here involuntarily intruded before the deep guttural sound. In Arabic the same may be heard in such words as *mesîaḥ*, although it is not expressed in writing. The LXX (and Jerome, cf. *ZAW.* iv. 79) write ε, sometimes *a*, instead of *furtive Pathaḥ*, e.g. נֹחַ Νῶε, יַדּוּעַ Ἰεδδούα (also Ἰαδδού).

h Rem. 1. The guttural may also have an influence upon the *following* vowel, especially in Segholate forms, e.g. נַ֫עַר (not *na'ĕr*) *a youth*, פֹּ֫עַל (not *pō'ĕl*) *deed*. The only exceptions are אֹהֶל, בֹּהֶן, לֶחֶם, רֶחֶם.

i 2. Where in the present form of the language an *ĭ*, whether original or attenuated from *Pathaḥ*, would stand before or after a guttural in the first syllable of a word, a *S^eghôl* as being between *ă* and *ĭ* is frequently used instead, e.g. יֶחְבַּשׁ (also יַחֲבֹשׁ), יֶהְגּוּ, חֶבְלֵי, נֶאְדָּר, עֶזְרִי, &c.

k On the other hand, the slighter and sharper *Ḥireq* is retained even under gutturals when the following consonant is sharpened by *Dageš forte*, e.g. הִלֵּל, הִנֵּה, חִטָּה; but when this sharpening is removed, S^eghôl is again apt to appear, e.g. הִגָּיוֹן constr. הֶגְיוֹן, חִזָּיוֹן constr. חֶזְיוֹן.

l 3. Instead of *simple Š^ewâ mobile*, the gutturals take without exception a *compound Š^ewâ*, e.g. שָׁחֲטוּ, אֲקַטֵּל, אֱמֹר, אֲנִי, &c.

m 4. When a guttural with *quiescent Š^ewâ* happens to close a syllable in the middle of a word, the strongly closed syllable (with *quiescent Š^ewâ*) may remain; necessarily so with ח, ע, and ה at the end of the tone-syllable, e.g. שָׁלַ֫חְתָּ, יָדַ֫עְתָּ, but also *before* the tone (see examples under *i*), even with א.

But in the syllable before the tone and further back, the closed syllable is generally opened artificially by a *Ḥaṭeph* (as being suited to the guttural) taking the place of the *quiescent Š^ewâ*, and in particular that *Ḥaṭeph* which repeats the sound of the preceding vowel, e.g. יַחֲשֹׁב (also יַחְשֹׁב); יֶחֱזַק (also יֶחְזַק); פָּעָלוֹ *pŏ^olô* (for *pŏ'lô*). But when, owing to a flexional change, the strong vowel following the *Ḥaṭeph* is weakened into *Š^ewâ mobile*, then instead of the *Ḥaṭeph* its full vowel is written, e.g. יַעַמְדוּ (from יַעֲמֹד), נֶעֶרְמוּ, פָּעָלְךָ (from פֹּעַל). The original forms, according to § 28 *c*, were *ya'm^edhû*, *ne'r^emû*, *pŏ'l^ekhā*. Hence יַעַמְדוּ, &c., are really only different orthographic forms of יַעֲמְדוּ, &c., and would be better transcribed by *ya'^am^edhû*, &c.

n Rem. 1. On the use of simple or compound Š^ewâ in guttural verbs, see further §§ 62–65.

o 2. Respecting the choice between the three *Ḥaṭephs*, it may be remarked:

(*a*) ח, ה, ע at the beginning of a syllable prefer ֲ, but א prefers ֱ, e.g. חֲמוֹר *ass*, הֲרֹג *to kill*, אֱמֹר *to say*; when farther from the tone syllable, however, the ֱ even under א changes into the lighter ֲ, e.g. אֱלֵי (poetic for אֶל־) *to*, but אֲלֵיכֶם *to you*, אֱכֹל *to eat*, but אֲכָל־ (*'^akhŏl*, toneless on account

of Maqqēph). Cf. § 27 *w*. The 1st pers. sing. imperf. Pi'ēl regularly has ֱ. Likewise ֲ is naturally found under א in cases where the *Ḥaṭeph* arises from a weakening of an original *ă* (e.g. אֲרִי *lion*, ground-form *'ary*), and ֳ if there be a weakening of an original *u* (e.g. אֳנִי *a fleet*, עֳנִי *affliction*, cf. § 93 *q*, *z*).

(*b*) In the middle of a word after a long vowel, a *Ḥaṭeph-Pathaḥ* takes the place of a *simple Šᵉwâ mobile*, e.g. הֹעֲלָה מֵאֲנָה (see § 63 *p*); but if a short vowel precedes, the choice of the *Ḥaṭeph* is generally regulated by it, e.g. *Perf. Hiph.* הֶעֱמִיד (see above, *i*), *Infin.* הַעֲמִיד (regular form הַקְטִיל); *Perf. Hoph.* הָעֳמַד (regular form הָקְטַל); but cf. שִׁחֲדוּ Jb 6[22] (§ 64 *a*). *p*

5. The ר, which in sound approximates to the gutturals (§ 6 *g*), shares with the gutturals proper their first, and to a certain extent their second, peculiarity, viz. *q*

(*a*) The exclusion of the strengthening, instead of which the preceding vowel is almost always lengthened, e.g. בֵּרַךְ *he has blessed* for *birrakh*, בָּרֵךְ *to bless* for *barrēkh*.

(*b*) The preference for *ă* as a preceding vowel, e.g. וַיַּרְא *and he saw* (from יִרְאֶה); וַיָּסַר both for וַיָּסָר *and he turned back*, and for וַיָּסֶר *and he caused to turn back*. *r*

The exceptions to *a* are מָרַת *mŏrrăth*, Pr 14[10]; כָּרַת *khŏrrăth* and שָׁרֵךְ *šŏrrēkh*, Ez 16[4] (cf. Pr 3[8]); שֶׁרֹּאשִׁי Ct 5[2]; הַרְעִמָהּ 1 S 1[6]; הַרְאִיתֶם 1 S 10[24], 17[25], 2 K 6[32]; הִרְדִּיפֻהוּ Ju 20[43] (cf. § 20 *h*); מִרְדֹּף 1 S 23[28], 2 S 18[16]; also on account of דחיק (§ 20 *c*), Pr 15[1], 20[22], 2 Ch 26[10]; and on account of אתי מרחיק (§ 20 *f*) 1 S 15[6], Jer 39[12], Hb 3[13], Pr 11[21], Jb 39[9], Ez 9[6]. A kind of virtual strengthening (after מִ for מִן) is found in מִרָגְזֶךָ Is 14[3]. In Samaritan and Arabic this strengthening has been retained throughout, and the LXX write e.g. Σάῤῥα for שָׂרָה. *s*

§ 23. *The Feebleness of the Gutturals* א *and* ה.

1. The א, a light and scarcely audible guttural breathing, as a rule entirely loses its slight consonantal power whenever it stands without a vowel at the end of a syllable. It then remains (like the German *h* in *roh*, *geh*, *nahte*) merely as a sign of the preceding long vowel, e.g. מָצָא, מָלֵא, הוֹצִיא (but when a syllable is added with an introductory vowel, according to *b* below, we have, e.g. מְצָאֲנִי, הוֹצִיאֲנִי, since the א then stands at the beginning of the syllable, not מְצָאנִי, הוֹצִיאנִי), מְצֹא, כָּלוּא (cf., however, § 74 *a*), מָצָאתָ (for *māṣa'tā*), תִּמְצֶאנָה. Similarly in cases like חֵטְא, וַיַּרְא, שָׁוְא, &c. (§ 19 *l*), and even in דֶּשֶׁא, פֶּלֶא (see above, § 22 *e*), the א only retains an orthographic significance. *a*

2. On the other hand, א is in general retained as a strong consonant whenever it begins a syllable, e.g. אָמַר, מָאֲסוּ, or when it is protected by a *Ḥaṭeph* after a short syllable, e.g. לֶאֱכֹל, and finally, *b*

when it stands in a closed syllable with quiescent *Šᵉwâ* after a preceding *Sᵉghôl* or *Pathaḥ*, e.g. וַיֶּאְסֹר, נֶאְדָּר *nä'dār*, יַאְדִּימוּ *ya'dimû*. Even in such cases the consonantal power of א may be entirely lost, viz.

c (*a*) when it would stand with a long vowel in the middle of a word after *Šᵉwâ mobile*. The long vowel is then occasionally thrown back into the place of the *Šᵉwâ*, and the א is only retained orthographically, as an indication of the etymology, e.g. רָאשִׁים *heads* (for *rᵉ'āšîm*), מָאתַיִם *two hundred* (for *mᵉ'āthâyim*), שָׁאטְךָ Ez 25⁶ for שְׁאָטְךָ; בּוֹדָאם Neh 6⁸ for בּוֹדְאָם; מאום Jb 31⁷, Dn 1⁴ for מְאוּם; פֻּארָה for פְּאֻרָה Is 10³³; חֹטִאים *ḥôṭîm*, 1 S 14³³ for חֹטְאִים (cf. § 74 *h*, and § 75 *oo*); הָרֹאוּבֵנִי Nu 34¹⁴, from רְאוּבֵן; so always חַטֹּאת or חַטֹּאות 1 K 14¹⁶, Mi 1⁵, &c., for חַטְּאוֹת. Sometimes a still more violent suppression of the א occurs at the beginning of a syllable, which then causes a further change in the preceding syllable, e.g. מְלָאכָה *work* for מַלְאָכָה (as in the Babylonian punctuation), יִשְׁמָעֵאל for יִשְׁמַעְאֵל; שְׂמֹאל or שְׂמֹאול *the left hand*, ground form *sim'âl*.

d (*b*) When it originally closed a syllable. In these cases א is generally (by § 22 *m*) pronounced with a *Ḥaṭeph*, ֲ or ֱ. The preceding short vowel is, however, sometimes lengthened and retains the following א only orthographically, e.g. וַיָּאצֶל Nu 11²⁵ for וַיַּאֲצֵל (cf. Ju 9⁴¹), and פָּארוּר Jo 2⁶ for פַּאֲרוּר; לֵאמֹר for לֶאֱמֹר; לֹאלֹהִים for לֶאֱלֹהִים; but the contraction does not take place in לֶאֱלִילֶיהָ Is 10¹¹. The short vowel is retained, although the consonantal power of א is entirely lost, in וַאדֹנָי, &c. (see § 102 *m*), וַיַּאת Is 41²⁵, וָאַבֶּדְךָ Ez 28¹⁶ for וָאֲאַבֶּדְךָ; cf. Dt 24¹⁰, 1 K 11³⁹, Is 10¹³.

e Instead of this א which has lost its consonantal value, one of the vowel letters ו and י is often written according to the nature of the sound, the former with *ô* and the latter with *ê* and *î*, e.g. רֵים *buffalo* for רְאֵם. At the end of the word ה also is written for א, יְמַלֵּה *he fills* for יְמַלֵּא Jb 8²¹ (see below, *l*).

f 3. When א is only preserved orthographically or as an indication of the etymology (quiescent), it is sometimes entirely dropped (cf. § 19 *k*), e.g. יָצָתִי Jb 1²¹ for יָצָאתִי; מָלֵתִי Jb 32¹⁸ for מָלֵאתִי; מָצָתִי Nu 11¹¹; וַתֹּהֶז 2 S 20⁹; וַיְרַפּוּ Jer 8¹¹ for וַיְרַפְּאוּ; וַתַּזְרֵנִי 2 S 22⁴⁰, but וַתְּאַזְּרֵנִי ψ 18⁴⁰; תּוֹמִם Gn 25²⁴ for תְּאוֹמִם; אֲחַטֶּנָּה 31³⁹ for אֲחַטְּאֶנָּה; שֵׁלָתֵךְ 1 S 1¹⁷ for שְׁאֵלָ״; רֵמִים ψ 22²² for רְאֵמִים; גֵּוָה Jb 22²⁹ for גְּאֵוָה; הַבֵּרֹתִי 1 Ch 11³⁹ for הַבְּאֵר״, and so 2 S 23³⁷; שֵׁרִית 1 Ch 12³⁸ for שְׁאֵרִית; לַהְשׁוֹת 2 K 19²⁵ *Kᵉthîbh* for לְהַשְׁאוֹת (cf. Is 37²⁶); חֵמָה Jb 29⁶ for חֶמְאָה.[1] In מַכֹּלֶת

[1] In Jer 22²³, נֵחַנְתְּ is unquestionably a corruption of ננחת for נֶאֱנַחַתְּ.

1 K 5[25] (for מֵאֵת) the strengthening of the following consonant by Dageš compensates for the loss of the א; in מְסֹרֶת Ez 20[37], if for מֵאֵת (but read מוּסָר, with Cornill), the preceding vowel is lengthened; cf. above, *c*. On אֹמַר for אֹאמַר, see § 68 *g*.

g Rem. 1. In Aramaic the א is much weaker and more liable to change than in Hebrew. In literary Arabic, on the other hand, it is almost always a firm consonant. According to Arabic orthography, א serves also to indicate a long *a*, whereas in Hebrew it very rarely occurs as a mere vowel letter after Qameṣ; as in קָאם Ho 10[14] for קָם *he rose up*; רָאשׁ Pr 10[4], 13[23] for רָשׁ *poor*; but in 2 S 11[1] the *K^ethibh* הַמַּלְאָכִים *the messengers*, is the true reading; cf. § 7 *b*.

h 2. In some cases at the beginning of a word, the א, instead of a compound *Šewâ*, takes the corresponding full vowel, e.g. אֱזוֹר for אְזוֹר *girdle*; cf. § 84 *a*, *q*, and the analogous cases in § 52 *n*, § 63 *p*, § 76 *d*, § 93 *r* (אֹהָלִים).

i 3. An א is sometimes added at the end of the word to a final *û*, *i*, or *ô*, e.g. הָלְכוּא for הָלְכוּ Jos 10[24] (before א!), אֲבוֹא Is 28[12]. These examples, however, are not so much instances of 'Arabic orthography', as early scribal errors, as in יִנָּשְׂאוּא Je 10[5] for יִנָּשְׂאוּ; and in נְשׂוּא ψ 139[20] for נְשׂוּ. Cf. also יְהוּא Ec 11[3] (§ 75 *s*); נָקִיא for נָקִי *pure*; לוּא for לוּ *if*; אֲפוּא for אֲפוֹ *then* (*enclitic*); רְבוּא for רְבוֹ *myriad*, Neh 7[66.71]. On הוּא and הִיא see § 32 *k*.

k **4.** The ה is stronger and firmer than the א, and never loses its consonantal sound (i.e. *quiesces*) in the middle of a word[1] except in the cases noted below, in which it is completely elided by syncope. On the other hand, at the end of a word it is always a mere vowel letter, unless expressly marked by *Mappîq* as a strong consonant (§ 14 *a*). Yet at times the consonantal sound of ה at the end of a word is lost, and its place is taken by a simple ה or more correctly הַ, with *Rāphè* as an indication of its non-consonantal character, e.g. לָהַּ *to her* for לָהּ, Zc 5[11], &c. (cf. § 103 *g*, and §§ 58 *g*, 91 *e*); cf. also יָהַּ for יָהּ (from יָהוּ) in proper names like יִרְמְיָהַ, &c.—Finally, in very many cases a complete elision of the consonantal ה takes place by *syncope*: (*a*) when its vowel is thrown back to the place of a preceding *Šewâ mobile* (see above, *c*, with א), e.g. לַבֹּקֶר for לְהַבֹּקֶר (the ה of the article being syncopated as it almost always is); בַּיּוֹם for בְּהַיּוֹם [but see § 35 *n*], בַּשָּׁמַיִם for בְּהַשָּׁמַיִם; יְוֹנָתָן for יְהוֹנָתָן; perhaps also בְּנֵיהֶם for בְּנֵיהֵם Ez 2[7.32]. (*b*) By contraction of the vowels preceding and following the ה, e.g. סוּסוֹ (also written סוּסֹה) from *sûsahu* (*a*+*u*=*ô*).—A violent suppression of ה together with its vowel occurs in בָּם (from בָּהֶם), &c.

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[1] Only apparent exceptions are such *proper names* as עֲשָׂהאֵל, פְּרָהצוּר, which are compounded of two words and hence are sometimes even divided. Cf. forms like חֲזָואֵל for חֲזָהאֵל. Another exception is יְפֶהפִיָּה, the reading of many MSS. for the artificially divided form יְפֶה־פִיָּה in the printed texts, Je 46[20].

l Rem. In connexion with *ō* and *ē*, a ה which only marks the vowel ending is occasionally changed into ו or י (רָאוֹ = רָאֹה, חַכֵּי = חַכֵּה Ho 6[9]), and with any vowel into א in the later or Aramaic orthography, but especially with *ā*, e.g. שֵׁנָא *sleep*, ψ 127[2] for שֵׁנָה; נָשֹׁא Jer 23[39] for נָשֹׁה, &c. Thus it is evident that final ה as a vowel letter has only an orthographical importance.

§ 24. *Changes of the Weak Letters* ו *and* י.

Philippi, *Die Aussprache der semit. Konsonanten* ו *und* י (mentioned above, § 5 *b*, note 1), a thorough investigation of their phonetic value as consonantal, i.e. non-syllabic, vowel-sounds, not palatal or labial fricatives; cf. also E. Sievers, *Metrische Studien*, i. 15.

a ו and י are, as consonants, so weak, and approach so nearly to the corresponding vowels *u* and *i*, that under certain conditions they very readily merge into them. This fact is especially important in the formation of those weak stems, in which a ו or י occurs as one of the three radical consonants (§ 69 ff., § 85, § 93).

1. The cases in which ו and י lose their consonantal power, i.e. merge into a vowel, belong almost exclusively to the middle and end of words; at the beginning they remain as consonants.[1]

The instances may be classified under two heads:

b (*a*) When either ו or י with *quiescent Šᵉwâ* stands at the end of a syllable immediately after a *homogeneous* vowel (*u* or *i*). It then merges in the homogeneous vowel, or more accurately it assumes its vowel-character (ו as *u*, י as *i*), and is then contracted with the preceding vowel into *one* vowel, necessarily long, but is mostly retained orthographically as a (quiescent) vowel letter. Thus הוּשַׁב for *huwšab*; יִיקַץ for *yiyqaṣ*; so also at the end of the word, e.g. עִבְרִי *a Hebrew*, properly *ʿibrîy*, fem. עִבְרִיָּה, pl. עִבְרִיִּים (and עִבְרִים); עָשׂוּ Jb 41[25] for עָשׂוּו (cf. עֲשׂוּוֹת 1 S 25[18] *Kᵉthîbh*). On the other hand, if the preceding vowel be heterogeneous, ו and י are retained as full consonants (on the pronunciation see § 8 *m*), e.g. שָׁלֵו *quiet*, זִו *the month of May*, גּוֹי *nation*, גָּלוּי *revealed*. But with a preceding *ă* the ו and י are mostly contracted into *ô* and *ê* (see below, *f*), and at the end of a word they are sometimes rejected (see below, *g*).

Complete syncope of ו before *î* occurs in אִי *island* for אֱוִי; עִי *ruins* for עֲוִי; רִי *watering* Jb 37[11] for רְוִי; [כִּי *burning* Is 3[24] for כְּוִי, cf. §§ 84[a] *c*, *e*, 93 *y*].

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[1] Or as consonantal vowels (see above), and are then transcribed by P. Haupt, Philippi, and others, as *u̯*, *i̯*, following the practice of Indogermanic philologists. וּ for וְ *and*, alone is a standing exception, see § 26. 1 and § 104 *e*. On י = *i* at the beginning of a word, cf. § 47 *b*, note. According to § 19 *a*, end, *initial* ו in Hebrew almost always becomes י; always in verbs originally פ״ו, § 69 *a*. Apart from a few proper names, initial ו occurs only in וָו *hook*, וָלָד *child* Gn 11[30], 2 S 6[23] *Kᵉthibh* [elsewhere יֶלֶד], and the doubtful וָזָר Pr 21[8].

Thus an initial יְ after the prefixes בְּ, וְ, כְּ, לְ, which would then be pronounced with *ĭ* (see § 28 *a*), and also almost always after מִ (see § 102 *b*), coalesces with the *ĭ* to *î*, e.g. בִּיהוּדָה *in Judah* (for בִּי׳), וִיהוּדָה *and Judah*, כִּיאֹר *as the Nile*, לִיהוּדָה *for Judah*, מִידֵי *from the hands of*. c

(*b*) When ו and י without a vowel would stand at the end of the word after *quiescent Šᵉwâ*, they are either wholly rejected and only orthographically replaced by ה (e.g. בֶּכֶה from *bikhy*, as well as the regularly formed בְּכִי *weeping*; cf. § 93 *x*) or become again vowel letters. In the latter case י becomes a homogeneous *Ḥireq*, and also attracts to itself the tone, whilst the preceding vowel becomes *Šᵉwâ* (e.g. פְּרִי from *piry*, properly *pary*); ו is changed sometimes into a toneless *u* (e.g. תֹּהוּ from *tuhw*). d

Rem. In Syriac, where the weak letters more readily become vowel sounds, a simple *i* may stand even at the beginning of words instead of יְ or יִ. The LXX also, in accordance with this, write Ἰουδά for יְהוּדָה, Ἰσαάκ for יִצְחָק. Hence may be explained the *Syriac usage* in Hebrew of drawing back the vowel *i* to the preceding consonant, which properly had a simple *vocal Šᵉwâ*, e.g. (according to the reading of Ben-Naphtali [1]) וִילְלַת Jer 25³⁶ for וְיִלַּלַת (so Baer), כִּיתְרוֹן Ec 2¹³ for כְּיִתְרוֹן, cf. also the examples in § 20 *h*, note 2; even וִיחֵלּוּ Jb 29²¹ (in some editions) for וְיִחֵלּוּ. According to Qimḥi (see § 47 *b*) יִקְטֹל was pronounced as *iqṭōl*, and therefore the 1st pers. was pointed אֶקְטֹל to avoid confusion. In fact the Babylonian punctuation always has *ĭ* for *ä* in the 1st pers. e

2. With regard to the *choice* of the long vowel, in which ו and י quiesce after such vocalization and contraction, the following rules may be laid down: f

(*a*) With a short *homogeneous* vowel ו and י are contracted into the corresponding long vowel (*û* or *î*), see above, *b*.

(*b*) With short *ă* they form the diphthongs *ô* and *ê* according to § 7 *a*, e.g. מֵיטִיב from מַיְטִיב; יוֹשִׁיב from יַוְשִׁיב, &c.[2]

Rem. The rejection of the half vowels ו and י (see above, *b*) occurs especially at the end of words after a heterogeneous vowel (*ă*), if according to the nature of the form the contraction appears impossible. So especially in g

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[1] According to Abulwalid, Ben-Naphtali regarded the *Yodh* in *all* such cases as a vowel letter.

[2] Instances in which no contraction takes place after *ă* are, מַיְמִינִים 1 Ch 12²; אַיְסִירֵם He 7¹² (but cf. § 70 *b*); הַיְשַׁר ψ 5⁹ *Qᵉrê*; the locatives בַּיְתָה, מִצְרַיְמָה, &c.—On the suffix ־ָיְכִי for ־ָיִךְ see § 91 *l*.—Sometimes both forms are found, as עַוְלָה and עוֹלָה; cf. חַי *living*, constr. state חֵי. Analogous is the contraction of מָוֶת (ground-form *mawt*) *death*, constr. מוֹת; עַיִן (ground-form *'ayn* [*'ain*]) *eye*, constr. עֵין.

verbs ל״ה, e. g. originally גָּלַי = גָּלַ(י) = גָּלָה, since *ă* after the rejection of the י stands in an open syllable, and consequently must be lengthened to *ā*. The ה is simply an orthographic sign of the long vowel. So also שָׁלָה for *šālaw*.[1] On the origin of יִגְלֶה, see § 75 *e*; on קָם as perf. and part. of קוּם, see § 72 *b* and *g*; on יֶלֶד, &c., from ולד, see § 69 *b*.—On the weakening of ו and י to א, see § 93 *x*.

§ 25. *Unchangeable Vowels.*

a What vowels in Hebrew are unchangeable, i.e. are not liable to attenuation (to Šewâ), modification, lengthening, or shortening, can be known with certainty only from the nature of the grammatical forms, and in some cases by comparison with Arabic (cf. § 1 *m*). This holds good especially of the *essentially* long vowels, i. e. those long by *nature* or *contraction*, as distinguished from those which are only lengthened *rhythmically*, i. e. on account of the special laws which in Hebrew regulate the tone and the formation of syllables. The latter, when a change takes place in the position of the tone or in the division of syllables, readily become short again, or are reduced to a mere *vocal Šewâ*.

b **1.** The essentially long and consequently, as a rule (but cf. § 26 *p*, § 27 *n*, *o*), unchangeable vowels of the *second* and *third* class, *î*, *ê*, *û*, *ô*, can often be recognized by means of the vowel letters which accompany them (יִ—, ֵי, וּ, וֹ); e.g. יֵיטִיב *he does well*, הֵיכָל *palace*, גְּבוּל *boundary*, קוֹל *voice*. The *defective* writing (§ 8 *i*) is indeed common enough, e.g. יֵטֵב and יִטִיב for יֵיטִיב; גְּבֶל for גְּבוּל; קֹל for קוֹל, but this is merely an orthographic licence and has no influence on the quantity of the vowel; the *û* in גְּבֶל is just as necessarily long, as in גְּבוּל.

As an exception, a merely tone-long vowel of both these classes is sometimes written *fully*, e. g. יִקְטוֹל for יִקְטֹל.

c **2.** The essentially or naturally long *â* (*Qameṣ impure*),[2] unless it has become *ô* (cf. § 9 *q*), has as a rule in Hebrew no representative among the consonants, while in Arabic it is regularly indicated by א; on the few instances of this kind in Hebrew, cf. § 9 *b*, § 23 *g*. The naturally long *â* and the merely tone-long *ā* therefore can only be distinguished by an accurate knowledge of the forms.

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[1] The Arabic, in such cases, often writes etymologically גָּלַי, but pronounces *galā*. So the LXX Σινᾶ, Vulg. *Sina*; cf. Nestle, *ZAW.* 1905, p. 362 f. But even in Arabic שלא is written for שָׁלָו and pronounced *salā*.

[2] By *vocales impurae* the older grammarians meant vowels properly followed by a vowel letter. Thus כְּתָב *kᵉthâbh* was regarded as merely by a licence for כְּתָאב, &c.

3. Short vowels in closed syllables (§ 26 *b*), which are not final, are *d*
as a rule unchangeable, e. g. מַלְבּוּשׁ *garment*, מִדְבָּר *wilderness*, מַמְלָכָה *kingdom*; similarly, short vowels in sharpened syllables, i. e. before *Dageš forte*, e. g. גַּנָּב *thief*.

4. Finally, those long vowels are unchangeable which, owing to *c*
the omission of the strengthening in a guttural or ר, have arisen by lengthening from the corresponding short vowels, and now stand in an open syllable, e. g. מֵאֵן for *mĭ''ēn*; בֹּרַךְ for *burrakh*.

§ 26. *Syllable-formation*[1] *and its Influence on the Quantity of Vowels.*

Apart from the unchangeable vowels (§ 25), the use of short or long *a*
vowels, i.e. their lengthening, shortening, or change into vocal *Šᵉwâ*, depends on the *theory of syllable-formation*. The initial and final syllables especially require consideration.

1. The *initial* syllable. A syllable regularly begins with a consonant, or, in the case of initial ו and י (cf. note on § 5 *b*), a consonantal vowel.[2] The copula is a standing exception to this rule. According to the Tiberian pronunciation וְ *and* is resolved into the corresponding vowel וּ before *Šᵉwâ*, and the labials, e.g. וּדְבַר, וּמֶלֶךְ; the Babylonian punctuation in the latter cases writes וֹ, i.e. וְ before a full vowel.

2. The *final* syllable. A syllable may end— *b*

(*a*) With a vowel, and is then called an *open* or *simple* syllable, e. g. in קָטַלְתָּ where the first and last are open. See below, *e*.

(*b*) With *one* consonant, and is then called a *simple closed* or *com-* *c*
pound syllable, as the second in קָטַל, לֵבָב. See below, *o*, *p*. Such are also the syllables ending in a strengthened consonant, as the first in קַטֵּל *qaṭ-ṭēl*. See below, *q*.

(*c*) With *two* consonants, a *doubly closed* syllable, as קֹשְׁטְ *qōšṭ*, קָטַלְתְּ. *d*
Cf. below, *r*, and § 10 *i–l*.

3. *Open* or *simple* syllables have a long vowel, whether they have *c*
the tone as in בְּךָ *in thee*, יֵלֶךְ *he goes*, or are toneless as in קָטַל, עֵנָב *a bunch of grapes*.[3] A long vowel (Qameṣ, less frequently Ṣere) is

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[1] Cf. C. H. Toy, 'The Syllable in Hebrew,' *Amer. Journal of Philol.*, 1884, p. 494 ff.; H. Strack, 'The Syllables in the Hebrew Language,' *Hebraica*, Oct. 1884, p. 73 ff.

[2] We are not taking account here of the few cases in which initial *Yodh* is represented as simple *i*, by being written אִי or אִ, see § 24 *e*, and especially § 47 *b*, note; nor of certain other cases in which א with an initial vowel has only a graphic purpose, though it is indispensable in an unpointed text.

[3] In opposition to this fundamental law in Hebrew (a *long* vowel in an *open* syllable), the original short vowel is found always in Arabic, and sometimes

especially common in an open syllable before the tone (pretonic vowel), e. g. לָהֶם, יָקוּם, קָטַל, לֵבָב.[1]

Short vowels in *open* syllables occur:

f (*a*) In apparently dissyllabic words formed by means of a helping vowel from monosyllables, as נַחַל *brook*, בַּיִת *house*, יִרֶב *let him increase*, from *naḥl*, *bayt*, *yirb*; cf. also ־ַיִם the ending of the dual (§ 88). But see § 28 *e*.

g (*b*) In the verbal suffix of the 1st pers. sing. (־ַנִי *me*), e. g. קְטָלַנִי (Arab. *qătălănî*). The uncommon form ־ַנִּי, however (Gn 30[6], cf. § 59 *f*), proves that the tone-bearing *Pathaḥ* produces a sharpening of the following sonant, and thus virtually stands in a closed syllable, even when the *Nun* is not expressly written with *Dageš*. In cases like וַאדֹנָי (§ 102 *m*) *Pathaḥ* is retained in the counter-tone after the א has become quiescent.

h (*c*) Sometimes before the toneless ־ָה *local* (§ 90 *c*), e. g. מִדְבַּרָה *towards the wilderness*; only, however, in the constr. state (1 K 19[15]), since the toneless suffix ־ָה does not affect the character of the form (especially when rapidly pronounced in close connexion); otherwise it is מִדְבָּרָה.

In all these cases the short vowel is also supported by the tone, either the principal tone of the word, or (as in *h*) by the secondary tone in the constr. st., or by the counter-tone with *Metheg*, as in וַאדֹנָי above, *g*; cf. the effect of the *arsis* on the short vowel in classical prosody.

i (*d*) In the combinations ־ֲ ־ֲ, ־ֱ ־ֱ, ־ָ ־ָ, e. g. נַעֲרוֹ *his boy*, יֶאֱסֹר *he will bind*, פָּעֳלוֹ *his deed*. In all these cases the syllable was at first really closed, and it was only when the guttural took a *Ḥaṭeph* that it became in consequence open (but cf. e. g. יֶאְסֹר and יֶאֱסֹר). The same vowel sequence arises wherever a preposition בְּ, כְּ, לְ, or וְ copulative is prefixed to an initial syllable which has a *Ḥaṭeph*, since the former then takes the vowel

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in the other Semitic languages, except of course in the case of *naturally* long vowels. The above examples are pronounced in Arabic *bĭkă*, *qătălă*, *'ĭnăb*. Although it is certain therefore that in Hebrew also, at an earlier period, *short* vowels were pronounced in open syllables, it may still be doubted whether the present pronunciation is due *merely* to an artificial practice followed in the solemn recitation of the O. T. text. On this hypothesis we should have still to explain, e. g. the undoubtedly very old lengthening of *ĭ* and *ŭ* in an open syllable into *ē* and *ō*.

[1] That these pretonic vowels are really *long* is shown by Brockelmann, *ZA.* xiv. 343 f., from the transcription of Hebrew proper names in the Nestorian (Syriac) punctuation, and e. g. from the Arabic 'Ibrâhîm = אַבְרָהָם. He regards their lengthening in the syllable before the tone as a means adopted by the Masoretes to preserve the pronunciation of the traditional vowels. This explanation of the pretonic vowels as due to a precaution against their disappearing, is certainly right; as to whether the precaution can be ascribed to the Masoretes, see the previous note. For the pretonic vowel the Arabic regularly has a short vowel (*lăhŭm*, *yăqûm*, &c.), the Aramaic simply a vocal *Šᵉwâ* (לְהוֹן, יְקוּם, קְטַל, לְבַב); and even in Hebrew, when the tone is thrown forward the pretonic vowel almost always becomes *Šᵉwâ*, see § 27. It would, however, be incorrect to assume from this that the pretonic vowel has taken the place of *Šᵉwâ* only on account of the following tone-syllable. It always arises from an original short vowel, since such a vowel is mostly lengthened in an open syllable before the tone, but when the tone is moved forward it becomes *Šᵉwâ*.

contained in the *Ḥaṭeph* (see § 102 *d* and § 104 *d*). To the same category belong also the cases where these prepositions with Ḥireq stand before a consonant with simple Šᵉwâ mobile, e.g. בִּדְבַר, כִּדְבַר, &c.

(*e*) In forms like יֶחֱזְקוּ *yäḥä-zᵉ-qû* (they are strong), פָּעָלְךָ *pŏʿŏ lᵉkhā* (thy deed). These again are cases of the subsequent opening of closed syllables (hence, e.g. יֶחְזְקוּ also occurs); פָּעָלְךָ is properly *pŏʿlᵉkhā*; cf. generally § 22 *m*, end, and § 28 *c*. *k*

Such cases as הַחֹדֶשׁ, אַחִים (§ 96), הַחִתֹּתָ (§ 67 *w*) do not come under this head, since they all have *ă* in a virtually sharpened syllable; nor does the tone-bearing *Sᵉghôl* in suffixes (e.g. דְּבָרֶךָ), nor *Sᵉghôl* for *ă* before a guttural with *Qameṣ* (§ 22 *c*). On שָׁרָשִׁים and קָדָשִׁים, see § 9 *v*. *l*

4. The independent syllables with a firm vowel which have been described above, are frequently preceded by a single consonant with vocal Šᵉwâ, simple or compound. Such a consonant with vocal Šᵉwâ never has the value of an independent syllable, but rather attaches itself so closely to the following syllable that it forms practically one syllable with it, e.g. לְחִי (cheek) *lᵉḥî*; חֳלִי (sickness) *ḥᵒlî*; יִלְמְדוּ *yil|-mᵉdhû*. This concerns especially the prefixes וְ, בְּ, כְּ, לְ. See § 102. *m*

The *Šᵉwâ mobile* is no doubt in all such cases weakened from an original full vowel (e.g. יִקְטְלוּ Arab. *yaqtŭlû*, בְּךָ Arab. *bĭkă*, &c.); from this, however, it cannot be inferred that the Masoretes regarded it as forming a kind of *open* syllable, for this would be even more directly opposed to their fundamental law (viz. that a long vowel should stand in an open syllable), than are the exceptions cited above, *f–k*. Even the use of Metheg with Šᵉwâ in special cases (see § 16 *f*) is no proof of such a view on the part of the Masoretes. *n*

5. *Closed* syllables ending with one consonant, when without the tone, necessarily have *short* vowels, whether at the beginning or at the end of words,[1] e.g. מַלְכָּה *queen*, חֶשְׁבּוֹן *understanding*, חָכְמָה *wisdom*, וַיָּסַר *and he turned back*, וַיָּקֶם, וַיָּקָם (*wayyāqŏm*). *o*

A *tone-bearing* closed syllable may have either a long or short vowel, but if the latter, it must as a rule be either Pathaḥ or Sᵉghôl.[2] The tone-bearing closed penultima admits, of the *long* vowels, only the tone-long *ā*, *ē*, *ō*, not the longest *î*, *ê*, *ô*, *û*; of the *short* vowels, only *ă*, *ĕ*, not *ĭ*, *ŭ*, *ŏ* (but on *ĭ* and *ŭ*, see § 29 *g*). Thus יַקְטִילוּ (3rd pl. masc. Imperf. Hiph.) but תַּקְטֵלְנָה 3rd pl. fem., and קוּמוּ (2nd pl. masc. Imperat. Qal) but קֹמְנָה fem. *p*

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[1] In exceptions such as שָׁת־לִי Gn 4[25] (where *šāt* is required by the character of the form, although the closed syllable has lost the tone owing to the following Maqqeph), Metheg is used to guard against a wrong pronunciation; similarly *ē* is sometimes retained before Maqqeph, e.g. שֵׁם־ Gn 2[13]; עֵין־ Gn 2[16].

[2] See § 9 *e*, *f*. *ĭ* occurs thus only in the particles אִם, עִם, מִן; but these usually (מִן always) are rendered toneless by a following Maqqeph. Cf. also such forms as וַיִּשְׁבְּ § 26 *r* and § 75 *q*.

q **6.** A special kind of closed syllables are the *sharpened*, i. e. those which end in the same (strengthened) consonant with which the following syllable begins, e. g. אִמִּי *'ĭm-mî*, כֻּלּוֹ *kŭl-lô*. If without the tone, they have, like the rest, short vowels; but, if bearing the tone, either short vowels as קַלּוּ, הִנֶּנּוּ, or long, as שָׁמָּה, הֵמָּה.

On the omission of the strengthening of a consonant at the end of a word, see § 20 *l*.

r **7.** Syllables ending with *two* consonants occur only at the end of words, and have most naturally short vowels, קָטַלְתְּ, וַיִּשְׁבְּ; but sometimes *Ṣere*, as נֵרְדְּ, וַיֵּבְדְּ, or *Ḥolem*, תּוֹסְפְּ קֹשְׁטְ. Cf., however, § 10 *i*. Usually the harshness of pronunciation is avoided by the use of a helping vowel (§ 28 *e*).

§ 27. *The Change of the Vowels, especially as regards Quantity.*

a The changes in sound through which the Hebrew language passed, before it assumed the form in which we know it from the Masoretic text of the O.T. (see § 2 *k*), have especially affected its vowel system. A precise knowledge of these vowel changes, which is indispensable for the understanding of most of the present forms of the language, is derived partly from the phenomena which the language itself presents in the laws of derivation and inflexion, partly from the comparison of the kindred dialects, principally the Arabic. By these two methods, we arrive at the following facts as regards Hebrew:

b 1. That in an open syllable the language has frequently retained only a half-vowel (*Šᵉwâ mobile*), where there originally stood a full short vowel, e.g. עֲגָלָה (ground-form *'ăgălăt*) *a waggon*, צְדָקָה (ground-form *ṣădăqăt*) *righteousness*, קָטְלוּ (Arab. *qătălû*), יְקַטְּלוּ (Arab. *jŭqattĭlû*).

c 2. That vowels originally short have in the tone-syllable, as also in the open syllable preceding it, been generally changed into the corresponding tone-long vowels, *ă* into *ā*, *ĭ* into *ē*, *ŭ* into *ō* (see § 9, *a–e*, *k*, *r*). If, however, the tone be shifted or weakened, these tone-long vowels mostly revert to their original shortness, or, occasionally, are still further shortened, or reduced to mere *Šᵉwâ mobile*, or, finally, are entirely lost through a change in the division of syllables; e.g. מָטָר (Arab. *măṭăr*) *rain*, when in close dependence on a following genitive in the *construct state*), becomes מְטַר; עָקֵב (Arab. *'ăqĭb*) *heel*, dual עֲקֵבַיִם, dual *construct* (with attenuation of the original *ă* of the first syllable to *ĭ*) עִקְּבֵי [on the ק, see § 20 *h*]; יִקְטֹל (Arab. *yăqtŭl*), plur. יִקְטְלוּ (Arab. *yăqtŭlû*). For instances of complete loss, as in כַּסְפֵּי, cf. § 93 *m*.

According to § 26, the following details of vowel-change must be observed:

1. The original, or a kindred short vowel reappears— *d*

(*a*) When a closed syllable loses the tone (§ 26 *o*). Thus, יָד *hand*, but יַד־יְהוָה *the hand of Yahwe*; בֵּן *son*, but בֶּן־הַמֶּלֶךְ *the son of the king*; כֹּל *the whole*, but כָּל־הָעָם *the whole of the people*; so also when a tone-bearing closed syllable loses the tone on taking a suffix, e.g. אֹיֵב *enemy*, but אֹיִבְךָ *thy enemy*; finally, when the tone recedes, יָקֹם, but וַיָּקָם (*wayyāqŏm*); יֵלֵךְ, but וַיֵּלֶךְ.

(*b*) To the same category belong cases like סֵפֶר *book*, but סִפְרִי *my book*; קֹדֶשׁ *holiness*, but קָדְשִׁי *my holiness*. In spite of the helping vowel, סֵפֶר and קֹדֶשׁ are really closed syllables with a tone-long vowel; when the syllable loses the tone, the original *ĭ* or *ŏ* (properly *ŭ*) reappears.

The same is true of syllables with a virtually sharpened final consonant: the lengthening of original *ĭ* to *ē* and *ŭ* to *ō* takes place only in a tone-bearing syllable; in a toneless syllable the *ĭ* or *ŏ* (or *ŭ*) remains, e.g. אֵם *mother*, but אִמִּי *my mother*; חֹק *law*, plur. חֻקִּים; but עֹז *strength*, עֻזִּי (and עָזִּי) *my strength*.

2. The lengthening of the short vowel to the corresponding long, takes place— *e*

(*a*) When a closed syllable becomes open by its final consonant being transferred to a suffix beginning with a vowel, or in general to the following syllable, e.g. קָטַל, קְטָלוֹ *he has killed him*; סוּכָתִי primarily from סֻכָּת. Similarly *ă* mostly becomes *ā* even before a suffix beginning with *Šᵉwâ mobile*; e.g. קָטְלָךְ from קָטַל, סוּכָתְךָ from סֻכָּת.

(*b*) When a syllable has become open by complete loss of the strengthening of its final consonant (a guttural or *Rêš*), e.g. בָּרְךָ for *birrakh*, see § 22 *c*. Cf. also § 20 *n*. *f*

(*c*) When a weak consonant (א, ו, י) following the short vowel quiesces in this vowel, according to § 23 *a*, *c*, *d*, § 24 *f*, e.g. מָצָא for מָצָא, where the א, losing its consonantal value, loses also the power of closing the syllable, and the open syllable requires a long vowel. *g*

(*d*) Very frequently through the influence of the *pause*, i.e. the principal tone in the last word of a sentence or clause (§ 29 *k*). Sometimes also through the influence of the article (§ 35 *o*). *h*

3. When a word increases at the end and the tone is consequently moved forward, or when, in the *construct state* (see § 89), or otherwise in close connexion with the following word, its tone is weakened, in such cases a full vowel (short or tone-long) may, by a change in the *i*

division of syllables, be weakened to *Šᵉwâ mobile*, or even be entirely lost, so that its place is taken by the mere syllable-divider (*Šᵉwâ quiescens*). Examples of the first case are, שֵׁם *name*, pl. שֵׁמוֹת, but שְׁמִי *my name*, שְׁמוֹתָם *their names*, דָּבָר *word*, constr. st. דִּבַר; צְדָקָה *righteousness*, constr. st. צִדְקַת; an example of the second case is, בְּרָכָה *blessing*, constr. st. בִּרְכַּת. Whether the vowel is retained or becomes *Šᵉwâ* (דָּם, דָּמִי, but שֵׁם, שְׁמִי), and which of the two disappears in two consecutive syllables, depends upon the character of the form in question. In general the rule is that only those vowels which stand in an open syllable can become *Šᵉwâ*.

Thus the change into *Šᵉwâ* takes place in—

k (*a*) The *ā* and *ē* of the first syllable, especially in the inflexion of nouns, e. g. דָּבָר *word*, plur. דְּבָרִים; גָּדוֹל *great*, fem. גְּדוֹלָה; לֵבָב *heart*, לְבָבִי *my heart*; but also in the verb, תָּשׁוּב *she will return*, plur. תָּשׁוּבְנָה, and so always, when the originally short vowel of the prefixes of the Imperfect comes to stand in an open syllable which is not pretonic. On the other hand, an *ā* lengthened from *ă* before the tone is retained in the *Perfect consecutive* of Qal even in the secondary tone, e. g. וְקָטַלְתָּ; cf. § 49 *i*.

l (*b*) The short, or merely tone-long, vowels *a*, *e*, *o* of the ultima, especially in verbal forms, e. g. קָטַל, fem. קָטְלָה *qāṭᵉlā*; יִקְטֹל, יִקְטְלוּ *yiqṭᵉlû*; but note also יִלְקְטוּן, תִּרְבָּקִין, &c., according to § 47 *m* and *o*. The helping vowels are either entirely omitted, e. g. מֶלֶךְ *king* (ground-form *malk*), מַלְכִּי *my king*; or, under the influence of a guttural, are weakened to Ḥaṭeph, e. g. נַעַר *boy*, נַעֲרוֹ *his boy*. If the tone remains unmoved, the vowel also is retained, notwithstanding the lengthening of the word, e. g. יִקְטֹלוּ pausal-form for יִקְטְלוּ.

m Where the tone moves forward two places, the former of the two vowels of a dissyllabic word may be shortened, and the second changed into *Šᵉwâ*. Cf. דָּבָר *word*; in the plur. דְּבָרִים; with heavy suffix דִּבְרֵיהֶם (cf. § 28 *a*) *their words*. On the attenuation of the *ă* to *ĭ*, see further, *s*, *t*.

n Rem. 1. An *ô* arising from *aw* = *au*, or by an obscuring of *â* (see § 9 *b*), sometimes becomes *û*, when the tone is moved forward, e. g. נָקוּמוֹתָ, נְקוּמוֹתָ (see Paradigm *Perf. Niph.* of קוּם); מָנוֹס *flight*, fem. מְנוּסָה, with suffix, מְנוּסִי. The not uncommon use of וּ in a sharpened syllable, as בְּחוּקַּי Ez 20[18] (for בְּחֻקַּי, cf. also the examples in § 9 *o*), is to be regarded as an orthographic licence, although sometimes in such cases *û* may really have been intended by the *Kᵉthibh*.

o Of the vowels of the *U*-class, *û* and tone-long *ō* stand in a tone-bearing

closed final syllable, and *ŏ* in a toneless syllable, e.g. יָקוּם *he will arise*, יָקֹם jussive, *let him arise*, וַיָּקָם *and he arose*. The only instance of *ŭ* in an ultima which has lost the tone is וַיָּרֻם Ex 16[20] (see § 67 *n*). Similarly, of vowels of the *I*-class, *ê*, *i*, and *ē* stand in a tone-bearing closed final syllable, and *ĕ* in a toneless syllable, e.g. יָקִים *he will raise*, יָקֵם *let him raise*, וַיָּקֶם *and he raised*. The only instance of *ĭ* in an ultima which has lost the tone is וַתָּרֶן Ju 9[53] (see § 67 *p*).

2. In the place of a *Pathaḥ* we not infrequently find (according to § 9 *f*) *p* a *Seghôl* (*ĕ*, *ê*) as a modification of *ă*:

(*a*) In a closed antepenultima, e.g. in the proper names אֶבְיָתָר and אֶבְיָסָף, where LXX Ἀβι-=אֲבִי, which is certainly the better reading, cf. Ulmer, *Die semit. Eigennamen*, 1901, p. 12; or in a closed penultima, e.g. יֶהְדֶּה, but also יֶדְכֶם *your hand*, for *yadᵉkhêm*. In all these cases the character of the surrounding consonants (see § 6 *q*) has no doubt had an influence.

(*b*) Regularly before a guttural with *Qameṣ* or *Ḥaṭeph Qameṣ*, *q* where the strengthening has been dropped, provided that a lengthening of the *Pathaḥ* into *Qameṣ* be not necessary, e.g. אֶחָיו *his brothers*, for *'aḥâw*; כֶּחָשׁ *false*, for *kaḥāš*; פֶּחָה *governor*, constr. st. פַּחַת; פֶּחָם *coal*; הֶחָי *the living* (with the article, הֶ for הַ); יִתְּנֶחָם Nu 23[19], &c., and so always before הָ and חָ, as הַחֳדָשִׁים *the months*, see § 35 *k*. Before הָ and עָ *Seghôl* generally stands only in the second syllable before the tone, e.g. הֶהָרִים *the mountains*; הֶעָוֹן *the guilt*; immediately before the tone *Pathaḥ* is lengthened into a (pretonic) *Qameṣ*, e.g. הָהָר, הָעָם; but cf. also הִטֶּהָרוּ Nu 8[7]. Before the weak consonants א and ר (cf. § 22 *c*, *q*), the lengthening of the *Pathaḥ* into *Qameṣ* almost always takes place, e.g. הָאָב *the father*, pl. רְאָבוֹת; רָאשׁ *the head*, pl. הָרְאָשִׁים. Exceptions, הֶרָה *towards the mountain*, Gn 14[10], in the tone-syllable, for *hárrā*; יְבֶרֶכְיָהוּ (pr. name) for יְבָרֶכְיָהוּ. On הֶ as a form of the interrogative הַ (הֲ), see § 100 *n*; on מֶה for מָה (מַה), § 37 *e*, *f*. Finally, אֶבֶלְךָ Ex 33[3] also comes partly under this head, in consequence of the loss of the strengthening, for אֲבַלְךָ, and יְחֶזְקֵאל *Ezekiel* for יְחַזְקֵאל=יְחִזְקֵאל *God strengthens*.

(*c*) As a modification of the original *Pathaḥ* in the first class of the segholate *r* forms (§ 93 *g*), when a helping vowel (§ 28 *e*) is inserted after the second consonant. Thus the ground-form *kalb* (*dog*), after receiving a helping *Seghôl*, is modified into כֶּלֶב (also in modern Arabic pronounced *kelb*),[1] *yarḥ* (*month*), with a helping *Pathaḥ*, יֶרַח. The same phenomenon appears also in the formation of verbs, in cases like יֶגֶל (jussive of the Hiph'il of גָּלָה), with a helping *Seghôl*, for *yagl*.

3. The attenuation of *ă* to *ĭ* is very common in a toneless closed syllable. *s*

(*a*) In a firmly closed syllable, מִדּוֹ *his measure*, for מַדּוֹ (in a sharpened syllable); יְלִדְתִּיךָ *I have begotten thee*, from יָלַדְתִּי with the suffix ךָ; cf. Lv 11[44], Ez 38[23], and § 44 *d*. Especially is this the case in a large number of *segholates*

[1] So the LXX write Μελχισεδέκ for מַלְכִּיצֶדֶק.

from the ground-form *qaṭl*, when combined with singular suffixes, e.g. צִדְקִי *my righteousness*, for *ṣadqi*.

t (*b*) In a loosely-closed syllable, i.e. one followed by an aspirated *Begadkᵉphath*, as דִּמְכֶם *your blood*, for דַּמְכֶם, and so commonly in the *st. constr. plur.* of segholates from the ground-form *qaṭl*, e. g. בִּגְדֵי from בֶּגֶד (ground-form *bagd*) *a garment*. In most cases of this kind the attenuation is easily intelligible from the nature of the surrounding consonants. It is evident from a comparison of the dialects, that the attenuation was consistently carried out in a very large number of noun and verb-forms in Hebrew, as will be shown in the proper places.[1]

u 4. *Sᵉghôl* arises, in addition to the cases mentioned in *o* and *p*, also from the weakening of *ā* of the final syllable in the isolated cases (ֶה for ָה) in 1 S 28[15] (? see § 48 *d*), *ψ* 20[4] (?), Is 59[5], Pr 24[14] (see § 48 *l*); for examples of Locative forms in ֶה see § 90 *i* end.

v 5. Among the *Ḥaṭeph*-sounds ֲ is shorter and lighter than ֱ, and consequently the vowel group ֲ ַ is shorter than ֱ ֶ; e.g. אֱדוֹם *Edom*, but אֲדֹמִי (*Edomite*), shortened at the beginning because the tone is thrown forward; אֱמֶת (*ᵉmèth*) *truth*, אֲמִתּוֹ *his truth*; נֶעֱלָם *hidden*, pl. נַעֲלָמִים; הֶעֱבַרְתִּי but וְהַעֲבַרְתִּי; but also conversely נַעֲשָׂה fem. נֶעֱשְׂתָה, cf. § 63 *f*, 3.

w 6. To the chapter on vowel changes belongs lastly the *dissimilation* of vowels, i. e. the change of one vowel into another entirely heterogeneous, in order to prevent two similar, or closely related vowels, from following one another in the same word.[2] Hence לוּלֵא for *lû lô* (unless). Cf. also חִיצוֹן from חוּץ; רִאשׁוֹן from רֹאשׁ; תִּיכוֹן from תּוֹךְ; נִכְחוֹ from נֹכַח; עֵירֹם from stem עוּר; most probably also יִלּוֹד *offspring*, קִפּוֹד *porcupine*, for יֻלּ׳, קֻפּ׳, see § 68 *c*, note.— On the proper names יֵהוּא and יֵשׁוּעַ, which were formerly explained in the same way, see now Prätorius, *ZDMG.* 1905, p. 341 f.

§ 28. *The Rise of New Vowels and Syllables.*

a 1. According to § 26 *m* a half-syllable, i. e. a consonant with Šᵉwâ mobile (always weakened from a short vowel), can only occur in close dependence on a full syllable. If another half-syllable with simple Šᵉwâ follows, the first takes a full short vowel again.[3] This vowel is almost always *Ḥireq*. In most cases it is probably an attenuation of an original *ă*, and never a mere helping vowel. In some instances analogy may have led to the choice of the *ĭ*. Thus, according to § 102 *d*, the prefixes בְּ, כְּ, לְ before a consonant with *Šᵉwâ mobile* become בִּ, כִּ, לִ, e. g. בִּפְרִי, כִּפְרִי, לִפְרִי; before יְ they are pointed as in בִּיהוּדָה (from *bi-yᵉhûdā*, according to § 24 *c*); so too with *Wāw copulative*, e. g. וִיהוּדָה for וִיְ׳ attenuated from וַי׳. The first half-

[1] Analogous to this attenuation of *ă* to *ĭ* is the Lat. *tango, attingo; laxus, prolixus*; to the transition of *ă* to *ĕ* (see above, *a*), the Lat. *carpo, decerpo*; *spargo, conspergo*.

[2] Cf. Barth, *Die Nominalbildung in den semit. Spr.*, p. xxix; A. Müller, *Theol. Stud. u. Krit.*, 1892, p. 177 f., and Nestle, ibid., p. 573 f.

[3] Except וְ *and*, which generally becomes וּ before a simple Šᵉwâ, cf. § 104 *c*.

syllable, after the restoration of the short vowel, sometimes combines with the second to form a firmly closed syllable, e. g. לִנְפֹּל Nu 14[3] for *lin^{e}phōl*, and so almost always in the infin. constr. after ל (§ 45 *g*); in isolated cases also with כְּ, as כְּוֻכַּר Jer 17[2].

b **2.** If a guttural with *Ḥaṭeph* follows, the original *ă* of the prefixes is retained before Ḥaṭeph Pathaḥ, but before Ḥaṭeph Seghol or Ḥaṭeph Qameṣ it is modified to the short vowel contained in the *Ḥaṭeph*. Thus arise the vowel groups חֲ֫, חֱ֫, חֳ֫, e. g. וַאֲנִי *and I*, כַּאֲשֶׁר *as*, לַעֲבֹד *to serve*, לֶאֱכֹל *to eat*, לַחֳלִי *in sickness*. On the Metheg with every such short vowel, see § 16 *f*, δ. Sometimes here also a fully closed syllable is formed. In such a case, the prefix takes the short vowel, which would have belonged to the suppressed *Ḥaṭeph*, e. g. לַחְטֹב for לַחֲטֹב; לַחְמָם for לַחֲמָם Is 47[14] (see § 67 *cc*); לֶאְסֹר but also לֶאֱסֹר; and even וַעְצֹר Jb 4[2], cf. Gn 32[16]. So always in the Infin. and Imperat. Qal of the verbs הָיָה *to be* and חָיָה *to live*, e. g. לִהְיוֹת *to be*, וִהְיוּ *and be ye*; even with מִן, as מֵהְיוֹת, on which cf. § 102 *b*; but וֶהְיֵה *and be*, וֶחְיֵה *and live*, have *ĕ* instead of *ĭ* under the prefix. For the Metheg, cf. § 16 *f*, ε.

c **3.** When a *Ḥaṭeph* in the middle of a word, owing to flexional changes, would stand before a vocal *Šᵉwâ*, it is changed into the short vowel, with which it is compounded. This applies especially to cases in which the *Ḥaṭeph* stands under a guttural instead of quiescent *Šᵉwâ*, as an echo of the preceding short vowel, e. g. יַעֲמֹד *he will stand* (for יְעַמֹּד), but plur. יַעַמְדוּ for *ya'^{a}m^{e}dhû*, and נֶהֶפְכוּ for *nĕh^{ă}ph^{e}khû* (*they have turned themselves*), פָּעָלְךָ *thy work*, cf. § 26 *k*. The syllables are to be divided *yă'ă-m^{e}dhû*, and the second *ă* is to be regarded exactly as the helping *Pathaḥ* in נַעַר, &c.[1]

d **4.** At the end of words, syllables occur which close with two consonants (§ 10 *i*, § 26 *r*), but only when the latter of the two is an emphatic consonant (ט, ק) or a tenuis (viz. ב, ד, ך, ת[2]), e. g. יִשְׁטְ *let him turn aside*, וַיַּשְׁקְ *and he caused to drink*, אָמַרְתְּ *thou* (fem.) *hast said*, וַיִּבְךְ *and he wept*, וַיֵּרְדְ *and let him have dominion*, וַיִּשְׁבְּ *and he took captive*.

c This harsh ending is elsewhere avoided by the Masora,[3] which inserts between the two final consonants a helping vowel, usually

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[1] In Ju 16[13] read תְּאָרֵנִי not (with Opitius, Hahn and others) תארגי.

[2] With a final ךָ, the only example is תּוֹסְכְּ Pr 30[6], where several MSS. and printed editions incorrectly have ךְ without Dageš. Instead of this masoretic caprice we should no doubt read תּוֹסֵךְ.

[3] An analogy to this practice of the Masora is found among the modern Beduin, who pronounce such a helping vowel before *ḥ*, *ḫ*, *ḫ*, *ġ*; cf. Spitta, *Gramm. des arab. Vulgärdialektes von Aegypten*, Lpz. 1880, § 43 *d*.

S^eghôl, but with medial or final gutturals a *Pathaḥ*,[1] and after י a *Ḥireq*, e. g. וַיִּ֫גֶל *and he revealed*, for *wayyigl*; יִ֫רֶב *let it multiply*, for *yirb*; קֹ֫דֶשׁ *holiness*, ground-form *qudš*; נַ֫חַל *brook*, ground-form *naḥl*; שָׁ֫לַחַתְּ[2] for שָׁלַחְתְּ *thou hast sent*; בַּ֫יִת *house*, ground-form *bayt*. These helping vowels are, however, to be regarded as exactly like *furtive Pathaḥ* (§ 22 *f*, *g*); they do not alter the monosyllabic character of the forms, and they disappear before formative suffixes, e. g. קָדְשִׁ֫י *my holiness*, בַּ֫יְתָה *home-ward*.

f **5.** On the rise of a full vowel in place of a simple *Š^ewâ*, under the influence of the *pause*, see § 29 *m*; on initial אֵ for אֱ, see § 23 *h*.

§ 29. *The Tone, its Changes and the Pause.*

a **1.** The principal tone rests, according to the Masoretic accentuation (cf. § 15 *c*), as a rule on the final syllable, e. g. קָטַ֫ל, דָּבָ֫ר, דְּבָרֹ֫ו, דְּבָרִ֫ים, קְטַלְתֶּ֫ם, קָטְלוּ֫, קִדְרֹ֫ון—in the last five examples on the formative additions to the stem. Less frequently it rests on the penultima, as in לַ֫יְלָה *night*, קָטַ֫לְתָּ, קַ֫לּוּ, קָ֫מוּ; but a closed penultima can only have the tone if the ultima is open (e. g. קָטַ֫לְתָּ, לֵ֫כְנָה, קֹ֫מְנָה), whilst a closed ultima can as a rule only be without the tone if the penultima is open, e. g. וַיָּ֫קֶם, וַיָּ֫קָם; see also below, *e*.

b A kind of counter-tone or secondary stress, as opposed to the principal tone, is marked by *Metheg* (§ 16 *c*). Words which are closely united by *Maqqeph* with the following word (§ 16 *a*) can at the most have only a secondary tone.

c **2.** The original tone of a word, however, frequently shifts its place in consequence either of changes in the word itself, or of its close connexion with other words. If the word is increased at the end, the tone is moved forward (*descendit*) one or two places according to the length of the addition, e. g. דָּבָ֫ר *word*, plur. דְּבָרִ֫ים; דִּבְרֵיכֶ֫ם *your words*; קֹ֫דֶשׁ *holy thing*, plur. קָדָשִׁ֫ים; קָטַ֫לְתָּ with suffix קְטַלְתָּ֫הוּ, with *Wāw consecutive* וְקָטַלְתָּ֫. On the consequent vowel-changes, see § 27 *d*, *i–m*.

d **3.** On the other hand, the original tone is shifted from the ultima to the penultima (*ascendit*):

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[1] On the apparent exceptions דֶּשֶׁא, &c., cf. § 22 *e*; other instances in which א has entirely lost its consonantal value, and is only retained orthographically, are חֵטְא *sin*, גַּיְא *valley* (also גַּי), שָׁוְא *vanity* (Jb 15[31] *K^ethîbh* שָׁו).

[2] In this form (§ 65 *g*) the *Dageš lene* remains in the final *Tāw*, although a vowel precedes, in order to point out that the helping *Pathaḥ* is not to be regarded as a really full vowel, but merely as an orthographic indication of a very slight sound, to ensure the correct pronunciation. An analogous case is יִ֫חַדְּ *yiḥăd* from חָדָה (§ 75 *r*).

(*a*) In many forms of the Imperfect, under the influence of a prefixed *Wāw consecutive* (וְ see § 49 *c–e*), e. g. יֹאמַר *he will say*, וַיֹּאמֶר *and he said*; יֵלֵךְ *he will go*, וַיֵּלֶךְ *and he went*. Cf. also § 51 *n* on the impf. Niph'al, and § 65 *g*, end, on the impf. Pi'el; on these forms in Pause, when the וְ *consec.* does not take effect, see below, *p*.

(*b*) For rhythmical reasons (as often in other languages), when *e* a monosyllable, or a word with the tone on the first syllable, follows a word with the tone on the ultima, in order to avoid the concurrence of two tone-syllables.[1] This rhythmical retraction of the tone, however (נָסוֹג אָחוֹר *receding*, as it is called by the Jewish grammarians), is only admissible according to *a*, above, provided that the penultima, which now receives the tone, is an open syllable (with a long vowel; but see *g*), whilst the ultima, which loses the tone, must be either an open syllable with a long vowel, e. g. קָרָא לָיְלָה Gn 1^5, 4^{17}, 27^{25}, Ex 16^{29}, ψ 5^{11}, 104^{14}, Dn 11^{13}, or a closed syllable with a short vowel, e. g. תֹּאכַל לָחֶם Gn 3^{19}, Jb 3^3, 22^{28}.[2] The *grave* suffixes -כֶם, -כֶן, -הֶם, -הֶן are exceptions, as they never lose the tone. Moreover a fair number of instances occur in which the above conditions are fulfilled, but the tone is not retracted, e. g. esp. with הָיָה, and before א; cf. Qimḥi, *Mikhlol*, ed. Rittenberg (Lyck, 1862), p. 4^b, line 13 ff.

Although *Ṣere* can remain in a closed ultima which has lost the tone, it *f* is perhaps not to be regarded in this case (see § 8 *b*) as a long vowel. At any rate it then always has, in correct editions, a retarding *Metheg*, no doubt in order to prevent its being pronounced as *Seghôl*, e. g. לִבְעֵר יָיִן Nu 24^{22}; cf. Nu 17^{23}, Ju 20^2, Is 66^3, Jer 23^{29}, Ez 22^{25}, ψ 37^7, and even with a following *furtive Pathaḥ* Pr 1^{19}, 11^{26}, &c., although there is no question here of two successive tone-syllables. In other cases the shortening into *Seghôl* does take place, e. g. הוֹלֵם פַּעַם *who smiteth the anvil*, Is 41^7, for הוֹלֵם פַּעַם; מֵאֵת שֵׁמֶר 1 K 16^{24}.—The retraction of the tone even occurs when a half-syllable with a Šewâ mobile precedes the original tone-syllable, e. g. וַיֹּאמְרוּ לוֹ Gn 19^5, and frequently; יוֹרְדֵי בוֹר ψ 28^1; סָמְנוּ לִי

[1] Even Hebrew *prose* proceeds, according to the accentuation, in a kind of iambic rhythm. That this was intended by the marking of the tone, can be seen from the use of Metheg.—Jos. Wijnkoop in *Darche hannesigah sive leges de accentus Hebraicae linguae ascensione*, Ludg. Bat. 1881, endeavours to explain, on euphonic and syntactical grounds, the numerous cases in which the usual retraction of the tone does not occur, e. g. וּבוֹרֵא חֹשֶׁךְ Is 45^7, where the object probably is to avoid a kind of hiatus; but cf. also Am 4^{13}. Prätorius, *Ueber den rückweich. Accent im Hebr.*, Halle, 1897, has fully discussed the *nasog 'aḥor*.

[2] The reading עֲרָיִים (so even Opitius and Hahn) Ez 16^7 for עָרִיּוֹת is rightly described by Baer as 'error turpis'.—That an unchangeable vowel in a closed final syllable cannot lose the tone is shown by Prätorius from the duplication of the accent (see above, § 22 *f*).

ψ 31[5]; מְטֹעֲנֵי חָרֶב Is 14[19]; as also when the tone-syllable of the second word is preceded by a half-syllable, e.g. עֹשֶׂה פְּרִי Gn 1[11] (on the *Dag. f.*, cf. § 20 *f*); לָתֶת לְךָ Gn 15[7] (cf. § 20 *c*).

g According to the above, it must be regarded as anomalous when the Masora throws back the tone of a closed ultima upon a *virtually* sharpened syllable with a short vowel, e.g. אַחַר כֵּן 1 S 10[5], § 101 *a*; וְכִחֶשׁ בּוֹ Jb 8[18], cf. Lv 5[22], Ho 9[2]; לְצַחֶק בָּנוּ Gn 39[14.17]; whereas it elsewhere allows a closed penultima to bear the tone only when the ultima is open. Still more anomalous is the placing of the tone on a *really* sharpened syllable, when the ultima is closed, as in הֻקַּם עָל 2 S 23[1]; נִכַּר שׁוֹעַ Jb 34[19]; cf. also יֻקַּם־קָיִן Gn 4[24], with Metheg of the secondary tone. We should read either הֻקַּם, or, with Frensdorff, *Massora Magna*, p. 167, Ginsb., Kittel, after Bomb., הֻקַּם. Other abnormal forms are וַיַּחֲזֶק בּוֹ Ex 4[4] (for similar instances see § 15 *c*, end) and וַיִּהְיוּ שָׁם Dt 10[5].

h (*c*) In *pause*, see *i–v*.

The meeting of two tone-syllables (see *e*, *f*) is avoided also by connecting the words with Maqqèph, in which case the first word entirely loses the tone, e.g. וַיִּכְתָּב־שָׁם *and he wrote there*, Jos 8[32].

i 4. Very important changes of the tone and of the vowels are effected by the *pause*. By this term is meant the strong stress laid on the tone-syllable in the last word of a sentence (verse) or clause. It is marked by a great *distinctive accent*, *Sillûq*, *'Athnâḥ*, and in the accentuation of the books תא״ם, *'Ôlè wᵉyôrēd* (§ 15 *h*). Apart from these principal pauses (*the great pause*), there are often pausal changes (*the lesser pause*) with the lesser distinctives, especially *Sᵉgolta*, *Zaqeph qaṭon*, *Rᵉbhîᵃ'*, and even with *Pašṭa*, *Tiphḥa*, *Gereš*, and (Pr 30[4]) *Pazer*.[1] The changes are as follows:

k (*a*) When the tone-syllable naturally has a short vowel, it as a rule becomes tone-long in *pause*, e.g. קָטַל, קָטָל; מַיִם, מָיִם; קָטַלְתָּ, קָטָלְתָּ. An *ă* which has been modified to *Sᵉghôl* usually becomes *ā* in *pause*, e.g. קֶשֶׁר (ground-form *qašr*) in *pause* קָשֶׁר 2 K 11[14]; אֶרֶץ אָרֶץ Jer 22[29];

[1] In most cases, probably on account of a following guttural or (at the end of a sentence) וּ (cf. e.g. Ex 21[31], Jer 3[9] [but Ginsb. ותחנף], Ru 4[4], Ec 11[6] [but Ginsb. יכשר]; before וְ Jer 17[11]) [see also § 29 *w*]. שָׁפָט אֶת־ 1 S 7[17], וָאָרֶץ Is 65[17], Pr 25[3], where *ā* has *munaḥ*, are very irregular, but the lengthening here is probably only to avoid the cacophony *šāphắṭ 'ĕt*. In the same way הֲיִצְלָח Ez 17[15] (with Mahpakh before הֲ) and וַיִּקְרָם Ez 37[8] (with Darga before עֲ) are to be explained. The four instances of אָנִי for אֲנִי apparently require a different explanation; see § 32 *c*.—The theory of Olshausen and others that the phenomena of the *pause* are due *entirely* to liturgical considerations, i.e. that it is 'a convenient way of developing the musical value of the final accents by means of fuller forms' in liturgical reading (Sievers, *Metr. Studien*, i. 236, also explains pausal forms like קָטָלָה, יִקְטֹלוּ, as 'late formations of the grammarians'), is contradicted by the fact that similar phenomena are still to be observed in modern vulgar Arabic, where they can only be attributed to rhythmical reasons of a general character.

also in 2 K 4[31] read קָשֶׁב with ed. Mant., &c. (Baer קָשֵׁב).—דִּבֶּר becomes in *pause* דִּבֵּר.

Sometimes, however, the distinct and sharper *ă* is intentionally retained in *pause*, especially if the following consonant is strengthened, e. g. יֻכַּתּוּ Jb 4[20], or ought to be strengthened, e. g. כְּבַת 2 S 12[3], בַּז Is 8[1], &c.; but also in other cases as זָקַנְתִּי Gn 27[2], because from זָקֵן, cf. below, *q*; עַד Gn 49[27]; וְהִקְדַּשְׁנוּ 2 Ch 29[19] (so Baer, but Ginsb. הקדָּ׳, ed. Mant. הקדָ׳); and regularly in the numeral אַרְבַּע *four*, Lv 11[20], &c. In the accentuation of the three poetical books (§ 15 *d*) the use of *Pathaḥ* with *'Athnaḥ* is due to the inferior pausal force of *'Athnaḥ*, especially after *'Ôlè wᵉyored* (§ 15 *o*); cf. ψ 100[8], Pr 30[9], and Qimḥi, *Mikhlol*, ed. Rittenberg, p. 5ᵇ, line 4 from below. Compare the list of instances of pausal *ă* and *è* in the appendices to Baer's editions. *l*

(*b*) When a full vowel in a tone-bearing final syllable has lost the tone before an afformative, and has become *vocal Šᵉwâ*, it is restored in *pause* as tone-vowel, and, if short, is lengthened, e. g. קָטַל, *fem.* קָטְלָה (*qāṭᵉlā*), in *pause* קָטָלָה; שִׁמְעוּ (*šĭmᵉʿû*), in *pause* שְׁמָעוּ (from sing. שְׁמַע); מָלְאָה, מָלֵאָה; יִקְטְלוּ, יִקְטֹלוּ[1] (sing. יִקְטֹל). The fuller endings of the Imperfect וּן and ִין (§ 47 *m* and *o*) alone retain the tone even when the original vowel is restored. In segholate forms, like לְחִי, פְּרִי (ground-form *laḥy*, *pary*), the original *ă* returns, though under the form of a tone-bearing *Sᵉghôl*, thus לֶחִי, פֶּרִי; original *ĭ* becomes *ē*, e.g. חֲצִי, in *pause* חֵצִי; original *ŏ* (*ŭ*) becomes *ō*, חֳלִי (ground-form *ḥuly*), in *pause* חֹלִי (§ 93 *x*, *y*, *z*). *m*

On the analogy of such forms as לֶחִי, &c., the shortened Imperfects יְהִי and יְחִי become in *pause* יֶהִי, יֶחִי, because in the full forms יִהְיֶה *he will be*, and יִחְיֶה *he will live*, the *ĭ* is attenuated from an original *ă*. Similarly שְׁכֶם *shoulder*, in *pause* שֶׁכֶם (ground-form *šakhm*), and the pron. אֲנִי *I*, in *pause* אָנִי; cf. also the restoration of the original *ă* as *è* before the suffix ָךְ *thy*, *thee*, e. g. דְּבָרְךָ *thy word*, in *pause* דְּבָרֶךָ; יִשְׁמָרְךָ *he guards thee*, in *pause* יִשְׁמְרֶךָ; but after the prepositions בְּ, לְ, אֵת (אֶת) the suffix ְךָ in *pause* becomes ָךְ, e. g. בָּךְ, לָךְ, אִתָּךְ. *n*

(*c*) This tendency to draw back the tone in *pause* to the *penultima* appears also in such cases as אָנֹכִי *I*, in *pause* אָנֹכִי; אַתָּה *thou*, in *pause* אָתָּה (but in the three poetically accented books also אַתָּה, since in those books *'Athnaḥ*, especially after *'Ôlè wᵉyôrēd*, has only the force of a *Zaqeph*; hence also יִמָּלְאוּ Pr 24[4] instead of יִמָּלֵאוּ)[2]; עַתָּה *now*, עָתָּה; and in other sporadic instances, like כָּלוּ ψ 37[20] for כָּלוּ; but in 1 S 12[25] *o*

[1] Such a pausal syllable is sometimes further emphasized by strengthening the following consonant, see § 20 *i*.

[2] יִפְּלוּ ψ 45[6], cf. also יִכָּלְמוּ ψ 40[15], is to be explained in the same way, but not הִמָּלְטִי Zc 2[11], where, on the analogy of הִשָּׁמֵרוּ Je 9[3], we should expect הִמָּלֵטִי.

תִּסָּפוּ with Baer and Ginsb., is to be preferred to the reading of ed. Mant., &c.

p (*d*) Conversely all forms of imperfects consecutive, whose final syllable, when not in *pause*, loses the tone and is pronounced with a short vowel, take, when in *pause*, the tone on the ultima with a tone-long vowel, e. g. וַיָּמָת *and he died*, in *pause* וַיָּמֹת.

q Of other effects of the *pause* we have still to mention, (1) the transition of an *ē* (lengthened from *ĭ*) to the more distinct *ă* (see above, *l*), e.g. הֵתַז for הֵתֵז Is 18[5] (cf. § 67 *v*; § 72 *dd*); קָמַל Is 33[9]; אָצַל 1 Ch 8[38] (beside אָצֵל [, see *v.* 37. Cf. : טָבְאַל Is 7[6] (טָבְאֵל Ezr 4[7]); : שָׁשַׁר Jer 22[14]; סְפָרַד Ob 20; : וַיִּנָּפַשׁ Ex 31[17]; : וַיֵּאָנַשׁ 2 S 12[15] (below, § 51 *m*)—S. R. D.]); הֵפַר Gn 17[14]; הַפְצַר 1 S 15[23]; תְּאַחַר ψ 40[18]; הַרְחַק Jb 13[21], mostly before liquids or sibilants (but also הָשַׁב Is 42[22], and without the *pause* תֵּרַד La 3[48]). So also וַיֵּלֶךְ (shortened from יֵלֵךְ) becomes in *pause* וַיֵּלַךְ; cf. וַיֹּלַךְ La 3[2]; תָּלַן for תָּלֵן Ju 19[20]. On *S^eghôl* in *pause* instead of Ṣere, cf. § 52 *n*, 60 *d*, and especially § 75 *n*, on וְחִיֶּה Pr 4[4] and 7[2].

r (2) The transition from *ă* to *è* in the ultima; so always in the formula לְעוֹלָם וָעֶד (for עַד) *for ever and ever*.

s (3) The *pausal Qameṣ* (according to § 54 *k*, lengthened from original *ă*) in *Hithpa'ēl* (but not in *Pi'ēl*) for *Ṣere*, e.g. יִתְהַלָּךְ Jb 18[8] for יִתְהַלֵּךְ. But pausal forms like סָתֶר, שָׁבֶט (in the *absol. st.* סֵתֶר, שֵׁבֶט) go back to a secondary form of the *abs. st.* סֶתֶר, שֶׁבֶט.

t (4) The restoration of a final *Yodh* which has been dropped from the stem, together with the preceding vowel, e.g. בְּעָיוּ, אֵתָיוּ Is 21[12], for בְּעוּ, אֱתוּ, the latter also without the *pause* Is 56[9.12]; cf. Jb 12[6], and the same occurrence even in the word *before* the *pause* Dt 32[37], Is 21[12].

u (5) The transition from *ô* or *ō* to *ā* in *pause*: as שְׁאָלָה Is 7[11], if it be a locative of שְׁאֹל, and not rather imperat. Qal of שָׁאַל; שָׁכָלְתִּי Gn 43[14] for שָׁכֹלְתִּי; עָז Gn 49[3]; יִטְרָף Gn 49[27]; perhaps also שִׁרְיָן 1 K 22[34], Is 59[17], and מִשְׁקָלֶת Is 28[17], cf. 2 K 21[13]. On the other hand the regular pausal form יֶחְפָּץ (ordinary imperfect יַחְפֹּץ) corresponds to a perfect חָפֵץ (see § 47 *h*).

v (6) When a *Pathaḥ* both precedes and follows a virtually strengthened guttural, the second becomes *ā* in *pause*, and the first *S^eghôl*, according to § 22 *c* and § 27 *q*, e.g. אַחַי *my brothers*, in *pause* אֶחָי. Similarly in cases where an original *Pathaḥ* after a guttural has been attenuated to *i* out of *pause*, and then lengthened to *ē* with the tone (cf. § 54 *k*), e.g. יִתְנַחֵם, but in pause יִתְנֶחָם Dt 32[36]; cf. Nu 8[7], 23[19], Ez 5[13], ψ 135[14].—On pausal *Ṣere*, for *S^eghôl*, in infin., imperat., and imperf. of verbs ל״ה, see § 75 *hh*.

w [Other instances of the full vowel in lesser pause, where the voice would naturally rest on the word, are Gn 15[14] יעבדו, Is 8[15], 40[24], Ho 4[12], 8[7], Dn 9[15], and very often in such cases.]

SECOND PART

ETYMOLOGY, OR THE PARTS OF SPEECH

§ 30. *Stems and Roots*[1]*: Biliteral, Triliteral, and Quadriliteral.*

1. Stems in Hebrew, as in the other Semitic languages, have this peculiarity, that by far the majority of them consist of three consonants. On these the meaning essentially depends, while the various modifications of the idea are expressed rather by changes in the vowels, e. g. עמק (עָמֵק or עָמֹק; the 3rd pers. sing. perf. does not occur) *it was deep*, עָמֹק *deep*, עֹמֶק *depth*, עֵמֶק, *a valley, plain.* Such a stem may be either a verb or a noun, and the language commonly exhibits both together, e.g. זָרַע *he has sown*, זֶרַע *seed*; חָכַם *he was wise*, חָכָם *a wise man.* For practical purposes, however, it has long been the custom to regard as the stem the *3rd pers. sing. Perf. Qal* (see § 43), since it is one of the simplest forms of the verb, without any formative additions. Not only are the other forms of the verb referred to this stem, but also the noun-forms, and the large number of particles derived from nouns; e. g. קָדַשׁ *he was holy*, קֹדֶשׁ *holiness*, קָדוֹשׁ *holy.* *a*

Sometimes the language, as we have it, exhibits only the verbal stem without any corresponding noun-form, e. g. סָקַל *to stone*, נָהַק *to bray*; and on the other hand, the noun sometimes exists without the corresponding verb, e. g. אֶבֶן *stone*, נֶגֶב *south.* Since, however, the nominal or verbal stems, which are not now found in Hebrew, generally occur in one or more of the other Semitic dialects, it may be assumed, as a rule, that Hebrew, when a living language, also possessed them. Thus, in Arabic, the verbal stem *'ăbĭnă* (*to become compact, hard*) corresponds to אֶבֶן, and the Aramaic verb *n^egab* (*to be dry*) to נֶגֶב. *b*

Rem. 1. The Jewish grammarians call the stem (i.e. the 3rd pers. sing. Perf. Qal) שֹׁרֶשׁ *root.* Hence it became customary among Christian grammarians to call the stem *radix*, and its three consonants *litterae radicales*, in contradistinction to the *litterae serviles* or *formative letters.* On the correct use of the term *root*, see *g.* *c*

[1] On the questions discussed here compare the bibliography at the head of § 79.

d 2. Others regard the three stem-consonants as a *root*, in the sense that, considered as *vowelless* and unpronounceable, it represents the common foundation of the verbal and nominal stems developed from it, just as in the vegetable world, from which the figure is borrowed, stems grow from the hidden root, e.g.

Root : מלך, the indeterminate idea of *ruling*.

Verb-stem, מָלַךְ *he has reigned*. Noun-stem, מֶלֶךְ *king*.

For the historical investigation of the language, however, this hypothesis of unpronounceable roots, with indeterminate meaning, is fruitless. Moreover, the term *root*, as it is generally understood by philologists, cannot be applied to the Semitic triliteral stem (see *f*).[1]

e 3. The 3rd sing. Perf. Qal, which, according to the above, is usually regarded, both lexicographically and grammatically, as the ground-form, is generally in Hebrew a dissyllable, e.g. קָטַל. The monosyllabic forms have only arisen by contraction (according to the traditional explanation) from stems which had a weak letter (ו or י) for their middle consonant, e.g. קָם from *qāwām*; or from stems whose second and third consonants are identical, e.g. צַר and צָרַר (but see below, §§ 67, 72). The dissyllabic forms have themselves no doubt arisen, through a loss of the final vowel, from trisyllables, e.g. קָטָל from *qătălă*, as it is in literary Arabic.

f **2.** The law of the triliteral stem is so strictly observed in the formation of verbs and nouns in Hebrew (and in the Semitic languages generally), that the language has sometimes adopted artificial methods to preserve at least an appearance of triliteralism in monosyllabic stems, e.g. שֶׁבֶת for the inf. constr. of verbs פ״י; cf. § 69 *b*. Conversely such nouns, as אָב *father*, אֵם *mother*, אָח *brother*, which were formerly all regarded as original monosyllabic forms (*nomina primitiva*), may, in some cases at least, have arisen from mutilation of a triliteral stem.

g On the other hand, a large number of triliteral stems really point to a biliteral base, which may be properly called a *root* (*radix primaria, bilitteralis*), since it forms the starting-point for several triliteral modifications of the same fundamental idea. Though in themselves unpronounceable, these roots are usually pronounced with *ă* between the two consonants, and are represented in writing by the sign √, e.g. √כר as the root of כָּרַר, כָּרָה, כּוֹר, אָכַר. The reduction of a stem to the underlying root may generally be accomplished with certainty when the stem exhibits one weak consonant with two strong ones, or when the second and third consonants are identical. Thus e.g. the stems דָּכַךְ, דּוּךְ, דָּכָא, דָּכָה may all be traced to the idea of *striking, breaking*, and the root common to them all is evidently the two strong consonants דך (*dakh*). Very frequently, however, the development of the root into a stem is effected by the addition of

[1] Cf. Philippi, 'Der Grundstamm des starken Verbums,' in *Morgenländische Forschungen*, Leipz. 1875, pp. 69-106.

a strong consonant, especially, it seems, a sibilant, liquid or guttural.[1] Finally, further modifications of the same root are produced when either a consonant of the root, or the letter which has been added, changes by phonetic laws into a kindred letter (see the examples below). Usually such a change of sound is accompanied by a modification of meaning.

h Examples: from the root קץ (no doubt *onomatopoetic*, i.e. imitating the sound), which represents the fundamental idea of *carving off, cutting in pieces*, are derived directly: קצץ and קצה *to cut, to cut off*; the latter also metaph. *to decide, to judge* (whence קָצִין, Arab. *qâḍi, a judge*); also קָצַב *to cut off, to shear*, קָצַף *to tear, to break*, קָצַע *to cut into*, קָצַר *to cut off, to reap*. With a dental instead of the sibilant, קט, קד, whence קָטַב *to cut in pieces, to destroy*, קָטַל *to cut down, to kill*, קָטַף *to tear off, to pluck off*. With the initial letter softened, the root becomes כס, whence כָּסַח *to cut off*, and כָּסַם *to shave*; cf. also נכס Syr. *to slay (sacrifice), to kill*. With the greatest softening to גז and גד; גָּזַז *to cut off, to shear*; גָּזָה *to hew stone*; גּוּז, גָּזַם, גָּזַע, גָּזַל, גָּזַר *to cut off, to tear off, eat up*; similarly גָּרַד *to cut into*, גָּרַע *to cut off*; cf. also גָּדַה, גָּדַף, גָּרַר. Allied to this root also is the series of stems which instead of a palatal begin with a guttural (ח), e.g. חָרַד *to split, cut*; cf. also חרל, חרק, חרר, חרשׁ, and further חצר, חצין, חצה, חצב, חסף, חסם, חסל, חטף, חטט, חטב, חזז, חזה, חוץ, חוּם in the Lexicon.

The root הם expresses the sound of *humming*, which is made with the mouth closed (*μύω*); hence נָהַם, הָמָה, הוּם, הָמַם (נָאַם), Arab. *hámhama, to buzz, to hum, to snarl*, &c.

As developments from the root רע cf. the stems רָעַד, רָעַל, רָעַם, רָעַע, רָעַן, רָעַשׁ. Not less numerous are the developments of the root בר (פל, פר) and many others.[2]

Closer investigation of the subject suggests the following observations:

i (*a*) These roots are mere *abstractions* from stems in actual use, and are themselves not used. They represent rather the hidden germs (*semina*) of the stems which appear in the language. Yet these stems are sometimes so short as to consist simply of the elements of the root itself, e.g. תַּם *to be finished*, קַל *light*. The ascertaining of the root and its meaning, although in many ways very difficult and hazardous, is of great lexicographical importance. It is a wholly different and much contested question whether there ever was a period in the development of the Semitic languages when purely *biliteral* roots, either isolated and invariable or combined with inflexions, served for the communication of thought. In such a case it would have to be admitted, that the language at first expressed extremely few elementary ideas, which were only gradually extended by additions to denote more delicate shades of meaning. At all events this process of transformation would belong to a period of the language which is entirely outside our range. At the most only the gradual multiplication of *stems* by means of phonetic change (see below) can be historically proved.

k (*b*) Many of these monosyllabic words are clearly imitations of sounds, and

[1] That *all* triliteral stems are derived from biliterals (as König, *Lehrg.* ii. 1, 370; M. Lambert in *Studies in honour of A. Kohut*, Berl. 1897, p. 354 ff.) cannot be definitely proved.

[2] Cf. the interesting examination of the Semitic roots QR, KR, XR, by P. Haupt in the *Amer. Journ. of Sem. Lang.*, xxiii (1907), p. 241 ff.

sometimes coincide with roots of a similar meaning in the Indo-Germanic family of languages (§ 1 *h*). Of other roots there is definite evidence that Semitic linguistic consciousness regarded them as onomatopoetic, whilst the Indo-Germanic instinct fails to recognize in them any imitation of sound.

l (*c*) Stems with the harder, stronger consonants are in general (§ 6 *r*) to be regarded as the older, from which a number of later stems probably arose through softening of the consonants; cf. פזר and בזר, צחק and שׂחק, צעק and זעק, עלין and עלז, עלם; רקק and רכך, and the almost consistent change of initial ו to י. In other instances, however, the harder stems have only been adopted at a later period from Aramaic, e.g. טעה, Hebr. תעה. Finally in many cases the harder and softer stems may have been in use together from the first, thus often distinguishing, by a kind of sound-painting, the intensive action from the less intensive; see above קצץ *to cut*, גזז *to shear*, &c.

m (*d*) When two consonants are united to form a root they are usually either both emphatic or both middle-hard or both soft, e.g. קץ, קט, כס, גז, גד never בץ, גץ, גט, גס, קז. Within (triliteral) stems the first and second consonants are never identical. The apparent exceptions are either due to reduplication of the root, e.g. דדה (ψ 42[5], Is 38[15]), Arabic דאדא, or result from other causes, cf. e.g. בבה in the Lexicon. The first and third consonants are very seldom identical except in what are called concave stems (with middle ו or י), e.g. נון, צוץ; note, however, נגן, נתן, שׁמשׁ, שׁרשׁ, and on עלע Jb 39[30] see § 55 *f*. The second and third consonants on the other hand are very frequently identical, see § 67.[1]

n (*e*) The softening mentioned under *l* is sometimes so great that strong consonants, especially in the middle of the stem, actually pass into vowels: cf. § 19 *o*, and עֲזָאזֵל Lv 16[8 ff.] if it is for עֲזַלְזֵל.

o (*f*) Some of the cases in which triliteral stems cannot with certainty be traced back to a biliteral root, may be due to a combination of two roots—a simple method of forming expressions to correspond to more complex ideas.

p **3.** Stems of *four*, or even (in the case of nouns) of *five* consonants[2] are secondary formations. They arise from an extension of the triliteral stem: (*a*) by addition of a fourth stem-consonant; (*b*) in some cases perhaps by composition and contraction of two triliteral stems, by which means even *quinquiliterals* are produced. Stems which have arisen from reduplication of the biliteral root, or from the mere repetition of one or two of the three original stem-consonants, e.g. כִּלְכֵּל from כול or כיל, סְחַרְחַר from סחר, are usually not regarded as *quadriliterals* or *quinqueliterals*, but as *conjugational* forms (§ 55); so also the few words which are formed with the prefix שׁ, as שַׁלְהֶבֶת *flame* from לָהַב, correspond to the Aramaic conjugation *Šaph'ēl*, שַׁלְהֵב.

q Rem. on (*a*). The letters *r* and *l*, especially, are inserted between the first and second radicals, e.g. כָּסַם, כִּרְסֵם *to eat up*; שַׁרְבִּיט = שֵׁבֶט *sceptre* (this insertion of an *r* is especially frequent in Aramaic); זַלְעָפָה *hot wind* from זָעַף

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[1] Consonants which are not found together in roots and stems are called *incompatible*. They are chiefly consonants belonging to the same class, e.g. גב, גק, כק, דט, תט, בף, מף, זד, זס, זין, צס, אע, חע, &c., or in the reverse order.

[2] In Hebrew they are comparatively rare, but more numerous in the other Semitic languages, especially in Ethiopic.

to be hot. Cf. Aram. עַרְגֵּל *to roll*, expanded from עגל (conjugation *Pa'ēl*, corresponding to the Hebrew *Pi'ēl*). In Latin there is a similar expansion of *fid, scid, tud, jug* into *findo, scindo, tundo, jungo.* At the end of words the commonest expansion is by means of ל and ן, e.g. גַּרְזֶן *axe*, כַּרְמֶל *garden-land* (from כֶּרֶם), גְּבִעֹל *corolla* (גְּבִיעַ *cup*); cf. § 85, xi.

Rem. on (*b*). Forms such as צְפַרְדֵּעַ *frog*, חֲבַצֶּלֶת *meadow-saffron*, צַלְמָוֶת *shadow of death*,[1] were long regarded as compounds, though the explanation of them all was uncertain. Many words of this class, which earlier scholars attempted to explain from Hebrew sources, have since proved to be *loan-words* (§ 1 *i*), and consequently need no longer be taken into account. *r*

4. A special class of formations, distinct from the fully developed stems of three or four consonants, are (*a*) the *Interjections* (§ 105), which, as being direct imitations of natural sounds, are independent of the ordinary formative laws; (*b*) the *Pronouns.* Whether these are to be regarded as the mutilated remains of early developed stems, or as relics of a period of language when the formation of stems followed different laws, must remain undecided. At all events, the many peculiarities of their formation[2] require special treatment (§ 32 ff.). On the other hand, most of the particles (adverbs, prepositions, conjunctions) seem to have arisen in Hebrew from fully developed stems, although in many instances, in consequence of extreme shortening, the underlying stem is no longer recognizable (see § 99 ff.). *s*

§ 31. *Grammatical Structure.*

P. Lörwald, 'Die Formenbildungsgesetze des Hebr.' (*Hilfsbuch für Lehrer des Hebr.*), Berlin, 1897, is recommended for occasional reference.

1. The formation of the parts of speech from the stems (derivation), and their inflexion, are effected in two ways: (*a*) internally by changes in the stem itself, particularly in its vowels: (*b*) externally by the addition of formative syllables before or after it. The expression of grammatical relations (e.g. the comparative degree and some case-relations in Hebrew) periphrastically by means of separate words belongs, not to etymology, but to syntax. *a*

The external method (*b*) of formation, by affixing formative syllables, which occurs e.g. in Egyptian, appears on the whole to be the more ancient. Yet other families of language, and particularly the Semitic, at a very early period had recourse also to the internal method, and during their youthful vigour widely developed their power of forming derivatives. But the continuous decay of this power in the later periods of language made syntactical circumlocution more and more necessary. The same process may be seen also e.g. in Greek (including modern Greek), and in Latin with its Romance offshoots. *b*

[1] So expressly Nöldeke in *ZAW.* 1897, p. 183 ff.; but most probably it is to be read צַלְמוּת *darkness* from the stem צלם [Arab. *ẓalima*, to be dark].

[2] Cf. Hupfeld, 'System der semitischen Demonstrativbildung,' in the *Ztschr. f. d. Kunde des Morgenl.*, vol. ii. pp. 124 ff., 427 ff.

c **2.** Both methods of formation exist together in Hebrew. The internal mode of formation by means of vowel changes is tolerably extensive (קָטַל, קָטֵל, קָטֹל; קִטֵּל, קִטַּל, &c.). This is accompanied in numerous cases by external formation also (הִקְטִיל, הִתְקַטֵּל, נִקְטַל, &c.), and even these formative additions again are subject to internal change, e.g. הָקְטַל, הָתְקַטַּל. The addition of formative syllables occurs, as in almost all languages, chiefly in the formation of the persons of the verb, where the meaning of the affixed syllables is for the most part still perfectly clear (see §§ 44, 47). It is also employed to distinguish gender and number in the verb and noun. Of case-endings, on the contrary, only scanty traces remain in Hebrew (see § 90).

CHAPTER I

THE PRONOUN

Brockelmann, *Semit. Sprachwiss.*, p. 98 ff.; *Grundriss*, i. 296 ff. L. Reinisch, 'Das persönl. Fürwort u. die Verbalflexion in den chamito-semit. Sprachen' (*Wiener Akad. der Wiss.*, 1909).

§ 32. *The Personal Pronoun. The Separate Pronoun.*

1. The personal pronoun (as well as the pronoun generally) belongs *a*
to the oldest and simplest elements of the language (§ 30 *s*). It must be discussed *before* the verb, since it plays an important part in verbal inflexion (§§ 44, 47).

2. The independent principal forms of the personal pronoun serve *b*
(like the Gk. ἐγώ, σύ, Lat. *ego, tu*, and their plurals) almost exclusively to emphasize the nominative-subject (see, however, § 135 *d*). They are as follows:

Singular.	*Plural.*
1. *Com.* אָנֹ֫כִי, in *pause* אָנֹ֫כִי; אֲנִי, in *pause* אָנִי } *I.*	1. *Com.* אֲנַ֫חְנוּ, in *pause* אֲנָ֫חְנוּ (נַ֫חְנוּ, in *pause* נָ֫חְנוּ), (אנו) } *we.*
2. *m.* אַתָּה (אַתָּ), in *pause* אָ֫תָּה or אַ֫תָּה; *f.* אַתְּ (אַתִּי properly אַתִּי), in *pause* אָתְּ } *thou.*	2. *m.* אַתֶּם; *f.* אַתֵּנָה (אַתֵּ֫נָה); אַתֵּן (אַתֶּן) } *ye.*
3. *m.* הוּא *he* (*it*). *f.* הִיא *she* (*it*).	3. *m.* הֵם (הֶם־), הֵ֫מָּה; *f.* הֵ֫נָּה after *prefixes* הֵן, הֶן } *they.*

The forms enclosed in parentheses are the less common. A table of these pronouns with their shortened forms (*pronominal suffixes*) is given in Paradigm A at the end of this Grammar.

Remarks.

I. *First Person.*

1. The form אָנֹכִי is less frequent than אֲנִי.[1] The former occurs in *c*

[1] On the prevalence of אָנֹכִי in the earlier Books compare the statistics collected by Giesebrecht in *ZAW.* 1881, p. 251 ff., partly contested by Driver in the *Journal of Philology*, 1882, vol. xi. p. 222 ff. (but cf. his *Introduction*, ed. 6, p. 135, line 1 f.), but thoroughly established by König in *Theol. Stud. u. Krit.*, 1893, pp. 464 ff. and 478, and in his *Einleitung in das A. T.*, p. 168, &c. In some of the latest books אנכי is not found at all, and hardly at all in the Talmud. [For details see the Lexicon, s. v. אֲנִי and אָנֹכִי.]

Phoenician, Moabite, and Assyrian, but in no other of the kindred dialects;[1] from the latter the suffixes are derived (§ 33). The *ô* most probably results from an obscuring of an original *â* (cf. Aram. אֲנָא, Arab. *'ána*). The pausal form אָנִי occurs not only with small disjunctive accents, but even with conjunctives; so always in חַי אָנִי *as I live!* also Is 49[18] with Munaḥ, ψ 119[125] with Merkha (which, however, has been altered from Dᵉḥî), and twice in Mal 1[6]. In all these cases there is manifestly a disagreement between the vocalization already established and the special laws regulating the system of accentuation.

d 2. The formation of the plural, in this and the other persons, exhibits a certain analogy with that of the noun, while at the same time (like the pronouns of other languages) it is characterized by many differences and peculiarities. The short form אנו (אָנוּ) from which the suffix is derived occurs only in Jer 42[6] *Kᵉthîbh*. The form נַחְנוּ (cf. § 19 *h*) only in Ex 16[7.8], Nu 3[32], La 3[42]; נַחְנוּ in *pause*, Gn 42[11]; in Arabic *năḥnu* is the regular form. In the Mišna אנו (אָנוּ) has altogether supplanted the longer forms.

e 3. The pronoun of the 1st person only is, as a rule in languages, of the *common gender*, because the person who is present and speaking needs no further indication of gender, as does the 2nd person, who is addressed (in Greek, Latin, English, &c., this distinction is also lacking), and still more the 3rd person who is absent.

II. *Second Person.*

f 4. The forms of the 2nd person אַתָּה, אַתְּ, אַתֶּם, אַתֶּנָּה, &c., are contracted from *'antā*, &c. The kindred languages have retained the *n* before the ת, e. g. Arab. *'ántā*, fem. *'ánti*, thou; pl. *'ántum*, fem. *'antúnna*, ye. In Syriac אַנְת, fem. אַנְתִי are written, but both are pronounced *'at*. In Western Aramaic אַנְתְּ is usual for both genders.

g אַתְּ (without ה) occurs five times, e. g. ψ 6[4], always as *Kᵉthîbh*, with אַתָּה as *Qᵉrê*. In three places אַתְּ appears as a masculine, Nu 11[15], Dt 5[24], Ez 28[14].

h The feminine form was originally אַתִי as in Syriac, Arabic, and Ethiopic. This form is found seven times as *Kᵉthîbh* (Ju 17[2], 1 K 14[2], 2 K 4[16.28], 8[1], Jer 4[30], Ez 36[13]) and appears also in the corresponding personal ending of verbs (see § 44 *f*), especially, and necessarily, before suffixes, as קְטַלְתִּינִי, § 59 *a* [c]; cf. also *i* as the ending of the 2nd fem. sing. of the imperative and imperfect. The final *i* was, however, gradually dropped in pronunciation, just as in Syriac (see above, *f*) it was eventually only written, not pronounced. The י therefore finally disappeared (cf. § 10 *k*), and hence the Masoretes, even in these seven passages, have pointed the word in the text as אַתְּ to indicate the *Qᵉrê* אַתְּ (see § 17). The same final י appears in the rare (Aramaic) forms of the suffix כִי, יכִי (§§ 58, 91).

i 5. The plurals אַתֶּם (with the second vowel assimilated to the fem. form) and אַתֶּן (אַתֶּנָּה), with the tone on the ultima, only partially correspond to the assumed ground-forms *'antumū*, fem. *'antinnā*, Arab. *'ántum* (Aram. אַתוּן, אַנְתוּן) and *'ántúnna* (Aram. אַתִין, אַנְתִין). The form אַתֶּן is found only in Ez 34[31] (so Qimḥi expressly, others אַתֶּנָּה); אַתֶּנָּה (for which some MSS. have

[1] In Phoenician and Moabite (inscription of Mêša', line 1) it is written אנך, without the final י. In Punic it was pronounced *anec* (Plaut. *Poen.* 5, 1, 8) or *anech* (5, 2, 35). Cf. Schröder, *Phöniz. Sprache*, p. 143. In Assyrian the corresponding form is *anaku*, in old Egyptian *anek*, Coptic *anok*, *nok*.

אַתֶּנָּה) only four times, viz. Gn 31[6], Ez 13[11.20], 34[17]; in 13[20] אַתֶּם (before a מ) is even used as feminine.

III. *Third Person.*

6. (*a*) In הוּא and הִיא (*hû* and *hî*) the א (corresponding to the *'Elif of pro-longation* in Arabic, cf. § 23 *i*) might be regarded only as an orthographic addition closing the final long vowel, as in לוּא, נָקִיא, &c. The א is, however, always written in the case of the separate pronouns,[1] and only as a toneless suffix (§ 33 *a*) does הוּא appear as הוּ, while הִיא becomes הִ. In Arabic (as in Syriac) they are written הוּ and הִי but pronounced *hûwă* and *hiyă*, and in Vulgar Arabic even *hûwa* and *hiyya*. This Arabic pronunciation alone would not indeed be decisive, since the vowel complement might have arisen from the more consonantal pronunciation of the ו and י; but the Ethiopic *we'etû* (=*hu'a-tû*) for הוּא, *ye'eti* (=*hi'a-ti*) for הִיא (cf. also the Assyrian *ya-u-a* for יְהוּא) show that the א was original and indicated an original vocalic termination of the two words. According to Philippi (*ZDMG.* xxviii. 172 and xxix. 371 ff.) הוּא arose from a primitive Semitic *ha-ua*, הִיא from *ha-ya*. *k*

(*b*) The form הוּא also stands in the consonantal text (*K'thibh*) of the Pentateuch[2] (with the exception of eleven places) for the *fem.* הִיא. In all such cases the Masora, by the punctuation הִוא, has indicated the *Q'rê* הִיא (*Q'rê perpetuum*, see § 17). The old explanation regarded this phenomenon as an archaism which was incorrectly removed by the Masoretes. This assumption is, however, clearly untenable, if we consider (1) that no other Semitic language is without the quite indispensable distinction of gender in the separate pronoun of the 3rd pers.; (2) that this distinction does occur eleven times in the Pentateuch, and that in Gn 20[5], 38[25], Nu 5[13.14] הִוא and הִיא are found close to one another; (3) that outside the Pentateuch the distinction is found in the oldest documents, so that the הִיא cannot be regarded as having been subsequently adopted from the Aramaic; (4) that those parts of the book of Joshua which certainly formed a constituent part of the original sources of the Pentateuch, know nothing of this epicene use of הוּא. Consequently there only remains the hypothesis, that the writing of הוּא for הִיא rests on an orthographical peculiarity which in some recension of the Pentateuch-text was almost consistently followed, but was afterwards very properly rejected by the Masoretes. The orthography was, however, peculiar to the Pentateuch-text alone, since it is unnecessary to follow the Masora in writing חִיא for הוּא in 1 K 17[15], Is 30[33], Jb 31[11], or הוּא for הִיא in ψ 73[16], Ec 5[8], 1 Ch 29[16]. The Samaritan recension of the Pentateuch has the correct form in the *K'thibh* throughout. Levy's explanation of this strange practice of the Masoretes is evidently right, viz. that originally הא was written for both forms (see *k*, note), and was almost everywhere, irrespective of gender, expanded into הוּא. On the whole question see Driver, *Leviticus* (in Haupt's Bible), p. 25 f. In the text Driver always reads הא. *l*

7. The plural forms הֵם (הֵמָּה) and הֵנָּה (after *prefixes* הֵן, הָן) are of doubtful origin, but הֵם, הֵמָּה have probably been assimilated to הֵנָּה which goes back to a form *hinnā*. In Western Aram. הִמּוֹן, הִמּוֹ (אִנּוּן, הִנּוּן), Syr. *henûn* *m*

[1] In the inscription of King Mêša' (see § 2 *d*), lines 6 and 27, we find הא for הוּא, and in the inscription of 'Ešmun'azar, line 22, for הִיא, but in the Zenjirli inscriptions (see § 1 *m*) both הא and הו occur (Hadad i, l. 29).

[2] Also in twelve places in the Babylonian Codex (Prophets) of 916 A. D.; cf. Baer, *Ezechiel*, p. 108 f.; Buhl, *Canon and Text of the O. T.* (Edinb. 1892), p. 240.

(*'enûn*), Arab. *hûmû* (archaic form of *hum*), and Ethiop. *hômû*, an *ô* or *û* is appended, which in Hebrew seems to reappear in the poetical suffixes ־ֹמוֹ, ־ָמוֹ, ־ֵמוֹ (§ 91 *l*, 3).

n In some passages הֵמָּה stands for the feminine (Zc 5^{10}, Ct 6^{8}, Ru 1^{22}; cf. the use of the suffix of the 3rd masc. for the 3rd fem., § 135 *o* and § 145 *t*). For the quite anomalous עַד־הֵם 2 K 9^{18} read עָדֵיהֶם (Jb 32^{12}).

o 8. The pronouns of the 3rd person may refer to *things* as well as persons. On their meaning as *demonstratives* see § 136.

§ 33. *Pronominal Suffixes.*

Brockelmann, *Semit. Sprachwiss.*, p. 100 f.; *Grundriss*, i. 306 ff. J. Barth, 'Beiträge zur Suffixlehre des Nordsemit.,' in the *Amer. Journ. of Sem. Lang.*, 1901, p. 193 ff.

a **1.** The independent principal forms of the personal pronoun (the *separate pronoun*), given in the preceding section, express only the nominative.[1] The accusative and genitive are expressed by forms, usually shorter, joined to the end of verbs, nouns, and particles (*pronominal suffixes* or simply *suffixes*); e. g. הוּ (toneless) and וֹ (from *āhû*) *eum* and *eius*, קְטַלְתִּיהוּ *I have killed him* (also קְטַלְתִּיו), קְטַלְתָּהוּ or (with *āhû* contracted into *ô*) קְטַלְתּוֹ *thou hast killed him*; אוֹרוֹ (also אוֹרֵהוּ) *lux eius*.

The same method is employed in all the other Semitic languages, as well as in the Egyptian, Persian, Finnish, Tartar, and others; in Greek, Latin, and German we find only slight traces of the kind, e. g. German, *er gab's* for *er gab es*; Greek, πατήρ μου for πατὴρ ἐμοῦ; Latin, *eccum*, *eccos*, &c., in Plautus and Terence for *ecce eum*, *ecce eos*.

b **2.** The *case* which these suffixes represent is—

(*a*) When joined to verbs, the accusative (cf., however, § 117 *x*), e. g. קְטַלְתִּיהוּ I have killed *him*.

c (*b*) When affixed to substantives, the genitive (like πατήρ μου, *pater eius*). They then serve as *possessive pronouns*, e. g. אָבִי (*'ābh-î*) *my father*, סוּסוֹ *his horse*, which may be either *equus eius* or *equus suus*.

d (*c*) When joined to particles, either the genitive or accusative, according as the particles originally expressed the idea of a noun or a verb, e. g. בֵּינִי, literally *interstitium mei*, *between me* (cf. *mea causa*); but הִנְנִי *behold me*, *ecce me*.

e (*d*) Where, according to the Indo-Germanic case-system, the dative or ablative of the pronoun is required, the suffixes in Hebrew are joined to prepositions expressing those cases (לְ sign of the dative, בְּ *in*, מִן *from*, § 102), e. g. לוֹ *to him* (*ei*) and *to himself* (*sibi*), בּוֹ *in him*, מִנִּי (usually מִמֶּנִּי) *from me*.

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[1] On apparent exceptions see § 135 *d*.

3. The suffixes of the 2nd person (ךָ—, &c.) are all formed with a *k*-sound, not, like the *separate* pronouns of the 2nd person, with a *t*-sound. *f*

So in all the Semitic languages, in Ethiopic even in the verbal form (*qatalka, thou hast killed* = Hebr. קָטַלְתָּ).

4. The *suffix of the verb* (the accusative) and the *suffix of the noun* (the genitive) coincide in most forms, but some differ, e. g. נִי— *me*, ִי— *my*. *g*

Paradigm A at the end of the Grammar gives a table of all the forms of the *separate pronoun* and the *suffixes*; a fuller treatment of the *verbal suffix* and the mode of attaching it to the verb will be found in § 58 ff., of the *noun-suffix* in § 91, of the prepositions with suffixes in § 103, of adverbs with suffixes § 100 *o*.

§ 34. *The Demonstrative Pronoun.*

1. *Sing.* { *m.* זֶה [1] / *f.* זֹאת (זֶהּ, זוֹ) [2] } *this.* *Plur. com.* אֵלֶּה (rarely אֵל) *these.* *a*

Rem. 1. The feminine form זֹאת has undoubtedly arisen from זָאת, by obscuring of an original *â* to *ô* (for זָא = זֶה cf. the Arab. *hâ-dâ, this*, masc.; for ת as the feminine ending, § 80), and the forms זֹה, זוֹ, both of which are rare,[3] are shortened from זֹאת. In ψ 132[12] זוֹ is used as a *relative*, cf. זוּ below. In Jer 26[6], *K'thîbh*, הַזֹּאתָה (with the article and the demonstrative termination ה—) is found for זֹאת. The forms אֵלֶּה and אֵל are the plurals of זֶה and זֹאת by usage, though not etymologically. The form אֵל occurs only in the Pentateuch (but not in the Samaritan text), Gn 19[8.25], 26[3.4], &c. (8 times), always with the article, הָאֵל [as well as אֵלֶּה הָאֵלֶּה frequently], and in 1 Ch 2c[8] without the article [cf. Driver on Dt 4[42]].[4] Both the singular and the plural may refer to things as well as persons. *b*

2. In combination with prepositions to denote the oblique case we find לָזֶה *to this* (cf. for לְ, § 102 *g*), לָזֹאת, לָזֹאת *to this* (fem.), לָאֵלֶּה, לָאֵלֶּה *to these*; אֶת־זֶה *hunc*, אֶת־זֹאת *hanc*, אֶת־אֵלֶּה *hos*, also without אֶת־, even *before* the verb ψ 75[8], &c. Note also מִזֶּה *pretium huius* (1 K 21[2]), &c. *c*

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[1] In many languages the demonstratives begin with a *d*-sound (hence called the *demonstrative sound*) which, however, sometimes interchanges with a sibilant. Cf. Aram. דֵּן, דֵּךְ *masc.*, דָּא, דָּךְ, *fem.* (this); Sansk. *sa, sâ, tat*; Gothic *sa, sô, thata*; Germ. *da, der, die, das*; and Eng. *the, this, that*, &c. Cf. J. Barth, 'Zum semit. Demonstr. *d*,' in *ZDMG.* 59, 159 ff., and 633 ff.; *Sprachwiss. Untersuchungen zum Semit.*, Lpz. 1907, p. 30 ff. [See the Lexicon, s. v. זֶה, and Aram. דִּי, דָּא.]

[2] That זֶה may stand for the feminine, cannot be proved either from Ju 16[28] or from the certainly corrupt passage in Jos 2[17].

[3] זֹה 2 K 6[19], and in seven other places; זוֹ only in Hos 7[16], ψ 132[12].

[4] According to Kuenen (cf. above, § 2 *n*) and Driver, on Lev 18[27] in Haupt's Bible, this אֵל is due to an error of the punctuators. It goes back to a time when the vowel of the second syllable was not yet indicated by a vowel letter, and later copyists wrongly omitted the addition of the ה. In Phoenician also it was written אל, but pronounced *ily* according to Plautus, *Poen*, v, 1, 9.

d 2. The secondary form זוּ occurs only in poetic style, and mostly for the relative, like our *that* for *who* [see Lexicon, s.v.]. Like אֲשֶׁר (§ 36), it serves for all numbers and genders.

e Rem. 1. This pronoun takes the article (הַזֶּה, הַזֹּאת, הָאֵלֶּה, הָאֵל) according to the same rule as adjectives, see § 126 *u*; e.g. הָאִישׁ הַזֶּה *this man*, but זֶה הָאִישׁ *this is the man*.

f 2. Rarer secondary forms, with strengthened demonstrative force, are הַלָּזֶה Gn 24^{65}, 37^{19}; הַלָּזוּ *fem.* Ez 36^{35}; and shortened הַלָּז, sometimes *masc.*, as in Ju 6^{20}, 1 S 17^{56}, 2 K 23^{17}, Zc 2^{8}, Dn 8^{16}, sometimes *fem.*, 2 K 4^{25}: cf. 1 S 14^{1} [and 20^{19} LXX; see Commentaries and Kittel].

g 3. The personal pronouns of the 3rd person also often have a demonstrative sense, see § 136.

§ 35. *The Article.*

J. Barth, 'Der heb. u. der aram. Artikel,' in *Sprachwiss. Untersuch. zum Semit.*, Lpz. 1907, p. 47 ff.

a 1. The article, which is by nature a kind of demonstrative pronoun, never appears in Hebrew as an independent word, but always in closest connexion with the word which is defined by it. It usually takes the form הַ־, with *ă* and a strengthening of the next consonant, e.g. הַשֶּׁמֶשׁ *the sun*, הַיְאֹר *the river*, הַלְוִיִּם *the Levites* (according to § 20 *m* for הַלְוִיִּם, הַיְאֹר).

b Rem. With regard to the *Dageš* in יְ after the article, the rule is, that it is inserted when a ה or ע follows the יְ, e.g. הַיְהוּדִים *the Jews*, הַיְעֵפִים *the weary* (בַּיְעֵנִים La 4^{3} *Q'rê* is an exception), but הַיְאוֹר, הַיְלָדִים, הַיְסוֹד, &c. *Dageš forte* also stands after the article in the prefix מַ in certain nouns and in the participles *Pi'ēl* and *Pu'al* (see § 52 *c*) before ה, ע and ר, except when the guttural (or ר) has under it a short vowel in a sharpened syllable; thus הַמְּהוּמָה Ez 22^{5}, הַמְּעָרָה *the cave*, בַּמְּרֵעִים ψ 37^{1} (cf. Jb 38^{40}, 1 Ch 4^{41}); but הַמְעַשְּׁקָה ψ $10^{4^{3}}$ (Ec 4^{15}, 2 Ch 23^{12}; before ע ψ $10^{3^{4}}$); הַמְרַגְּלִים Is 23^{12}; חַמְרַגְּלִים Jos 6^{22}. Before letters other than gutturals this מַ remains without Dageš, according to § 20 *m*.

c 2. When the article stands before a guttural, which (according to § 22 *b*) cannot properly be strengthened, the following cases arise, according to the character of the guttural (cf. § 27 *q*).

(1) In the case of the weakest guttural, א, and also with ר (§ 22 *c* and *q*), the strengthening is altogether omitted. Consequently, the *Pathaḥ* of the article (since it stands in an open syllable) is always lengthened to *Qameṣ*; e.g. הָאָב *the father*, הָאַחֵר *the other*, הָאֵם *the mother*, הָאִישׁ *the man*, הָאוֹר *the light*, הָאֱלֹהִים ὁ θεός, הָרֶגֶל *the foot*, הָרֹאשׁ *the head*, הָרָשָׁע *the wicked*.

d So also הָאֻשְּׁפוֹת Neh 3^{13}, because syncopated from הַאֲשֻׁפּוֹת (cf. verse 14 and Baer on the passage); הָאוּקִים (as in Nu 11^{4}, Ju 9^{41}, 2 S 23^{33}, with the א

orthographically retained), for הָאֲז׳ Jer 40[4] (cf. בָּאז׳ verse 1) ; הָסוּרִים Ec 4[14] for הָאֲס׳ ; הָרַמִּים 2 Ch 22[5] for הָאֲר׳ (cf. 2 K 8[28]).

(2) In the case of the other gutturals either the virtual strengthening takes place (§ 22 *c*)—especially with the stronger sounds ח and ה, less often with ע—or the strengthening is wholly omitted. In the former case, the *Pathaḥ* of the article remains, because the syllable is still regarded as closed; in the second case, the *Pathaḥ* is either modified to *S^eghôl* or fully lengthened to *Qameṣ*. That is to say :— *e*

A. When the guttural has any other vowel than *ā* (ָ) or *ŏ* (ֳ), then *f*

(1) before the stronger sounds ח and ה the article regularly remains הַ ; e.g. הַהוּא *that*, הַחֹדֶשׁ *the month*, הַחַיִל *the force*, הַחָכְמָה *the wisdom*. Before ח, *ā* occurs only in הָחַי Gn 6[19] [not elsewhere], הָחֲרִיטִים Is 3[22], הָחַמָּנִים Is 17[8] [not elsewhere]; before ה, always in הָהֵמָּה, הָהֵם.

(2) before ע the *Pathaḥ* is generally lengthened to *Qameṣ*, e.g. הָעַיִן *the eye*, הָעִיר *the city*, הָעֶבֶד *the servant*, plur. הָעֲבָדִים ; לָעֲגָלִים 1 K 12[32] ; also in Gn 10[17] הָעַרְקִי is the better reading. Exceptions are בַּעוֹפֶרֶת Ex 15[10], הַעֲוָרִים 2 S 5[6.8], Is 42[18], כַּעֶבֶד Is 24[2], הַעֹרְכִים Is 65[11], בַּעֹשֶׁק Ez 22[7], הַעֹזְבִים Pr 2[13] and הַעֹזֶבֶת Pr 2[17], לַעֵינַיִם 1 S 16[7], Ec 11[7] ; but לָעֵינ׳ Gn 3[6], Pr 10[26]. Cf. Baer on Is 42[18]. *g*

B. When the guttural has *ā* (ָ) then *h*

(1) immediately before a tone-bearing הָ or עָ the article is always הָ, otherwise it is הֶ ; e.g. הָעָם *the people*, הָהָר *the mountain*, הָעָיִן (in *pause*) *the eye*, הָהָרָה *towards the mountain*; but (according to § 22 *c*) הֶהָרִים *the mountains*, הֶעָוֹן *the iniquity*.

(2) before חָ the article is invariably הֶ without regard to the tone ; e.g. הֶחָכָם *the wise man*, הֶחָג *the festival*. *i*

C. When the guttural has ֳ the article is הֶ before חֳ ; e.g. הֶחֳדָשִׁים *the months* ; בֶּחֳרָבוֹת *in the waste places* (without the article בָּחֳ׳ *bŏḥ^orābhôth*) Ez 33[27], הֶחֳרֵבוֹת Ez 36[35.38], cf. 2 Ch 27[4] ; but הָ before עֳ, as הָעֳמָרִים *the sheaves* Ru 2[15]. *k*

The gender and number of the noun have no influence on the form of the article.

Rem. 1. The original form of the Hebrew (and the Phoenician) article הַ is generally considered to have been הַל, the ל of which (owing to the proclitic nature of the article) has been invariably assimilated to the following consonant, as in יִקַּח from *yilqaḥ*, § 19 *d*. This view was supported by the form of the Arabic article אַל (pronounced *hal* by some modern Beduin), the ל of which is also assimilated at least before all letters like *s* and *t* and before *l*, *n*, and *r*, e.g. *'al-Qur'án* but *'as-sănă* (Beduin *has-sana*) = Hebr. הַשָּׁנָה *the year*. *l*

But Barth (*Amer. Journ. of Sem. Lang.*, 1896, p. 7 ff.), following Hupfeld and Stade, has shown that the Hebrew article is to be connected rather with the original Semitic demonstrative *hā*,[1] cf. Arab. *hāḏa*, Aram. *hādēn*, &c. The sharpening of the following consonant is to be explained exactly like the sharpening after וְ consecutive (§ 49*f*; cf. also cases like בַּמָּה, בַּמֶּה, &c., § 102*k*), from the close connexion of the *ha* with the following word, and the sharpening necessarily involved the shortening of the vowel.[2]

m The Arabic article is supposed to occur in the Old Testament in אַלְמֻגִּים 1 K 10[11.12] (also אַלְגֻּמִּים 2 Ch 2[7], 9[10.11]), *sandal-wood* (?), and in אֶלְגָּבִישׁ *hail*, *ice* = גָּבִישׁ (Arab. *ǵibs*) Ez 13[11.13], 38[22], but this explanation can hardly be correct. On the other hand, in the proper name אֶלְמוֹדָד Gn 10[26] the first syllable is probably אֵל *God*, as suggested by D. H. Müller (see Lexicon, s. v.) and Nöldeke, *Sitzungsber. der Berl. Akad.*, 1882, p. 1186. אֶלְקוֹם Pr 30[31], commonly explained as = Arab. *al-qaum*, the militia, is also quite uncertain.

n 2. When the prefixes בְּ, לְ, כְּ (§ 102) come before the article, the ה is elided, and its vowel is thrown back to the prefix, in the place of the Šᵉwâ (§ 19*k*, and § 23*k*), e. g. בַּשָּׁמַיִם *in the heaven* for בְּהַשָּׁמַיִם (so ψ 36[6]); לָעָם for לְהָעָם *to the people*, בָּהָרִים *on the mountains*, בַּחֳדָשִׁים *in the months*; also in Is 41[2], read כֶּעָפָר instead of the impossible כֶּהָעָפָר. Exceptions to this rule occur almost exclusively in the later Books: Ez 40[25], 47[22], Ec 8[1], Dn 8[16], Neh 9[19], 12[33], 2 Ch 10[7], 25[10], 29[27]; cf., however, 1 S 13[21], 2 S 21[20]. Elsewhere, e. g. 2 K 7[12], the Masora requires the elision in the *Qᵉrê*. A distinction in meaning is observed between כַּיּוֹם *about this time* (Gn 39[11], 1 S 9[13], &c.) and כְּיוֹם *first of all* (Gn 25[31], &c.). After the copula וְ (*and*) elision of the ה does not take place, e. g. וְהָעָם.

o 3. The words אֶרֶץ *earth*, הַר *mountain*, חַג *feast*, עַם *people*, פַּר *bull*, always appear after the article with a long vowel (as in *pause*); הָאָרֶץ, הָהָר, הֶחָג, הָעָם, הַפָּר; cf. also אָרוֹן *ark* (so in the absol. st. in 2 K 12[10], 2 Ch 24[8], but to be read אָרֹן), with the article always הָאָרוֹן.

§ 36. *The Relative Pronoun.*

The relative pronoun (cf. § 138) is usually the indeclinable אֲשֶׁר (*who*, *which*, &c.), originally a demonstrative pronoun; see further §§ 138 and 155. In the later books, especially Eccles. and the late Psalms, also Lam. (4 times), Jon. (1[7]), Chron. (twice), Ezra (once),—and always in the Canticle (cf. also Ju 7[12], 8[26], 2 K 6[11]), שֶׁ is used instead; more rarely שַׁ Ju 5[7], Ct 1[7] (Jb 19[29]?); once שָׁ before א Ju 6[17] (elsewhere שָׁ before a guttural), before ה even שֶׁ Ec 3[18], and according to some (e. g. Qimḥi) also in Ec 2[22].[3] [See Lexicon, s. v.]

[1] An original form *han*, proposed by Ungnad, 'Der hebr. Art.,' in *OLZ.* x (1907), col. 210 f., and *ZDMG.* 1908, p. 80 ff., is open to grave objections.

[2] In the Liḥyanitic inscriptions collected by Euting (ed. by D. H. Müller in *Epigraphische Denkmäler aus Arabien*, Wien, 1889) the article is ה, and also in a North Arabian dialect, according to E. Littmann, *Safa-inschriften*, p. 2, Rem., and p. 34.

[3] The full form אשר does not occur in Phoenician, but only אש (= אֲשֶׁ?), pronounced *asse*, *esse* (also *as*, *es*, *is*, *ys*, *us*), or—especially in the later Punic

§ 37. *The Interrogative and Indefinite Pronouns.*

a **1.** The interrogative pronoun is מִי *who?* (of persons, even before plurals, Gn 33[5], Is 60[8], 2 K 18[35], and sometimes also of things Gn 33[8], Ju 13[17], Mi 1[5]; cf. also בַּת־מִי *whose daughter?* Gn 24[23]; לְמִי *to whom?* אֶת־מִי *whom?*)—מָה, מַה (see *b*) *what?* (of things).—אֵי־זֶה *which? what?*

b The form ־מַה, ־מַ, &c. (followed by *Dageš forte conjunct.*: even in יְ, Hb 2[1], &c., against § 20 *m*) may be explained (like the art. ־הַ § 35 *l*, and ־וַ in the *imperf. consec.*) from the rapid utterance of the interrogative in connexion with the following word. Most probably, however, the *Dageš forte* is rather due to the assimilation of an originally audible ה (מַהּ, as Olshausen), which goes back through the intermediate forms *math*, *mat* to an original *mant*: so W. Wright, *Comparative Grammar*, Cambridge, 1890, p. 124, partly following Böttcher, *Hebräische Grammatik*, § 261. A ground-form *mant* would most easily explain מָן (*what?*), used in Ex 16[15] in explanation of מָן *manna*, while מַן is the regular Aramaic for *who*. Socin calls attention to the Arabic *mah* (in pause with an audible *h*: *Mufaṣṣal*, 193, 8). Observe further that—

c (*a*) In the closest connexion, by means of *Maqqeph*, מַה־ takes a following *Dageš* (§ 20 *d*), e.g. מַה־לָּךְ *what is it to thee?* and even in *one* word, as מַלָּכֶם *what is it to you?* Is 3[15]; cf. Ex 4[2], Mal 1[13], and even before a guttural, מהם Ez 8[6] *K^ethîbh.*

d (*b*) Before gutturals in close connexion, by means of *Maqqeph* or (e.g. Ju 14[18], 1 S 20[1]) a conjunctive accent, either מַה is used with a virtual strengthening of the guttural (§ 22 *c*), so especially before ה, and, in Gn 31[36], Jb 21[21], before וּ —or the doubling is wholly omitted. In the latter case either (cf. § 35 *e-k*) *ă* is fully lengthened to *Qames* (so always before the ה of the article, except in Ec 2[12]; also before הֲמָה, הֲנָה, and so ה (Hb 2[18]), א (2 S 18[22], 2 K 8[14]), ע (Gn 31[22], 2 K 8[13]), or modified to *S^eghôl*, especially before עָ, חָ, and generally before הָ. The omission of the strengthening also takes place as a rule with ה, ח, ע, when they have not *Qameṣ*, and then the form is either מָה or מַה, the latter especially before ח or ע, if *Maqqeph* follows.

e The longer forms מָה and מָּה are also used (מָּה even before letters which are not gutturals) when not connected by *Maqqeph* but only by a *conjunctive accent*. As a rule מָה is then used, but sometimes מַה when at a greater distance from the principal tone of the sentence, Is 1[5], ψ 4[3]. (On מָה in the combinations בַּמָּה, בַּמֶּה, and even לָמָּה, 1 S 1[8], cf. § 102 *k* and *l*.)

f (*c*) In the principal pause מָה is used without exception; also as a rule with the smaller *disjunctives*, and almost always before gutturals (מָה only in very few cases). On the other hand, מַה more often stands before letters which are not gutturals, when at a greater distance from the principal tone of the sentence, e.g. 1 S 4[6], 15[14], 2 K 1[7], Hag 1[9] (see Köhler on the passage), ψ 10[13], Jb 7[21]; cf., however, Pr 31[2], and Delitzsch on the passage.

g **2.** On מִי and מָה as indefinite pronouns in the sense of *quicunque, quodcunque*, and as relatives, *is qui, id quod*, &c., see § 137 *c*.

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and in the *Poenulus* of Plautus—ש (*sa, si, sy, su*). Also in New Hebrew ־שֶׁ has become the common form. Cf. Schröder, *Phön. Sprache*, p. 162 ff. and below, § 155; also Bergsträsser, 'Das hebr. Präfix ש,' in *ZAW.* 1909, p. 40 ff.

CHAPTER II

THE VERB

§ 38. *General View.*

a Verbal stems are either original or derived. They are usually divided into—

(*a*) Verbal stems proper (*primitive verbs*), which exhibit the stem without any addition, e. g. מָלַךְ *he has reigned.*

b (*b*) *Verbal derivatives*, i. e. *secondary* verbal stems, derived from the pure stem (letter *a*), e. g. קִדֵּשׁ *to sanctify*, הִתְקַדֵּשׁ *to sanctify oneself*, from קָדַשׁ *to be holy*. These are usually called *conjugations* (§ 39).

c (*c*) *Denominatives*,[1] i. e. verbs derived from nouns (like the Latin *causari*, *praedari*, and Eng. *to skin*, *to stone*), or even from particles (see *d*, end) either in a primitive or derivative form, e. g. אָהַל, *Qal* and *Pīēl*, *to pitch a tent*, from אֹהֶל *tent*; הִשְׁרִישׁ and שִׁרֵּשׁ *to take root*, and שֵׁרֵשׁ *to root out*, from שֹׁרֶשׁ *root* (§ 52 *h*).

d This does not exclude the possibility that, for nouns, from which denominative verbs are derived, the corresponding (original) verbal stem may still be found either in Hebrew or in the dialects. The meaning, however, is sufficient to show that the denominatives have come from the noun, not from the verbal stem, e. g. לְבֵנָה *a brick* (verbal stem לבן *to be white*), denomin. לָבַן *to make bricks*; דָּג *a fish* (verbal stem דָּגָה *to be prolific*), denomin. דּוּג *to fish*; חָרַף *to winter* (from חֹרֶף *autumn*, *winter*, stem חָרַף *to pluck*); קוּץ *to pass the summer* (from קַיִץ *summer*, stem קיץ *to be hot*).

On 'Semitic verbs derived from particles' see P. Haupt in the *Amer. Journ. of Sem. Lang.*, xxii (1906), 257 ff.

§ 39. *Ground-form and Derived Stems.*

Brockelmann, *Sem. Sprachwiss.*, p. 119 ff.; *Grundriss*, p. 504 ff.

a **1.** The 3rd sing. masc. of the *Perfect* in the form of the pure stem (i. e. in *Qal*, see *e*) is generally regarded, lexicographically and grammatically, as the ground-form of the verb (§ 30 *a*), e. g. קָטַל *he has killed*, כָּבֵד *he was heavy*, קָטֹן *he was little*.[2] From this form the other

[1] Cf. W. J. Gerber, *Die hebr. Verba denom., insbes. im theol. Sprachgebr. des A. T.*, Lpz. 1896.

[2] For the sake of brevity, however, the meaning in Hebrew-English Lexicons is usually given in the Infinitive, e. g. לָמַד *to learn*, properly *he has learnt*.

persons of the *Perfect* are derived, and the *Participle* also is connected with it. קָטֹל or קָטַל, like the Imperative and Infinitive construct in sound, may also be regarded as an alternative ground-form, with which the Imperfect (see § 47) is connected.

b In verbs ע״ו (i.e. with ו for their second radical) the stem-form, given both in Lexicon and Grammar, is not the 3rd sing. masc. Perfect (consisting of two consonants), but the form with medial ו, which appears in the Imperative and Infinitive; e. g. שׁוּב *to return* (3rd pers. perf. שָׁב): the same is the case in most stems with medial י, e. g. דִּין *to judge*.

c **2.** From the pure stem, or *Qal*, the derivative stems are formed according to an unvarying analogy, in which the idea of the stem assumes the most varied shades of meaning, according to the changes in its form (intensive, frequentative, privative, causative, reflexive, reciprocal; some of them with corresponding passive forms), e. g. לָמַד *to learn*, לִמֵּד *to teach*; שָׁכַב *to lie*, הִשְׁכִּיב *to lay*; שָׁפַט *to judge*, נִשְׁפַּט *to contend*. In other languages such formations are regarded as new or *derivative* verbs, e. g. Germ. *fallen* (to fall), *fällen* (to fell); *trinken* (to drink), *tränken* (to drench); Lat. *lactere* (to suck, Germ. *saugen*), *lactare* (to suckle, Germ. *säugen*); *iacĕre* (to throw), *iacēre* (to lie down); *γίνομαι, γεννάω*. In Hebrew, however, these formations are incomparably more regular and systematic than (e. g.) in Greek, Latin, or English; and, since the time of Reuchlin, they have usually been called *conjugations* of the primitive form (among the Jewish grammarians בִּנְיָנִים, i.e. *formations*, or more correctly *species*), and are always treated together in the grammar and lexicon.[1]

d **3.** The changes in the primitive form consist either in internal modification by means of vowel-change and strengthening of the middle consonant (קָטַל, קִטֵּל; קוֹטַל, קוֹטֵל; cf. *to lie, to lay*; *to fall, to fell*), or in the repetition of one or two of the stem-consonants (קִטְלְטַל, קָטְלַל), or finally in the introduction of formative additions (נִקְטַל), which may also be accompanied by internal change (הִתְקַטֵּל, הַקְטִיל). Cf. § 31 *b*.

In Aramaic the formation of the conjugations is effected more by formative additions than by vowel-change. The vocalic distinctions have mostly become obsolete, so that, e. g. the reflexives with the prefix הִתְ, אִתְ, אֶתְ have entirely usurped the place of the passives. On the other hand, Arabic has preserved great wealth in both methods of formation, while Hebrew in this, as in other respects, holds the middle place (§ 1 *m*).

e **4.** Grammarians differ as to the *number* and *arrangement* of these conjugations. The common practice, however, of calling them by the

[1] The term *Conjugation* thus has an entirely different meaning in Hebrew and Greek or Latin grammar.

old grammatical terms, prevents any misunderstanding. The simple form is called *Qal* (קַל *light*, because it has no formative additions); the others (כְּבֵדִים *heavy*, being weighted, as it were, with the strengthening of consonants or with formative additions) take their names from the paradigm of פָּעַל *he has done*,[1] which was used in the earliest Jewish grammatical works. Several of these have passives which are distinguished from their actives by more obscure vowels. The common conjugations (including *Qal* and the passives) are the seven following, but very few verbs exhibit them all:

f

	Active.	*Passive.*
1. Qal	קָטַל *to kill.*	(Cf. § 52 *e*.)
2. Niph'al	נִקְטַל *to kill oneself* (rarely passive).	
3. Pi'ēl	קִטֵּל *to kill many, to massacre.*	4. Pu'al קֻטַּל.
5. Hiph'il	הִקְטִיל *to cause to kill.*	6. Hoph'al הָקְטַל.
7. Hithpa'ēl	הִתְקַטֵּל *to kill oneself.*	[Very rare, Hothpa'al הָתְקַטַּל.]

g There are besides several less frequent conjugations, some of which, however, are more common in the kindred languages, and even in Hebrew (in the weak verb) regularly take the place of the usual conjugations (§ 55).

In Arabic there is a greater variety of conjugations, and their arrangement is more appropriate. According to the Arabic method, the Hebrew conjugations would stand thus: 1. *Qal*; 2. *Pi'ēl* and *Pu'al*; 3. *Pō'ēl* and *Pō'al* (see § 55 *b*); 4. *Hiph'il* and *Hoph'al*; 5. *Hithpa'ēl* and *Hothpa'al*; 6. *Hithpō'ēl* (see § 55 *b*); 7. *Niph'al*; 8. *Hithpa'ēl* (see § 54 *l*); 9. *Pi'lēl* (see § 55 *d*). A more satisfactory division would be into three classes: (1) The intensive *Pi'ēl* with the derived and analogous forms *Pu'al* and *Hithpa'ēl*. (2) The causative *Hiph'il* with its passive *Hoph'al*, and the analogous forms (*Šaph'ēl* and *Tiph'ēl*). (3) The reflexive or passive *Niph'al*.

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[1] This paradigm was borrowed from the Arabic grammarians, and, according to Bacher, probably first adopted throughout by Abulwalid. It was, however, unsuitable on account of the guttural, and was, therefore, usually exchanged in later times for פָּקַד, after the example of Moses Qimḥi. This verb has the advantage, that all its conjugations are actually found in the Old Testament. On the other hand, it has the disadvantage of indistinctness in the pronunciation of some of its forms, e. g. פְּקַדְתָּ, פְּקַדְתֶּם. The paradigm of קָטַל, commonly used since the time of Danz, avoids this defect, and is especially adapted for the comparative treatment of the Semitic dialects, inasmuch as it is found with slight change (Arab. and Ethiop. קתל) in all of them. It is true that in Hebrew it occurs only three times in *Qal*, and even then only in poetic style (ψ 139[19], Jb 13[15], 24[14]); yet it is worth retaining as a model which has been sanctioned by usage. More serious is the defect, that a number of forms of the paradigm of קטל leave the beginner in doubt as to whether or not there should be a *Dageš* in the *B^{e}gadk^{e}phath* letters, and consequently as to the correct division of the syllables.

§ 40. *Tenses. Moods. Flexion.*

A. Ungnad, 'Die gegenseitigen Beziehungen der Verbalformen im Grundstamm des semit. Verbs,' in *ZDMG.* 59 (1905), 766 ff., and his 'Zum hebr. Verbalsystem', in *Beiträge zur Assyriologie* ed. by Fr. Delitzsch and P. Haupt, 1907, p. 55 ff.

a **1.** While the Hebrew verb, owing to these derivative forms or conjugations, possesses a certain richness and copiousness, it is, on the other hand, poor in the matter of *tenses* and *moods*. The verb has only two *tense*-forms (*Perfect* and *Imperfect*, see the note on § 47 *a*), besides an *Imperative* (but only in the active), two *Infinitives* and a *Participle*. All relations of time, absolute and relative, are expressed either by these forms (hence a certain diversity in their meaning, § 106 ff.) or by syntactical combinations. Of moods properly so called (besides the *Imperfect Indicative* and *Imperative*), only the *Jussive* and *Optative* are sometimes indicated by express modifications of the Imperfect-form (§ 48).

b **2.** The *inflexion* of the *Perfect*, *Imperfect*, and *Imperative* as to persons, differs from that of the Western languages in having, to a great extent, distinct forms for the two genders, which correspond to the different forms of the *personal pronoun*. *It is from the union of the pronoun with the verbal stem that the personal inflexions of these tenses arise.*

c The following table will serve for the beginner as a provisional scheme of the formative syllables (*affformatives* and *preformatives*) of the two *tenses*. The three stem-consonants of the strong verb are denoted by dots. Cf. § 44 ff. and the Paradigms.

PERFECT.

Singular.		*Plural.*	
3. *m.*	. . .	3. *c.*	וּ . . .
3. *f.*	ה_ . . .		
2. *m.*	תָּ . . .	2. *m.*	תֶּם . . .
2. *f.*	תְּ . . .	2. *f.*	תֶּן . . .
1. *c.*	תִּי . . .	1. *c.*	נוּ . . .

IMPERFECT.

Singular.		*Plural.*	
3. *m.*	. . . י	3. *m.*	וּ . . . י
3. *f.*	. . . ת	3. *f.*	נָה . . . ת
2. *m.*	. . . ת	2. *m.*	וּ . . . ת
2. *f.*	י_ . . . ת	2. *f.*	נָה . . . ת
1. *c.*	. . . א	1. *c.*	. . . נ

§ 41. *Variations from the Ordinary Form of the Strong Verb.*

a The same laws which are normally exhibited in stems with strong (unchangeable) consonants, hold good for all other verbs. Deviations from the model of the strong verb are only modifications due to the special character or weakness of certain consonants, viz.:—

(*a*) When one of the stem-consonants (or *radicals*) is a guttural. In this case, however, the variations only occur in the vocalization (according to § 22), not in the consonants. The *guttural verbs* (§§ 62–65) are, therefore, only a variety of the *strong verb*.

b (*b*) When a stem-consonant (*radical*) disappears by assimilation (§ 19 *b-f*), or when the stem originally consisted of only two consonants (*verbs* פ״נ, ע״ע, and ע״ו, as נָגַשׁ, קָל, קוּם, §§ 66, 67, 72).

c (*c*) When one of the stem-consonants (*radicals*) is a weak letter. In this case, through aphaeresis, elision, &c., of the weak consonant, various important deviations from the regular form occur. Cf. § 68 ff. for these verbs, such as יָשַׁב, מָצָא, גָּלָה.

d Taking the old paradigm פָּעַל as a model, it is usual, following the example of the Jewish grammarians, to call the first radical of any stem פ, the second ע, and the third ל. Hence the expressions, *verb* פ״א for a verb whose first radical is א (*primae radicalis* [*sc. literae*] א); ע״ו for *mediae radicalis* ו; ע״ע for a verb whose second radical is repeated to form a third.

I. The Strong Verb.

§ 42.

As the formation of the strong verb is the model also for the weak verb, a statement of the general formative laws should precede the treatment of special cases.

Paradigm B, together with the Table of the personal preformatives and afformatives given in § 40 *c*, offers a complete survey of the normal forms. A full explanation of them is given in the following sections (§§ 43–55), where each point is elucidated on its first occurrence; thus e. g. the inflexion of the Perfect, the Imperfect and its modifications, will be found under Qal, &c.

A. The Pure Stem, or Qal.

§ 43. *Its Form and Meaning.*

a The common form of the 3rd sing. masc. of the *Perfect Qal* is קָטַל, with *ă* (*Pathaḥ*) in the second syllable, especially in *transitive* verbs (but see § 44 *c*). There is also a form with *ē* (*Ṣere*, originally *ĭ*), and another with *ō* (*Ḥolem*, originally *ŭ*) in the second syllable, both of which, however, have almost always an *intransitive*[1] meaning,

[1] But cf. such instances as Jer 48[5]. In Arabic also, transitive verbs are found with middle *i*, corresponding to Hebrew verbs with *ē* in the second

and serve to express states and qualities, e.g. כָּבֵד *to be heavy*, קָטֹן *to be small*.

In Paradigm B a verb *middle a*, a verb *middle ē*, and a verb *middle ō* are accordingly given side by side. The second example כָּבֵד is chosen as showing, at the same time, when the *Dageš lene* is to be inserted or omitted.

b Rem. 1. The vowel of the second syllable is the principal vowel, and hence on it depends the distinction between the transitive and intransitive meaning. The *Qameṣ* of the first syllable is lengthened from an original *ă* (cf. Arabic *qătălă*), but it can be retained in Hebrew only immediately before the tone, or at the most (with an open ultima) in the counter-tone with *Metheg*; otherwise, like all the pretonic vowels (*ā, ē*), it becomes *Šᵉwâ*, e. g. קְטַלְתֶּם 2nd *plur. masc.* In the Aramaic dialects the vowel of the first syllable is always reduced to Šᵉwâ, as קְטַל = Hebr. קָטַל. The intransitive forms in Arabic are *qătŭlă, qătŭlă*; in Hebrew (after the rejection of the final vowel) *ŭ* being in the tone-syllable has been regularly lengthened to *ē*, and *ŭ* to *ō*.

c 2. Examples of *denominatives* in *Qal* are: חָמַר *to cover with pitch*, from חֵמָר *pitch*; מָלַח *to salt*, from מֶלַח *salt*; שָׂבַר (usually *Hiph.*) *to buy* or *sell corn*, from שֶׂבֶר *corn*; see above, § 38 *c*.

§ 44. *Flexion of the Perfect of Qal.*[1]

a 1. The formation of the persons of the Perfect is effected by the addition of certain forms of the personal pronoun, and marks of the 3rd fem. sing. and 3rd pl. (as *affformatives*) to the *end* of the verbal-stem, which contains the idea of a predicate, and may be regarded, in meaning if not in form, as a *Participle* or *verbal adjective*. For the 3rd *pers. sing. masc. Perfect*, the pronominal or subject idea inherent in the finite verb is sufficient: thus, קָטַל *he has killed*, קָטַלְתְּ *thou hast killed* (as it were, *killing thou*, or *a killer thou*), *a killer wast thou* = קטל אַתָּה; יָרֵא *he was fearing*, יְרֵאתֶם *ye were fearing* = יראי אַתֶּם. The ending of the 1st pers. plur. (נוּ—) is also certainly connected with the termination of אֲנַחְנוּ, אנו *we* (§ 32 *b, d*). The affformative of the 1st pers. sing. (תִּי) is to be referred, by an interchange of כ and ת (cf. § 33 *f*), to that form of the pronoun which also underlies אָנֹכִי, I.[2] In the *third* person ה— (originally ת—, cf. below, *f*) is the mark of the feminine, as in a great number of nouns (§ 80 *c*), and וּ is the termination of the plural; cf., for the latter, the termination of the 3rd and 2nd pers. plur. Imperf. *ûna* in Arabic and *û* (often also וֹן)

syllable. Hence P. Haupt (*Proc. Amer. Or. Soc.*, 1894, p. ci f.) prefers to distinguish them as *verba voluntaria* (actions which depend on the will of the subject) and *involuntaria* (actions or states independent of the will of the subject).

[1] Cf. Nöldeke, 'Die Endungen des Perfects' (*Untersuchungen zur semit.* Gramm. ii.), in *ZDMG.* vol. 38, p. 407 ff., and more fully in *Beiträge zur sem. Sprachwiss.*, Strassb. 1904, p. 15 ff.

[2] According to Nöldeke, *l.c.*, p. 419, the original Semitic termination of the 1st sing. Perf. was most probably *kû*; cf. the Ethiopic *qatalku*, Arabic *qataltu*.

in Hebrew, also *ûna* (in the construct state *û*) as the plural termination of masc. nouns in literary Arabic.

b 2. The characteristic *Pathaḥ* of the second syllable becomes *Šᵉwâ* before an afformative beginning with a vowel, where it would otherwise stand in an open syllable (as קָטְלָה, קָטְלוּ; but in *pause* קָטָלָה, קָטָלוּ). Before an afformative beginning with a consonant the *Pathaḥ* remains, whether in the tone-syllable (קָטַלְתָּ, קָטַלְתְּ, קָטַלְתִּי, קָטַלְנוּ; in *pause* קָטָלְתָּ &c.) or *before* it. In the latter case, however, the *Qameṣ* of the first syllable, being no longer a pretonic vowel, becomes vocal *Šᵉwâ*; as קְטַלְתֶּם, קְטַלְתֶּן; cf. § 27 *i* and § 43 *b*. On the retention of *ā* with *Metheg* of the counter-tone in the *Perf. consecutive*, cf. § 49 *i*.

c Rem. 1. Verbs *middle ē* in Hebrew (as in Ethiopic, but not in Arabic or Aramaic) generally change the *E*-sound in their inflexion into *Pathaḥ* (frequently so even in the 3rd sing. masc. Perf.). This tendency to assimilate to the more common verbs *middle a* may also be explained from the laws of vocalization of the tone-bearing closed penultima, which does not readily admit of *Ṣere*, and never of *Ḥireq*, of which the *Ṣere* is a lengthening (cf. § 26 *p*). On the other hand, *Ṣere* is retained in an open syllable; regularly so in the weak stems לא (§ 74 *g*), before suffixes (§ 59 *i*), and in the pausal forms of the strong stem in an open tone-syllable, e. g. דְּבֵקָה *it cleaveth*, Jb 29¹⁰ (not דְּבָקָה), cf. 2 S 1²³, Jb 41¹⁵; even (contrary to § 29 *q*) in a *closed* pausal syllable, e. g. שָׂבְעֵן, Dt 33¹² (out of pause שָׂבַע, Is 32¹⁶); but קָמַל Is 33⁹, &c., according to § 29 *q*.

d 2. In some weak stems *middle a*, the *Pathaḥ* under the second radical sometimes, in a closed toneless syllable, becomes ֶ, and, in one example, ֵ. Thus from יָרַשׁ: וִירִשְׁתָּהּ *and thou shalt possess it*, Dt 17¹⁴; וְיִרְשְׁתֶּם Dt 19¹; וִירִשְׁתֶּם Dt 4¹, and frequently; from יָלַד *to bring forth, to beget*; יְלִדְתִּיךָ ψ 2⁷ (cf. Nu 11¹², Jer 2²⁷, 15¹⁰); from פּוּשׁ וּפְשִׁשְׁתֶּם Mal 3²⁰; from שָׁאַל; שְׁאֵלְתִּיו *I have asked him*, 1 S 1²⁰ (Ju 13⁶), and three times שְׁאֵלְתֶּם 1 S 12¹³, 25⁵, Jb 21²⁹. Qimḥi already suggests the explanation, that the *i* (*ĕ*) of these forms of שׁאל and ירשׁ is the original vowel, since along with שָׁאַל and יָרַשׁ are also found יְרֵשׁ and שְׁאֵל (see the Lexicon). The possibility of this explanation cannot be denied (especially in the case of יְרֵשׁ, see § 69 *s*); the *ĭ* in these forms might, however, equally well have arisen from an attenuation of *ă* (§ 27 *s*), such as must in any case be assumed in the other instances. Moreover, it is worthy of notice that in all the above cases the *ĭ* is favoured by the character of the following consonant (a sibilant or dental), and in most of them also by the tendency towards assimilation of the vowels (cf. § 54 *k* and § 64 *f*).

e 3. In verbs *middle ō*, the *Ḥolem* is retained in the tone-syllable, e. g. יָגֹרְתָּ *thou didst tremble*; יָכְלוּ in *pause* for יָכְלוּ *they were able*; but in a toneless closed syllable the original short vowel appears in the form of a *Qameṣ ḥaṭuph*; יְכָלְתִּיו *I have prevailed against him*, ψ 13⁵; וְיָכָלְתָּ (see § 49 *h*) *then shalt thou be able*, Ex 18²³; in a toneless open syllable it becomes vocal *Šᵉwâ*, e. g. יְכָלָה, יְכָלוּ.

f 4. Rarer forms[1] are: *Sing.* 3rd *fem.* in ת_ (as in Arabic, Ethiopic, and

[1] Many of these forms, which are uncommon in Hebrew, are usual in the

Aramaic), e.g. אָזְלַת *it is gone*, Dt $3^{2^{36}}$; וְנִשְׁכַּחַת Is 23^{15} (in the Aramaic form, for וְנִשְׁכְּחָה); from a verb ע״ו, וְשָׁבַת, cf. § 72 *o*. This original feminine ending *-ath* is regularly retained before suffixes, see § 59 *a*; and similarly in stems ל״ה, either in the form *āth* (which is frequent also in stems ל״א § 74 *g*), or with the *Pathaḥ* weakened to *vocal Šᵉwâ* before the pleonastic ending ־ָה, e.g. גָּלְתָה § 75 *i*. In Ez 31^{5} the Aramaic form נְבַהָא occurs instead of נְבְהָה.

g 2nd *masc.* תָּה for תָּ (differing only orthographically), e.g. בָּגַדְתָּה *thou hast dealt treacherously*, Mal 2^{14}; cf. 1 S 15^{3}, Gn 3^{12} (נָתַתָּה which is twice as common as נָתַתְּ, cf. § 66 *h*); Gn 21^{23}, 2 S 2^{26}, 2 K 9^{3}, Is 2^{6}, ψ 56^{9} (so also in *Hiph'il*; 2 K 9^{7}, Is 37^{23}, ψ 60^{4}).

h 2nd *fem.* has sometimes a Yodh at the end, as in הָלַכְתִּי *thou wentest*, Jer 31^{21}; cf. 2^{33}, $3^{4.5}$, 4^{19} (but read the ptcp. שֹׁמַעַת, with the LXX, instead of the 2nd fem.), 46^{11}, and so commonly in Jeremiah, and Ez (16^{18}, &c.); see also Mi 4^{13}, Ru $3^{3.4}$. הָלַכְתִּי, &c., is really intended, for the vowel signs in the text belong to the marginal reading הָלַכְתְּ (without י)[1] as in the corresponding pronoun אַתְּ (אַתִּי) § 32 *h*. The ordinary form has rejected the final *i*, but it regularly reappears when pronominal suffixes are added (§ 59 *a*, *c*).

i 1st *pers. comm.* sometimes without Yodh, as יָדַעְתִּ ψ 140^{13}, Jb 42^{2}, 1 K 8^{48}, Ez 16^{59} (all in Kᵉthîbh), ψ 16^{2}, without a Qᵉrê; in 2 K 18^{20} also אָמַרְתִּ is really intended, as appears from Is 36^{5}. The Qᵉrê requires the ordinary form, to which the vowels of the text properly belong, whilst the Kᵉthîbh is probably to be regarded as the remains of an earlier orthography, which omitted vowel-letters even at the end of the word.

k תֶּן as the termination of the 2nd *plur. m.* for תֶּם Ez 33^{26}, might just possibly be due to the following ת (cf., for an analogous case, Mi 3^{12}, § 87 *e*), but is probably a copyist's error. Plur. 2nd *fem.* in תֶּנָּה- (according to others תֶּנָּה-) Am 4^{3}, but the reading is very doubtful; since ה follows, it is perhaps merely due to dittography; cf., however, אַתֶּנָּה § 32 *i*.

l 3rd *plur. comm.* has three times the very strange termination ין[2]; יְדָעִין Dt $8^{3.16}$ (both before א, and hence, no doubt, if the text is correct, to avoid a hiatus), and in the still more doubtful form צָקִין Is 26^{16}; on ין in the Imperf. see § 47 *m*; on the affixed א in Jos 10^{24}, Is 28^{12}, see § 23 *i*.

m It is very doubtful whether, as in most Semitic languages (see § 47 *c*, note), the 3rd-*fem. plur.* in Hebrew was originally distinguished from the 3rd *masc.*

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other Semitic dialects, and may, therefore, be called Aramaisms (Syriasms) or Arabisms. They must not, however, be regarded as cases of borrowing, but as a return to original forms.

[1] Where the Masora apparently regards the תִּי as the termination of the 2nd *sing. fem.*, e.g. in Jer 2^{20} (twice), Mi 4^{13}, it has rather taken the form as 1st *pers. sing.* (cf. Stade, *Gramm.*, p. 253); so in Ju 5^{7}, where לַמְתִּי, on account of verse 12, must either have originally been intended as 2nd *sing. fem.*, or is due to an erroneous pronunciation of the form קמת as לָמַתְּ instead of 3rd *sing. fem.* לָמַת (as LXX).

[2] That these examples can hardly be referred to a primitive Semitic ending *ûn* in the 3rd plur. Perf., has been shown by Nöldeke in *ZDMG.* vol. 38, p. 409 ff.; cf. also *ZDMG.* vol. 32, p. 757 f., where G. Hoffmann proves that the terminations in *Nûn* of the 3rd plur. in Aramaic, formerly adduced by us, are secondary forms. [See also Driver, *Heb. Tenses*³, p. 6 *note*.]

plur. by the termination ה־, as in Biblical Aramaic. Nöldeke (*ZDMG.* 38 [1884], p. 411) referred doubtfully to the textual readings in Dt 21^{7}, Jos 15^{4}, $18^{12.14.19}$, Jer 2^{15}, 22^{6}, where the Masora uniformly inserts the termination *ū*, and to Gn 4^{S10} in the Samaritan Pentateuch, Gn 49^{22}, 1 S 4^{15}, ψ 18^{35}, Neh 13^{10}. In his *Beiträge zur sem. Sprachwiss.*, p. 19, however, he observes that the construction of a fem. plural with the 3rd sing. fem. is not unexampled, and also that ה is often found as a mistake for ו. On the other hand Mayer Lambert (*Une série de Qeré ketib*, Paris, 1891, p. 6 ff.) explains all these K^{e}thibh, as well as ψ 73^{2}, Jer 50^{6} (?), and (against Nöldeke) 1 K 22^{49} (where ה is undoubtedly the article belonging to the next word), Jb 16^{16} (where the *masc.* פָּנַי requires the marginal reading), also Jer 48^{41}, 51^{56}, Ez 26^{2}, ψ 68^{14}, as remains of the 3rd *fem. plur.* in ה־. The form was abandoned as being indistinguishable from the (later) form of the 3rd *fem. sing.*, but tended to be retained in the perfect of verbs ל״ה, as היה K^{e}thibh six times in the above examples.

n 5. The afformatives תָּ, (תְּ), תִּי, נוּ are generally toneless, and the forms with these inflexions are consequently *Mil'el* (קָטַלְתָּ, &c.); with all the other afformatives they are *Milra'* (§ 15 *c*). The place of the tone may, however, be shifted: (*a*) by the *pause* (§ 29 *i–v*), whenever a vowel which has become vocal Š^{e}wā under the second stem-consonant is restored by the *pause*; as קָטַלָה for קָטְלָה (דָּבְּקָה for דָּבְקָה), and קָטְלוּ for קָטְלוּ (מָלְאוּ for מָלְאוּ); (*b*) in certain cases after *wāw consecutive* of the *Perfect* (see § 49 *h*).

o 6. Contraction of a final ת with the ת of the afformative occurs e. g. in בָּרַתִּי Hag 2^{5}, &c.; cf. Is 14^{20}, &c., in the *Perf. Po'el*; Dt 4^{25} in the *Hiph'il* of שׁחת; Is 21^{2}, &c., in the *Hiph'il* of שׁבת. Contraction of a final נ with the afformative נוּ occurs in נָתַנּוּ Gn 34^{15}; in *Niph.* Ezr 9^{7}, cf. 2 Ch 14^{10}; in *Hiph.* 2 Ch 29^{19}; with the afformative נָה in the *Imperfect Qal* Ez 17^{23}; *Pi'el* ψ 71^{23}, where with Baer and Ginsburg תְּרַנֵּנָה is to be read, according to others תְּרַנֵּנָה (cf. in *Polel* תְּקוֹנַנָּה Ez 32^{16}), but certainly not תְּרַנֵּנָה with the Mantua ed., Opitius and Hahn; with נָה in the *Imperat. Hiph.* Gn 4^{23}, Is 32^{9}.

§ 45. *The Infinitive.*

F. Prätorius, 'Ueber den sog. Inf. absol. des Hebr.,' in *ZDMG.* 1902, p. 546 ff.

a 1. The Infinitive is represented in Hebrew by two forms, a shorter and a longer; both are, however, strictly speaking, independent *nouns* (*verbal substantives*). The shorter form, *the Infinitive construct* (in Qal קְטֹל,[1] sometimes incorrectly קְטוֹל), is used in very various ways, sometimes in connexion with pronominal suffixes, or governing a substantive in the genitive, or with an accusative of the object (§ 115), sometimes in connexion with prepositions (לִקְטֹל *to kill*, § 114 *f*), and sometimes in dependence upon substantives as genitive, or upon verbs as accusative of the object. On the other hand, the use of the longer form, the *Infinitive absolute* (in Qal קָטוֹל, sometimes also קָטֹל, obscured from original *qāṭāl*), is restricted to those cases in which it emphasizes

[1] Cf. the analogous forms of the noun, § 93 *t*.

the abstract verbal idea, without regard to the subject or object of the action. It stands most frequently as an adverbial accusative with a finite verb of the same stem (§ 113 *h–s*).[1]

b The flexibility and versatility of the Infin. constr. and the rigidity and inflexibility of the Infin. absol. are reflected in their vocalization. The latter has unchangeable vowels, while the *ō* of the Infin. constr. may be lost. For קְטֹל, according to § 84*a*, *e*, goes back to the ground-form *qŭṭŭl*.

c Other forms of the Infin. constr. Qal of the strong verb are—

(*a*) קְטַל, e.g. שְׁכַב *to lie*, Gn 34[7]; שְׁפַל *to sink*, Ec 12[4]; especially with verbs which have *ă* in the second syllable of the Imperf.: hence sometimes also with those, whose second or third radical is a guttural (frequently besides the ordinary form). All the examples (except שְׁכַב, see above) occur in the closest connexion with the following word, or with suffixes (see § 61 *c*). In Ez 21[33] the Masora seems to treat לְטָבַח (verse 20, in *pause* לְטָבַח) as an Infinitive = לְטַבֵּחַ; probably לַטָּבַח should be read.

d (*b*) קַטְלָה and, attenuated from it, קִטְלָה; קָטְלָה and קִטְלָה (which are feminine forms[2] of קָטַל and קִטֹל, mostly from intransitive verbs, and sometimes found along with forms having no feminine ending in use), e.g. לְאַשְׁמָה *to be guilty*, Lv 5[26], אַהֲבָה *to love*, שִׂנְאָה *to hate*; לְיִרְאָה, often in Dt., *to fear*; זְקָנָה *to be old*; קְרָאָה *to meet* (in לִקְרַאת § 19*k*); לְרִבְעָה *to lie down*, Lv 20[16]; לְמָשְׁחָה *to anoint*, Ex 29[29]; לְרָחְצָה *to wash*, Ex 30[18], &c.; לְטָמְאָה (also a subst. = *uncleanness*, like טָמְאָה) *to be unclean*, Lv 15[32]; לְקָרְבָה *to approach*, Ex 36[2], &c.; cf. Lv 12[4.5], Dt 11[22], Is 30[19], Ez 21[16], Hag 1[6]; also רְחֹקָה *to be far off*, Ez 8[6]; חָמְלָה *to pity*, Ez 16[5]; cf. Ho 7[4]. On the other hand in חֶמְלָה Gn 19[16], the original *ă* has been modified to *ĕ*; cf. חֶזְקָה Is 8[11], &c.

e (*c*) In the Aramaic manner (מְקָטַל but cf. also Arab. *maqtal*) there occur as *Infin. Qal*: מְשָׁלוֹחַ *to send*, Est 9[19]; מְקָרָא *to call* and מַסָּע *to depart*, Nu 10[2] (Dt 10[11]); מְסָקָה *to take*, 2 Ch 19[7], &c.; מַשָּׂא *to carry*, Nu 4[24], &c. (cf. even לְמַשָּׂאוֹת Ez 17[9]); also with a feminine ending מַעֲלָה *to go up*, Ezr 7[9], &c.; cf. for these forms (almost all very late) Ryssel, *De Elohistae Pentateuchici sermone*, p. 50, and Strack on Nu 4[24].

(*d*) קְטֹלֶת in יְבֹשֶׁת Gn 8[7]; יְכֹלֶת Nu 14[16]; probably also חֲרֹשֶׁת Ex 31[5], 35[33].

f **2.** A kind of *Gerund* is formed by the *Infin. constr.* with the preposition לְ; as לְקָטֹל *ad interficiendum*, לִנְפֹּל *ad cadendum* (see § 28 *a*).

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[1] The terms *absolute* and *construct* are of course not to be understood as implying that the Infin. constr. קָטֹל forms the *construct state* (see § 89) of the Infin. absol. (קָטוֹל ground-form *qăṭāl*). In the Paradigms the *Inf. constr.*, as the principal form, is placed before the other, under the name of Infinitive simply.

[2] According to the remark of Elias Levita on Qimḥi's *Mikhlol*, ed. Rittenb., 14 *a*, these feminine forms occur almost exclusively in connexion with the preposition לְ.

g The blending of the לְ with the *Infin. constr.* into a single grammatical form seems to be indicated by the firmly closed syllable, cf. לִשְׁבַּב Gn 34[7]; לִנְפֹּל ψ 118[13], with *Dageš lene* in the פ = *lin-pōl*; hence, also *liq-ṭōl*, &c.; but בִּנְפֹל *bin'phōl*, Jb 4[13]; כְּנָפֹל 2 S 3[34]. Exceptions לְצָבְא Nu 4[23], 8[24]; לְנָתוֹשׁ וְלִנְתוֹץ Jer 1[10], 18[7], 31[28]; לְשָׁדוֹד Jer 47[4]; לְטָבוֹחַ Jer 11[19], &c., ψ 37[14]; לְבָרוֹק 2 Ch 34[10]; according to some also לְטָבְחָ Nu 21[4] and לְבָבְשׁ 2 Ch 28[10] (Baer לְכָבְשׁ); on the other hand בְּשָׁכְבָן Gn 35[22]; כְּזָבֹר Jer 17[2]. For the meaningless לְדָרְיוֹשׁ Ezr 10[16] read לְדָרֹשׁ.

§ 46. *The Imperative.*

a 1. The ground-forms of the Imperative, קְטֹל (properly *qᵉṭŭl*, which is for an original *qŭṭŭl*), and קְטַל (see below, *c*), the same in pronunciation as the forms of the Infin. constr. (§ 45), are also the basis for the formation of the Imperfect (§ 47).[1] They represent the *second* person, and have both fem. and plur. forms. The third person is supplied by the Imperfect in the Jussive (§ 109 *b*); and even the second person must always be expressed by the Jussive, if it be used with a negative, e. g. אַל־תִּקְטֹל *ne occidas* (not אַל־קְטֹל). The passives have no Imperative, but it occurs in the reflexives, as Niph'al and Hithpa'ēl.[2]

b 2. The Afformatives of the *2nd sing. fem.* and the *2nd plur. masc.* and *fem.* are identical in every case with those of the Imperfect (§ 47 *c*). In the same way, the Imperative of the *2nd sing. masc.*, in common with the Imperfect, admits of the lengthening by the ה֫— *paragogicum* (§ 48 *i*), as, on the other hand, there are certain shortened forms of this person analogous to the Jussive (§ 48. 5).

c Rem. 1. Instead of the form קְטֹל (sometimes also *plene*, e.g. שְׁמוֹר Ec 12[13]; before *Maqqeph* קְטָל־ with *Qameṣ ḥaṭuph*), those verbs which have an *a* in the final syllable of the *Imperf.* (i. e. especially verbs middle *ē*) make their Imperative of the form קְטַל, e.g. לְבַשׁ *dress!* (Perf. לָבַשׁ and לָבֵשׁ); שְׁכַב *lie down!* in *pause* שְׁכָב 1 S 3[5.6.9].

d 2. The first syllable of the sing. fem. and plur. masc. are usually to be pronounced with *Šᵉwâ mobile* (*qiṭᵉli*, *qiṭᵉlû*, and so שִׁמְעִי, &c., without *Dageš lene*, and even מִשְׁכְּבוּ with *Metheg*, Ex 12[21]; but cf. אִסְפִּי Jer 10[17], and with the same phonetic combination חִשְׁפִּי Is 47[2]; see analogous cases in § 93 *m*); less frequently we find an *ŏ* instead of the *ĭ*, e.g. מָלְכִי *rule*, Ju 9[10]; מֹשְׁכוּ *draw*, Ez 32[20]; חָרְבִי Jer 2[12] (cf. חָרְבִי Is 44[27]); on קָמְמִי 1 S 28[8] *Qᵉrê*, צָעֲקִי Jer. 22[20] (cf. 1 K 13[7]), see § 10 *h*. This *ŏ* arises (see above, *a*) from a singular ground-form *qŭṭŭl*, not from a retraction of the original *ŭ* of the second syllable. We must abandon the view that the forms with *ĭ* in the first syllable (cf. also

[1] The *Infin. absol.*, like the Greek Infin., is also sometimes used for the Imperative (§ 113 *bb*). Cf. in general, Koch, *Der semitische Inf.* (Schaffhausen, 1874).

[2] In *Hoph'al* an Imperative is found only twice (Ez 32[19], Jer. 49[8]), and closely approximating in meaning to the reflexive.

אִמְרִי, חִגְרִי, מִכְרִי, עִבְרִי) arise from a weakening of the characteristic vowel ŏ. They, or at least some of them, must rather be regarded with Barth (*ZDMG.* 1889, p. 182) as analogous to the original ĭ-imperfects. See further analogies in §§ 47 *i* and 48 *i*; 61 *b*, 63 *n*.

The *pausal* form of the 2nd plur. masc. is גְּזֹרוּ 1 K 3^{26}; from שְׁמַע, שְׁמָ֫עוּ, &c.; similarly the 2nd sing. fem. in *pause* is עֲבֹ֫רִי Is 23^{12}; even without the *pause* מְלֹ֫וכִי Ju $9^{10.12}$, *K^eth.*; קְסֹ֫וּמִי 1 S 28^{8}, *K^eth.* (cf. with this also מְלוֹכָה, &c., § 48 *i*); from שְׁמַח, שְׁמָ֫חִי Jo 2^{21}. *e*

3. In the 2nd plur. fem. שְׁמַ֫עַן occurs once, in Gn 4^{23} (for שְׁמַ֫עְנָה) with loss of the ָה and insertion of a helping vowel, unless it is simply to be pointed שְׁמַ֫עְנָ. Also instead of the abnormal קִרְאֶן Ex 2^{20} (for קְרֶ֫אנָה) we should perhaps read as in Ru 1^{20} קְרֶ֫אנָ (cf. מְצֶ֫אנָ 1^{9} and לֵ֫כְנָ 1^{12}). *f*

On the examples of a 2nd plur. fem. in ָ֫, Is 32^{11}, see § 48 *i*.

§ 47. *The Imperfect and its Inflexion.*

1. The persons of the Imperfect,[1] in contradistinction to those of the Perfect, are formed by placing abbreviated forms of the personal pronoun (preformatives) *before* the stem, or rather before the abstract form of the stem (קְטֹל). As, however, the tone is retained on the characteristic vowel of the Stem-form, or even (as in the *2nd sing. fem.* and the *3rd* and *2nd plur. masc.*) passes over to the afformatives, the preformatives of the Imperfect appear in a much more abbreviated form than the afformatives of the Perfect, only *one* consonant (י, ת, א, נ) remaining in each form. But as this preformative combined with the *a*

[1] On the use of the Semitic Perfect and Imperfect cf. § 106 ff. and the literature cited in § 106. For our present purpose the following account will suffice:—The name *Imperfect* is here used in direct contrast to the Perfect, and is to be taken in a wider sense than in Latin and Greek grammar. The Hebrew (Semitic) *Perf.* denotes in general that which is *concluded*, *completed*, and *past*, that which has happened and has come into effect; but at the same time, also that which is *represented* as accomplished, even though it be continued into present time or even be actually still future. The *Imperf.* denotes, on the other hand, the *beginning*, the *unfinished*, and the *continuing*, that which is just happening, which is conceived as in process of coming to pass, and hence, also, that which is yet future; likewise also that which occurs repeatedly or in a continuous sequence in the past (Latin Imperf.). It follows from the above that the once common designation of the Imperf. as a *Future* emphasizes only *one* side of its meaning. In fact, the use of Indo-Germanic tense-names for the Semitic tenses, which was adopted by the Syrians under the influence of the Greek grammarians, and after their example by the Arabs, and finally by Jewish scholars, has involved many misconceptions. The Indo-Germanic scheme of three periods of time (past, present, and future) is entirely foreign to the Semitic tense-idea, which regards an occurrence only from the point of view of completed or incomplete action.—In the formation of the two tenses the chief distinction is that in the Perfect the verbal stem precedes and the indication of the person is added afterwards for precision, while in the Imperf. the subject, from which the action proceeds or about which a condition is predicated, is expressed by a prefixed pronoun.

stem-form was not always sufficient to express at the same time differences both of gender and number, the distinction had to be further indicated, in several cases, by special *afformatives*. Cf. the table, § 40 *c*.

b **2.** The derivation and meaning, both of the preformatives and the afformatives, can still, in most cases, be recognized.

In the *first* pers. אֶקְטֹל, plur. נִקְטֹל, א is probably connected with אֲנִי, and נ with נַ֫חְנוּ; here no indication of gender or number by a special ending was necessary. As regards the vocalization, the Arabic points to the ground-forms *'ăqṭŭl* and *năqṭŭl*: the *ĭ* of the 1st plur. is, therefore, as in the other preformatives, attenuated from *a*. The *S^eghôl* of the 1st sing. is probably to be explained by the preference of the א for this sound (cf. § 22 *o*, but also § 51 *p*); according to Qimḥi, it arises from an endeavour to avoid the similarity of sound between אִקְטֹל (which is the Babylonian punctuation) and יִקְטֹל, which, according to this view, was likewise pronounced *iqṭōl*.[1]

c The preformative ת of the *second* persons (תִּקְטֹל, ground-form *tăqṭŭl*, &c.) is, without doubt, connected with the ת of אַתָּה, אַתֶּם. &c., and the *afformative* ִי of the 2nd fem. sing. תִּקְטְלִי with the *i* of the original feminine form אַתִּי (see § 32 *h*). The *afformative* וּ of the 2nd masc. plur. תִּקְטְלוּ (in its more complete form, וּן, see *m*) is the sign of the plural, as in the 3rd pers., and also in the Perfect (§ 44 *a*). In the Imperfect, however, it is restricted in both persons to the masculine,[2] while the afformative נָה (also ָן) of the 3rd and 2nd plur. fem. is probably connected with הֵ֫נָּה *eae* and אַתֵּ֫נָה *vos* (fem.).

d The preformatives of the *third* persons (י in the masc. יִקְטֹל, ground-form *yăqṭŭl*, plur. יִקְטְלוּ, ground-form *yăqṭŭlû*; ת in the fem. תִּקְטֹל, plur. תִּקְטֹ֫לְנָה) have not yet met with any satisfactory explanation. With ת might most obviously be compared the original feminine

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[1] Cf. § 24 *e*. In favour of the above view of Qimḥi may be urged the phonetic orthography אִשׁ (in Pr 18[24] אִישׁ), 2 S 14[19] (unless, with Perles, אָשֵׁב is to be read), Mi 6[10], for יֵשׁ, and אִישַׁי 1 Ch 2[13] for יִשַׁי (as verse 12). Also הַאֶזְכֶּה Mi 6[11] is probably for הַאִזְ׳ = הֲיִזְ׳, אפקד Is 10[12] for יִפְקֹד; אנחמך Is 51[19] for יְנַחֲמֵךְ; and conversely יששכר is for אשש׳ = אִישׁ שָׂכָר. Similarly, ישוי 1 S 14[49] is probably for אִשְׁיוֹ or אִשְׁיָה; in 2 S 23[8] ישב בשבת is, according to the LXX, an error for ישבשת = אִשְׁבֹּ֫שֶׁת. In Assyrian also the simple *i* corresponds to the Hebrew י as the preformative of the Impf. Qal.

[2] This is also the proper gender of the plural syllable *û*, *ûn*. In Hebrew, indeed, it is used in the 3rd plur. *Perfect* for both genders, but in the kindred languages even there only for the masculine, e.g. in Syriac *q^eṭálû*, *q^eṭálûn*, with the feminine form *q^eṭálên*, in Western Aram. *q^eṭálû*, fem. *q^eṭálā*; in Arab. *qătălû*, fem. *qătálnă*, Eth. *qătălû*, *qătălâ*.

ending ת_ of nouns, and of the 3rd fem. sing. perfect. For the afformatives וּ (ן) and נָה, see *c*.

3. The characteristic vowel of the second syllable becomes *Šᵉwâ* *e* before tone-bearing afformatives which begin with a vowel, but is retained (as being in the tone-syllable) before the toneless afformative נָה. Thus: תִּקְטְלִי, תִּקְטְלוּ, יִקְטְלוּ, תִּקְטֹלְנָה (but in *pause* תִּקְטְלִי, &c.), תִּקְטֹלְנָה.

Rem. 1. The *ō* of the second syllable (as in the inf. constr. and imperat.), being lengthened from an original *ŭ* in the tone-syllable, is only tone-long (§ 9 *r*). Hence it follows that: (*a*) it is incorrectly, although somewhat frequently, written *plene*; (*b*) before *Maqqeph* the short vowel appears as *Qameṣ ḥaṭuph*, e.g. וַיִּכְתָּב־שָׁם *and he wrote there*, Jos 8³² (but cf. also Ex 21³⁷, Jos 18²⁰); (*c*) it becomes *Šᵉwâ* before the tone-bearing afformatives י_ and וּ (see above, *e*; but Jerome still heard e.g. *iezbuleni* for יִזְבְּלֵנִי; cf. *ZAW.* iv. 83). *f*

Quite anomalous are the three examples which, instead of a shortening to *Šᵉwâ*, exhibit a long *û*: יְשַׁפּוּטוּ הֵם Ex 18²⁶, immediately before the principal pause, but according to Qimḥi (ed. *Rittenb.* p. 18ᵇ), ed. Mant., Ginsb., Kittel against the other editions, with the tone on the ultima; likewise לֹא־תַעֲבוּרִי מִזֶּה Ru 2⁸; תִּשְׁמוּרֵם (in principal pause) Pr 14³. In the first two cases perhaps יְשַׁפֹּוטוּ and תַּעֲבוֹרִי (for יְשַׁפְּטוּ, &c.) are intended, in virtue of a retrogressive effect of the pause; in Pr 14³ תִּשְׁמְרוּם is to be read, with August Müller. *g*

2. The *ō* of the second syllable is to be found almost exclusively with transitive verbs middle *a*, like קָטַל. Intransitives *middle a* and *ē* almost always take *ă* (*Pathaḥ*)[1] in the impf., e.g. רָבַץ, יִרְבַּץ *to couch*, שָׁכַב, יִשְׁכַּב *to lie down* (לָמַד, יִלְמַד *to learn* is also originally intransitive = *to accustom oneself*); גָּדַל, יִגְדַּל *to become great* (but cf. שָׁכַן and שָׁבַן imperf. יִשְׁכֹּן *to dwell* and *to inhabit*, נָבַל imperf. יִבֹּל *to wither*); also from verbs *middle ō*, as קָטֹן *to be small*, the imperf. has the form יִקְטַן. *h*

Sometimes both forms occur together; those with *ō* having a transitive, and those with *ă* an intransitive meaning, e.g. יִקְצֹר *he cuts off*, יִקְצַר *he is cut off*, i.e. *is short*; חָלַשׁ impf. *ō*, *to overcome*, Ex 17¹³; impf. *ă*, *to be overcome*, Jb 14¹⁰. More rarely both forms are used without any distinction, e.g. יִשֹּׁךְ and יִשַּׁךְ *he bites*, יָחֹפֵן and יַחְפֵּן *he is inclined* (but only the latter with a transitive meaning = *he bends*, in Jb 40¹⁷). On the *a* of the impf. of verbs middle and third guttural, cf. § 64 *b*; § 65 *b*. In some verbs first guttural (§ 63 *n*), ע״ע (§ 67 *p*), פ״י (§ 69 *b*), and פ״א (§ 68 *c*), and in יִתֵּן for *yintēn* from נָתַן *to give*, instead of *ă* or *ō* a movable *Ṣere* (originally *ĭ*) is found in the second syllable. A trace of these *i*-imperfects[2] in the ordinary strong verb is probably to be found in וַיִּטְמְנוּ 2 K 7⁸, since טמן otherwise only occurs in Qal. We call these three forms of the imperfect after their characteristic vowel impf. *o*, impf. *a*, impf. *e*. *i*

3. For the *3rd sing. fem.* תִּקְטֹל (= *tiq-ṭōl*), Baer requires in 1 S 25²⁰ תִּפְגֹּשׁ (but read with ed. Mant., &c. תִּפְגַּשׁ). For the *2nd sing. fem.* (תִּקְטְלִי) the form *k*

[1] This *ă* is, however, by no means restricted to intransitive *strong* verbs; apart from verbs third guttural (§ 65 *b*), it is to be found in פ״ן and ע״ע, and in many verbs פ״א and פ״י (§§ 69–71).

[2] Cf. Barth, 'Das *i*-Imperfekt im Nordsemitischen,' *ZDMG.* 1889, p. 177 ff.

תִּקְטֹל is found in Is 57[8], Jer 3[5], Ez 22[4], 23[32], in every case after the regular form; but cf. also Ez 26[14]. In Is 17[10], where the 2nd fem. precedes and follows, probably זְ֭ תִּזְרָעִין is to be read with Marti for תִּזְרָעֵנוּ.—For the *3rd plur. fem.* תִּקְטֹלְנָה we find in Jer 49[11], in pause תִּבְטָחוּ (for תִּבְטַחְנָה), and thrice (as if to distinguish it from the 2nd pers.) the form יִקְטֹלְנָה with the preformative י (as always in Western Aram., Arab., Eth., and Assyr.), in Gn 30[38], 1 S 6[12], Dn 8[22]. On the other hand, תִּקְטֹלְנָה appears in some cases to be incorrectly used even for the fem. of the 3rd pers. or for the masc. of the 2nd pers. *sing.* as תִּשְׁלַחְנָה Ju 5[26] (where, however, perhaps תִּשְׁלַחְנָה is to be read), and Ob[13], for 2nd sing. masc., according to Olshausen a corruption of תִּשְׁלַח יָד; in Pr 1[20], 8[3] for תָּרֹנָּה read תְּרֹנָּה as in Jb 39[28]; in Ex 1[10] read תִּקְרָאֵנוּ with the Samaritan.—In Is 27[11], 28[3], as also in Jb 17[16] (if we read טֹובָתִי with LXX for the 2nd תקותי), it is equally possible to explain the form as a plural. This small number of examples hardly justifies our finding in the above-mentioned passages the remains of an emphatic form of the Impf., analogous to the Arab. *Modus energicus I*, with the termination *ănnă*.

l For נָה we frequently find, especially in the Pentateuch and mostly after *wāw consecutive*, simply ָן *nā*, e.g. Gn 19[33.36], 37[7], Ex 1[18.19], 15[20], Nu 23[2], Ez 3[20], 16[55]; in Arab. always *nă*. According to Elias Levita תִּלְבַּשְׁן (2 S 13[18]) is the only example of this kind in the strong verb. The form וַתִּגְבַּהֶיהָ (so also Qimḥi and ed. Mant.; but Baer, Ginsb. וַתִּגְבְּהֶנָה) for וַתִּגְבַּהְנָה *they were high*, Ez 16[50], is irregular, with ֶ inserted after the manner of verbs ע״ע and ע״ו, § 67 *d*; § 72 *i*; according to Olshausen it is an error caused by the following form.

m **4.** Instead of the plural forms in ו there are, especially in the older books, over 300 forms[1] with the fuller ending ון (with *Nûn paragogicum*), always bearing the tone; cf. § 29 *m* and § 44 *l*; on its retention before suffixes, see § 60 *e*; also defectively יִרְיבֻן Ex 21[18], 22[8], &c. This usually expresses marked emphasis, and consequently occurs most commonly at the end of sentences (in the principal pause), in which case also the (pausal) vowel of the second syllable is generally retained. Thus there arise full-sounding forms such as יִלְקְטוּן *they collect*, ψ 104[28]; יִרְגְּזוּן *they tremble*, Ex 15[14]; תִּשְׁמָעוּן *ye shall hear*, Dt 1[17]; cf. Ex 34[13], with Zaqeph qaṭon, Athnaḥ, and Silluq; Jos 24[15], with Segolta; Is 13[8] and 17[13] with Zaqeph qaṭon, 17[12] with Athnaḥ and Silluq, 41[5] after *wāw consec.* Without the pause, e.g. ψ 11[2] יְדְרְכוּן קֶשֶׁת, cf. 4[3], Gn 18[28.29.30 ff.], 44[1], Nu 32[23], Jos 4[6] (יִשְׁאָלֻן); Is 8[12], 1 S 9[13], Ru 2[9] (יְקַצְּרוּן and יִשְׁאֲבוּן); Ju 11[18] after *wāw consec.*

Some of these examples may be partly due to euphonic reasons, e.g. certainly Ex 17[2], Nu 16[29], 32[20], 1 S 9[13], 1 K 9[6], and often, to avoid a hiatus before א or ע. It was, however, the pause especially which exerted an influence on the restoration of this older and fuller termination (cf. § 159 *c*, note), as is manifest from Is 26[11]: בַּל־יֶחֱזוּן יֶחֱזוּ וְיֵבֹשׁוּ *they see not; may they see and become*

[1] [See details in F. Böttcher, *Lehrb.*, § 930; and cf. Driver on 1 S 2[15].]

ashamed. All this applies also to the corresponding forms in the Imperfect of the derived conjugations.[1] In Aramaic and Arabic this earlier ן (old Arabic *ûnă*) is the regular termination; but in some dialects of vulgar Arabic it has also become *û*.

n With an affixed א we find (in the imperf. Niph'al) יִנָּשׂוּא Jer 10[5], evidently an error for יִנָּשֵׂא, caused by the preceding נִשָּׂא.—In יִשָּׂשׂוּם Is 35[1], since מ follows, the ם is no doubt only due to dittography.

o 5. Corresponding to the use of ן for ו there occurs in the 2nd sing. fem., although much less frequently, the fuller ending ִין_ (as in Aram. and Arab.; old Arab. *înă*), also always with the tone, for ִי_, generally again in the principal pause, and almost in all cases with retention of the vowel of the penultima; thus תִּדְבָּקִין Ru 2[8.21], cf. 3[4.18], 1 S 1[14] (תִּשְׁתַּבְּרִין), Jer 31[22], Is 45[10].

p 6. On the reappearance in pause of the *ō* which had become *Šᵉwâ* in the forms תִּקְטְלִי, &c., see above, *e*; similarly, the imperfects with *ă* restore this vowel in pause and at the same time lengthen it (as a tone-vowel) to *ā*, hence, e.g. יִגְדָּלִי, תִּגְדָּלִי. This influence of the pause extends even to the forms without affortmatives, e.g. וַיִּגְדַּל, in pause וַיִּגְדָּל. But the fuller forms in *ûn* and *în* have the tone always on the ultima, since the vowels *û* and *î* in a closed final syllable never allow of the retraction of the tone.

q 7. On the numerous instances of passive forms in the imperfect, mostly treated as Hoph'al, see § 53 *u*.

§ 48. *Shortening and Lengthening of the Imperfect and Imperative. The Jussive and Cohortative.*

a 1. Certain modifications which take place in the form of the imperfect, and express invariably, or nearly so, a distinct shade of meaning, serve to some extent as a compensation for the want of special forms for the *Tempora relativa* and for certain *moods* of the verb.

b 2. Along with the usual form of the imperfect, there exists also a lengthened form of it (the *cohortative*), and a shortened form (the *jussive*).[2] The former occurs (with few exceptions) only in the 1st person, while the latter is mostly found in the 2nd and 3rd persons, and less frequently in the 1st person. The laws of the tone, however, and of the formation of syllables in Hebrew, not infrequently precluded the indication of the jussive by an actual shortening of the form; consequently it often—and, in the imperfect forms with afformatives, always—coincides with the ordinary imperfect (*indicative*) form.

In classical Arabic the difference is almost always evident. That language distinguishes, besides the indicative *yăqtŭlŭ*, (*a*) a subjunctive, *yăqtŭlă*; (*b*) a

[1] It is to be observed that the Chronicles often omit the *Nûn*, where it is found in the parallel passage in the Books of Kings; cf. 1 K 8[38.43] with 2 Ch 6[29.33]; 1 K 12[24], 2 K 11[5] with 2 Ch 11[4], 23[4].

[2] The perfect has only *one* form, since it cannot be used, like the imperfect, to express mood-relations (see § 106 *p*).

jussive, *yăqtŭl*; (*c*) a double 'energetic' mood of the impf., *yăqtŭlănnă* and *yăqtŭlăn*, in pause *yăqtŭlā*, the last form thus corresponding to the Hebrew cohortative.

c 3. The characteristic of the cohortative form is an *ā* (ָה) affixed to the 1st pers. sing. or plur., e.g. אֶקְטְלָה from אֶקְטֹל.[1] It occurs in almost all conjugations and classes of the strong and weak verb (except of course in the passives), and this final ָה has the tone wherever the afformatives וּ and ִי would have it. As before these endings, so also before the ָה cohortative, the movable vowel of the last syllable of the verbal form becomes *Šᵉwâ*, e.g. in Qal אֶשְׁמְרָה *I will observe*, in Piʿel נְנַתְּקָה *let us break asunder*, ψ 2³; on אֶשְׁקְטָה Is 18⁴ *Qᵉrê* (cf. also 27⁴, Ezr 8²⁵, &c.), see § 10 *h*; with the *Kᵉthîbh* of these passages, compare the analogous cases ישפוטו, &c., § 47 *g*.—On the other hand, an unchangeable vowel in the final syllable is retained as tone-vowel before the ָה, as (e.g.) in Hiph. אַזְכִּירָה *I will praise*. In pause (as before *û* and *î*), the vowel which became *Šᵉwâ* is restored as tone-vowel; thus for the cohortative אֶשְׁמְרָה the pausal form is אֶשְׁמֹרָה ψ 59¹⁰; cf. Gn 18²¹, Is 41²⁶.

d The change of ָה into the obtuse ֶה seems to occur in 1 S 28¹⁵, unless, with Nestle, we are to assume a conflate reading, וָאֶקְרָא and וָאֶקְרֶה; and with the 3rd pers. ψ 20⁴, in a syllable sharpened by a following *Dageš forte conjunct.*; cf. similar cases of the change of ָה into the obtuse ֶה in *l* and in §§ 73 *d*, 80 *i*, 90 *i*. In ψ 20⁴, however, יְדַשְּׁנֶה—with suffix—is probably intended. An ָה cohort. is also found with the 3rd pers. in Is 5¹⁹ (twice); Ez 23²⁰, and again in verse 16 according to the *Qᵉrê*, but in both these cases without any effect on the meaning. Probably another instance occurs in Jb 11¹⁷, although there תָּעֻפָה might also, with Qimḥi, be regarded as 2nd masc. For the doubly irregular form תָּבוֹאתָה Dt 33¹⁶ (explained by Olshausen and König as a scribal error, due to a confusion with תבואת in verse 14), read תָּבוֹאנָה. For תְּבוֹאָתְךָ Jb 22²¹ the noun תְּבוּאָתְךָ *thine increase*, might be meant, but the Masora has evidently intended an imperfect with the ending *ath*, instead of ָה, before the suffix, on the analogy of the 3rd sing. fem. perfect, see § 59 *a*; on ותבאתי 1 S 25³⁴, see § 76 *h*.

e The *cohortative* expresses the direction of the will to an action and thus denotes especially self-encouragement (in the 1st plur. an exhortation to others at the same time), a resolution or a wish, as an *optative*, &c., see § 108.

f 4. The general characteristic of the *jussive* form of the imperfect is rapidity of pronunciation, combined with a tendency to retract

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[1] Probably this *ā* goes back to the syllable *an*, which in Arabic (see above, Rem. to *b*) is used for the formation of the 'energetic' mood, and in Hebrew (see the footnote to § 58 *i*) often stands before suffixes.

the tone from the final syllable, in order by that means to express the urgency of the command in the very first syllable. This tendency has, in certain forms, even caused a material shortening of the termination of the word, so that the expression of the command appears to be concentrated on a single syllable. In other cases, however, the jussive is simply marked by a shortening of the vowel of the second syllable, without its losing the tone, and very frequently (see above, *b*) the nature of the form does not admit of any alteration. It is not impossible, however, that even in such cases the jussive in the living language was distinguished from the indicative by a change in the place of the tone.

g In the strong verb the jussive differs in *form* from the indicative only in *Hiph'il* (juss. יַקְטֵל, ind. יַקְטִיל), and similarly in the weak verb, wherever the imperfect indicative has *î* in the second syllable, e. g. from יָשַׁב impf. *Hiph.* יוֹשִׁיב, juss. יוֹשֵׁב; from מוּת, יָמִית and יָמֵת; also in *Qal* of the verbs ע״ו and ע״י, as יָמוֹת, ind. יָמוּת; יָגֵל, ind. יָגִיל; in all conjugations of verbs ל״ה, so that the rejection (*apocope*) of the ending ־ָה in *Qal* and *Hiph.* gives rise to monosyllabic forms, with or without a helping vowel under the second radical, e. g. *Qal* ind. יִגְלֶה, juss. יִגֶל; *Hiph.* ind. יַגְלֶה, juss. יַגֶל; and in the *Pî'ēl* יְצַו from the indic. יְצַוֶּה (called apocopated imperfects). But almost all[1] the plural forms of the jussive coincide with those of the indicative, except that the jussive excludes the fuller ending ־וּן. Neither do the forms of the 2nd sing. fem., as תַּקְטֹלִי, תָּמוּתִי, תִּגְלִי, &c., admit of any change in the jussive, nor any forms, whether singular or plural, to which suffixes are attached, e. g. תְּמִיתֵנִי as ind. Jer 38[15], as jussive Jer 41[8].

h The meaning of the jussive is similar to that of the cohortative, except that in the jussive the command or wish is limited almost exclusively to the 2nd or 3rd pers. On special uses of the jussive, e. g. in hypothetical sentences (even in the 1st pers.), see § 109 *h*.

i 5. The imperative, in accordance with its other points of connexion with the imperfect in form and meaning, admits of a similar lengthening (by ־ָה, Arab. *imper. energicus*, with the ending *-ănnă* or *-ān*, in pause *-ā*) and shortening. Thus in *Qal* of the strong verb, the lengthened form of שָׁמֹר *guard* is שָׁמְרָה[2] (*šŏmᵉrâ*, cf. קִטְלִי *qiṭᵉlî*, § 46 *d*); עָזַב, עָזְבָה Jer 49[11]; שָׁכַב, שִׁכְבָה *lie down*; שָׁמַע, שִׁמְעָה *hear*, in lesser pause שִׁמְעָה

[1] Only in 1st plur. do we find a few shortened forms, as נִשְׁאֵר 1 S 14[36], parallel with cohortatives; and נֵרֵא Is 41[23] *Kᵉth.*

[2] On the reading שִׁמְרָה (i. e. *šimᵉra*, according to the Jewish grammarians), required by the Masora in ψ 86[2], 119[167] (cf. also Is 38[14], and שִׁמְרֵנִי ψ 16[1]), see § 9 *v*; on מלוכה, Ju 9[8] *Kᵉth.*, see § 46 *e*.

Dn 9[19]; in Niph'al הִשָּׁבְעָה Gn 21[23]. Cf., however, also מִכְרָה *sell*, Gn 25[31], notwithstanding the impf. יִמְכֹּר; עֶרְכָה Jb 33[5] (cf. עֶרְכוּ Jer 46[3]), but impf. יַעֲרֹךְ; אֶסְפָה *collect*, Nu 11[16] (for אִס׳ cf. § 63 *l* and the plural אִסְפוּ), but 2nd masc. אֱסֹף; נִצְרָה ψ 141[3]. Barth (see above, § 47 *i* note) finds in these forms a trace of old imperfects in *i*, cf. § 63 *n*. On the other hand, קָרְבָה ψ 69[19] (also Imperat. קְרַב Lv 9[7], &c.), but impf. יִקְרַב. Without ה, we have the form לְךָ *go*, Nu 23[13], Ju 19[13], 2 Ch 25[17]. The form קְטֹל in pause becomes קְטֹלָה, the form קְטַל becomes קְטָלָה, e. g. יְרָשָׁה Dt 33[23]. But also without the pause we find מְלוֹכָה Ju 9[8] *K^eth.* and צְרוֹפָה ψ 26[2] *K^eth.*, on which see § 46 *e*. On the other hand רְגָזָה, פְּשֹׁטָה, עֹרָה, חֲגוֹרָה Is 32[11] are to be explained as aramaizing forms of the 2nd plur. fem.; also for חִרְדוּ v. 11 read חֲרָדָה, and for סֹפְדִים v. 12 read סְפֹדָה.

k The shortened imperative is found only in verbs ל״ה, e. g. in *Pi'ēl* גַּל from גַּלֵּה. The shade of meaning conveyed by the imperatives with ָה is not always so perceptible as in the cohortative forms of the imperfect, but the longer form is frequently emphatic, e. g. קוּם *rise up*, קוּמָה *up!* תֵּן *give*, תְּנָה *give up!*

l Rem. The form דְּעֶה for דְּעָה, best attested in Pr 24[14] (where it is taken by the Masora as imperat., not as infin., דַּעָה) is evidently due to the influence of the ה which follows it in close connexion (so Strack, on the analogy of Jb 31[2]); for other examples of this change of *a* to S^eghol, see above, under *d*, § 73 *d*, and § 80 *i*. On the other hand, it is doubtful whether רַבֶּה Ju 9[29] (from רָבָה) is intended for רַבָּה, and not rather for the common form of the imperative *Pi'ēl* רַבֵּה. In favour of the former explanation it may be urged that the imperative צֵאָה (from יָצָא) follows immediately after; in favour of the latter, that the ending ָה, with imperatives of verbs ל״ה, is not found elsewhere, and also that here no guttural follows (as in Pr 24[14]).

§ 49. *The Perfect and Imperfect with Wāw Consecutive.*

a **1.** The use of the two tense-forms, as is shown more fully in the Syntax (§§ 106, 107, cf. above, § 47, note on *a*), is by no means restricted to the expression of the past or future. One of the most striking peculiarities in the Hebrew *consecution* of tenses[1] is the phenomenon that, in representing a series of past events, only the first

[1] The other Semitic languages do not exhibit this peculiarity, excepting the Phoenician, the most closely related to Hebrew, and of course the Moabitish dialect of the *Mēša'* inscription, which is practically identical with Old Hebrew. It also appears in the inscription of זכר of Hamāth (cf. Nöldeke, *ZA.* 1908, p. 379) where we find ואשׂא ידי *and I lifted up my hand*, ויענני *and he answered me*, after a perfect of narration.

verb stands in the perfect, and the narration is continued in the imperfect. Conversely, the representation of a series of future events begins with the imperfect, and is continued in the perfect. Thus in 2 K 20[1], *In those days was Hezekiah sick unto death* (perf.), *and Isaiah . . . came* (imperf.) *to him, and said* (imperf.) *to him*, &c. On the other hand, Is 7[17], *the Lord shall bring* (imperf.) *upon thee . . . days*, &c., 7[18], *and it shall come to pass* (perf. וְהָיָה) *in that day . . .*

This progress in the sequence of time, is regularly indicated by *b* a pregnant *and* (called *wāw consecutive*[1]), which in itself is really only a variety of the ordinary *wāw copulative*, but which sometimes (in the imperf.) appears with a different vocalization. Further, the tenses connected by *wāw consecutive* sometimes undergo a change in the tone and consequently are liable also to other variations.

2. The *wāw consecutive* of the *imperfect* is (*a*) pronounced with *c* *Pathaḥ* and a *Dageš forte* in the next letter, as וַיִּקְטֹל *and he killed*; before א of the *1st pers. sing.* (according to § 22 *c*) with *Qameṣ*, as וָאֶקְטֹל *and I killed*. Exceptions are, וַאֲכַפֵּךְ Ez 16[10] according to the *Dikduke ha-ṭᵉamim*, § 71; also וַאֲמֹתֵתֵהוּ 2 S 1[10] according to Qimḥi; but in Ju 6[9] וַאֲנַרְשׁ should be read according to Baer, and וָאֵ in both places in Ju 20[6]. *Dageš forte* is always omitted in the preformative וַ, in accordance with § 20 *m*.

(*b*) When a shortening of the imperfect form is possible (cf. § 48 *g*), *d* it takes effect, as a rule (but cf. § 51 *n*), after *wāw consec.*, e.g. in Hiphil וַיַּקְטֵל (§ 53 *n*). The tendency to retract the tone from the final syllable is even stronger after *wāw consec.* than in the jussive. The throwing back of the tone on to the penultima (conditional upon its being an open syllable with a long vowel, § 29 *a*), further involves the greatest possible shortening of the vowel of the ultima, since the vowel then comes to stand in a toneless closed syllable, e.g. וַיָּקֻם, juss.

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[1] This name best expresses the prevailing syntactical relation, for by *wāw consecutive* an action is always represented as the direct, or at least temporal *consequence* of a preceding action. Moreover, it is clear from the above examples, that the *wāw consecutive* can only be thus used in immediate conjunction with the verb. As soon as *wāw*, owing to an insertion (e.g. a negative), is separated from the verb, the imperfect follows instead of the perfect *consecutive*, the perfect instead of the imperfect *consecutive*. The fact that whole Books (Lev., Num., Josh., Jud., Sam., 2 Kings, Ezek., Ruth, Esth., Neh., 2 Chron.) begin with the imperfect *consecutive*, and others (Exod., 1 Kings, Ezra) with *wāw copulative*, is taken as a sign of their close connexion with the historical Books now or originally preceding them. Cf., on the other hand, the independent beginning of Job and Daniel. It is a merely superficial description to call the wāw consecutive by the old-fashioned name *wāw conversive*, on the ground that it always converts the meaning of the respective tenses into its opposite, i.e. according to the old view, the future into the preterite, and vice versa.

וָאָקָם, with *wāw consec.* וַיָּקָם *and he arose* (§ 67 *n* and *x*, § 68 *d*, § 69 *p*, § 71, § 72 *t* and *aa*, § 73 *e*).[1]

c In the *first* pers. sing. alone the retraction of the tone and even the reducing of the long vowel in the final syllable (*â* to *ō*, *î* to *ē*, and then to *ŏ* and *ĕ*) are not usual,[2] at least according to the Masoretic punctuation, and the apocope in verbs ל״ה occurs more rarely; e.g. always וָאָקוּם (or וָאָקֻם, a merely orthographic difference) *and I arose*; *Hiph.* וָאָקִים (but generally written וָאָקֵם, implying the pronunciation *wā'āqem*, as וָאָקֵם implies *wā'āqŏm*); וָאֵרְאֶה *and I saw*, more frequently than וָאֶרְאֶה, § 75 *t*. On the other hand, the form with final ה_ is often used in the 1st pers. both sing. and plur., especially in the later books, e. g. וָאֲשַׁלְחָה *and I sent*, Gn 32^{6}, 41^{11}, 43^{21}, Nu 8^{19} (וָאֶתְּנָה, as in Ju 6^{9}, 1 S 2^{28}, and often, probably a sort of compensation for the lost נ); Ju 6^{10}, 12^{3}, 2 S 22^{24}, ψ 3^{6}, 7^{5}, 90^{10}, 119^{55}, Jb $1^{15ff.}$, 19^{20}, Ez 7^{28}, 8^{25}, 9^{3}, Neh 2^{13}, $5^{7.8.13}$, 6^{11}, $13^{7-11.21\,f.}$, &c.—Sometimes, as in ψ 3^{6}, with a certain emphasis of expression, and probably often, as in Ju 10^{12}, וָאוֹשִׁיעָה before א, for euphonic reasons. In Is 8^{2} וָאָעִידָה may have been originally intended; in ψ 73^{16} וָאֶחׄ and in Jb 30^{26} וָאֲיׄ. In Ez 3^{3} read וָאֹכְלָה or וָאֹכְלָה.

f This ·ו is in meaning a strengthened *wāw copulative*, and resembles in pronunciation the form which is retained in Arabic as the ordinary copula (*wă*).[3] The close connexion of this *wă* with the following consonant, caused the latter in Hebrew to take Dageš, especially as *ă* could not have been retained in an open syllable. Cf. בְּמָה, בַּמָּה, לָמָּה (for לַמָּה), where the prepositions בְּ and לְ, and the particle מָה, are closely connected with מָה in the same way (§ 102 *k*).

g The retraction of the tone also occurs in such combinations, as in לָמָּה (for לַמָּה § 102 *l*).—The identity of many *consecutive* forms with jussives of the same conjugation must not mislead us into supposing an intimate relation between the moods. In the consecutive forms the shortening of the vowel (and the retraction of the tone) seems rather to be occasioned solely by the strengthening of the preformative syllable, while in the jussives the shortening (and retraction) belongs to the character of the form.

h **3.** The counterpart of *wāw consecutive* of the *imperfect* is *wāw consecutive* of the *perfect*, by means of which perfects are placed as

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[1] The plural forms in ן also occur less frequently after *wāw consecutive*; cf., however, וַיָּרִיבוּן Ju 8^{1}, 11^{18}, Am 6^{3}, Ez 44^{8}, Dt 4^{11}, 5^{20}. The 2nd fem. sing. in ין_ never occurs after *wāw consecutive*.

[2] In the 1st plur. וַנַּעֲמִיד Neh 4^{3} is the only instance in which the vowel remains unreduced (cf. וְנִשּׁוּב, i. e. וְנָשׁוּבָה, 4^{9} *K'th.*; *Q'ré* וְנָשָׁב). On the treatment of the tone in the imperfect, imperative, and infinitive *Niph'al*, see § 51 *n*.

[3] In usage the Hebrew *wāw* does duty for the Arabic *fă* (*wāw apodosis*, see § 143 *d*) as well as *wă*.

the sequels in the future to preceding actions or events regarded as incomplete at the time of speaking, and therefore in the imperfect, imperative, or even participle. This *wāw* is in form an ordinary *wāw copulative*, and therefore shares its various vocalization (וְ, וָ, וֶ, as 2 K 7^4, and וּ); e. g. וְהָיָה, after an imperfect, &c., *and so it happens = and it will happen*. It has, however, the effect, in certain verbal forms, of shifting the tone from the penultima, generally on to the ultima, e.g. הָלַכְתִּי *I went*, consecutive form וְהָלַכְתִּי *and I will go*, Ju 1^3, where it is co-ordinated with another *perfect consecutive*, which again is the consecutive to an *imperative*. See further on this usage in § 112.

As innumerable examples show, the *Qameṣ* of the first syllable is retained *i* in the strong perf. consec. Qal, as formerly before the tone, so now in the secondary tone, and therefore necessarily takes *Metheg*. On the other hand, the *ō* of the second syllable in verbs *middle ō* upon losing the tone necessarily becomes *ŏ*, e.g. וַיִּכְלֹתָ Ex 18^{23}.

k The shifting forward of the tone after the *wāw consecutive* of the *perfect* is, however, not consistently carried out. It is omitted—(*a*) always in the 1st *pers. pl.*, e.g. וַיִּשַּׁבְנוּ Gn 34^{16}; (*b*) regularly in Hiph'il before the afformatives הָ— and וּ, see § 53 *r*; and (*c*) in many cases in verbs ל״א and ל״ה, almost always in the 1st sing. of ל״א (Jer 29^{14}), and in ל״ה if the vowel of the 2nd syllable is *i*, Ex 17^6, $26^{4.6.7.10\ ff.}$, Ju 6^{26}, &c., except in *Qal* (only Lv 24^5, before א) and the 2nd sing. masc. of Hiph'il-forms before א, Nu 20^8, Dt 20^{13}, 1 S 15^3, 2 K 13^{17}; similarly in Pi'ēl before א, Ex 25^{24}, Jer 27^4. On the other hand the tone is generally moved forward if the second syllable has *ê* (in ל״א Gn 27^{10} &c., in ל״ה Ex 40^4, Jer 33^6, Ez 32^7); but cf. also וַיֵּרָאתָ Lv $19^{14.32}$ and frequently, always before the counter-tone, Jo 4^{21}, ψ 19^{14}.[1] With *ā* in the penultima the form is וְנָשָׂאתָ Is 14^4, and probably also וְקָרָאתָ Jer 2^2, 3^{12}, 1 S 10^2 with little T^{e}liša, a postpositive accent.

l But before a following א the ultima mostly bears the tone on phonetic grounds, e.g. וּבָאתָ אֶל־ Gn 6^{18}, Ex 3^{18}, Zc 6^{10} (by the side of וּבָתָּ), &c. (cf., however, וְקָרָאתָ, before א, Gn 17^{19}, Jer 7^{27}, Ez 36^{29}); וְהִכִּיתָ אֶת־ Ju 6^{16}, cf. Ex 25^{11}, Lv 24^5 (but also וְצִוִּיתִי אֶת־ Lv 25^{21}). Likewise, before ה, Am 8^9, and ע, e.g. Gn 26^{10}, 27^{12}, Lv 26^{25} (cf., however, וְקָרָאתִי עָלָיו, Ez 38^{21}); on verbs ע״ע, see § 67 *k* and *ee*.

m (*d*) The tone always keeps its place when such a perfect stands in *pause*, e.g. וְשִׁבְעָתָ Dt 6^{11}, 11^{15}; וְאָמַרְתָּ Is 14^4, Ju 4^8; sometimes even in the lesser pause, as Dt 2^{28}, Ez 3^{26}, 1 S 29^8 (where see Driver), with *Zaqeph qaṭon*; and frequently also immediately *before* a tone-syllable (according to § 29 *e*), as in וַיִּשְׁכַּבְתָּה בְּהּ Dt 17^{14}, Ez 14^{13}, 17^{22}, Am $1^{4.7.10.12}$—but also וְחִשַּׁקְתָּ בָּהּ Dt 21^{11}, 23^{14}. 24^{19}, 1 K 8^{48}.

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[1] The irregularity in the tone of these perfects manifestly results from following conflicting theories, not that of Ben Asher alone.

§ 50. *The Participle.*

a **1.** Qal has both an active participle, called *Pô'ēl* from its form (פֹּעֵל), and a passive, *Pā'ûl* (פָּעוּל).[1]

Pā'ûl is generally regarded as a survival of a passive of Qal, which still exists throughout in Arabic, but has been lost in Hebrew (see, however, § 52 *e*), just as in Aramaic the passives of *Pi'ēl* and *Hiph'îl* are lost, except in the participles. But instances of the form *quṭṭāl* are better regarded as remnants of the passive participle Qal (see § 52 *s*), so that פָּעוּל must be considered as an original verbal noun; cf. Barth, *Nominalbildung*, p. 173 ff.

b **2.** In the intransitive verbs *mid. e* and *mid. o*, the form of the participle active of Qal coincides in form with the 3rd sing. of the perfect, e. g. יָשֵׁן *sleeping*, from יָשֵׁן; יָגוֹר (only orthographically different from the perf. יָגֹר) *fearing*; cf. the formation of the participle in *Niph'al*, § 51 *a*. On the other hand, the participle of verbs *mid. a* takes the form קֹטֵל (so even from the *transitive* שָׂנֵא *to hate*, part. שֹׂנֵא). The *ô* of these forms has arisen through an obscuring of the *â*, and is therefore unchangeable, cf. § 9 *q*. The form קָטֵל (with a changeable *Qameṣ* in both syllables), which would correspond to the forms יָשֵׁן and יָגֹר, is only in use as a noun, cf. § 84[a] *f*. The formation of the participle in *Pi'ēl*, *Hiph'îl*, and *Hithpa'ēl* follows a different method.

c **3.** Participles form their feminine (קֹטְלָה or קֹטֶלֶת) and their plural like other nouns (§ 80 *e*, § 84[a] *r*, *s*, § 94).

d Rem. 1. From the above it follows, that the *ā* of the form יָשֵׁן is lengthened from *ă*, and consequently changeable (e.g. *fem.* יְשֵׁנָה); and that the *ô* of קֹטֵל on the other hand is obscured from an unchangeable *â*.[1] In Arabic the verbal adjective of the form *qātil* corresponds to the form *qāṭēl*, and the part. *qâtil* to *qôṭēl*. In both cases, therefore, the *ē* of the second syllable is lengthened from *ĭ*, and is consequently changeable (e. g. קֹטֵל, plur. קֹטְלִים; כָּבֵד, constr. pl. כִּבְדֵי).

e תּוֹמִיךְ ψ 16[5], instead of the form *qôṭēl*, is an anomaly; it is possible, however, that תּוֹמִיךְ (incorrectly written fully) is intended (cf. סֹבִיב 2 K 8[21]), or even the *imperfect Hiph'il* of יָמַךְ. The form יִסַּף in Is 29[14], 38[5] appears to stand for יֹסֵף, but most probably the Masora here (as certainly in יוֹסִיף Ec 1[18]) intends the 3rd sing. imperf. Hiph., for which the better form would be יוֹסֵף; אוֹכִיל 1 Ch 27[30], being a proper name and a foreign word, need not be considered.—אֹבֵד (constr. state of אֹבֵד), with *ă* in the second syllable, occurs in Dt 32[28] (cf. moreover, § 65 *d*). On הוֹלֵם Is 41[7] (for הוֹלֵם), see § 29 *f*.

f **2.** A form like the pass. ptcp. *Pā'ûl*, but not to be confused with it, is sometimes found from *intransitive verbs*, to denote an inherent quality, e. g. אָמוּן *faithful*; אָנוּשׁ *desperate*, Jer 15[18], &c.; בָּטוּחַ *trustful*, Is 26[3], ψ 112[7]; עָצוּם *strong*; שָׁכוּר *drunken*, Is 51[21]; and even from transitive verbs, אָחוּז *handling*, Ct 3[6]; זָכוּר *mindful*, ψ 103[14]; יָדוּעַ *knowing*, Is 53[3]; cf. § 84[a] *m*.

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[1] The constr. st. נְאֻם in the formula נְאֻם יהוה, *the word* (properly the *whispering*) *of the Lord*, &c., is always written defectively.

[2] Cf. Vollers, 'Das Qâtil-partizipium,' in *ZA.* 1903, p. 312 ff.

B. Verba Derivativa, or Derived Conjugations.

§ 51. *Niph'al*.[1]

a 1. The essential characteristic of this conjugation consists in a prefix[2] to the stem. This exists in two forms: (*a*) the (probably original) prepositive *nă*, as in the Hebrew perfect and participle, although in the strong verb the *ă* is always attenuated to *ĕ*: נִקְטַל for original *nă-qăṭăl*, participle נִקְטָל, infinitive absolute sometimes נִקְטוֹל; (*b*) the (later) proclitic *in* (as in all the forms of the corresponding Arabic conjugation VII. *'inqătălă*), found in the imperfect יִקָּטֵל for *yinqāṭēl*, in the imperative and infinitive construct, with a secondary ה added, הִקָּטֵל (for *hinqāṭēl*), and in the infinitive absolute הִקָּטֹל The inflexion of *Niph'al* is perfectly analogous to that of Qal.

b The features of *Niph'al* are accordingly in the perfect and participle the prefixed *Nūn*, in the imperative, infinitive, and imperfect, the *Dageš* in the first radical. These characteristics hold good also for the weak verb. In the case of an initial guttural, which, according to § 22 *b*, cannot take *Dageš forte*, the omission of the strengthening invariably causes the lengthening of the preceding vowel (see § 63 *h*).

c 2. As regards its meaning, *Niph'al* bears some resemblance to the Greek *middle voice*, in being—(*a*) primarily *reflexive* of Qal, e.g. נִלְחַץ *to thrust oneself* (*against*), נִשְׁמַר *to take heed to oneself*, φυλάσσεσθαι, נִסְתַּר *to hide oneself*, נִגְאַל *to redeem oneself*; cf. also נֶעֱנָה *to answer for oneself*. Equally characteristic of *Niph'al* is its frequent use to express emotions which react upon the mind; נִחַם *to trouble oneself*, נֶאֱנַח *to sigh* (*to bemoan oneself*, cf. ὀδύρεσθαι, *lamentari*, *contristari*); as well as to express actions which the subject allows to happen to himself, or to have an effect upon himself (*Niph'al tolerativum*), e. g. דָּרַשׁ *to search, to inquire*, Niph. *to allow oneself to be inquired of*, Is 65[1], Ez 14[3], &c.; so the Niph. of מָצָא *to find*, יָסַר *to warn, to correct*, Jer 6[8], 31[18], &c.

d (*b*) It expresses *reciprocal* or mutual action. e.g. דִּבֶּר *to speak*, Niph. *to speak to one another*; שָׁפַט *to judge*, Niph. *to go to law with one another*; יָעַץ *to counsel*, Niph. *to take counsel*, cf. the *middle* and *deponent* verbs βουλεύεσθαι (נוֹעַץ), μάχεσθαι (נִלְחָם), *altercari*, *luctari* (נָצָה *to strive with one another*) *proeliari*.

e (*c*) It has also, like *Hithpa'ēl* (§ 54 *f*) and the Greek *middle*, the meaning of the active, with the addition of *to oneself* (*sibi*), *for one-*

[1] Cf. A. Rieder, *De linguae Hebr. verbis, quae vocantur derivata nifal et hitpael*, Gumbinnen (Progr. des Gymn.), 1884, a list of all the strong Niph'al forms (81) and Hithpa'ēl forms (36) in the Old Testament; and especially M. Lambert, 'L'emploi du Nifal en Hébreu,' *REJ.* 41, 196 ff.

[2] See Philippi in *ZDMG.* 1886, p. 650, and Barth, ibid. 1894, p. 8 f.

self, e. g. נִשְׁאַל *to ask* (something) *for oneself* (1 S 20[6.28], Neh 13[6]), cf. *αἰτοῦμαί σε τοῦτο, ἐνδύσασθαι χιτῶνα, to put on* (oneself) *a tunic.*

f (*d*) In consequence of a looseness of thought at an early period of the language, *Niph'al* comes finally in many cases to represent the *passive*[1] of *Qal*, e. g. יָלַד *to bear*, Niph. *to be born*; קָבַר *to bury*, Niph. *to be buried.* In cases where *Qal* is intransitive in meaning, or is not used, *Niph'al* appears also as the passive of *Pi'ēl* and *Hiph'il*, e. g. כָּבֵד *to be in honour*, Pi'ēl *to honour*, Niph. *to be honoured* (as well as Pu'al כֻּבַּד); כִּחֵד Pi'ēl *to conceal*, Hiph. *to destroy*, Niph. passive of either. In such cases *Niph'al* may again coincide in meaning with Qal (חָלָה Qal and Niph. *to be ill*) and even take an accusative.

g Examples of denominatives are, נִוָּלַד *to be born a male*, Ex 34[19] (from זָכָר; but probably הַזָּכָר should here be read); נִלְבַּב *cordatum fieri*, Jb 11[12] (from לֵב *cor*); doubtless also נִבָּנָה *to obtain children*, Gn 16[2], 30[3].

h The older grammarians were decidedly wrong in representing *Niph'al* simply as the *passive* of *Qal*; for *Niph'al* has (as the frequent use of its imperat. shows), in no respect the character of the other passives, and in Arabic a special conjugation (*'inqātălă*) corresponds to it with a passive of its own. Moreover, the forms mentioned in § 52 *e* point to a differently formed passive of *Qal*.—The form נְגְאֲלוּ Is 59[3], La 4[14], is not to be regarded as a passive of Niph'al, but with Kōnig and Cheyne as a *forma mixta*, in the sense that the punctuators intended to combine two optional readings, נִגְאֲלוּ, perf. Niph., and גֹּאֲלוּ, perf. Pu'al [cf. also Wright, *Compar. Gramm.*, p. 224]. Although the passive use of Niph'al was introduced at an early period, and became tolerably common, it is nevertheless quite secondary to the reflexive use.

i Rem. 1. The *infin. absol.* נִקְטוֹל is connected in form with the perfect, to which it bears the same relation as קָטוֹל to קָטַל in Qal, the *ō* in the second syllable being obscured from an original *ā*. Examples are, נִכְסֹף Gn 31[30]; נִלְחֹם Ju 11[25]; נִשְׁאוֹל 1 S 20[6.28], all in connexion with the perfect.

k Examples of the form הִקָּטֵל (in connexion with imperfects) are, הִנָּתֵן Jer 32[4]; הֵאָכֵל Lv 7[18]; once אִדָּרֵשׁ Ez 14[3], where, perhaps, the subsequent אִדָּרֵשׁ has led to the substitution of א for ה.—Moreover, the form הִקָּטֵל is not infrequently used also for the infin. absol.,[2] e. g. Ex 22[3], Nu 15[31], Dt 4[26], 1 K 20[39]. On the other hand, כְּהִנָּדֵף should simply be read for the wholly abnormal כְּהֵהִנְדֹּף ψ 68[3] (commonly explained as being intended to correspond in sound with the subsequent תִּנְדֹּף, but probably a 'forma mixta', combining the readings כְּהִנָּדֵף and כְּנִדֹּף).

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[1] Cf. Halfmann, *Beiträge zur Syntax der hebräischen Sprache*, 1. Stück, Wittenb., 1888, 2. St. 1892 (Gymn.-Programm), statistics of the Niph'al (Pu'al, Hoph'al, and qāṭûl) forms at different periods of the language, for the purpose of ascertaining the meaning of Niph. and its relation to the passive; the selection of periods is, however, very questionable from the standpoint of literary criticism.

[2] But, like הִקָּטֵל, *only* in connexion with imperfects, except Jer 7[9]. Barth is therefore right in describing (*Nominalbildung*, p. 74) both forms as later analogous formations (in addition to the original Semitic נִקְטוֹל), intended to assimilate the infinitive to the imperfect which it strengthens.

Elision of the ה after prepositions is required by the Masora in בִּכְּשִׁלוֹ Pr 24[17] (for בְּהִכָּ׳), בֵּהָרֵג Ez 26[15] and בְּעָטֵף La 2[11]; also in verbs ל״ה Ex 10[3] (לֵעָנוֹת); 34[24], Dt 31[11], Is 1[12] (לֵרָאוֹת); in verbs ע״ו Jb 33[30] (לֵאוֹר). It is, however, extremely doubtful whether the *infin. Qal* of the *K^e^thîbh* is not rather intended in all these examples; it certainly is so in La 2[11], cf. ψ 61[3]. *l*

2. Instead of the *Ṣere* in the ultima of the imperfect, *Pathaḥ* often occurs in pause, e.g. וַיִּנָּמַל Gn 21[8]; cf. Ex 31[17], 2 S 12[15] (with final שׁ); 17[23] (with ק); Jon 1[5] (with מ); see § 29 *q*. In the 2nd and 3rd plur. fem. *Pathaḥ* predominates, e.g. תִּזָּכַרְנָה Is 65[17]; *Ṣere* occurs only in תֵּעָגֵנָה Ru 1[13], from ענן, and hence, with loss of the doubling, for תֵּעָגֵנָּה; cf. even תֵּאָמַנָה Is 60[4].—With *Nûn paragogicum* (see § 47 *m*) in the 2nd and 3rd plur. masc. are found, יִלָּכְדוּן, תִּלָּחֲמוּן, &c., in *pause* יִבָּהֵלוּן, תִּשָּׁמֵדוּן, &c.; but Jb 19[24] (cf. 24[24]) יֵחָצְבוּן. *m*

3. When the imperfect, the infinitive (in *ē*), or the imperative is followed in close connexion by a monosyllable, or by a word with the tone on the first syllable, the tone is, as a rule (but cf. וַיֵּאָבֵק אִישׁ Gn 32[25]), shifted back from the ultima to the penultima, while the ultima, which thus loses the tone, takes *S^e^ghôl* instead of *Ṣere*; e.g. יִכָּשֵׁל בָּהּ Ez 33[12]; וַיֵּעָתֶר לוֹ Gn 25[21]; in the imperative, 13[9].—So always הִשָּׁמֶר לְךָ (since לְךָ counts as *one* syllable) Gn 24[6], &c., cf. 1 S 19[2]; and even with *Pathaḥ* in the ultima, תֵּעָזַב אָרֶץ Jb 18[4] (but cf. וַיֵּעָתֵר אֱלֹהִים 2 S 21[14]). Although in isolated cases (e.g. Gn 32[25], Ezr 8[23]) the tone is not thrown back, in spite of a tone-syllable following, the retraction has become usual in certain forms, even when the next word begins with a toneless syllable; especially after ו *consec.*, e.g. וַיִּשָּׁאֶר Gn 7[23]; וַיִּלָּחֶם Nu 21[1] and frequently, וַיִּצָּמֶד 25[3]; and always so in the imperative הִשָּׁמֶר Ex 23[21], Jb 36[21], and (before Metheg of the counter-tone) Dt 24[8], 2 K 6[9]. On the avoidance of pausal-forms in the imperative (Am 2[12] with *Silluq*, Zc 2[11] with *Athnaḥ*), and imperfect (Pr 24[4], &c.), see § 29 *o*, and note; on the other hand, always הִמָּלֵט, יִמָּלֵט, &c. *n*

In the *imperative*, נִקְבְּצוּ, for הִקָּבְצוּ, with the rejection of the initial ה, occurs in Is 43[9], and in Joel 4[11] in *pause* נִקְבָּצוּ (cf. נִלְווּ Jer 50[5]); but in these examples either the reading or the explanation is doubtful. The 2nd sing. imperat. of נִשְׁבַּע is always (with ה֫ *paragogicum*) הִשָּׁבְעָה לִּי *swear to me*, Gn 21[23], &c. (also הִשָּׁבְעָה לִי Gn 47[31], 1 S 30[15]). *o*

4. For the 1st sing. of the *imperfect*, the form אִקָּטֵל is as frequent as אֶקָּטֵל, e.g. אִדָּרֵשׁ *I shall be inquired of*, Ez 14[3]; אִשָּׁבֵעַ *I will swear*, Gn 21[24]; cf. 16[2], Nu 23[15], Ez 20[36], and so always in the cohortative, e.g. אִנָּקְמָה *I will avenge me*, Is 1[24]; cf. 1 S 12[7], Ez 26[2], and in the impf. Niph. of פ״ו (§ 69 *t*). The Babylonian punctuation admits only *ĭ* under the preformative of the 1st person. *p*

§ 52. *Pi'ēl and Pu'al.*

1. The *characteristic* of this conjugation consists in the strengthening of the middle radical. From the simple stem *qaṭal* (cf. § 43 *b*) the form קַטַּל (cf. the Arabic conj. II. *qăttălă*) would naturally follow as *a*

the *perfect* of the active (*Pi'ēl*). The *Pathaḥ* of the first syllable is, however, with one exception (see *m*), always attenuated to *ĭ* in the *perfect*. In the second syllable, *ă* has been retained in the majority of cases, so that the conjugation should more correctly be called *Pi'al*; but very frequently [1] this *ă* also is attenuated to *ĭ*, which is then regularly lengthened to *ē*, under the influence of the tone. Cf. in Aram. קַטֵּל; but in Biblical Aramaic almost always קַטִּל. On the three cases in which *ă* before a final ר or ס has passed into *Seghôl*, see below, *l*.—Hence, for the *3rd sing. masc. perfect*, there arise forms like אִבַּד, לִמַּד, קִדַּשׁ; גִּדֵּף, כִּבֵּד, &c.—Before afformatives beginning with a consonant, however, *ă* is always retained, thus קִטַּלְתָּ, קִטַּלְתֶּם, קִטַּלְנוּ, &c. In the *infinitives* (*absol.* קַטֹּל, obscured from *qaṭṭâl*; *constr.* קַטֵּל), *imperfect* (יְקַטֵּל), *imperative* (קַטֵּל), and *participle* (מְקַטֵּל) the original *ă* of the first syllable reappears throughout. The vocal *Šewâ* of the preformatives is weakened from a short vowel; cf. the Arabic imperfect *yŭqăttĭl*, participle *mŭqăttĭl*.

b The *passive* (*Pu'al*) is distinguished by the obscure vowel *ŭ*, or very rarely *ŏ*, in the first syllable, and *ă* (in pause *ā*) always in the second. In Arabic, also, the passives are formed throughout with *ŭ* in the first syllable. The inflexion of both these conjugations is analogous to that of *Qal*.

c Rem. 1. The preformative מְ, which in the remaining conjugations also is the prefix of the participle, is probably connected with the interrogative or indefinite (cf. § 37) pronoun מִי *quis? quicunque* (fem. i. e. neuter, מָה); cf. § 85 *e*.

d 2. The Dageš *forte*, which according to the above is characteristic of the whole of *Pi'ēl* and *Pu'al*, is often omitted (independently of verbs *middle guttural*, § 64 *d*) when the middle radical has *Šewâ* under it (cf. § 20 *m*), e. g. שִׁלְחָה for שִׁלְּחָה Ez 17[17]; בִּקְשֻׁהוּ 2 Ch 15[15] (but in the *imperative* always בַּקְּשׁוּ 1 S 28[7], &c.), and so always in הַלְלוּ *praise*. The vocal character of the *Šewâ* under the *litera dagessanda* is sometimes in such cases (according to § 10 *h*) expressly emphasized by its taking the form of a *Ḥaṭeph*, as in לֻקְחָה Gn 2[23], with ֳ owing to the influence of the preceding *u*, cf. פָּעֳלוֹ for פָּעְלוֹ, &c.; Gn 9[14], Ju 16[16]. In the *imperfect* and *participle* the *Šewâ* under the preformatives (*Ḥaṭeph-Pathaḥ* under א in the *1st sing. imperfect*) serves at the same time as a characteristic of both conjugations (Gn 26[14 f.]).

e 3. According to the convincing suggestion of Böttcher[2] (*Ausführliches Lehrbuch*, § 904 ff. and § 1022), many supposed perfects of *Pu'al* are in reality

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[1] So in all verbs which end in *Nûn*, and in almost all which end in *Lamed* (Olsh. p. 538). Barth is probably right in supposing (*ZDMG.* 1894, p. 1 ff.) that the vowels of the strengthened perfects have been influenced by the *imperfect*.

[2] As Mayer Lambert observes, the same view was already expressed by Ibn Ǵanâḥ (see above, § 3 *d*) in the *Kitāb el-luma'*, p. 161. Cf. especially Barth, 'Das passive Qal und seine Participien,' in the *Festschrift zum Jubiläum Hildesheimer* (Berlin, 1890), p. 145 ff.

passives of Qal. He reckons as such all those *perfects*, of which the *Pi'ēl* (which ought to express the corresponding active) is either not found at all, or only (as in the case of יִלֵּד) with a different meaning, and which form their *imperfect* from another conjugation, generally Niph'al. Such *perfects* are the *quṭṭal* form of the stems אבל (*imperfect* תְּאֻבָּלוּ Is 1[20]), חפשׂ, טרף, ילד, יצר, לקח, עבד, שגל, שטף, שׁפף. Barth (see below) adds to the list the apparent *Pu'al-perfects* of אסר, בזז, בצע, גנה, זנה, חצב, כרת, נפח, עוב, עשׁה, ראה, and of verbs with middle ר (hence with *ŭ* of the first syllable lengthened to *ō*), הרה, הרנ Jb 3[3] [זרה, see § 67 *m*], זרע, זרק, טרף, מרט, קרא, שׁרף; also the infinitives absolute הֹרוֹ וְהֹנוֹ Is 59[13]. In these cases there is no need to assume any error on the part of the punctuators; the sharpening of the second radical may have taken place in order to retain the characteristic *ŭ* of the first syllable (cf. Arab. *qŭtŭlă* as passive of *qătălă*), and the *a* of the second syllable is in accordance with the vocalization of all the other passives (see § 39 *f*). Cf. § 52 *s* and § 53 *u*.

f **2.** The fundamental idea of *Pi'ēl*, to which all the various shades of meaning in this conjugation may be referred, is *to busy oneself eagerly* with the action indicated by the stem. This intensifying of the idea of the stem, which is outwardly expressed by the strengthening of the second radical, appears in individual cases as—(*a*) a *strengthening* and *repetition* of the action (cf. the *intensive* and *iterative* nouns with the middle radical strengthened, § 84*b*),[1] e. g. צָחַק *to laugh*, Pi'ēl *to jest, to make sport* (to laugh repeatedly); שָׁאַל *to ask*, Pi'ēl *to beg*; hence when an action has reference to *many*, e. g. קָבַר *to bury* (a person) Gn 23[4], Pi'ēl *to bury* (many) 1 K 11[15], and often so in Syr. and Arab. Other varieties of the *intensive* and *iterative* meaning are, e. g. פָּתַח *to open*, Pi'ēl *to loose*; סָפַר *to count*, Pi'ēl *to recount*: [cf. כָּתַב, חָשַׁב, חִלֵּךְ, רָפָא, חָפַשׂ; תִּפֵּשׂ, מָאַהֵב, מְרַצֵּחַ].

g The eager pursuit of an action may also consist in *urging* and *causing* others to do the same. Hence *Pi'ēl* has also—(*b*) a *causative* sense (like *Hiph'îl*), e. g. לָמַד *to learn*, Pi'ēl *to teach*. It may often be turned by such phrases as *to permit to, to declare* or *hold as* (*the declarative Pi'ēl*), *to help to*, e. g. חִיָּה *to cause to live*, צִדֵּק *to declare innocent*, יִלֵּד *to help in child-bearing*.

h (*c*) *Denominatives* (see § 38 *b*) are frequently formed in this conjugation, and generally express a being occupied with the object expressed by the noun, either to form or to make use of it, e. g. קִנֵּן *to make a nest, to nest* (from קֵן), עִפֵּר *to throw dust, to dust* (from עָפָר),

[1] Analogous examples, in which the strengthening of a letter has likewise an *intensive* force, are such German words as *reichen, recken* (Eng. *to reach, to rack*); *streichen* (*stringo*), *strecken*: cf. *Strich* (*a stroke*), *Strecke* (*a stretch*); *wacker* from *wachen*; others, in which it has the *causative* sense, are *stechen, stecken*; *wachen* (*watch*), *wecken* (*wake*); τέλλω *to bring to an end* (cf. the stem τέλω *to end*, in τέλος, τελέω); γεννάω *to beget*, from the stem γένω *to come into being* (cf. γένος).

עָנַן *to gather the clouds together* (from עָנָן), שָׁלַשׁ *to divide in three parts*, or *to do a thing for the third time* (from שָׁלֹשׁ); probably also דָּבַר *to speak*, from דָּבָר *a word*. Or again, the denominative may express taking away, injuring, &c., the object denoted by the noun (*privative Pi'ēl*, cf. our *to skin, to behead, to bone*), e. g. שָׁרַשׁ, from שֹׁרֶשׁ *to root out, to extirpate*, זָנַב prop. to *injure the tail* (זָנָב), hence *to rout the rear* of an army, *to attack it*; לִבֵּב *to ravish the heart*; דִּשֵּׁן *to remove the ashes* (דֶּשֶׁן), חִטֵּא *to free from sin* (חֵטְא), עִצֵּם *to break any one's bones* (עֶצֶם; cf., in the same sense, גֵּרֵם from גֶּרֶם); סָעַף *to lop the boughs*, Is 10[33] (from סָעִיף *a bough*). Some words are clearly denominatives, although the noun from which they are derived is no longer found, e. g. סִקֵּל *to stone, to pelt with stones* (also used in this sense in *Qal*), and *to remove stones* (from a field), *to clear away stones*; cf. our *to stone*, used also in the sense of *taking out the stones* from fruit.

The meaning of the *passive* (*Pu'al*) follows naturally from the above, e. g. בֻּקַּשׁ Pi'ēl *to seek*, Pu'al *to be sought*.

i In *Pi'ēl* the literal, concrete meaning of the verb has sometimes been retained, when *Qal* has acquired a figurative sense, e. g. גָּלָה, Pi'ēl *to uncover*, Qal *to reveal*, also *to emigrate*, i. e. to make the land bare.

k Also with an intransitive sense *Pi'ēl* occurs as an intensive form, but only in poetic language, e. g. חתת in Pi'ēl *to be broken in pieces*, Jer 51[56]; פִּחַד *to tremble*, Is 51[13], Pr 28[14]; רִוָּה *to be drunken*, Is 34[5.7]; [מִעֵט *to be few*, Ec 12[3]]; but in Is 48[8], 60[11] instead of the Pi'ēl of פתח the Niph'al is certainly to be read, with Cheyne.

l Rem. 1. The (more frequent) form of the perfect with *Pathaḥ* in the second syllable appears especially before *Maqqeph* (Ec 9[15], 12[9]) and in the middle of sentences in continuous discourse, but at the end of the sentence (in *pause*) the form with *Ṣere* is more common. Cf. גָּדֵל Is 49[21] with גָּדַל Jos 4[14], Est 3[1]; מִלֵּט Ez 33[5] with מִלַּט Ec 9[15]; קִצֵּץ 2 K 8[16] with קִצַּץ ψ 129[4]; but Qameṣ never appears in this pausal form. The *3rd sing. fem.* in *pause* is always of the form קִטְּלָה, except קִבְּצָה Mi 1[7]; the 3rd plur. always as קִטְּלוּ; the *2nd* and *1st sing.* and *1st plur.* of course as קִטַּלְתָּ, קִטַּלְתִּי, קִטַּלְנוּ (but always דִּבַּרְתִּי and לִפַּדְתִּי), קִטַּלְתְּ. In the *3rd sing. perf.* דִּבֶּר *to speak*, כִּפֶּר *to pardon*, and כִּבֶּס *to wash clothes* (also כִּבֵּס Gn 49[11]) take *Seghôl*, but become in *pause* דִּבֶּר, כִּבֶּס (2 S 19[25]); the *pausal* form of כִּפֶּר does not occur.

m *Pathaḥ* in the first syllable (as in Aramaic and Arabic) occurs only once, Gn 41[51], נַשַּׁנִי *he made me forget*, to emphasize more clearly the play on the name מְנַשֶּׁה.

n 2. In the *imperfect* (and *jussive* Ju 16[25]), *infinitive, and imperative Pi'ēl* (as also in *Hithpa'ēl*) the *Ṣere* in the final syllable, when followed by *Maqqeph*, is usually shortened into *Seghôl*, e. g. יְבַקֶּשׁ־לוֹ *he seeks for himself*, Is 40[20]; קַדֶּשׁ־לִי *sanctify unto me*, Ex 13[2]. *Pausal-forms* with *Seghôl* instead of *Ṣere*, as יְרַחֶף Dt 32[11], אֲרַחֶם Ho 2[6] (cf. Ex 32[6] in the infinitive, and Gn 21[9] in the participle), owe their origin to some particular school of Masoretes, and are wrongly accepted by Baer; cf. the analogous cases in § 75 *n* and *hh*. If the final syllable of the *imperfect Pi'ēl* has Pathaḥ (before a guttural or ר), it remains

even in *pause*; cf. § 29 *s* and 65 *e*. In the 1st sing. imperfect the *e*-sound occurs in two words for *Ḥaṭeph-Pathaḥ*, under the preformative א; אֶזְנֶה Lv 26^{33}, Ez 5^{12}, 12^{14} and וְאֶסְעָרֵם Zc 7^{14} (in accordance with § 23 *h*).—Before the full plural ending ון (see § 47 *m*) the *Ṣere* is retained in *pause*, e.g. תְּדַבְּרוּן ψ 58^{2} (but Gn 32^{20} תְּדַבְּרֻן), cf. 2 K 6^{19}, Dt 12^{3}; so before *Silluq* ψ 58^{3}, Jb 21^{11} and even before *Zaqeph qaṭon* Dt 7^{5}. Instead of תְּקַטַּלְנָה, forms like הְקַטַּלְנָה are also found, e.g. Is 3^{16}, 13^{18}, in both cases before a sibilant and in pause. Also בַּלַּע ψ 55^{10} occurs as the 2nd sing. imperative (probably an intentional imitation of the sound of the preceding בַּלַּע) and קָרַב (for *qarrabh*) Ez 37^{17}.

o 3. The *infinite absolute* of *Pi'ēl* has sometimes the special form קַטֹּל given in the paradigm, e.g. יַסֹּר *castigando*, ψ 118^{18}; cf. Ex 21^{19}, 1 K 19^{10} (from a verb ל״א); ψ 40^{2} (from a verb ל״ה); but much more frequently the form of the *infinitive construct* (קַטֵּל) is used instead. The latter has also, in exceptional cases, the form קִטֵּל (with *ă* attenuated to *ĭ* as in the *perfect*), e.g. in 1 Ch 8^{8} שִׁלְּחוֹ; perhaps also (if not a substantive) קִטֵּר Jer 44^{21}; and for the sake of assonance even for *infinitive absolute* in 2 S 12^{14} (נָאֵץ נִאַצְתָּ). On the other hand, שַׁלֵּם Dt 32^{35} and דַּבֵּר Jer 5^{13} are better regarded as substantives, while דַּבֵּר Ex 6^{28}, Nu 3^{1}, Dt 4^{15} (in each case after בְּיוֹם), Ho 1^{2} (after תְּחִלַּת), in all of which places it is considered by König (after Qimḥi) to be *infinitive construct*, is really perfect of *Pi'ēl*.

p The infinitive construct *Pi'ēl*, with the *fem.* ending (cf. § 45 *d*), occurs in יַסְּרָה Lv 26^{18}; וַמְּרָה ψ 147^{1}; with ת of the *fem.* before a suffix צַדֶּקְתֵּךְ Ez 16^{52}. On the verbal nouns after the form of the Aram. inf. *Pa'il* (קַטָּלָה), see § 84^{b} *e*.

Instead of the abnormal מְאַסְּפָיו (so Baer, Is 62^{9}) as ptcp. Pi'el, read מְאַסְּפָיו with ed. Mant. and Ginsburg.

q 4. In Pu'al *ŏ* is sometimes found instead of *ŭ* in the initial syllable, e.g. מְאָדָּם *dyed red*, Ex 25^{5}, &c., Na 2^{4}, cf. 3^{7} שְׁדֻדָה; Ez 16^{4}, ψ 72^{20}, 80^{11}. According to Baer's reading also in הְרָצְחוּ ψ 62^{4}, and so also Ben Ašer, but Ben Naphtali תְּרַצְּחוּ. It is merely an orthographic licence when *ŭ* is written fully, e.g. יוּלַד Ju 18^{29}.

r 5. As *infinitive absolute* of *Pu'al* we find נֻגֹּב Gn 40^{15}.—No instance of the *inf. constr.* occurs in the strong verb in *Pu'al*; from ל״ה with suffix עֲנוֹתוֹ ψ 132^{1}.

s 6. A few examples occur of the *participle Pu'al* without the preformative (מְ), e.g. אֻכָּל Ex 3^{2}; יוּלָד (for מְיֻלָּד) Ju 13^{8}; לֻקָּח 2 K 2^{10}; סֻעָרָה Is 54^{11}. These *participles* are distinguished from the *perfect* (as in *Niph'al*) by the *ā* of the final syllable. For other examples, see Is 30^{24}, Ec 9^{12} (where יוּקָשִׁים, according to § 20 *n*, stands for מְיֻקָּשִׁים = יְקֻשִׁים); but, according to the Masora, *not* Ez 26^{17}, since הַהֲלָלָה as *Mit'ēl* can only be the *perfect*. The rejection of the מְ may be favoured by an initial מ, as in Is $18^{2.7}$ (but also מְמֻשָּׁךְ); Pr 25^{19} (where, however, read מוֹעֶדֶת); so also in the participle *Pi'ēl* מָאֵן Ex 7^{27}, 9^{2} (always after אִם, but cf. also הַמְאֲנִים Jer 13^{10}, where, however, הַמְמָאֲנִים = הַמְמָאֲנִים is to be read, with Brockelmann, *Grundriss*, p. 264 f.) and מָהֵר Zp 1^{14} (and Is $8^{1.3}$?). Notice, however, Barth's suggestion (*Nominalbildung*, p. 273) that, as the active of forms like אֻכָּל only occurs in *Qal*, they are perfect participles of former *passives* of Qal (see *e*), and in Jer 13^{10}, 23^{32}, perfect participles of Pi'ēl.—On מְרֻבָּע Ez 45^{2}, see § 65 *d*.

§ 53. *Hiphʿîl and Hophʿal.*

a **1.** The characteristic of the active (*Hiphʿîl*) is a prefixed הַ (on its origin see § 55 *i*) in the perfect הִ (with the *ă* attenuated to *ĭ*, as in *Piʿēl*), which forms a closed syllable with the first consonant of the stem. The second syllable of the perfect had also originally an *ă*; cf. the Arabic conj. IV. *ʾaqtălă*, and in Hebrew the return of the *Pathaḥ* in the 2nd and 1st pers. הִקְטַלְתָּ, &c. After the attenuation of this *ă* to *ĭ*, it ought by rule to have been lengthened to *ē* in the tone-syllable, as in Aramaic אַקְטֵל, beside הַקְטֵל in Biblical Aramaic. Instead of this, however, it is always replaced in the strong verb by *î*,[1] יְ—, but sometimes written defectively —; cf. § 9 *g*. Similarly in the infinitive construct הַקְטִיל, and in the imperfect and participle יַקְטִיל and מַקְטִיל, which are syncopated from יְהַקְטִיל and מְהַקְטִיל; § 23 *k*. The corresponding Arabic forms (*juqtĭl* and *muqtĭl*) point to an original *ĭ* in the second syllable of these forms. In Hebrew the regular lengthening of this *ĭ* to *ê* appears in the strong verb at least in the *jussive* and in the *imperfect consecutive* (see *n*), as also in the *imperative* of the 2nd sing. masc. (see *m*); on הַקְטֵלָנָּה, תַּקְטֵלְנָה cf. § 26 *p*. On the return of the original *ă* in the second syllable of the *Imperat., Jussive*, &c, under the influence of a guttural, cf. § 65 *f*.

b In the *passive* (*Hophʿal*) the preformative is pronounced with an obscure vowel, whilst the second syllable has *ă* (in pause *ā*), as its characteristic, thus:—*Perf.* הָקְטַל or הָקְטַל, *Imperf.* יָקְטַל (syncopated from יְהָקְטַל) or יָקְטַל, *Part.* מָקְטָל or מָקְטָל (from מְהָקְטָל); but the *infinitive absolute* has the form הָקְטֵל.

Thus the characteristics of both conjugations are the ה preformative in the *perfect*, *imperative*, and *infinitive*; in the *imperfect* and *participle Hiphʿil*, Pathaḥ under the preformatives, in the *Hophʿal* *ŏ* or *ŭ*.

c **2.** The *meaning* of *Hiphʿîl* is primarily, and even more frequently than in *Piʿēl* (§ 52 *g*), *causative* of *Qal*, e. g. יָצָא *to go forth*, Hiph. *to bring forth, to lead forth, to draw forth*; קָדַשׁ *to be holy*, Hiph. *to sanctify*. Under the *causative* is also included (as in *Piʿēl*) the *declarative* sense, e. g. הִצְדִּיק *to pronounce just*; הֶרְשִׁיעַ *to make one an evil doer* (*to pronounce guilty*); cf. עקשׁ, in *Hiphʿîl*, Jb 9[20], *to represent as perverse*. If Qal has already a transitive meaning, *Hiphʿîl* then takes two accusatives (see § 117 *cc*). In some verbs, *Piʿēl* and *Hiphʿîl* occur side by side in the same sense, e. g. אָבַד *periit*, Piʿēl and Hiphʿil, *perdidit*; as a rule,

[1] This *î* may have been transferred originally from the imperfects of verbs ע״ע, as a convenient means of distinction between the indicative and jussive, to the *imperfect* of the strong verb and afterwards to the whole of *Hiphʿîl*; so Stade, Philippi, Praetorius, *ZAW.* 1883, p. 52 f.

however, only one of these two conjugations is in use, or else they differ from one another in meaning, e.g. כָּבֵד *gravem esse*, Pi'ēl *to honour*, Hiph'îl *to bring to honour*, also *to make heavy*. Verbs which are intransitive in *Qal* simply become transitive in *Hiph'îl*, e.g. נָטָה *to bow oneself*, Hiph. *to bow, to bend*.

Among the ideas expressed by the *causative* and *transitive* are included, moreover, according to the *Hebrew* point of view (and that of the Semitic languages in general, especially Arabic), a series of actions and ideas, which *we* have to express by periphrasis, in order to understand their being represented by the Hiph'îl-form. To these *inwardly transitive* or *intensive* Hiph'îls belong: (*a*) Hiph'îl stems which express the obtaining or receiving of a concrete or abstract quality. (In the following examples the *Qal* stems are given, for the sake of brevity, with the addition of the meaning which—often together with other meanings—belongs to the *Hiph'îl*.) Thus אהל, זהר, יפע, צוץ *to be bright, to shine* (to give forth brightness); opposed to חשׁךְ *to become dark*; אמץ, גבר, חזק *to be strong* (to develop strength), עטף *to be weak*; ארךְ *to be long* (to acquire length); גבהּ *to be high*; הום *to be in tumult*, זעק *to cry out*, רוע, רנן *to make a noise, to exult*; חלף *to sprout* (to put forth shoots), cf. פרח *to bloom*, עדף, שׁוק *to overflow*; חרשׁ, חשׁה, סכת, צמת *to be silent* (silentium facere, Pliny); מתק *to be sweet*; צלח *to have success*; שׁפל *to be low*; אדם *to become red*, לבן *to become white*. *d*

(*b*) Stems which express in *Hiph'îl* the entering into a certain condition and, further, the being in the same: אמן *to become firm, to trust in*; באשׁ *to become stinking*; זוד *to become boiling, to boil over*; חלה *to become ill*; הסר *to come to want*; חרה *to become hot*; יבשׁ *to become dry, to become ashamed*; יתר *to attain superiority*; סכן *to become familiar*; עור, קוץ *to become awake*; קשׁה *to become hard*; רגע, שׁקט *to become quiet* (to keep quiet); שׁמם *to be astonished*. The Hiph'îl forms of some verbs of motion constitute a variety of this class: נגשׁ *to draw near*; קרב *to come near*; רחק *to withdraw far off* (all these three are besides used as causatives); קדם *to come before*. *e*

(*c*) Stems which express action in some particular direction: חטא *to err*; חלק *to flatter* (to act smoothly); יטב *to act well, to do good*; סכל *to act foolishly*, שׂכל *to act wisely*; ערם *to act craftily*; צנע *to act submissively*; רעע, רשׁע *to act wickedly, godlessly*; שׁחת, תעב *to act corruptly, abominably*; שׁלם *to act peacefully, to be at peace, to be submissive*. *f*

Further, there are in *Hiph'îl* a considerable number of *denominatives* which express the *bringing out*, the *producing* of a thing, and so are properly regarded as causatives,[1] e.g. אצר *to set over the treasury*, Neh 13[13] (unless וָאֲצַוֶּה is to be read, as in Neh 7[2]); בכר *to bring forth a firstborn*; נשׁם *to cause to rain*; זרע *to produce seed*; ימן (*Hiph'îl* הֵימִין) *to go to the right*, cf. הִשְׂמְאִיל *to go to the left*; פרס *to get* or *to have hoofs*; קרן *to get* or *to have horns*; שׁכל *to produce abortion*; שׁלג *to become snow-white*; שׁמן *to grow fat*; שׁרשׁ *to put forth roots*, &c.; so also according to the ordinary acceptation הֶאֱזְנִיחוּ Is 19[6], *they have become stinking*, from אֶזְנָח *stinking* or *stench*, with retention of the א prosthetic, § 19 *m* (but see below, *p*). *g*

[1] The same ideas are also paraphrased by the verb עָשָׂה (*to make*), e.g. *to make fat*, for, to produce fat upon his body, Jb 15[27]; *to make fruit, to make branches*, for, to put forth, to yield, Jb 14[9], Ho 8[7], cf. the Lat. *corpus, robur, sobolem, divitias facere*, and the Ital. *far corpo, far forze, far frutto*.

Of a different kind are the *denominatives* from: אזן (scarcely *to prick up the ears*, but) *to act with the ears, to hear*; cf. לשׁן *to move the tongue, to slander*, and the German *äugeln* (to make eyes), *füsseln, näseln, schwänzeln*; שׁבר *to sell corn*; שׁכם *to set out early* (to load the back [of the camel, &c.]?); opposed to הֶעֱרִיב.

h 3. The meaning of *Hoph'al* is (*a*) primarily that of a *passive* of *Hiph'il*, e.g. הִשְׁלִיךְ *proiecit*, הָשְׁלַךְ or הָשְׁלָךְ *proiectus est*; (*b*) sometimes equivalent to a passive of *Qal*, as נָקַם *to avenge*, Hoph. *to be avenged* (but see below, *u*).

i Rem. 1. The *i* of the 3rd sing. masc. perf. *Hiph'il* remains, without exception, in the 3rd fem. (in the tone-syllable). That it was, however, only lengthened from a short vowel, and consequently is changeable, is proved by the forms of the *imperative* and *imperfect* where *ē* (or, under the influence of gutturals, *ă*) takes its place. In an open syllable the *i* is retained almost throughout; only in very isolated instances has it been weakened to *Šᵉwá* (see *n* and *o*).

k 2. The *infinitive absolute* commonly has *Ṣere* without *Yodh*, e.g. הַקְדֵּשׁ Ju 17³; less frequently it takes ◌ִי, e.g. הַשְׁמִיד Am 9⁸; cf. Dt 15¹⁴, Is 59⁴, Jer 3¹⁵, 23³², 44²⁵, Jb 34³⁵, Ec 10¹⁰. With א instead of ה (probably a mere scribal error, not an Aramaism) we find אַשְׁבִּים Jer 25³. Rare exceptions, where the form with *Ṣere* stands for the *infinitive construct*, are, e.g. Dt 32⁸ (Sam. בְּהַנְחִיל; read perhaps בְּהַנְחֵל), Jer 44¹⁹.²⁵, Pr 25², Jb 13³ (?); on the other hand, for לַעֲשֹׂר Dt 26¹² (which looks like an infinitive Hiph'il with elision of the ה, for לְהַעֲשִׁיר) the right reading is simply לְעַשֵּׂר, since elsewhere the Pi'ēl alone occurs with the meaning *to tithe*; for בַּעֲשֵׂר Neh 10³⁹ perhaps the inf. Qal (בְּעָשְׂר) was intended, as in 1 S 8¹⁵.¹⁷ (= *to take the tithe*). At the same time it is doubtful whether the present punctuation does not arise from a conflation of two different readings, the Qal and the Pi'ēl.

l Instead of the ordinary form of the *infinitive construct* הִקְטִיל the form הִקְטִיל sometimes occurs, e.g. הַשְׁמִיד *to destroy*, Dt 7²⁴, 28⁴⁸; cf. Lv 14⁴⁶, Jos 11¹⁴, Jer 50³⁴. 51³³ and הִקְצוֹת for הַקְצוֹת Lv 14⁴³ from קָצָה; scarcely, however, Lv 7³⁵ (see § 155 *l*), 2 S 22¹ (ψ 18¹), 1 K 11¹⁶ (after עַד), and in the passages so explained by König (i. 276) where הַשְׁאִיר appears after prepositions[1]; [cf. Driver on Dt 3³, 4¹⁵, 7²⁴, 28⁵⁵].

With *ă* in the second syllable there occurs הִזְכִּרְכֶם Ez 21²⁹ (cf. the substantival infin. הַפְצַר 1 S 15²³).—In the Aram. manner לְהַשְׁמָעוּת is found in Ez 24²⁶ (as a construct form) for the *infinitive Hiph'il* (cf. the *infinitive Hithpa'el*, Dn 11²³). On the elision of the ה after prefixes, see *q*.

m 3. In the *imperative* the *i* is retained throughout in the open syllable, according to *i*, and consequently also before suffixes (see § 61 *g*) and ◌ֶה *paragogic*, e.g. הַקְשִׁיבָה *attend to*, הוֹשִׁיעָה נָּא ψ 118²⁵, as in ed. Mant., Jabl., Baer, not הוֹשִׁיעָה נָא as Ginsb. and Kittel; with the tone at the end only הַצְלִיחָה ibid. v. 25ᵇ. On the other hand, in the 2nd sing. masc. the original *ĭ* (cf. Arabic *'aqtīl*) is lengthened to *ē*, e.g. הַשְׁחֵן *make fat*, and becomes *Sᵉghôl* before *Maqqeph*, e.g. הַסְכֵּן־נָא Jb 22²¹.—The form הַקְטֵל for הַקְטֵל appears anomalously a few times: ψ 94¹, Is 43⁸, Jer 17¹⁸ (cf. § 69 *v* and § 72 *y*); elsewhere the Masora has preferred the punctuation הַקְטִיל, e.g. 2 K 8⁶; cf. ψ 142⁵.—In La 5¹ הַבִּיטָה is required by the *Qᵉré* for הביט.

[1] As to the doubtfulness, on general grounds, of this form of the Inf. Hiph., see Robertson Smith in the *Journ. of Philol.*, xvi. p. 72 f.

4. In the *imperfect Hiph'il* the *shorter* form with *Ṣere* prevails for the jussive *n* in the *3rd masc.* and *fem.* and *2nd masc. sing.*, e. g. אַל־תַּגְדֵּל *make not great*, Ob ^{12}; יַכְרֵת *let Him cut off!* ψ 12^{4}; even incorrectly תַּגֵּיד Ex 19^{3} and יַגֵּיד Ec 10^{20}; cf. also יַבְעֶר־ Ex 22^{4}, where the jussive form is to be explained according to § 109 *h*, and יַאֲבֶר Jb 39^{26} before the principal pause. Similarly, after ו consec., e.g. וַיַּבְדֵּל *and He divided*, Gn 1^{4}. On the other hand, *î* is almost always retained in the 1st sing., e.g. וָאַשְׁמִיד Am 2^{9} (but generally without י, as וָאַסְתִּר Ez $39^{23\,f.}$, &c.); cf. § 49 *e* and § 74 *l*, but also § 72 *aa*; in 1st plur. only in Neh 4^{3}; in the 3rd sing. ψ 105^{28}. With *ă* in the principal pause וַתּוֹתַר Ru 2^{14}, and in the lesser pause, Gn 49^{4}; before a sibilant (see § 29 *q*) וַיַּגַּשׁ Ju 6^{19}; in the lesser pause וַיַּקַּף La 3^{5}. Before *Maqqeph* the Ṣere becomes *S^eghôl*, e.g. וַיַּחֲזֶק־בּוֹ Ju 19^{4}. In the plural again, and before suffixes, *î* remains in the forms יַקְטִ֫ילוּ, תַּקְטִ֫ילוּ, even in the jussive and after ו consecutive, e.g. וַיַּדְבִּ֫יקוּ Ju 18^{22}. The only exceptions, where the *î* is weakened to *Š^ewâ*, are וַיַּדְרְכוּ Jer 9^{2}; וַיַּדְבְּקוּ 1 S 14^{22}, 31^{2}, 1 Ch 10^{2}; יַעַבְרוּ Jer 11^{15}; וָאוֹצְרָה Neh 13^{13}, if it is *Hiph'il* of אצר, but probably וָאֲצַוֶּה is to be read, as in 7^{2}; perhaps also תַּהְכְּרוּ Jb 19^{3} (according to others, *imperfect Qal*). The same weakening occurs also in the imperfect in 3rd and 2nd masc. sing. before suffixes, 1 S 17^{25}, 1 K 20^{33}, ψ 65^{10}, and in Jb 9^{20}, unless the form be *Pi'ēl*=וַיְעַקְשֵׁנִי, since the *Hiph'îl* is not found elsewhere. It is hardly likely that in these isolated examples we have a trace of the ground-form, *yaqtîl*, or an Aramaism. More probably they are due partly to a misunderstanding of the defective writing, which is found, by a purely orthographic licence, in numerous other cases (even in 3rd sing. יַשְׁלֵ֫ם Is 44^{28}), and partly are intended, as *formae mixtae*, to combine the forms of *Qal* and *Hiph'il*. Instead of the firmly closed syllable, the Masora requires in Gn 1^{11} תַּדְשֵׁא, with euphonic Ga'ya (see § 16 *h*).

5. In the *participle*, מֹ֫וֹצֵא ψ 135^{7} appears to be traceable to the ground-form, *O* *maqtîl*; yet the Ṣere may also possibly be explained by the retraction of the tone. The Masora appears to require the weakening of the vowel to *Š^ewâ* (see above, *n*) in מַהְלְכִים Zc 3^{7} (probably, however, מַהֲלָכִים should be read), also in מַחְלְמִים Jer 29^{8}, מַעְזְרִים 2 Ch 28^{23} (but as ם precedes, and accordingly dittography may well have taken place, the participle Qal is probably to be read in both places; the reading of the text is perhaps again intended to combine *Qal* and *Hiph'il*, see above, *n*), and in the *Q^erê* מַחְצְרִים 1 Ch 15^{24} &c. (where the *K^ethîbh* מַחֲצֹצְרִים is better).—The fem. is ordinarily pointed as מַזְכֶּ֫רֶת Nu 5^{15}, מַשֶּׂגֶת Lv 14^{21}; in pause מַשְׂכָּ֫לֶת Pr 19^{14}.

6. In the *perfect* there occur occasionally such forms as הֶכְלַ֫מְנוּ 1 S 25^{7}; *p* cf. Gn 41^{28}, 2 K 17^{11}, Jer 29^{1}, Mi 6^{3}, Jb 16^{7}; with the original *ă* in the first syllable וְהַרְאֵיתִ֫י Na 3^{5}.—In אֶגְאָ֫לְתִּי [1] *I have stained*, Is 63^{3}, א stands at the beginning instead of ה, cf. above, *k*, on אַשְׁכֵּים. On the other hand, וְהֶאֱזְנִ֫יחוּ

[1] Most probably, however, גֵּאָ֫לְתִּי (*perfect Pi'ēl*) is to be read, and the א is only an indication of the change of the *perfect* into the *imperfect*, as also previously, by a change of punctuation, וְאדרכם and וְיֵז (instead of וָאֶדְ׳ and וַיֵּז) are made future instead of past. Jewish exegesis applied these Edom-oracles to the Roman (i. e. Christian) empire. So G. Moore in *Theol. Literaturzeitung*, 1887, col. 292.

Is 19[6] (see above, *g*) is a mere error of the scribe, who had the Aramaic form in mind and corrected it by prefixing ה.

q 7. In the *imperfect* and *participle* the characteristic ה is regularly elided after the preformatives, thus יַקְטִיל, מַקְטִיל; but it is retained in the *infinitive* after prepositions, e.g. לְהַקְטִיל. The exceptions are in the imperfect, יְהוֹשִׁיעַ *He will save* for יוֹשִׁיעַ 1 S 17[47], ψ 116[6] (in *pause*); יְהוֹדֶה *He will praise* for יוֹדֶה Neh 11[17], ψ 28[7], 45[18] (cf. the proper name יְהוּכַל Jer 37[3], for which 38[1] יוּכַל [and יְהוֹסֶף ψ 81[6]]); [יְהֵילִילוּ (§ 70 *d*) Is 52[5], יְהֵתַּלּוּ Jer 9[4], תְּהֵתַּלּוּ Jb 13[9]] and מְהֵקְצָעוֹת Ez 46[22]; in the *infinitive* (where, however, as in *Niph'al*, § 51 *l*, the *infinitive Qal* is generally to be read) לְהַסְתִּיר Is 29[15] for לַסְתֵּר; and לַצְבוֹת Nu 5[22]; לְהַעֲבִיר 2 S 19[19]; לְהַלֵּךְ Jer 37[12]; לְחַטִּיא Ec 5[5]; לְלַבֵּן (doubly anomalous for לְהַלְבִּין) Dn 11[35]; לְשַׁמֵּעַ ψ 26[7]; לְאַדִּיב 1 S 2[33]; לְשַׁמֵּד Is 23[11]; וְלַשְׁבִּית Am 8[4] (certainly corrupt); בְּעִיר for בְּהָעִיר ψ 73[20] (but *in the city* is probably meant); לְבִיא Jer 39[7] (2 Ch 31[10]); לְמֵרוֹת Is 3[8], ψ 78[17]; לְנַחוֹתָם Ex 13[21]; בְּגֵלוֹת (see, however, § 20 *h*) Is 33[1]; לְרָאוֹתְכֶם Dt 1[33]: cf. further, from verbs ל״ה, Nu 5[22], Jer 27[20]; on Dt 26[12] and Neh 10[39], see above, *k*; for לְמָחוֹת Pr 31[3] read לְמִמַּחוֹת or לְמִמְחוֹת.

r 8. With regard to the tone it is to be observed that the afformatives וּ and ה֫ in Hiph'il have *not* the tone, even in the *perfect* with *waw consecutive* (except in Ex 26[33] before ה, Lv 15[29] before א, to avoid a hiatus); but the plural ending וּן (see § 47 *m*) always has the tone, e.g. תַּקְרִבוּן Dt 1[17].

s 9. The passive (Hoph'al) has *ŭ* instead of Qameṣ ḥaṭuph in the first syllable (הָקְטַל), in the strong verb less frequently in the perfect and infinitive, but generally in the participle, through the influence of the initial מ (but cf. מָשְׁחָת Pr 25[26]); e.g. הֻשְׁכַּב Ez 32[32] (beside הָשְׁכְּבָה 32[19]); הֻשְׁלַךְ *impf.* יֻשְׁלַךְ, *part.* מֻשְׁלָךְ 2 S 20[21] (beside הָשְׁלַכְתְּ Is 14[19]) הֻמְלַחַת Ez 16[4]; in the partic. Hoph. without elision of the ה: מְהֻקְצָעוֹת Ez 46[22]; on the other hand, verbs פ״ן always have *ŭ* (in a sharpened syllable): יֻגַּד, הֻגַּד (cf. § 9 *n*).

t 10. The *infinitive absolute* has in *Hoph'al* (as in *Hiph'il*) *Ṣere* in the last syllable, e.g. הָחְתֵּל and הָמְלֵחַ Ez 16[4]; הֻגֵּד Jos 9[24]. An *infinitive construct* does not occur in the strong verb.

11. With regard to the *imperative Hoph'al*, see above, § 46 *a*, note.

u 12. According to Böttcher (*Ausführliches Lehrbuch*, § 906) and Barth (see above, § 52 *e*) a number of supposed imperfects Hoph'al are, in fact, imperfects of the passive of *Qal*. As in the case of the perfects passive of Qal (see above, § 52 *e*) the question is again of verbs of which neither the corresponding causative (i. e. here the Hiph'il), nor the other tense of the same conjugation (i. e. here the perfect Hoph'al) is found; so with יֻקַּם (for יְנֻקַּם, cf. *yuqtălū* as imperfect Qal in Arabic) and יֻתַּן, from נָקַם and נָתַן; יֻקַּח from לָקַח (cf. § 66 *g*); יוּאַר Nu 22[8] from אָרַר; יֻחַן from חָנַן; יוּשַׁר Ho 10[14] (cf. Is 33[1]) from שָׁרַד; Barth adds the verbs פ״ן: תֻּתַּשׁ Ez 19[12] from נתשׁ; יֻתַּן Lev 11[35] from נתן; the verbs ע״ע: יֻחָקוּ Jb 19[23] from חקק; יֻבַּת &c. from כתת; the verb ע״ו: יוּדַשׁ from דּוּשׁ; the verbs ע״י: יוּחַל, יוּשַׁר, יוּשַׁת from חיל, שִׁיר and שִׁית. On וַיִּישֵׂם &c., § 73 *f*. In point of fact it would be very strange, especially in the case of יֻתַּן and יֻקַּח, that of these frequently used verbs,

amongst all the forms of Hiph'il and Hoph'al, only the *imperfect* Hoph'al should have been preserved. A passive of Qal is also indicated in the Tell-el-Amarna letters, according to Knudtzon, by a number of imperfect forms, which are undoubtedly due to Canaanite influence, cf. *Beitr. zur Assyriologie*, iv. 410.

§ 54. *Hithpa'ēl.*

1. The *Hithpa'ēl*[1] is connected with *Pi'ēl*, being formed by prefixing *a* to the *Pi'ēl*-stem (*qaṭṭēl*, *qaṭṭal*) the syllable הִתְ (Western Aramaic אִתְ, but in Biblical Aramaic הִתְ; Syr. *'et*[2]). Like the preformative נ (הִנְ) of *Niph'al*, הִתְ has also a reflexive force.

2. The ת of the prefix in this conjugation, as also in *Hothpa'al* *b* (see *h*), *Hithpô'ēl*, *Hithpa'lēl* and *Hithpalpel* (§ 55), under certain circumstances, suffers the following changes:

(*a*) When the stem begins with one of the harder sibilants ס, צ, or ש, the ת and the sibilant change places (cf. on this *metathesis*, § 19 *n*), and at the same time the ת after a צ becomes the corresponding emphatic ט: thus הִשְׁתַּמֵּר *to take heed to oneself*, for הִתְשַׁמֵּר; הִסְתַּבֵּל *to become burdensome*, for הִתְסַבֵּל; הִצְטַדֵּק *to justify oneself*, from צָדַק. The only exception is in Jer 49[3], וְהִתְשׁוֹטַטְנָה, to avoid the cacophony of three successive *t*-sounds.

(*b*) When the stem begins with a *d*- or *t*-sound (ד, ט, ת), the ת of *c* the preformative is assimilated to it (§ 19 *d*), e. g. מִדַּבֵּר *speaking, conversing*; הִדָּכֵא *to be crushed*, הִטַּהֵר *to purify oneself*, הִטַּמֵּא *to defile oneself*, הִתַּמֵּם *to act uprightly*. (An exception occurs in Ju 19[22].) The assimilation of the ת occurs also with נ and כ, e. g. הִנַּבֵּא *to prophesy*, as well as הִתְנַבֵּא (cf. Nu 24[7], Ez 5[13], Dn 11[14]); תִּכַּוֹנָן Nu 21[27] (cf. Is 54[14], ψ 59[5]); תִּכַּפֶּה Pr 26[26]; with שׁ Ec 7[16]; with ר Is 33[10].

Rem. Metathesis would likewise be expected, as in the cases under *b*, *d* when ת and ז come together, as well as a change of ת to ד. Instead of this, in the only instance of the kind (הִזַּכּוּ Is 1[16]) the ת is assimilated to the ז, —unless indeed הַזַּכּוּ, *imperative Niph'al* of זכך, is intended.

3. As in form, so also in meaning, *Hithpa'ēl* is primarily (*a*) *reflexive* of *Pi'ēl*, e. g. הִתְאַזֵּר *to gird oneself*, הִתְקַדֵּשׁ *to sanctify oneself*. Although in these examples the intensive meaning is not distinctly marked, it is so in other cases, e. g. הִתְנַקֵּם *to show oneself revengeful* (*Niph.* simply *to take revenge*), and in the numerous instances where the *Hithpa'ēl* expresses *to make oneself* that which is predicated by the stem, *to conduct oneself* as such, *to show oneself, to imagine oneself, to*

[1] A. Stein, *Der Stamm des Hithpael im Hebr.* pt. 1, Schwerin, 1893, gives alphabetical statistics of the 1151 forms.

[2] So also in Hebrew אֶתְחַבַּר 2 Ch 20[35]; cf. ψ 76[6] (אֶשְׁתּוֹלְלוּ).

affect to be of a certain character. E. g. הִתְנַדֵּל *to make oneself great, to act proudly*; הִתְחַכֵּם *to show oneself wise, crafty*; הִתְחַלָּה *to pretend to be ill*; הִתְעַשֵּׁר *to make*, i. e. *to feign oneself rich*; הִשְׁתָּרֵר Nu 16^{13}, *to make oneself a prince*; הִתְנַבֵּא 1 S 18^{10}, *to act in an excited manner like a prophet, to rave*. The meaning of *Hithpa'ēl* sometimes coincides with that of *Qal*, both forms being in use together, e. g. אָבַל *to mourn*, in Qal only in poetic style, in *Hithpa'ēl* in prose. On the accusative after Hithpa'ēl (regarded as a transitive verb), see § 117 *w*.

f (*b*) It expresses *reciprocal* action, like *Niph'al*, § 51 *d*, e. g. הִתְרָאָה *to look upon one another*, Gn 42^{1}; cf. ψ 41^{8};—but

(*c*) It more often indicates an action less directly affecting the subject, and describes it as performed *with regard to* or *for* oneself, in one's own special interest (cf. *Niph'al*, § 51 *e*). Hithpa'ēl in such cases readily takes an accusative, e. g. הִתְפָּרֵק Ex 32^{3} and הִתְנַצֵּל Ex 33^{6} *to tear off from oneself*; הִתְפַּשֵּׁט *exuit sibi* (*vestem*), הִתְפַּתַּח *solvit sibi* (*vincula*); הִצְטַיֵּד Jos 9^{12}, *to take* (*something*) *as one's provision*; without an accusative, הִתְהַלֵּךְ *to walk about for oneself* (*ambulare*); הִתְפַּלֵּל *sibi intercedere* (see Delitzsch on Is 1^{15}); הִתְחַקָּה *to draw a line for oneself*, Job 13^{27}; on Is 14^{2}, see § 57, note.

g (*d*) Only seldom is it *passive*, e. g. הִיא תִתְהַלָּל Pr 31^{30} *she shall be praised*; הִשְׁתַּכַּח *to be forgotten*, Ec 8^{10}, where the reflexive sense (*to bring oneself into oblivion*) has altogether disappeared. Cf. Niph'al, § 51 *f*.

h The passive form *Hothpa'al* is found only in the few following examples: הִטַּמְּאָ *to be defiled*, Dt 24^{4}; *infinitive* הִכַּבְּסָ *to be washed*, Lv $13^{55.56}$; הֻדַּשְּׁנָה (for הִתְדַּשְּׁנָה, the נָה being treated as if it were the afformative of the *fem. plur.*) *it is made fat*, Is 34^{6}. On הָתְפָּקְדוּ, see *l*.

i Denominatives with a reflexive meaning are הִתְיַהֵד *to embrace Judaism*, from יְהוּדִי (יְהוּדָה) *Judah*; הִצְטַיֵּד *to provision oneself for a journey*, from צֵידָה *provision for a journey* (see § 72 *m*).

k Rem. 1. As in *Pi'ēl*, so in *Hithpa'ēl*, the perfect very frequently (in stems ending in נ, ק, מ, פ) has retained the original *Pathaḥ* in the final syllable (while in the ordinary form it is attenuated, as in *Pi'ēl*, to *ĕ* and then lengthened to *ē*), e. g. הִתְאַנַּף Dt 4^{21}, &c.; cf. 2 Ch 13^{7}, 15^{8}; with וְ *consecutive* Is 8^{21}; so also in the imperfect and imperative, e. g. תִּתְחַכַּם Ec 7^{16}; cf. Dt $9^{8.18}$, 1 S 3^{10}, 2 S 10^{12}, 1 K 11^{9}, Is 55^{2}, 58^{14}, 64^{11}, ψ 55^{2}; הִתְחַזַּק 1 K 20^{22}, ψ 37^{4}, Est 5^{10}; וְאִתְאַפַּק 1 S 13^{12}.—In Lv 11^{44}, 20^{7} and Ez 38^{23}, *ĭ* takes the place of *ă* in the final syllable of the stem before שׁ (cf. § 44 *d*), and in the last passage before ל. In the *perfect*, *imperfect* (with the exception of Ec 7^{16}), and *imperative* of *Hithpa'ēl* (as well as of *Hithpō'ēl*, *Hithpa'lēl*, *Hithpalpēl*, § 55) the original *ă* always returns in *pause* as *Qameṣ*, e. g. הִתְאַזָּר ψ 93^{1}; יִתְאַבָּל Ez 7^{27}; יִתְהַלָּךְ Jb 18^{8}; יִתְלַבָּדוּ 38^{30}; הִתְקוֹשָׁשׁוּ Jos 3^{5}; cf. Jb 33^{5} and § 74 *b*.—The *ā* also appears before the fuller ending ן in the plural of the imperfect (cf. § 47 *m*) in ψ 12^{9}, Jb

9^{6}, 16^{10}.—Like the *Pi'ēl* תְּקַטֵּלְנָה (§ 52 *n*), forms occur in *Hithpa'ēl* like תִּתְהַלַּכְנָה Zc 6^{7}; cf. Am 8^{13}, and so in *Hithpo'ēl*, Jer 49^{3}, Am 9^{13}; with *ē* only in La 4^{1}.—In the Aramaic manner an *infinitive Hithpa'ēl* הִתְחַבְּרוּת occurs in Dn 11^{23} (cf. the *Hiph'il* inf. הַשְׁמָעוּת in Ez 24^{26}).

l 2. As instances of the *reflexive* הִתְקַטֵּל (connected with *Pi'ēl*) a few reflexive forms of the verb פָּקַד (*to examine*) are also probably to be reckoned. Instead of a *Pathaḥ* in a sharpened syllable after the first radical, these take *Qameṣ* in an open syllable, e. g. הִתְפָּקְדוּ Ju $20^{15.17}$, *imperfect* יִתְפָּקֵד 20^{15}, 21^{9}. The corresponding passive form הָתְפָּקְדוּ also occurs four times, Nu 1^{47}, 2^{33}, 26^{62}, 1 K 20^{27}. According to others, these forms are rather reflexives of *Qal*, in the sense of *to present oneself for review, to be reviewed*, like the Aramaic *'Ithpe'ēl* (Western Aramaic אִתְקְטֵל, Syr. ܐܶܬܩܛܶܠ) and the Ethiopic *taqaṭ'ela*, Arab. *'iqtatala*, the last with the *t* always placed after the first radical (cf. above, *b*); but they are more correctly explained, with König, as *Hithpa'ēl* forms, the doubling of the ק being abnormally omitted.—Such a reflexive of *Qal*, with the ת transposed, occurs in הלתחם (on the analogy of O. T. Hebrew to be pronounced הִלָּתֵחֶם) in the inscription of the Moabite king *Mēša'*, with the meaning of the O. T. *Niph'al* נִלְחַם *to fight, to wage war*: see the inscription, lines 11, 15, 19, and 32; in the first two places in the *imperfect* with *wāw consecutive* וְאֶלָּתֵחֶם; in line 19 in the *infinitive* with suffix, בְּהִלָּתְחֵמֹה בִי *in his fighting against me.*

§ 55. *Less Common Conjugations.*

a Of the less common conjugations (§ 39 *g*) some may be classed with *Pi'ēl*, others with *Hiph'îl*. To the former belong those which arise from the lengthening of the vowel or the repetition of one or even two radicals, in fact, from an internal modification or development of the stem; to the latter belong those which are formed by prefixing a consonant, like the ה of Hiph'il. Amongst the conjugations analogous to *Pi'ēl* are included the *passive* forms distinguished by their vowels, as well as the reflexives with the prefix הִתְ, on the analogy of *Hithpa'ēl*.

b The following conjugations are related to *Pi'ēl*, as regards their inflexion and partly in their meaning:

1. *Pō'el* קוֹטֵל, passive *Pō'al* קוֹטַל, reflexive *Hithpō'ēl* הִתְקוֹטֵל, corresponding to the Arabic conj. III. *qâtâlă*, pass. *qûtîlă*, and conj. VI. reflexive *tāqâtâlă*; *imperfect* יְקוֹטֵל, *participle* מְקוֹטֵל, *imperfect passive* יְקוֹטַל &c. Hence it appears that in Hebrew the *ô* of the first syllable is in all the forms obscured from *â*, while the passive form is distinguished simply by the *a*-sound in the second syllable. In the strong verb these conjugations are rather rare. Examples: *participle* מְשׂוֹטְטִי *mine adversary, who would contend with me*, Jb 9^{15}; מְלוֹשְׁנִי (denominative from לָשׁוֹן *the tongue*) *slandering* (as if *intent on injuring with the tongue*) ψ 101^{5} *Kᵉth.* (The *Qᵉrê* requires מְלָשְׁנִי *mᵉlāšnî* as Na 1^{3} גְּדוֹל־); זָרְמוּ *they have poured out*, ψ 77^{18} (if not rather *Pu'al*); יוֹדַעְתִּי *I have appointed*, 1 S 21^{3} (unless הוֹדַעְתִּי should be read); יְסֹעֵר Ho 13^{3}; שׁוֹרֵשׁ *to take root*, passive

שׁוֹרַשׁ, *denominative* from שֹׁרֶשׁ *root* (but שֵׁרֵשׁ *to root out*); in Hithpô'ēl הִתְגֹּעֲשׁוּ *they shall be moved*, Jer 25[16]; imperf. 46[8]; from a verb ל״ה, שׁוֹשֵׁתִי Is 10[13]. The *participle* מִנֹּאָץ Is 52[5] is probably a *forma mixta* combining the readings מְנֹאָץ and מִתְנֹאֵץ.

c *Po'el* proper (as distinguished from the corresponding conjugations of verbs ע״ע § 67 *l* and ע״ו § 72 *m*, which take the place of the ordinary causative *Pi'ēl*) expresses an aim or endeavour to perform the action, especially with hostile intent, and is hence called, by Ewald, the stem expressing *aim* (Ziel-stamm), *endeavour* (Suche-stamm) or *attack* (Angriffs-stamm); cf. the examples given above from Jb 9[15], ψ 101[5], and עוֹיֵן 1 S 18[9] *Qᵉrê* (probably for מְעוֹיֵן, cf. § 52 *s*; § 55 *f*: *seeking to cast an evil eye*).

With קוֹטֵל is connected the formation of quadriliterals by the insertion of a consonant between the first and second radicals (§ 30 *p*, § 56).

d 2. *Pa'lēl*, generally with the *ă* attenuated to *ĭ* = *Pi'lēl*[1] (*Pi'lal*), קִטְלֵל and קִטְלַל; the *ē* in the final syllable also arises from *ĭ*, and this again from *ă*; passive *Pu'lal* קֻטְלַל, reflexive *Hithpa'lēl* הִתְקַטְלֵל, like the Arabic conjugations IX. *'iqtăllă* and XI. *'iqtăllă*, the former used of permanent, the latter of accidental or changing conditions, e. g. of colours; cf. שַׁאֲנַן *to be at rest*, רַעֲנַן *to be green*, passive אֻמְלַל *to be withered*, all of them found only in the *perfect* and with no corresponding *Qal* form. (For the barbarous form צִמְּתֻתוּנִי ψ 88[17] read צִמְּתָתְנִי; for נִפְלַל Ez 28[23], which has manifestly arisen only from confusion with the following חלל, read נָפַל). These forms are more common in verbs ע״ו, where they take the place of *Pi'ēl* and *Hithpa'ēl* (§ 72 *m*). Cf. also § 75 *kk*.

e 3. *Pᵉ'al'al*: קְטַלְטַל with repetition of the last two radicals, used of movements repeated in quick succession; e. g. סְחַרְחַר *to go about quickly, to palpitate* (of the heart) ψ 38[11], from סָחַר *to go about*; passive חֲמַרְמַר *to be in a ferment, to be heated, to be red*, Jb 16[16], La 1[20], 2[11]. Probably this is also the explanation of חֲצוֹצַר (denom. from חֲצוֹצְרָה *a trumpet*, but only in the *participle*, 1 Ch 15[24] &c. *Kᵉth.*) for חֲצַרְצַר, by absorption of the first ר, lengthening of *ă* in the open syllable, and subsequent obscuring of *ā* to *ô*. On the other hand, for the meaningless אָהֲבוּ הֵבוּ Ho 4[18] (which could only be referred to this conjugation if it stood for אֲהַבְהֲבוּ) read אָהֲבוּ, and for the equally meaningless יָפְיָפִיתָ ψ 45[3] read יָפִיתָ. In both these cases a scribal error (*dittography*) has been perpetuated by the punctuation, which did not venture to alter the *Kᵉthibh*. On the employment of *Pᵉ'al'al* in the formation of nouns, cf. § 84ᵇ *n*. Closely related to this form is—

f 4. *Pilpēl* (pass. *Pŏlpal*), with a strengthening of the two essential radicals in stems ע״ע, ע״ו, and ע״י, e. g. גִּלְגֵּל *to roll*, from גַּל = גָּלַל; *reflexive* הִתְגַּלְגֵּל *to roll oneself down*; כִּלְכֵּל from כּוּל, *passive* כָּלְכַּל; cf. also טֵאטֵא (so Baer and Ginsb. after Qimḥi; others טִאטֵא) Is 14[23], and with *ă* in both syllables owing to the influence of ר, קַרְקַר from קוּר Nu 24[17] (cf. however, in the parallel passage, Jer 48[45] קָרְקֹד) and Is 22[5], in the *participle*; שִׂגְשֵׂג Is 17[11] *to hedge in*, acc. to others *make to grow*. Probably to this form also belongs יְלַעְלְעוּ, the emended reading of Jb 39[30] instead of the impossible יְעַלְעוּ; also

[1] Cf. Wolfensohn, 'The Pi'lel in Hebrew,' *Amer. Journ. of Or. Studies*, xxvii (1907), p. 303 ff.

סַאסְּאָה Is 27[8], if that form is to be referred to an *infinitive* סַאְסֵא; perhaps also שִׁשֵּׁא Ez 39[2] for שׁאשׁא. This form also commonly expresses rapidly repeated movement, which all languages incline to indicate by a repetition of the sound,[1] e.g. צִפְצֵף *to chirp*; cf. in the Lexicon the nouns derived from גָּרַר, עוּף, and צָלַל.

As *Hithpalpel* we find יִשְׁתַּקְשְׁקוּן Na 2[5]; וַתִּתְחַלְחַל Est 4[4]; וַיִּתְמַרְמַר Dn 8[7], 11[11]. Of the same form is אֶדַּדֶּה Is 38[15], if contracted from אֶתְדַּוְדֶּה or אתדידה from the root דו or די), and also הִתְמַהְמְהוּ *tarry ye*, Is 29[9] (but read probably הִתַּמְּהוּ), וַיִּתְמַהְמָהּ (in *pause*) Gn 19[16], &c., if it is to be derived from מָהַהּ, and not Hithpa'el from מַהְמַהּ. *g*

Only examples more or less doubtful can be adduced of— *h*

5. *Tiph'ēl* (properly *Taph'ēl*[2]): תִּקְטֵל, with ת prefixed, cf. תִּרְגַּלְתִּי *to teach to walk, to lead* (denominative from רֶגֶל *a foot?*) Ho 11[3]; from a stem ל״ה, the *imperfect* יְרַחֲרֶה *to contend with*, Jer 12[5]; *participle*, 22[15] (from חָרָה *to be hot, eager*). Similarly in Aramaic, תַּרְגֵּם *to interpret*, whence also in Hebrew the *passive participle* מְתֻרְגָּם Ezr 4[7].

6. *Šaph'ēl*: שַׁקְטֵל, frequent in Syriac, e. g. שַׁלְהֵב from להב *to flame*; whence in Hebrew שַׁלְהֶבֶת *flame*. Perhaps of the same form is שַׁבְּלוּל *a snail* (unless it be from the stem שׁבל), and שְׁקַעֲרוּרֹת *hollow strakes*, cf. § 85, No. 50. This conjugation is perhaps the original of *Hiph'il*, in which case the ה, by a phonetic change which may be exemplified elsewhere, is weakened from a sibilant. *i*

* * *

Forms of which only isolated examples occur are:— *k*

7. קִטְלַט, *passive* קֻטְלַט; as מְחֻסְפָּס *peeled off, like scales*, Ex 16[14], from חָסַף, חָשַׂף *to peel, to scale*.

8. קַטְקַל, in זַרְזִיף *a rain-storm*, from זָרַף.

9. נִתְקַטֵּל (regularly in Mishnic Hebrew[3]) a form compounded of *Niph'al* and *Hithpa'ēl*; as וְנִוַּסְּרוּ for וְנִתְוַסְּרוּ *that they may be taught*, Ez 23[48]; נִכַּפֵּר probably an error for הִתְכַּפֵּר *to be forgiven*, Dt 21[8]. On נִשְׁתָּוָה Pr 27[15], see § 75 *x*.

§ 56. *Quadriliterals.*

On the origin of these altogether secondary formations cf. § 30 *p*. While quadriliteral *nouns* are tolerably numerous, only the following examples of the verb occur:

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[1] Cf. Lat. *tinnio, tintinno*, our *tick-tack, ding-dong*, and the German *wirrwarr, klingklang*. The repetition of the radical in verbs ע״ע also produces this effect; as in לָקַק *to lick*, דָּקַק *to pound*, טָפַף *to trip along*. The same thing is expressed also by *diminutive* forms, as in Latin by the termination *-illo*, e. g. *cantillo*, in German by *-eln, -ern*, e. g. *flimmern, trillern, tröpfeln, to trickle*.

[2] The existence of a *Taph'ēl* is contested on good grounds by Barth, *Nominalbildung*, p. 279.

[3] [See Segal, *Mišnaic Hebrew*, Oxf. 1909, p. 30 ff.]

(*a*) On the analogy of *Pi'ēl*: פִּרְסֵם, *imperfect* יְכַרְסְמֶנָּה *he doth ravage it*, ψ 80[14] from כָּסַם, cf. נָזַם. *Passive* רְטֻפַּשׁ *to grow fresh again*, Jb 33[25]. *Participle* מְכֻרְבָּל *girt, clothed* (cf. Aramaic כְּבַל *to bind*), 1 Ch 15[27]. It is usual also to include among the quadriliterals פַּרְשֵׁן Jb 26[9], as a *perfect* of Aramaic form with *Pathaḥ* not attenuated. It is more correctly, however, regarded, with Delitzsch, as the *infinitive absolute* of a *Pi'lel* formation, from פָּרַשׂ *to spread out*, with euphonic change of the first שׂ to שׁ, and the second to ן. Moreover, the reading פַּרְשֵׂן also is very well attested, and is adopted by Baer in the text of Job; cf. the Rem. on p. 48 of his edition.

(*b*) On the analogy of *Hiph'il*: הִשְׂמְאִיל, by syncope הִשְׂמִיל and הִשְׂמִיל *to turn to the left* (denom. from שְׂמֹאל) Gn 13[9], Is 30[21], &c. On הֶאֱזִינְחוּ cf. § 53 *p*.

C. Strong Verb with Pronominal Suffixes.[1]

§ 57.

The accusative of the personal pronoun, depending on an active verb,[2] may be expressed (1) by a separate word, אֵת the accusative sign (before a suffix אֶת, אֵת) with the pronominal suffix, e. g. קָטַל אֹתוֹ *he has killed him*; or (2) by a mere suffix, קְטָלָהוּ or קְטָלוֹ *he has killed him*. The latter is the usual method (§ 33), and we are here concerned with it alone.[3] Neither of these methods, however, is employed when the accusative of the pronoun is *reflexive*. In that case a reflexive verb is used, viz. Niph'al or Hithpa'ēl (§§ 51 and 54), e. g. הִתְקַדֵּשׁ *he sanctified himself*, not קִדְּשׁוֹ, which could only mean *he sanctified him*.[4]

Two points must be specially considered here: the form of the suffix itself (§ 58), and the form which the verb takes when suffixes are added to it (§§ 59–61).

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[1] This subject of the verbal suffixes is treated here in connexion with the strong verb, in order that both the forms of the suffixes and the general laws which regulate their union with verbal forms may be clearly seen. The rules which relate to the union of the suffixes with weak verbs will be given under the several classes of those verbs.

[2] An accusative suffix occurs with *Niph'al* in ψ 109[3] (since נִלְחַם is used in the sense of *to attack*), and according to some, in Is 44[21]; with *Hithpa'ēl* Is 14[2] (הִתְנַחֵל to appropriate somebody *to oneself as a possession*); cf. above, § 54 *f*, and § 117 *w*.

[3] On the cases where אֵת is necessary, see § 117 *e*.

[4] The exceptions in Jer 7[19], Ez 34[2.8.10] are only apparent. In all these instances the sharp antithesis between אֹתָם (*themselves*) and another object could only be expressed by retaining the same verb; also in Ex 5[19] אֹתָם after an active verb serves to emphasize the idea of *themselves*.

§ 58. *The Pronominal Suffixes of the Verb.*

Cf. the statistics collected by H. Petri, *Das Verbum mit Suffixen im Hebr.*, part ii, in the נביאים ראשנים, Leipzig, 1890. W. Diehl, *Das Pronomen pers. suff. . . . des Hebr.*, Giessen, 1895. J. Barth, 'Beiträge zur Suffixlehre des Nordsem.,' *AJSL.* xvii (1901), p. 205 f. Brockelmann, *Semit. Sprachwiss.*, i. 159 f.; *Grundriss*, p. 638 ff.

1. The *pronominal suffixes* appended to the verb express the *a*
accusative of the *personal pronoun.* They are the following :—

	A. *To a form ending in a Vowel.*	B. *To a form in the Perf. ending in a Consonant.*	C. *To a form in the Imperf. ending in a Consonant.*	
Sing. 1. com.	ֲנִי	ֲנִי (in *pause* ָנִי)	ֵנִי	*me.*
2. m.	ֲךָ	ְךָ (in *pause* ֶךָ, also ָךְ)		*thee.*
f.	ֲךְ	ֵךְ, rarely ָךְ	ֵךְ	
3. m.	ֲהוּ, וֹ	ָהוּ, וֹ (הֹ)	ֵהוּ	*him.*
f.	ֲהָ	ָהּ	ֶהָ	*her.*
Plur. 1. com.	ֲנוּ	ָנוּ	ֵנוּ	*us.*
2. m.	ֲכֶם	ְכֶם		*you* (*vos*).
f.	. . . . .[1]			
3. m.	ֶהֶם,[1] ם	ָם (from ָהֶם), ֶם	ֵם (from ֵהֶם)	*eos.*
poet.	ֲמוֹ	ָמוֹ	ֵמוֹ	
f.	ֲן	ָן, ֶן	. . . . .[1]	*eas.*

2. That these suffixes are connected with the corresponding *forms* *b*
of the personal pronoun (§ 32) is for the most part self-evident, and only a few of them require elucidation.

The suffixes נִי, נוּ, הוּ, הָ (and ךָ, when a long vowel in an open *c*
syllable precedes) never have the tone, which always rests on the preceding syllable; on the other hand, כֶם and הֶם always take the tone.

In the 3rd pers. masc. ָהוּ, by contraction of *a* and *u* after the *d*
rejection of the weak ה, frequently gives rise to *ô* (§ 23 *k*), ordinarily written וֹ, much less frequently הֹ (see § 7 *c*). In the *feminine*, the suffix הָ should be pronounced with a preceding *a* (cf. below, *f*, note), as ָהָ or ֶהָ, on the analogy of *āhû*; instead of ָהָ, however, it was simply pronounced ָהּ, with the rejection of the final vowel,

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[1] According to Diehl (see above), p. 61, כֶם occurs only once with the perfect (see § 59 *e*), 7 times with the imperfect, but never in pre-exilic passages, whereas the accus. אֶתְכֶם occurs 40 times in Jer. and 36 times in Ezek.—הֶם occurs only once as a *verbal* suffix (Dt 32[26], unless, with Kahan, *Infinitive u. Participien*, p. 13, אַפְאִיהֶם from פָּאַהּ is to be read), while the forms כֶן (*2nd f. pl.*) and ֵן and הֶן (*3rd f. pl.*), added by Qimḥi, never occur.

and with *Mappiq*, since the ה is consonantal; but the weakening to ה֫ is also found, see below, *g*.

e **3.** The *variety* of the suffix-forms is occasioned chiefly by the fact that they are modified differently according to the form and tense of the verb to which they are attached. For almost every suffix three forms may be distinguished:

(*a*) One beginning with a consonant, as נִי֫, הוּ֫, וֹ (only after *î*), נוּ֫, (הֶם) ם, &c. These are attached to verbal forms which end with a vowel, e.g. יִקְטָלֻנִי; קָטַלְתִּיהוּ, for which by absorption of the ה we also get קָטַלְתִּיו, pronounced *qᵉṭaltîu*; cf. § 8 *m*.

f (*b*) A second and third with what are called *connecting vowels*[1] (נִי֫, נִי֫), used with verbal forms ending with a consonant (for exceptions, see § 59 *g* and § 60 *e*). This *connecting vowel* is *a* with the forms of the perfect, e.g. קְטָלַנִי, קְטָלָנוּ, קְטָלָם (on קְטָלְךָ, the ordinary form of the 3rd masc. perf. with the 2nd fem. suffix, cf. below, *g*); and *e* (less frequently *a*) with the forms of the imperfect and imperative, e.g. יִקְטְלֵם; also with the infinitive and participles, when these do not take noun-suffixes (cf. § 61 *a* and *h*). The form ִי also belongs to the suffixes of the perfect, since it has arisen from הִי֫ (cf., however, § 60 *d*). With ךָ, כֶם, the connecting sound is only a vocal *Šᵉwâ*, which has arisen from an original short vowel, thus ךָ֯, כֶם֯, e.g. קְטָלְךָ (*qᵉṭālᵉkhā*), or when the final consonant of the verb is a guttural, ךָ֫, e.g. שְׁלָחְךָ. In *pause*, the original short vowel (*ă*) reappears as *Sᵉghôl* with the tone ךָ֑ (also ךָ֣, see *g*). On the appending of suffixes to the final ן of the imperfect (§ 47 *m*), see § 60 *e*.

g Rem. 1. As *rare* forms may be mentioned *sing.* 2nd pers. *masc.* כָה֫ Gn 27[7], 1 K 18[44], &c., in *pause* also כָה֑ (see below, *i*); *fem.* כִי, כִי֑ ψ 103[4], 137[6]. Instead of the form ךָ֯, which is usual even in the perfect (e.g. Ju 4[20], Ez 27[26]), ךָ֫ occurs as *fem.* Is 60[9] (as *masc.* Dt 6[17], 28[45], Is 30[19], 55[5] always in *pause*); with *Munaḥ* Is 54[6], Jer 23[37].—In the *3rd masc.* הּ Ex 32[25], Nu 23[8]; in the *3rd fem.* ה֫ without *Mappiq* (cf. § 91 *e*) Ex 2[3], Jer 44[19]; Am 1[11], with

[1] We have kept the term *connecting* vowel, although it is rather a superficial description, and moreover these vowels are of various origin. The connective *a* is most probably the remains of the old verbal termination, like the *i* in the 2nd pers. *fem.* sing. קָטַלְתִּיהוּ. Observe e.g. the Hebrew form *qᵉṭāl-ani* in connexion with the Arabic *qatala-ni*, contrasted with Hebrew *qᵉṭālat-ni* and Arabic *qatalat-ni*. König accordingly prefers the expression 'vocalic ending of the stem', instead of 'connecting syllable'. The connective ē, ā, as Prätorius (*ZDMG.* 55, 267 ff.) and Barth (ibid. p. 205 f.) show by reference to the Syriac connective *ai* in the imperf. of the strong verb, is originally due to the analogy of verbs ל״י (מְחֵנִי = מְחֵינִי from *mᵉḥaini*), in which the final *é* was used as a connecting vowel first of the imperat., then of the impf. (besides many forms with *a*, § 60 *d*), and of the infin. and participle.

retraction of the tone before a following tone-syllable, but read certainly שְׁמַר לְנֻצַּח.—The forms מוֹ־, מוֹ־, מוֹ־ occur 23 times, all in poetry[1] (except Ex 23[31]) [viz. with the perfect Ex 15[10], 23[31], ψ 73[6]; with the imperfect Ex 15[5] (מוֹ for מוֹ), 15[7.9.9.12.15.17.17], ψ 2[5], 21[10.13], 22[5], 45[17], 8c[6], 14c[10]; with the imperative ψ 5[11], 59[12.12], 83[12]]. On the age of these forms, see § 91 *l* 3; on ־ֵמוֹ and ־ָמוֹ as suffixes of the 3rd fem. plur. of the imperfect, § 60 *d*.—In Gn 48[9] קָחֵם־נָא (cf. וַיִּכֵּם־שָׁם 1 Ch 14[11] according to Baer), ־ֵם has lost the tone before *Maqqeph* and so is shortened to ־ֶם.—In Ez 44[8] וַתְּשִׁימוּן is probably only an error for וְתִשְׁמוּם.

h 2. From a comparison of these verbal suffixes with the noun-suffixes (§ 91) we find that (*a*) there is a greater variety of forms amongst the verbal than amongst the noun-suffixes, the forms and relations of the verb itself being more various;—(*b*) the verbal suffix, where it differs from that of the noun, is longer; cf. e.g. ־ֵנִי, ־ֵנִי, ־ֵנִי (*me*) with ־ִי (*my*). The reason is that the pronominal object is less closely connected with the verb than the possessive pronoun (the genitive) is with the noun; consequently the former can also be expressed by a separate word (אֹתִי in אֹתִי, &c.).

i 4. A verbal form with a suffix gains additional strength, and sometimes intentional emphasis, when, instead of the mere connecting vowel, a special connecting-syllable[2] (*ăn*)[3] is inserted between the suffix and the verbal stem. Since, however, this syllable always has the tone, the *ă* is invariably (except in the 1st pers. sing.) modified to tone-bearing *Seghôl*. This is called the *Nûn energicum*[4] (less suitably *demonstrativum* or *epentheticum*), and occurs principally (see, however, Dt 32[10] *bis*) in pausal forms of the imperfect, e.g. יְבָרְכֶנְהוּ *he will bless him* (ψ 72[15], cf. Jer 5[22]), אֶתְּקָנְךָ Jer 22[24]; יְכַבְּדֶנְנִי *he will honour me* (ψ 50[23]) is unusual; rarely in the perfect, Dt 24[13] בֵּרַכְךָ. On examples like דָּנֵנִי Gn 30[6], cf. § 26 *g*, § 59 *f*. In far the greatest number of cases, however, this *Nûn* is assimilated to the following consonant (נ, כ), or the latter is lost in pronunciation (so ה), and the *Nûn* consequently sharpened. Hence we get the following series of suffix-forms:—

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[1] Thus in ψ 2 מוֹ־ occurs five times [four times attached to a noun or preposition, §§ 91 *f*, 103 *c*], and ־ֵם only twice.

[2] It is, however, a question whether, instead of a connecting syllable, we should not assume a special verbal form, analogous to the Arabic *energetic mood* (see *l*, at the end) and probably also appearing in the Hebrew cohortative (see the footnote on § 48 *c*).—As M. Lambert has shown in *REJ.* 1903, p. 178 ff. ('De l'emploi des suffixes pronominaux . . .'), the suffixes of the 3rd pers. with the impf. without *waw* in prose are ־ֶנּוּ and ־ָהּ, but with *waw consec.* ־ֵהוּ and ־ֶהָ or ־ֶהּ; with the jussive in the 2nd and 3rd pers. always ־ֵהוּ, ־ֶהָ, . . . the 1st pers. more often ־ֶנּוּ than ־ֵהוּ, and always ־ֶנָּהּ.

[3] According to Barth 'n-haltige Suffixe' in *Sprachwiss. Untersuchungen*, Lp. 1907, p. 1 ff., the connecting element, as in Aramaic, was originally *in*, which in Hebrew became *en* in a closed tone-syllable.

[4] So König, *Lehrgeb.*, i. p. 226.

1*st pers.* ־ֶ֫נִּי (even in pause, Jb 7^{14}, &c.), ־ֶ֫נִּי (for ־ֶ֫נְנִי, ־ֶ֫נְנִי).
2*nd pers.* ־ֶ֫ךָּ (Jer 22^{24} in pause ־ֶ֫נְךָ) and, only orthographically different,
־ֶ֫כָּה (Is 10^{24}, Pr 2^{11} in *pause*).
3*rd pers.* ־ֶ֫נּוּ (for ־ֶ֫נְהוּ),[1] *fem.* ־ֶ֫נָּה for ־ֶ֫נְהָ.
[1*st pers. plur.* ־ֶ֫נּוּ (for ־ֶ֫נְנוּ), see the Rem.]

In the other persons Nûn energetic does not occur.

k Rem. The uncontracted forms with *Nûn* are rare, and occur only in poetic or elevated style (Ex 15^{2}, Dt 32^{10} [*bis*], Jer 5^{22}, 22^{24}); they are never found in the 3*rd fem. sing.* and 1*st plur.* On the other hand, the contracted forms are tolerably frequent, even in prose. An example of ־ֶ֫נּוּ as 1*st plur.* occurs perhaps in Jb 31^{15} [but read ־ֵ֫נוּ and cf. § 72 *cc*], hardly in Ho 12^{5}; cf. הִנֶּ֫נּוּ *behold us*, Gn 44^{16}, 50^{18}, Nu 14^{40} for הִנְנוּ (instead of הִנְּנוּ; see § 20 *m*).—In Ez 4^{12} the Masora requires תְּעֻנֶּ֫נָה, without Dageš in the Nûn.

l That the forms with *Nûn energicum* are intended to give greater emphasis to the verbal form is seen from their special frequency in *pause*. Apart from the verb, however, *Nûn energicum* occurs also in the union of suffixes with certain particles (§ 100 *o*).

This Nûn is frequent in Western Aramaic. In Arabic the corresponding forms are the two *energetic moods* (see § 48 *b*) ending in *an* and *anna*, which are used in connexion with suffixes (e.g. *yaqtulan-ka* or *yaqtulanna-ka*) as well as without them.

§ 59. *The Perfect with Pronominal Suffixes.*

a 1. The endings (*afformatives*) of the perfect occasionally vary somewhat from the ordinary form, when connected with pronominal suffixes; viz.:—

(*a*) In the 3*rd sing. fem.* the original feminine ending ־ַת or ־ָת is used for ־ָה.

(*b*) In the 2*nd sing. masc.* besides תָּ we find ת, to which the connecting vowel is directly attached, but the only clear instances of this are with ־ֶ֫נִי.[2]

(*c*) In the 2*nd sing. fem.* תִּי, the original form of תְּ, appears; cf. אַתִּי, קָטַ֫לְתִּי, § 32 *f*; § 44 *g*. This form can be distinguished from the 1st pers. only by the context.

(*d*) 2*nd plur. masc.* תּוּ for תֶּם. The only examples are Nu 20^{5}, 21^{5}, Zc 7^{5}. The *fem.* קְטַלְתֶּן never occurs with suffixes; probably it had the same form as the masculine.

We exhibit first the forms of the perfect *Hiph'îl*, as used in connexion with suffixes, since here no further changes take place in the stem itself, except as regards the tone (see *c*).

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[1] On נוֹ = ־ֶ֫נּוּ Nu 23^{13}, see § 67 *o*.

[2] On the *ă* as an original element of the verbal form, see § 58 *f*, note.

Singular.	*Plural.*
3. *m.* הִקְטִיל	3. *c.* הִקְטִילוּ
3. *f.* הִקְטִילַת	
2. *m.* הִקְטַלְתָּ, הִקְטַלְתְּ	2. *m.* הִקְטַלְתֶּם
2. *f.* הִקְטַלְתְּ, הִקְטַלְתִּי	
1. *c.* הִקְטַלְתִּי	1. *c.* הִקְטַלְנוּ

The beginner should first practise connecting the suffixes with these *Hiph'il* forms and then go on to unite them to the *Perfect Qal* (see *d*).

c **2.** The addition of the suffix generally causes the tone to be thrown forward towards the end of the word, since it would otherwise fall, in some cases, on the ante-penultima; with the *heavy* suffixes (see *e*) the tone is even transferred to the suffix itself. Considerations of tone, especially in the Perfect *Qal*, occasion certain vowel changes: (*a*) the *Qameṣ* of the first syllable, no longer standing *before* the tone, always becomes vocal *Šᵉwâ*; (*b*) the original *Pathaḥ* of the second syllable, which in the *3rd sing. fem.* and *3rd plur.* had become *Šᵉwâ*, reappears before the suffix, and, in an open syllable before the tone, is lengthened to *Qameṣ*; similarly original *ĭ* (as in the *3rd sing. masc. without* a suffix) is lengthened to *ē*, e. g. אֲהַבְתֵּךְ 1 S 18[22], Pr 19[7].

d The forms of the perfect of Qal consequently appear as follows:—

Singular.	*Plural.*
3. *m.* קָטַל	3. *c.* קָטְלוּ
3. *f.* קָטְלַת (קָטַלְתָ, see *g*)	
2. *m.* קָטַלְתָּ (קָטַלְתְּ, see *h*)	2. *m.* קְטַלְתֶּם
2. *f.* קָטַלְתְּ (קָטַלְתִּי, see *h*)	
1. *c.* קָטַלְתִּי	1. *c.* קָטַלְנוּ

The connexion of these forms with all the suffixes is shown in *Paradigm C*. It will be seen there also, how the *Ṣere* in the Perfect *Pi'ēl* changes sometimes into *Sᵉghôl*, and sometimes into *vocal Šᵉwâ*.

e Rem. 1. The suffixes of the 2nd and 3rd pers. plur. כֶּם and הֶם, since they end in a consonant and also always have the tone, are distinguished as *heavy* suffixes (*suffixa gravia*) from the rest, which are called *light* suffixes. Compare the connexion of these (and of the corresponding feminine forms כֶּן and הֶן) with the *noun*, § 91. With a perfect כֶּם alone occurs, ψ 118[26]. The form קָטַל which is usually given as the connective form of the 3rd sing. masc. before כֶּם and כֶּן is only formed by analogy, and is without example in the O. T.

f 2. In the *3rd sing. masc.* קָטְלָהוּ (especially in verbs ל״ה; in the strong verb only in Jer 20[15] in *Pi'ēl*) is mostly contracted to קִטְּלוֹ, according to § 23 *k*; likewise in the 2nd sing. masc. קִטַּלְתָּהוּ to קִטַּלְתּוֹ.—As a suffix of the 1st sing. נִי occurs several times with the 3rd sing. masc. perf. Qal of verbs ל״ה, not only in *pause* (as עָנָנִי ψ 118[5]; קָנָנִי Pr 8[22] with *Dᵉḥi*), but even with a con-

junctive accent, as הִרָּנִי Jb 30[19]; עֲנָנִי 1 S 28[15] (where, however, the reading עָנַנִי is also found). With a sharpened נ: דִּנַּנִי Gn 30[6], יְסַבֵּנִי ψ 118[18].

g 3. The *3rd sing. fem.* קְטָלַת (= קְטָלָה) has the twofold peculiarity that (*a*) the ending *ath* always takes the tone,[1] and consequently is joined to those suffixes which form a syllable of themselves (נִי, ךָ, הוּ, הָ, נוּ), without a connecting vowel, contrary to the general rule, § 58 *f*; (*b*) before the other suffixes the connecting vowel is indeed employed, but the tone is drawn back to the *penultima*, so that they are pronounced with shortened vowels, viz. ךָ ـַـְـ, ם ـַـֶـ, e.g. אֲהֵבַתְךָ *she loves thee*, Ru 4[15], cf. Is 47[10]; נְגֵבַתַם *she has stolen them*, Gn 31[32]; שְׂרָפַתַם *it burns them*, Is 47[14], Jos 2[6], Ho 2[14], ψ 48[7]. For תִּנִי ـַـְـ, תֵךְ ـַـֶـ &c., in *pause* תִּנִי ـֵـ is found, Jer 8[21], ψ 69[10], and תֵךְ ـֵ Ct 8[5]; and also without the *pause* for the sake of the assonance חִבְּלָתֵךְ, *she was in travail with thee*, ibid. The form קְטָלַהוּ (e.g. Ru 4[15]) has arisen, through the loss of the ה and the consequent sharpening of the ת (as in נְפָּהוּ ـָـּ and for נְהוּ ـָ and נָהּ ـָ, cf. § 58 *i*), from the form קְטָלָתְהוּ, which is also found even in *pause* (אֲהֵבָתְהוּ 1 S 18[28]; elsewhere it takes in *pause* the form סְמָכָתְהוּ Is 59[16]); so קְטָלָתָה from קְטָלַתְהָ; cf. 1 S 1[6], Is 34[17], Jer 49[24], Ru 3[6]; in *pause* Ez 14[15], always, on the authority of Qimḥi, without *Mappiq* in the ה, which is consequently always a mere vowel-letter.

h 4. In the *2nd sing. masc.* the form קְטַלְתָּ is mostly used, and the suffixes have, therefore, no connecting vowel, e.g. זְנַחְתָּנוּ פָּרַצְתָּנוּ *thou hast cast us off, thou hast broken us down*, ψ 60[3]; but with the suff. of the 1st sing. the form קְטַלְתַּנִי is used, e.g. חֲמַרְתַּנִי ψ 139[1]; in *pause*, however, with *Qameṣ*, e.g. עֲזַבְתָּנִי ψ 22[2]; Ju 1[15] (with *Zaqeph qaṭon*); but cf. also צָרַפְתָּנִי ψ 17[3] with *Merᵉkha*.—In the *2nd sing. fem.* תִּי ـִـ is also written defectively, רְמִיתַנִי 1 S 19[17], Ju 11[35], Jer 15[10], Ct 4[9]. Occasionally the suffix is appended to the ordinary form תְּ ـְـ, viz. הִשְׁבַּעְתָּנוּ *thou* (*fem.*) *dost adjure us*, Ct 5[9], Jos 2[17.20]; cf. Jer 2[27], and, quite abnormally, with *Ṣere* הוֹרַדְתֵּנוּ *thou* (*fem.*) *didst let us down*, Jos 2[18], where הוֹרַדְתָּנוּ would be expected. In Is 8[11] וַיְסָרֵנִי is probably intended as an *imperfect*.

i 5. In verbs *middle ē*, the ē remains even before suffixes (see above, *c*), e.g. אֲהֵבְךָ Dt 15[16], אֲהֵבַתְהוּ 1 S 18[28], cf. 18[22]; יְרֵאוּהוּ Jb 37[24]. From a verb *middle ō* there occurs יְכָלְתִּיו *I have prevailed against him*, ψ 13[5], from יָכֹל with ŏ instead of ō in a syllable which has lost the tone (§ 44 *e*).

§ 60. *Imperfect with Pronominal Suffixes.*

a In those forms of the *imperfect* Qal, which have no afformatives, the vowel ō of the second syllable mostly becomes ֶ (simple *Šᵉwâ mobile*), sometimes ֵ; thus in the principal *pause*, Nu 35[20], Is 27[3], 62[2], Jer 31[33], Ez 35[6], Ho 10[10]; before the principal *pause*, ψ 119[33]; before a secondary *pause*, Ez 17[23]; even before a conjunctive accent, Jos 23[5]. Before ךָ ـְـ,

[1] חִבְּלָתֵךְ Ct 8[5] is an exception. כֶּם would probably even here have the tone (see *e*); but no example of the kind occurs in the O.T. In Is 51[2] the *imperfect* is used instead of the *perfect* with a suffix.

־כֶם, however, it is shortened to *Qameṣ ḥaṭuph*, e.g. יִשְׁמָרְךָ (but in *pause* יִשְׁמָרֶךָּ or וְיִשְׁמָרֶךָּ; with *Nûn energicum*, see § 58 *i*), יִשְׁמָרְכֶם, &c. Instead of תִּקְטֹלְנָה, the form תִּקְטֹלְנָּה [1] is used for the 2nd and 3rd *fem. plur.* before suffixes in three places: Jer 2[19], Jb 19[15], Ct 1[6].

Rem. 1. יְחָבְרֶךָּ ψ 94[20] is an anomalous form for יַחְבְּרֶךָ (cf. the analogous יְחָנֶךָּ § 67 *n*) and יְפַנְּשֶׁךָּ (so Baer; others יְפַגְּשֶׁךָ) Gn 32[18] for יִפְגְּשֶׁךָ. To the same category as יְחָבְרֶךָּ belong also, according to the usual explanation, תְּעָבְדֶם (from תַּעֲבֹד), Ex 20[5], 23[24], Dt 5[9], and נְעָבְדֶךָּ Dt 13[3]. As a matter of fact, the explanation of these forms as imperfects of *Qal* appears to be required by the last of these passages; yet why has the retraction of the ŏ taken place only in these examples (beside numerous forms like יַעַבְדֻנִי)? Could the Masora in the two Decalogues and in Ex 23[24] (on the analogy of which Dt 13[3] was then wrongly pointed) have intended an imperfect *Hoph'al* with the suffix, meaning *thou shalt not allow thyself to be brought to worship them*? *b*

Verbs which have *a* in the second syllable of the *imperfect*, and imperative, *Qal* (to which class especially *verba tertiae* and *mediae gutturalis* belong, § 64 and § 65) do *not*, as a rule, change the *Pathaḥ* of the *imperfect* (nor of the imperative, see § 61 *g*) into *Šᵉwâ* before suffixes; but the Pathaḥ, coming to stand in an open syllable before the tone, is lengthened to *Qameṣ*, e.g. וַיִּלְבָּשֵׁנִי Jb 29[14]; יְנַאֲלוּהוּ 3[5]; וַיִּשְׁלָחֵם Jos 8[3]; יִקְרָאֻהוּ ψ 145[18]; but יִקְרָאוֹ Jer 23[6], is probably a *forma mixta* combining the readings יִקְרָאוֹ and יִקְרָאוּ, cf. § 74 *e*. *c*

2. Not infrequently suffixes with the connecting vowel *a* are also found with the imperfect, e.g. תִּרְבָּקֵנִי Gn 19[19], cf. 29[32], Ex 33[20], Nu 22[33], 1 K 2[24] *Qᵉrê*, Is 56[3], Jb 9[18]; also ־נִי, Gn 27[19.31], Jb 7[14], 9[34], 13[21] (in principal *pause*); וַיִּכְּרֵהוּ Gn 37[33], cf. 16[7], 2 S 11[27], Is 26[5], Jb 28[27], 1 Ch 20[2]; יְבָרְכֵנוּ Is 63[16] (manifestly owing to the influence of the preceding יְיַעֲנֵנוּ); יְלַבְּשֵׁם Ex 29[30], cf. 2[17], Nu 21[30], Dt 7[15], ψ 74[8]; even אֲמִילֵם 118[10-12]; וַיּוֹשִׁיעֵן Ex 2[17], and יְחִיתֵן Hb 2[17] (where, however, the ancient versions read יְחַתֵּךְ); even יְרַדְּפוּ (*ŏ* from *āhu*) Ho 8[3]; cf. Ex 22[29], Jos 2[4] (but read וַתִּצְפְּנֵם); 1 S 18[1] *Kᵉthîbh*, 21[14] (where, however, the text is corrupt); 2 S 14[6] (where read with the old versions וַיַּךְ); Jer 23[6] (see § 74 *e*), ψ 35[8], Ec 4[12].—On pausal *Sᵉghôl* for *Ṣere* in וְאֵבְרֵכֶם Gn 48[9] and וַתְּאַלְצֵהוּ (so Baer, but ed. Mant., Ginsb. וַתְּאַלְּצֵהוּ) Ju 16[16], see § 29 *q*. *d*

3. Suffixes are also appended in twelve passages to the plural forms in ־וֹן, viz. תְּרַכְּאוּנַנִי *will ye break me in pieces*? Jb 19[2]; יְשֻׁרָתוּנֶךָ (here necessarily with a connecting vowel) Is 60[7.10]; Pr 5[22] (י but probably corrupt); elsewhere always without a connecting vowel; יְקָרְאֻנִי with two other examples Pr 1[28], 8[17], Ho 5[15]; cf. וּנְךָ ־ ψ 63[4], 91[12]; וּנְהוּ ־ Jer 5[22]; וּנָהּ ־ Jer 2[24], all in principal pause. [See Böttcher, *Lehrb.*, § 1047 f.] *e*

4. In *Pi'ēl*, *Pô'ēl*, and *Po'lēl*, the *Ṣere* of the final syllable, like the ō in Qal, becomes vocal *Šᵉwâ*; but before the suffixes ךָ־ and כֶם־ it is shortened to *Sᵉghôl*, e.g. יְכַבֶּצְךָ Dt 30[4], ψ 34[12], Is 51[2]. With a final guttural, however, אֲשַׁלֵּחֲךָ Gn 32[27]; also in Pr 4[8], where with Qimḥi תְּחַבְּקֶךָ is to be read. *ē* is *f*

[1] This form is also found as feminine without a suffix, in Jer 49[11], Ez 37[7]. In the latter passage וַתִּקְרְבוּ is probably to be regarded, with König, as a clumsy correction of the original וַיִּקְ, intended to suggest the reading וַתִּקְרַבְנָה, to agree with the usual gender of עֲצָמוֹת.

retained in the tone-syllable; an analogous case in *Hiph'il* is וְיַגֵּדְךָ Dt 32[7]. Less frequently *Ṣere* is sharpened to *Ḥireq*, e.g. אֲאַמִּצְכֶם Jb 16[5], cf. Ex 31[13], Is 1[15], 52[12]; so in *Po'lēl*, Is 25[1], ψ 30[2], 37[34], 145[1], and probably also in *Qal* אֹסִפְךָ 1 S 15[6]; cf. § 68 *h*.

g 5. In *Hiph'il* the *i* remains, e.g. תַּלְבִּישֵׁנִי Jb 10[11] (after *wāw consecutive* it is often written defectively, e.g. וַיַּלְבִּשֵׁם Gn 3[21] and often); but cf. above, *f*, Dt 32[7]. Forms like תַּעְשְׁרֶנָּה *thou enrichest it*, ψ 65[10], 1 S 17[25], are rare. Cf. § 53 *n*.

h 6. Instead of the suffix of the 3rd plur. fem. (ן), the suffix of the 3rd plur. masc. (ם) is affixed to the afformative וּ, to avoid a confusion with the personal ending וּן; cf. וַיְמַלְאוּם Gn 26[15] (previously also with a perf. סִתְּמוּם); Gn 26[18], 33[13], Ex 2[17] (where וַיּוֹשִׁעָן occurs immediately after); 39[18.20], 1 S 6[10] (where also בְּנֵיהֶם is for בְּנֵיהֶן, a neglect of gender which can only be explained by § 135 *o*).—For יַהַרְגֻן Zc 11[5] read perhaps יַהַרְגֵן with M. Lambert.

§ 61. *Infinitive, Imperative and Participle with Pronominal Suffixes.*

a 1. The *infinitive construct* of an *active verb* may be construed with an accusative, and therefore can also take a *verbal suffix*, i.e. the *accusative* of the personal pronoun. The only undoubted instances of the kind, however, in the O. T. are infinitives with the verbal suffix of the 1st pers. sing., e.g. לְדָרְשֵׁנִי *to inquire of me*, Jer 37[7]. As a rule the infinitive (as a *noun*) takes *noun*-suffixes (in the *genitive*, which may be either subjective or objective, cf. § 115 *c*), e.g. עָבְרִי *my passing by*; מָלְכוֹ *his reigning*, see § 115 *a* and *e*. The infinitive *Qal*, then, usually has the form *qŏṭl*, retaining the original short vowel under the first radical (on the probable ground-form *qŭṭŭl*, see § 46 *a*). The resulting syllable as a rule allows a following B^e^gadk^e^phath to be spirant, e.g. בְּכָתְבוֹ *in his writing*, Jer 45[1]; cf., however, הָפְכִּי Gn 19[21]; נָגְפּוֹ (so ed. Mant.; others נָגְפוֹ) Ex 12[27]; עָצְבִּי 1 Ch 4[10]; before ־ְךָ and ־ְכֶם also the syllable is completely closed, e.g. בְּאָסְפְּךָ Ex 23[16], Lv 23[39] (but in pause לְהָרְגֶךָ Gn 27[42]), unless the vowel be retained in the second syllable; see *d*. With the form קְטֹל generally, compare the closely allied nouns of the form קֹטֶל (before a suffix קָטְל or קֻטְל), § 84[a] *a*; § 93 *q*.

b Rem. 1. The infin. of verbs which have ō in the last syllable of the *imperfect* of *Qal*, sometimes takes the form *qiṭl* before suffixes, e.g. בְּבִגְדוֹ Ex 21[8]; מִכְרָם Am 2[6] (but מָכְרָהּ Ex 21[8]), נִפְלוֹ 2 S 1[10] (but נָפְלוֹ 1 S 29[3]), לְשִׂטְנוֹ Zc 3[1], שִׁבְרִי Lv 26[26], Ez 30[18] &c. According to Barth (see above, § 47 *i* with the note) these forms with *i* in the first syllable point to former *i*-imperfects.

c Infinitives of the form קְטַל (§ 45 *c*) in verbs middle or third guttural (but cf. also שִׁכְבָהּ Gn 19[33.35]—elsewhere שָׁכְבְּךָ and שָׁכְבוֹ) before suffixes sometimes take the form *qaṭl*, as זַעְפּוֹ Jon 1[15] (and, with the syllable loosely closed.

פַּעֲמוֹ Ju 13[25]), מַחְאֲךָ and רַקְעֲךָ Ez 25[6]; sometimes *qiṭl*, with the *a* attenuated to *i*, especially in verbs third guttural; as בִּטְחֵךְ, בִּלְעִי, בִּקְעָם, פִּגְעוֹ, פִּתְחִי, רִבְעָהּ.—Contrary to § 58 *f* ־ַ֫נִי (1 Ch 12[17]) and ־ָ֫נוּ (Ex 14[11]) are sometimes found with the *infinitive* instead of ־ֵ֫נִי and ־ֵ֫נוּ. On רדופי *my following* ψ 38[21] (but *Qᵉrê* רָדְפִי), cf. the analogous examples in § 46 *e*.

2. With the suffixes ־ְךָ and ־ְכֶם, contrary to the analogy of the corresponding nouns, forms occur like אֲכָלְךָ *thy eating*, Gn 2[17]; אֲכָלְכֶם Gn 3[5]; עֲמָדְךָ (others עֲמָדְךָ) Ob [11], i.e. with *ō* shortened in the same way as in the *imperfect*, see § 60. But the analogy of the nouns is followed in such forms as קֻצְרְכֶם *your harvesting*, Lv 19[9], 23[22] (with retention of the original *ŭ*), and מָאָסְכֶם (read *mŏ'ŏsᵉkhèm*) *your despising*, Is 30[12]; cf. Dt 20[2]; on בְּמֹצַאֲכֶם Gn 32[20] (for בְּמָצְ׳), see § 74 *h*.—Very unusual are the infinitive suffixes of the 2nd sing. masc. with נ *energicum* (on the analogy of suffixes with the imperfect, § 58 *i*), as יַסְּרֶךָּ Dt 4[36], cf. 23[5], Jb 33[32], all in principal pause. *d*

Examples of the *infinitive Niph'al* with suffixes are, הִכָּבְדִי Ex 14[18]; הִשָּׁמֶדְךָ Dt 28[20] (in *pause*, הִשָּׁמְדְךָ verse 24); הִשָּׁפְטוֹ ψ 37[33]; הִזָּכְרְכֶם Ez 21[29]; הִשָּׁמְדָם Dt 7[23]. In the *infinitive* of *Pi'ēl* (as also in the *imperfect*, see § 60 *f*) the *ē* before the suff. ־ְךָ, ־ְכֶם becomes *Sᵉghôl*, e.g. דַּבֶּרְךָ Ex 4[10], and with a sharpening to *ĭ* פָּרִשְׂכֶם Is 1[15] (see § 60 *f*). In the *infinitive Pô'ēl*, בּוֹשַׁסְכֶם occurs (with *a* for *ĕ* or *ĭ*) Am 5[11], but probably בּוּסְכֶם, with Wellhausen, is the right reading; the correction ס has crept into the text alongside of the *corrigendum* ש. *e*

2. The leading form of the *imperative Qal* before *suffixes* (קָטְל) is due probably (see § 46 *d*) to the retention of the original short vowel of the first syllable (ground-form *qŭṭŭl*). In the *imperative* also *ŏ* is not followed by *Dageš lene*, e.g. כָּתְבֵם *kŏthbhēm* (not *kŏthbēm*), &c.[1] As in the *imperfect* (§ 60 *d*) and *infinitive* (see above, *c*), so also in the *imperative*, suffixes are found united to the stem by an *a*-sound; e.g. כָּתְבָהּ Is 30[8]; cf. 2 S 12[28].—The forms קִטְלִי, קִטְלוּ, which are not exhibited in Paradigm C, undergo no change. Instead of קְטֹלְנָה, the masc. form (קִטְלוּ) is used, as in the *imperfect*. *f*

In verbs which form the *imperative* with *a*, like שְׁלַח (to which class belong especially verbs *middle* and *third guttural*, §§ 64 and 65), this *a* retains its place when pronominal suffixes are added, but, since it then stands in an open syllable, is, as a matter of course, lengthened to *Qameṣ* (just as in *imperfects Qal* in *a*, § 60 *c*), e.g. שְׁלָחֵ֫נִי *send me*, Is 6[8], בְּחָנֵ֫נִי ψ 26[2], קְרָאֵ֫נִי ψ 50[15], שְׁמָעֹ֫וּנִי Gn 23[8]. In Am 9[1], בְּצָ֫עַם (so ed. Mant., Baer, Ginsb., instead of the ordinary reading בְּצַ֫עַם) is to be explained, with Margolis, *AJSL*. xix, p. 45 ff., from an original בְּצַעְמוֹ, as וַהֲרָנָ֫תַם Am 9[4] from original וַהֲרָנָ֫תְמוֹ.—In the imperative *Hiph'îl*, the form used in conjunction with suffixes is not the 2nd *sing. masc.* *g*

[1] שָׁמְרֵ֫נִי *šāmᵉrēnî* required by the Masora in ψ 16[1] (also שָׁמְרָה ψ 86[2], 119[167]; cf. Is 38[14] and עֲמָדְךָ Ob [11]), belongs to the disputed cases discussed in § 9 *e* and § 48 *i* note.

הַקְטֵל, but הַקְטִיל (with *î* on account of the open syllable, cf. § 60 *g*), e. g. הַקְרִיבֵהוּ *present it*, Mal 1[8].

h 3. Like the infinitives, the participles can also be united with either verbal or noun-suffixes; see § 116 *f*. In both cases the vowel of the participles is shortened or becomes *Šᵉwâ* before the suffix, as in the corresponding noun-forms, e. g. from the form קֹטֵל: רֹדְפִי, רֹדְפוֹ, &c.; but before *Šᵉwâ mobile* יֹצֶרְךָ, &c., or with the original *ĭ*, אֹיִבְךָ Ex 23[4], &c., אֹסִפְךָ 2 K 22[20] (coinciding in form with the 1st *sing. imperfect Qal*, 1 S 15[6]; cf. § 68 *h*); with a middle guttural (גֹּאֲלִי), גֹּאַלְךָ; with a third guttural, בֹּרַאֲךָ Is 43[1], but שֹׁלַחֲךָ, מְשַׁלַּחֲךָ Jer 28[16], cf. § 65 *d*. The form מְקַטֵּל, with suffix מְקַטְּלִי; before *Šᵉwâ* sometimes like מְלַמֶּדְךָ Is 48[17], מְנַחֶמְכֶם 51[12], sometimes like מְאַסִּפְכֶם 52[12]. In Is 47[10] רֹאָנִי is irregular for רֹאֵנִי; instead of the meaningless כֻּלֹּה מְקַלְלַוְנִי Jer 15[10] read כֻּלְּהֶם קִלְלוּנִי.

Also unusual (see above, *d*) with participles are the suffixes of the 2nd sing. masc. with נ *energicum*, as עוֹנֶךָּ Jb 5[1]; cf. Dt 8[5], 12[14.28].

§ 62. *Verbs with Gutturals.*

Brockelmann, *Grundriss*, p. 584 ff.

Verbs which have a guttural for one of the three radicals differ in their inflexion from the ordinary strong verb, according to the general rules in § 22. These differences do not affect the consonantal part of the stem, and it is, therefore, more correct to regard the guttural verbs as a subdivision of the strong verb. At the most, only the entire omission of the strengthening in some of the verbs *middle guttural* (as well as in the *imperfect Niph'al* of verbs *first guttural*) can be regarded as a real weakness (§§ 63 *h*, 64 *e*). On the other hand, some original elements have been preserved in guttural stems, which have degenerated in the ordinary strong verb; e. g. the *ă* of the initial syllable in the *imperfect Qal*, as in יַחְמֹד, which elsewhere is attenuated to *ĭ*, יִקְטֹל.—In guttural verbs א and ה are only taken into consideration when they are actual consonants, and not vowel-letters like the א in some verbs פ״א (§ 68), in a few ע״א (§ 73 *g*), and in most ל״א (§ 74). In all these cases, however, the א was at least originally a full consonant, while the ה in verbs ל״ה was never anything but a vowel letter, cf. § 75. The really consonantal ה at the end of the word is marked by *Mappîq*.—Verbs containing a ר also, according to § 22 *q*, *r*, share some of the peculiarities of the guttural verbs. For more convenient treatment, the cases will be distinguished, according as the guttural is the first, second, or third radical. (Cf. the Paradigms D, E, F, in which only those conjugations are omitted which are wholly regular.)

§ 63. *Verbs First Guttural*, e. g. עָמַד *to stand.*

In this class the deviations from the ordinary strong verb may be *a* referred to the following cases:—

1. Instead of a *simple Šᵉwâ mobile*, the initial guttural takes a *compound Šᵉwâ* (*Ḥaṭeph*, § 10 *f*, § 22 *l*). Thus the *infinitives* עָמֹד, אֶכֹל *to eat*, and the *perfects*, *2nd plur. masc.* חֲפַצְתֶּם, עֲמַדְתֶּם from חָפֵץ *to be inclined*, correspond to the forms קְטֹל and קְטַלְתֶּם; also אֲבָלוֹ to קְטָלוֹ, and so always with initial ֲ before a suffix for an original *ă*, according to § 22 *o*.

2. When a preformative is placed before an initial guttural, either *b* the two may form a closed syllable, or the vowel of the preformative is repeated as a *Ḥaṭeph* under the guttural. If the vowel of the preformative was originally *a*, two methods of formation may again be distinguished, according as this *a* remains or passes into Seghôl.

Examples: (*a*) of firmly closed syllables after the original vowel *c* of the preformative (always with *ō* in the second syllable, except וְהִתְעַנַּב Ez 23⁵, תַּעְדֶּה &c. from עָדָה *to adorn oneself*, and יַעְטֶה; but cf. *e*): יַחְמֹד, יַחְמֹל, יַחְשֹׁב, יַחְשֹׁף, יַעְקֹב Jer 9⁵ (probably to distinguish it from the name יַעֲקֹב, just as in Jer 10¹⁹, &c., the participle fem. Niph'al of חָלָה is נַחֲלָה to distinguish it from נֶחֱלָה), &c., and so generally in the *imperfect Qal* of stems beginning with ח, although sometimes parallel forms exist, which repeat the *ă* as a *Ḥaṭeph*, e. g. יַחֲשֹׁב, &c. The same form appears also in the *imperfect Hiph'il* יַחְסִיר, &c. Very rarely the original *ă* is retained in a closed syllable under the preformative נ of the *perfect Niph'al*: נַחְפָּאתָ Gn 31²⁷; cf. 1 S 19², Jos 2¹⁶; also the *infinitive absolute* נַחְתּוֹם Est 8⁸, נַעְתּוֹר 1 Ch 5²⁰, and the *participle fem.* נַחְלָה (see above), *plur.* נַעְתָּרוֹת Pr 27⁶. In these forms the original *ă* is commonly kept under the preformative and is followed by *Ḥaṭeph-Pathaḥ*; thus in the *perfect* of some verbs ל״ה, e. g. נַעֲשָׂה, &c.; in the *infinitive absolute*, נַהְפּוֹךְ Est 9¹; in the *participle* נַעֲרָץ, ψ 89⁸, &c.

(*b*) Of the corresponding *Ḥaṭeph* after the original vowel: יַחְבֹּשׁ *d* (but יַחְבֹּשׁ Jb 5¹⁸ in pause), יַחְלֹם, יַעְמֹד, יַחְרֹם, and so almost always with ע and often with ה in the *imperfects* of *Qal* and *Hiph'il*; in *Hoph'al*, הָעְמַד, יָעְמַד; but cf. also הָחְבְּאוּ Is 42²², הָחְתֵּל Ez 16⁴.

The *ă* of the preformative before a guttural almost always (§ 22 *i*, *e* cf. § 27 *p*) becomes *Seghôl* (cf., however, *q*). This *Seghôl* again appears sometimes

(*c*) in a closed syllable, e. g. יֶחְבַּשׁ, יֶחְסַר, יֶעְתַּר, יֶאְשַׁם, always with *ă* in the second syllable, corresponding to the imperfects of verbs ע״ע,

with original *ĭ* in the first and *ă* in the second syllable, § 67 *n*, and also to the imperfects of verbs ע״ו, § 72 *h*; but cf. also יֶאְסֹר, יֶאְפֹּד, and יֶהְדֹּף; in *Niph.*, e. g. נֶהְפַּךְ; נֶחְלוּ Am 6[6], &c.; in *Hiph.* הֶעְלִים, הֶחְסִיר, 2 K 4[7], &c.: sometimes

(*d*) followed by *Ḥaṭeph-Sᵉghôl*, e.g. יֶחֱזַק, יֶאֱסֹף, יֶחֱשֹׁף, יֶעֱרַב in *imperfect Qal*; הֶעֱמִיד *Hiph'îl*; נֶעֱנַשׁ *Niph'al*.

f Rem. With regard to the above examples the following points may also be noted: (1) The forms with a firmly closed syllable (called the hard combination) frequently occur in the same verb with forms containing a loosely closed syllable (the soft combination). (2) In the 1st *sing. imperfect Qal* the preformative א invariably takes *Sᵉghôl*, whether in a firmly or loosely closed syllable, e. g. אֶחֱבֹשׁ (with the cohortative אֶהְבְּשָׁה), אֶחְסָר (in *pause*), &c. In Jb 32[17] אַעֲנֶה must unquestionably be *Hiph'il*, since elsewhere the pointing is always אֶעֱ׳. Cohortatives like אַהַרְגָה Gn 27[41] and אַחְדְּלָה Jb 16[6], are explained by the next remark. (3) The shifting of the tone towards the end frequently causes the *Pathaḥ* of the preformative to change into *Sᵉghôl*, and vice versa, e.g. וַעֲשָׂה, but נֶעֶשְׂתָה 3rd *sing. fem.*; יֶאֱסֹף, but תַּאַסְפִי; הֶעֱמִיד, but with *wāw consecutive* וְהַעֲמַדְתָּ, &c.; so וַיַּחְסְרוּ Gn 8[3] the plur. of וַיֶּחְסַר, cf. Gn 11[8]; and thus generally a change of the stronger *Ḥaṭeph-Sᵉghôl* group (ֶ ָ ְ) into the lighter *Ḥaṭeph-Pathaḥ* group takes place whenever the tone is moved one place toward the end (cf. § 27 *v*).

g **3.** When in forms like יַעֲמֹד, נֶעֱמַד, the vowel of the final syllable becomes a *vocal Šᵉwâ* in consequence of the addition of an afformative (וּ, ִי, ָה) or suffix, the *compound Šᵉwâ* of the guttural is changed into the corresponding short vowel, e. g. יַעֲמֹד, *plur.* יַעַמְדוּ (*ya-'a-mᵉ-dhû* as an equivalent for *ya'-mᵉ-dhû*); נֶעֶזְבָה *she is forsaken.* But even in these forms the hard combination frequently occurs, e. g. יַחְבְּלוּ *they take as a pledge* (cf. in the *sing.* תַּחְבֹּל, also יַחֲבֹל); יֶחְזְקוּ (also יֶחֶזְקוּ) *they are strong.* Cf. *m* and, in general, § 22 *m*, § 28 *c*.

h **4.** In the *infinitive, imperative, and imperfect Niph'al*, where the first radical should by rule be strengthened (יִקָּטֵל, הִקָּטֵל), the strengthening is always omitted, and the vowel of the preformative lengthened to *Ṣere*; יֵעָמֵד for *yi''āmēd*,[1] &c. Cf. § 22 *c*.—For תֵּיעָשֶׂה Ex 25[31] (according to Dillmann, to prevent the pronunciation תַּעֲשֶׂה, which the LXX and Samaritan follow) read תֵּעָשֶׂה.

Remarks.

I. *On Qal.*

i 1. In verbs פ״א the *infinitive construct* and *imperative* take *Ḥaṭeph-Sᵉghôl* in the first syllable (according to § 22 *o*), e. g. אֱזֹר *gird thou*, Jb 38[3], אֱהַב *love thou*,

[1] אֶעָנֶה Jb 19[7] (so even the Mantua ed.) is altogether abnormal: read אֵעָנֶה, with Baer, Ginsb.

Ho 3^{1}, אֱחֹז *seize thou*, Ex 4^{4} (on אֲפוּ *bake ye*, Ex 16^{23}, see § 76 *d*); אָכַל *to eat*; infinitive with a prefix לֶאֱכֹל, לְאָכְלָה, בְּאָכְלָה Is 5^{24}; לֶאֱהֹב Ec 3^{8}. Sometimes, however, *Ḥateph-Pathaḥ* is found as well, e. g. *infinitive* אֲחֹז 1 K 6^{6}; בַּאֲכֹל הָאֵשׁ Nu 26^{10} (before a suffix אֲכָלְךָ, אֲמָרְךָ, אֲכָלְכֶם, אֲמָרְכֶם § 61 *d*); cf. Dt 7^{20}, 12^{23}, Ez 25^{8}, ψ 102^{5}, Pr 25^{7} (אֲמָר־לְךָ), Jb 34^{18}, always in close connexion with the following word. With a firmly closed syllable after ל cf. לַחְפֹּר Is 30^{2}; לַחְסוֹת Jos $2^{2\,f.}$ (on Is 2^{20}, cf. § 84^{b} *n*); לַחְתּוֹת Is 30^{14}, Hag 2^{16}; לַחְשֹׁב Ex 31^{4}, &c.; לַעְזֹר 2 S 18^{3} *Qerê*, but also בְּעָזֹר 1 Ch 15^{26}.

k הֶחְדַּלְתִּי Ju $9^{9.11.13}$ is altogether anomalous, and only a few authorities give הֶחֱדַלְתִּי (Hiph'il), adopted by Moore in Haupt's Bible. According to Qimḥi, Olshausen, and others, the Masora intended a *perfect Hoph'al* with syncope of the preformative after the ה interrogative = הֲהָחְדַּלְתִּי, or (according to Olshausen) with the omission of the ה interrogative. But since the *Hiph'il* and *Hoph'al* of חָדַל nowhere occur, it is difficult to believe that such was the intention of the Masora. We should expect the *perfect Qal*, הֶחְדַּלְתִּי. But the *Qameṣ* under the ח, falling between the tone and counter-tone, was naturally less emphasized than in חָדַלְתִּי, without the ה interrogative. Consequently it was weakened, not to simple *Šᵉwâ*, but to ֱ, in order to represent the sound of the *Qameṣ* (likewise pronounced as *â*) at least in a shortened form. The *Sᵉghôl* of the ה interrogative is explained, in any case, from § 100 *n* (cf. the similar pointing of the article, e. g. in הַחֳדָשִׁים, § 35 *k*). For the accusative after חָדַל, instead of the usual מִן, Jb 3^{17} affords sufficient evidence.

l Also in the other forms of the *imperative* the guttural not infrequently influences the vowel, causing a change of *ĭ* (on this *ĭ* cf. § 48 *i*) into *Sᵉghôl*, e. g. אֱסְפָה *gather thou*, Nu 11^{16}; עֱרָכָה *set in order*, Jb 33^{5}; חֱשְׂפִי *strip off*, Is 47^{2} (on this irregular *Dageš* cf. § 46 *d*), especially when the second radical is also a guttural, e. g. אֱהֳבוּ Am 5^{15}, ψ 31^{24}; cf. Ze 8^{19}; אֱחֳזוּ Ct 2^{15}; cf. also in verbs ל״ה, עֱנִי *sing ye*, Nu 21^{17}, ψ 147^{7} (compared with עֲנוּ *answer ye*, 1 S 12^{3}) and אֱלִי Jo 1^{8}.—*Pathaḥ* occurs in חֲבָלֵהוּ *hold him in pledge*, Pr 20^{16}, and probably also in ψ 9^{14} (חֳנֵנִי).—As a pausal form for חָרְבִי (cf. the *plur.* Jer 2^{12}) we find in Is 44^{27} חָרְבִי (cf. the *imperf.* יַחֲרֵב) with the *ŏ* repeated in the form of a *Ḥateph-Qameṣ*. For other examples of this kind, see § 10 *h* and § 46 *e*.

m 2. The pronunciation (mentioned above, No. 2) of the imperfects in *ă* with *Sᵉghôl* under the preformative in a firmly closed syllable (e. g. יֶחְפַּר, יֶחְדַּל) regularly gives way to the soft combination in verbs which are at the same time ל״ה, e. g. יֶחֱזֶה, יֶחֱצֶה, &c. (but cf. יַהְגֶּה &c., יַחְתֶּה Pr 6^{27}, אֶעֱשֶׂה ed. Mant., Ex 3^{20}). Even in the strong verb וַיֶּחֱזַק is found along with וַיֶּחֱזַק. Cf. also וַתַּעֲגֵב Ez 23^{5}; וַיַּעֲקְבֵנִי Gn 27^{36} (so Ben-Asher; but Ben-Naphtali וַיַּעְקְבֵנִי); וַתַּחֲלֵקֶם Neh 9^{22}, and so always in the *imperfect Qal* of עָוַר with suffixes, Gn 49^{25}, &c.—תֶּאֱהַבוּ Pr 1^{22} is to be explained from the endeavour to avoid too great an accumulation of short sounds by the insertion of a long vowel, but it is a question whether we should not simply read תֶּאֱהֲבוּ with Haupt in his Bible, *Proverbs*, p. 34, l. 44 ff.; cf. the analogous instances under *p*, and

such nouns as בְּאֵר, זְאֵב, § 93 *t*.—On יְחָבְרְךָ ψ 94[20] for יַחְבָּרְךָ (according to Qimḥi, and others, rather *Pu'al*) cf. § 60 *b*.

n יַאְטֵם ψ 58[5] and יַעְרִם *to deal subtilly*, 1 S 23[22], Pr 15[5], 19[25], may be explained with Barth (*ZDMG.* 1889, p. 179) as *i*-imperfects (see above, § 47 *i*),—the latter for the purpose of distinction from the causative יַעֲרִים ψ 83[4].—Instead of the unintelligible form וַיֵּחָלְקֵם (so ed. Mant.; Baer and Ginsb. as in 24[3]) 1 Ch 23[6] and וַיֶּחָ׳ 24[3] (partly analogous to תָּעָבְדֵם § 60 *b*) the Qal וַיַּחְלְקֵם is to be read. The form יִרַדֹּף ψ 7[6] which is, according to Qimḥi (in *Mikhlol*; but in his Lexicon he explains it as *Hithpa'ēl*), a composite form of *Qal* (יִרְדֹּף) and *Pi'ēl* (יְרַדֵּף), can only be understood as a development of יִרְדֹּף (cf. § 64 *h* on יִצְחַק, and § 69 *x* on תִּהְלַךְ Ex 9[23], ψ 73[9]). Pathaḥ has taken the place of *Ḥaṭeph-Pathaḥ*, but as a mere helping-vowel (as in שָׁמַעַתְּ § 28 *e*, note 2) and without preventing the closing of the syllable. It is much simpler, however, to take it as a *forma mixta*, combining the readings יִרְדֹּף (impf. Qal) and יְרַדֵּף (impf. Pi'el).

II. *On Hiph'il and Hoph'al.*

o 3. The above-mentioned (*f*, 3) change of ֶ֫ to ַ֫ occurs in the *perfect Hiph'il*, especially when *wāw consecutive* precedes, and the tone is in consequence thrown forward upon the afformative, e. g. הֶעֱמַ֫דְתָּ, but וְהַעֲמַדְתָּ֫ Nu 3[6], 8[13], 27[19]; הֶעֱבַ֫רְתִּי, but וְהַעֲבַרְתִּ֫י Jer 15[14], Ez 20[37]; even in the 3rd *sing.* וְהַאֲזִין ψ 77[2].—On the contrary ֶ֫ occurs instead of ַ֫ in the *imperative Hiph'il*, Jer 49[8.30]; and in the *infinitive* Jer 31[32]. The preformative of עתר in *Hiph'il* always takes *a* in a closed syllable: Ex 8[4] הַעְתִּ֫ירוּ; verse 5 אַעְתִּיר; also verse 25 and Jb 22[27].

p 4. In the *perfect Hiph'il* ֶ֫ is sometimes changed into ֵ֫, and in *Hoph'al* ָ֫ into ֹ֫ (cf. § 23 *h*); הִעֲבַ֫רְתָּ Jos 7[7], הֵעֲלָה Hb 1[15], הֹעֲלָה Ju 6[28], 2 Ch 20[34], Na 2[8], always before ע, and hence evidently with the intention of strengthening the countertone-syllable (הֵ or הֹ) before the guttural. On a further case of this kind (זֹעֲמָה) see § 64 *c*. Something similar occurs in the formation of segholate nouns of the form *qŏṭl*; cf. § 93 *q*, and (on אֵמוּן &c. for אֱמוּן) § 84[a] *q*.—In the imperfect consecutive וַיַּחֲזֶק בּוֹ the tone is thrown back on to the first syllable. On the *Hoph'al* תָּעָבְדֵם Ex 20[5], &c., see § 60 *b*.

III. הָיָה *and* חָיָה.

q 5. In the verbs הָיָה *to be*, and חָיָה *to live*, the guttural hardly ever affects the addition of preformatives; thus *imperfect Qal* יִהְיֶה and יִחְיֶה, *Niph'al* נִהְיָה; but in the *perfect Hiph'il* הֶחֱיָה (2nd *plur.* וְהַחֲיִתֶם Jos 2[13], and even without *wāw consecutive*, Ju 8[19]). Initial ה always has *Ḥaṭeph-Seghôl* instead of *vocal Šewâ*; הֱיֵה, הֱיוֹת, הֱיוֹתָם 1 S 25[7], הֱיִיתֶם (except הֲיִי *be thou! fem.* Gn 24[60]). The 2nd *sing. fem. imperative* of חָיָה is חֲיִי *live thou*, Ez 16[6]; the infinitive, with suffix, חֲיוֹתָם Jos 5[8]. After the prefixes וְ, בְּ, כְּ, לְ, מִ (=מִן) both ה and ח retain the *simple* Šewâ (§ 28 *b*) and the prefix takes *ĭ*, as elsewhere before strong consonants with *Šewâ*; hence in the *perfect Qal* וִהְיִיתֶם, *imperative* וִהְיוּ, *infinitive* לִהְיוֹת, בִּהְיוֹת &c. (cf. § 16 *f*, *ε*). The only exception is the 2nd *sing. masc.* of the *imperative* after *wāw*; וֶהְיֵה Gn 12[2], &c., וֶחְיֵה Gn 20[7].

§ 64. *Verbs Middle Guttural*, e.g. שָׁחַט *to slaughter.*

The slight deviations from the ordinary inflexion are confined *a* chiefly to the following[1]:—

1. When the guttural would stand at the beginning of a syllable with simple *Šᵉwâ*, it necessarily takes a *Ḥaṭeph*, and almost always *Ḥaṭeph-Pathaḥ*, e.g. *perfect* שָׁחֲטוּ, *imperfect* יִשְׁחֲטוּ, *imperative Niph'al* הִשָּׁחֲטוּ. In the *imperative Qal*, before the afformatives *î* and *û*, the original *Pathaḥ* is retained in the first syllable, and is followed by *Ḥaṭeph-Pathaḥ*, thus, זַעֲקִי, זַעֲקוּ, &c.; in אֶהֱבוּ the preference of the א for *Sᵉghôl* (but cf. also יֹאחֱזוּךָ Jer 13[21]) has caused the change from *ă* to *ĕ*; in שִׁחֲדוּ Jb 6[22], even *ĭ* remains before a *hard* guttural.

So in the *infinitive Qal fem.*, e.g. אַהֲבָה *to love*, דַּאֲבָה *to pine*; and in the *infinitive* with a suffix לְסַעֲדָהּ Is 9[6]; the doubtful form שַׁחֲטָה Ho 5[2], is better explained as *infinitive Pi'ēl* (= שַׁחֲתָה).

2. Since the preference of the gutturals for the *a*-sound has less *b* influence on the following than on the preceding vowel, not only is *Ḥolem* retained after the middle guttural in the *infinitive Qal* שְׁחֹט (with the fem. ending and retraction and shortening of the *o* רָחְצָה and רָחֳקָה, cf. § 45 *b*), but generally also the *Ṣere* in the *imperfect Niph'al* and *Pi'ēl*, e.g. יִלָּחֵם *he fights*, יְנַחֵם *he comforts*, and even the more feeble *Sᵉghôl* after *wāw consecutive* in such forms as וַיִּלָּחֶם, וַתִּפָּעֶם Gn 41[8] (cf., however, וַיִּוָּעַץ 1 K 12[6], &c.). But in the *imperative* and *imperfect Qal*, the final syllable, through the influence of the guttural, mostly takes *Pathaḥ*, even in transitive verbs, e.g. שְׁחַט, יִשְׁחַט; זְעַק, יִזְעַק; בְּחַר, יִבְחַר; with *suffixes* (according to § 60 *c*), *imperative* בְּחָנֵנִי, שְׁאָלוּנִי, *imperfect* יִגְאָלוּהוּ.

With *ō* in the *imperative Qal*, the only instances are נְעֹל 2 S 13[17]; *c* אֱחֹז Ex 4[4], 2 S 2[21], *fem.* אֶחֳזִי Ru 3[15] (with the unusual repetition of the lost *ō* as *Ḥaṭeph-Qameṣ*; 2nd *plur. masc.* in *pause* אֱחֹזוּ Neh 7[3]; without the *pause* אֶחֱזוּ Ct 2[15]); סְעָד־ Ju 19[8].[2] Finally זֹעֲמָה for זָעֳמָה, Nu 23[7], is an example of the same kind, see § 63 *p*. Just as rare are the imperfects in *ō* of verbs *middle guttural*, as יִנְהֹם, יֶאֱחֹז, תִּמְעֹל Lv 5[15], Nu 5[27] (but וַיִּמְעַל 2 Ch 26[16]); cf. וַתִּשְׁחֲדִי Ez 16[33]; תִּפְעָל־ Jb 35[6]. Also in the *perfect Pi'ēl*, *Pathaḥ* occurs somewhat more frequently than in the strong verb, e.g. נִחַם *to comfort* (cf., however, כִּהֵן, כִּחֵד, כִּחֵשׁ, שִׁחֵת);

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[1] *Hoph'al*, which is not exhibited in the paradigm, follows the analogy of *Qal*; *Hiph'il* is regular.

[2] Also Ju 19[5] (where Qimḥi would read *sᵉ'ād*), read *sᵉ'ŏd*, and on the use of the conjunctive accent (here *Darga*) as a substitute for Metheg, cf. § 9 *u* (c) and § 16 *b*.

but א and ע always have *ē* in 3rd *sing.*—On the *infinitive* with suffixes, cf. § 61 *b*.

d 3. In *Pi'ēl*, *Pu'al*, and *Hithpa'ēl*, the *Dageš forte* being inadmissible in the middle radical, the preceding vowel, especially before ה, ח, and ע, nevertheless, generally remains short, and the guttural is consequently to be regarded as, at least, *virtually* strengthened, cf. § 22 *c*; e. g. *Pi'ēl* שִׁחֵק, נִחֲלוּ Jos 14[1], וּבְעֵרְתִּי 1 K 14[10], נְהַג Ex 10[13] (cf., however, אַחַר Gn 34[19]; נַהַלְתָּ Ex 15[13], but in the *imperfect* and *participle* יְנַהֵל, &c.; in verbs ל״ה, e.g. רֵעָה), *infinitive* שַׂחֵק, *Pu'al* רֻחַץ (but cf. דֻּחוּ ψ 36[13] from דָּחָה, also the unusual position of the tone in בֻּחַן[1] Ez 21[18], and in the *perfect Hithpa'ēl* הִתְרַחַצְתִּי Jb 9[30]); *Hithpa'ēl perfect* and *imperative* הִטַּהֲרוּ, &c.; in *pause* (see §§ 22 *c*, 27 *q*, 29 *v*, 54 *k*) הִטָּהֲרוּ Nu 8[7], 2 Ch 30[18]; יִתְנָחֵם Nu 23[19], &c.

e The complete omission of the strengthening, and a consequent lengthening of the preceding vowel, occurs invariably only with ר (כָּרַת Ez 16[4] is an exception; כָּרָתָה also occurs, Ju 6[28]), e. g. בָּרַךְ (in *pause* בָּרֵךְ), *imperfect* יְבָרֵךְ, *Pu'al* בֹּרַךְ. Before א it occurs regularly in the stems בָּאַר, נָאַל, מָאַן, פָּאַר, and in the *Hithpa'ēl* of בּאשׁ, ראה, and שׁאה; on the other hand, א is *virtually* strengthened in the *perfects*, נָאַף (once in the imperfect, Jer 29[23]) *to commit adultery*, נָאַץ *to despise* (in the *participle*, Nu 14[23], Is 60[14], Jer 23[17]; according to Baer, but not ed. Mant. or Ginsb., even in the *imperfect* יְנַאֵץ ψ 74[10]), נָאַר *to abhor* La 2[7] (also נֶאֱרָתָה ψ 89[40]) and שָׁאַל ψ 109[10]; moreover, in the *infinitive* יָאַשׁ Ec 2[20], according to the best reading. On the *Mappîq* in the *Pu'al* רֻאֲוּ Jb 33[21], cf. § 14 *d*.

f Rem. 1. In the verb שָׁאַל *to ask, to beg*, some forms of the *perfect Qal* appear to be based upon a secondary form *middle e*, which is *Ṣere* when the vowel of the א stands in an open syllable, cf. שְׁאֵלֵךְ Gn 32[18], Ju 4[20]; שְׁאֵלוּנִי ψ 137[3]; but in a closed syllable, even without a suffix, שְׁאֵלְתֶּם 1 S 12[13], 25[5], Jb 21[29]; שְׁאֵלְתִּיהוּ Ju 13[6], 1 S 1[20]. Cf., however, similar cases of attenuation of an original *ă*, § 69 *s*, and especially § 44 *d*. In the first three examples, if explained on that analogy, the *ī* attenuated from *ă* would have been lengthened to *ē* (before the tone); in the next three *ĭ* would have been modified to *ĕ*. Also in the *Hiph'il*-form הִשְׁאֵלְתִּיהוּ 1 S 1[28] the א is merely attenuated from אַ.

g 2. In *Pi'ēl* and *Hithpa'ēl* the lengthening of the vowel before the guttural causes the tone to be thrown back upon the penultima, and consequently the *Ṣere* of the ultima to be shortened to *Seghôl*. Thus (*a*) before monosyllables, according to § 29 *e*, e.g. לְשָׁרְתוֹ שָׁם *to minister there*, Dt 17[12], even in the case of a guttural which is *virtually* strengthened, Gn 39[14], Jb 8[18] (see § 29 *g*). (*b*) after *wâw consecutive*, e.g. וַיְבָרֶךְ *and he blessed*, Gn 1[22] and frequently, וַיְגָרֶשׁ *and he drove out*, Ex 10[11], וַתִּתְפָּעֶם Dn 2[1].

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[1] בֻּחַן is explained by Abulwalid as the 3rd pers. *perfect Pu'al*, but by Qimḥi as a noun.

3. The following are a few rarer anomalies; in the *imperfect Qal* יִצְחַק Gn 21[6] (elsewhere תִּצְחַק, &c., in *pause* יִצְחָק, cf. § 10 *g* (*c*) and § 63 *n*); וָאֵחַר Gn 32[5] (for וָאֶאֱחַר); in the *perfect Pi'ēl* אֶחֱרוּ Ju 5[28] (perhaps primarily for אִחֲרוּ; according to Gn 34[19] אֵחֲרוּ would be expected), and similarly יֶחֱמַ֫תְנִי ψ 51[7] for יִחֲמַ֫תְנִי; in the *imperative Pi'ēl* קָרַב Ez 37[17] (cf. above, § 52 *n*); finally, in the *imperative Hiph'il* הַרְחַק Jb 13[21] and הַמְעַד ψ 69[24], in both cases probably influenced by the closing conso ant, and by the preference for *Pathaḥ* in *pause* (according to § 29 *q*); without the pause הַרְחֵק Pr 4[24], &c.; but also הַנְחַת Jo 4[11]. *h*

4. As *infinitive Hithpa'ēl* with a suffix we find הִתְיַחְשָׂם Ezr 8[1], &c., with a firmly closed syllable, also the *participle* מִתְיַחְשִׂים Neh 7[64]; Baer, however, reads in all these cases, on good authority, הִתְיַהֲשָׂם &c.—The quite meaningless *K^ethibh* ונאשאר Ez 9[8] (for which the *Q^erê* requires the equally unintelligible וְנֵשְׁאַר) evidently combines two different readings, viz. וְנִשְׁאָר (*part. Niph.*) and וָאֶשָּׁאֵר (*imperf. consec.*); cf. König, *Lehrgebäude*, i. p. 266 f.—In יְתָאֲרֵ֫הוּ Is 44[13] (also יְתָאֲרֵ֫הוּ in the same verse) an *imperfect Pô'ēl* appears to be intended by the Masora with an irregular shortening of the *ô* for יְתֹאֲר׳; cf. § 55 *b* מְלָשְׁנִי ψ 101[5] *Q^erê*; on the other hand Qimḥi, with whom Delitzsch agrees, explains the form as *Pi'ēl*, with an irregular ֳ for ֲ, as in the reading אֲלַקֳטָה Ru 2[2.7]; cf. § 10 *h*. *i*

5. A few examples in which א, as middle radical, entirely loses its consonantal value and quiesces in a vowel, will be found in § 73 *g*.

§ 65. *Verbs Third Guttural*, e.g. שָׁלַח *to send*.[1]

1. According to § 22 *d*, when the last syllable has a vowel incompatible with the guttural (i.e. *not* an *a*-sound), two possibilities present themselves, viz. either the regular vowel *remains*, and the guttural then takes *furtive Pathaḥ*, or *Pathaḥ* (in pause *Qameṣ*) takes its place. More particularly it is to be remarked that— *a*

(*a*) The unchangeable vowels ִי, וֹ, וּ (§ 25 *b*) are always retained, even under such circumstances; hence *inf. abs. Qal* שָׁלוֹחַ, *part. pass.* שָׁלוּחַ, *Hiph.* הִשְׁלִיחַ, *imperf.* יַשְׁלִיחַ, *part.* מַשְׁלִיחַ. So also the less firm *ō* in the *inf. constr.* שְׁלֹח is almost always retained: cf., however, שְׁלַח, in close connexion with a substantive, Is 58[9], and גְּוַע Nu 20[3]. Examples of the *infinitive* with suffixes are בְּבָרְחֲךָ Gn 35[1]; בְּפִגְעוֹ Nu 35[19]; לְרִבְעָהּ Lv 18[23], &c.

(*b*) The *imperfect* and *imperative Qal* almost always have *ă* in the second syllable, sometimes, no doubt, due simply to the influence of the guttural (for a tone-long *ō*, originally *ŭ*), but sometimes as being the original vowel, thus יִשְׁלַח, שְׁלַח, &c.; with suffixes יִשְׁלָחֵ֫נִי, שְׁלָחֵ֫נִי, see § 60 *c*. *b*

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[1] Verbs ל״ה in which the ה is *consonantal* obviously belong also to this class, e.g. גָּבַהּ *to be high*, תָּמַהּ *to be astonished*, מָהַהּ (only in *Hithpalpel*) *to delay*.

Exceptions, in the *imperfect* אסלוח Jer 5^{7}, *K^eth.* (אֶסְלַח *Q^erê*); in the *imperative* טְבַח Gn 43^{16}. On such cases as אֶפְשְׁעָה Is 27^{4}, cf. § 10 *h*.

c (c) Where *Ṣere* would be the regular vowel of the final syllable, both forms (with $\bar{e}^{a}$ and $\check{a}$) are sometimes in use; the choice of one or the other is decided by the special circumstances of the tone, i. e.:—

d Rem. 1. In the *absolute state* of the *participle Qal*, *Pi'ēl* and *Hithpa'ēl*, the forms שֹׁלֵחַ (with suff. שֹׁלְחִי, but שֹׁלַחְתָּ), מְשֻׁלָּחַ (with suff. מְשֻׁלַּחְתָּ), and מִשְׁתַּגֵּעַ are used exclusively; except in verbs ל״ע where we find, in close connexion, also נֹטַע ψ 94^{9}, רֹבַע Is 51^{15}, Jer 31^{35}, רֹקַע Is 42^{5}, 44^{24}, רוֹקַע ψ 136^{6}, שֹׁבַע Lv 11^{7}, all with the tone on the last syllable.—The part. Pu'al is מְרֻבָּע Ez 45^{2} according to the best authorities (Kittel מְרֻבָּע).

e 2. Similarly, in the *imperf.* and *inf. Niph'al*, and in the *perf. inf.* and *imperf. Pi'ēl* the (probably more original) form with *ă* commonly occurs in the body of the sentence, and the fuller form with $\bar{e}^{a}$ in *pause* (and even with the lesser distinctives, e.g. with *Dᵉḥi* ψ 86^{4} in the *imperative Pi'ēl*; with *Ṭiphḥa* 1 K 12^{32} in the *infinitive Pi'ēl*; Jer 4^{31} *imperfect Hithpa'ēl*; Jer 16^{6} *imperfect Niph'al*), cf. e.g. יִנָּגֵעַ Nu 27^{4}, with יִנָּגֵעַ 36^{3}; וַיִּשָּׁבַע Dt 1^{34}, even with retraction of the tone in the *inf. abs. Niph'al* הִשָּׁבַע Nu 30^{3} (elsewhere הִשָּׁבֵעַ Jer 7^{9}, 12^{16} twice, in each case without the pause); תְּבֻקַּע־ Hb 3^{9}, with תְּבֻקָּעַ Ez 13^{11}; בַּלַּע *to devour* Hb 1^{13}, Nu 4^{20} with בָּלַע La 2^{8}; for *infinitive Hithpa'ēl*, cf. Is 28^{20}. The *infinitive absolute Pi'ēl* has the form שַׁלֵּחַ Dt 22^{7}, 1 K 11^{22}; the *infinitive construct*, on the other hand, when without the pause is always as שַׁלַּח except לְשַׁלֵּחַ Ex 10^{4}.—יְזַבֵּחַ Hb 1^{16} has *ē*, though not in *pause*, and even וַיְזַבֵּחַ 2 K 16^{4}, 2 Ch 28^{4}; but *a* in *pause* in the *imperative Niph'al* הֵאָנֵחַ Ez 21^{11}; *jussive Pi'ēl* תְּאַחַר ψ 40^{18}; cf. § 52 *n*. An example of *ă* in the *imperative Pi'ēl* under the influence of a final ר is בַּתַּר־ Jb 36^{2}, in the *imperfect Niph'al* וְתֵעָצַר Nu 17^{13}, &c.—In יִבְּרַח Jb 14^{9} (cf. ψ 92^{14}, Pr 14^{11}), Barth (see above, § 63 *n*) finds an *i-imperfect* of *Qal*, since the intransitive meaning is only found in *Qal*.

f 3. In the 2nd *sing. masc.* of the *imperative*, and in the forms of the *jussive* and *imperfect consecutive* of *Hiph'il* which end in gutturals, *a* alone occurs, e.g. הַצְלַח *prosper thou*, יַבְטַח *let him make to trust*, וַיַּצְמַח *and he made to grow* (so in *Hithpalpel* יִתְמַהְמַהּ, &c., Hb 2^{3}); even in *pause* וַיַּצְלַח 1 Ch 29^{23}, and, with the best authorities, וַיּוֹכַח 1 Ch 12^{17}; וַיִּשְׁעֲךָ Is 35^{4} is perhaps to be emended into וְיִשַׁע (=וְיוֹשִׁיעַ).—In the *infinitive absolute Ṣere* remains, e.g. הַגְבֵּהַ *to make high*; as *infinitive construct* הוֹכַח also occurs in close connexion (Jb 6^{26}); on הוֹשַׁע as *infinitive construct* (1 S $25^{26.33}$), cf. § 53 *k*.

g **2.** When the guttural with *quiescent Šᵉwâ* stands at the end of a syllable, the ordinary strong form remains when not connected with suffixes, e. g. שָׁלַחְתִּי, שָׁלַחְתָּ. But in the 2nd *sing. fem. perfect* a *helping-Pathaḥ* takes the place of the *Šᵉwâ*, שָׁכַחַתְּ Jer 13^{25} (§ 28 *e*); also in 1 K 14^{3}, לָקַחַתְּ is to be read, not לָקַחְתְּ.

h Rem. The soft combination with *compound Šᵉwâ* occurs only in the 1st *plur. perfect* with suffixes, since in these forms the tone is thrown one place farther forward, e.g. יְדַעְנֻךָ *we know thee*, Ho 8^{2} (cf. Gn 26^{29}, ψ 44^{18}, 132^{6}). Before the *suffixes* ךָ and כֶם, the guttural must have ַ, e.g. אֶשְׁלָחֲךָ *I will send thee*, 1 S 16^{1}; וַאֲשַׁמְּעֲךָ Gn 31^{27}; אַשְׁמִיעֲךָ Jer 18^{2}.

On the weak verbs ל״א, see especially § 74.

II. The Weak Verb.[1]

§ 66. *Verbs Primae Radicalis Nûn* (פ״נ), e.g. נָגַשׁ *to approach*

Brockelmann, *Semit. Sprachwiss.*, p. 138 ff.; *Grundriss*, p. 595 ff.

The weakness of initial נ consists chiefly in its suffering *aphaeresis* *a* in the *infinitive construct* and *imperative* in some of these verbs (cf. § 19 *h*). On the other hand, the *assimilation* of the נ (see below) cannot properly be regarded as weakness, since the triliteral character of the stem is still preserved by the strengthening of the second consonant. The special points to be noticed are—

1. The *aphaeresis* of the Nûn (*a*) in the *infinitive construct*. This *b* occurs only (though not necessarily) in those verbs which have *a* in the second syllable of the *imperfect*. Thus from the stem נגשׁ, *imperfect* יִגַּשׁ, *infinitive* properly גַּשׁ, but always lengthened by the feminine termination ת to the segholate form גֶּשֶׁת[2]; with *suffix* גִּשְׁתּוֹ Gn 33[3]; with the concurrence of a guttural נָגַע *to touch*, imperfect יִגַּע, infinitive גַּעַת (also נְגֹעַ, see below); נָטַע *to plant*, infinitive טַעַת (also נְטֹעַ, see below); on the verb נָתַן *to give*, see especially *h* and *i*. On the other hand, *aphaeresis* does not take place in verbs which have *ō* in the *imperfect*, e.g. נָפַל *to fall*, imperfect יִפֹּל, infinitive נְפֹל, with *suffix* נָפְלוֹ, also נִפְלוֹ; לִנְהֹר Nu 6[2], &c.; cf., moreover, לִנְגֹּעַ Gn 20[6], &c., וּנְגֹעַ Ex 19[12] (even לִנְגּוֹעַ Jb 6[7]; cf. Jer 1[10]); with *suffix* בְּנָגְעוֹ Lv 15[23]. Also לִנְטֹעַ Is 51[16] (but לָטַעַת Ec 3[2]); נִישָׁא Is 1[14], 18[3]; with *suffix* בְּנָשְׂאִי ψ 28[2] (elsewhere שְׂאֵת, cf. § 74 *i* and § 76 *b*), לְנָשְׁקְ־ 2 S 20[9].

(*b*) In the *imperative*. Here the *Nûn* is always dropped in verbs *c* with *a* in the *imperfect*, e.g. נגשׁ, *imperative* גַּשׁ (more frequently with *paragogic ā*, גְּשָׁה; before *Maqqeph* also גְּשׁ־ Gn 19[9]), *plur.* גְּשׁוּ, &c. Parallel with these there are the curious forms with *ō*, גְּשִׁי Ru 2[14] (with *retarding* Metheg in the second syllable, and also *nasog 'aḥor*, according to § 29 *e*, before הַלָּם) and גְּשׁוּ Jos 3[9] (before הַגֶּה), 1 S 14[38] (before הַלֹּם) and 2 Ch 29[31]; in all these cases without the *pause*. With *Nûn* retained, as if in a strong verb, נָהַג *drive*, 2 K 4[24] (*imperfect* יְנַהֵג, without assimilation of the *Nûn*), וְנִטְעוּ 2 K 19[29], Is 37[30], Jer 29[5.28]; cf. also the verbs ל״ה, which are at the same time פ״נ; נְהֵה Ez 32[18], נְחֵה Ex 32[34], נְטֵה Ex 8[1], &c.; the verb ל״א, נְשָׂא ψ 10[12] (usually שָׂא); cf. § 76 *b*. But, as in the infinitive, the *aphaeresis* never takes place in verbs which have *ō* in the *imperfect*, e.g. נְצֹר, נְתֹן, &c.

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[1] Cf. the summary, § 41.

[2] The law allowing the addition of the feminine termination to the unlengthened form, instead of a lengthening of the vowel, is suitably called by Barth 'the law of compensation' (*Nominalbildung*, p. xiii).

d 2. When, through the addition of a *preformative*, *Nûn* stands at the end of a syllable, it is readily assimilated to the second radical (§ 19 *c*); thus in the *imperfect Qal*,[1] e.g. יִפֹּל for *yinpōl, he will fall*; יִגַּשׁ for *yingaš*; יִתֵּן for *yintēn, he will give* (on this single example of an *imperfect* with original *i* in the second syllable, cf. *h*)[2]; also in the *perfect Niph'al* נִגַּשׁ for *ningaš*; throughout *Hiph'îl* (הִגִּישׁ, &c.) and *Hoph'al* (which in these verbs always has *Qibbuṣ*, in a sharpened syllable, cf. § 9 *n*) הֻגַּשׁ.

The other forms are all quite regular, e.g. the *perfect, infinitive absolute* and *participle Qal*, all *Pi'ēl, Pu'al*, &c.

In Paradigm H, only those conjugations are given which differ from the regular form.

e The *characteristic* of these verbs in all forms with a preformative is *Dageš* following it in the second radical. Such forms, however, are also found in certain verbs פ״י (§ 71), and even in verbs ע״ע (§ 67). The *infinitive* גֶּשֶׁת and the *imperative* גַּשׁ, also גֶּשׁ־ (Gn 19[9]) and תֵּן, resemble the corresponding forms of verbs פ״ו (§ 69).—On יִקַּח, קַח, and קַחַת, from לָקַח *to take*, see *g*.—In יִקּוֹם (*imperfect Niph'al* of קוּם), and in similar forms of verbs ע״ו (§ 72), the *full* writing of the *ô* indicates, as a rule, that they are not to be regarded as *imperfects Qal* of נָקַם, &c.—Also אֶסַּק (ψ 139[8]) is not to be derived from נסק, but stands for אֶסְלַק (with a sharpening of the ס as compensation for the loss of the ל), from סָלַק *to ascend*, see § 19 *f*, and Kautzsch, *Gramm. des Bibl.-Aram.*, § 44. Similarly the *Hiph'il*-forms הִשִּׁיקוּ Ez 39[9], יַשִּׁיק Is 44[15], and the Niph'al נִשְּׁקָה ψ 78[21] are most probably from a stem שׁלק, not נשׁק.

f Rem. 1. The instances are comparatively few in which the forms retain their *Nûn* before a firm consonant, e.g. נָטַר, imperfect יִנְטֹר Jer 3[5] (elsewhere יִטֹּר); also from נָצַר the pausal form is *always* יִנְצֹרוּ (without the *pause* יִצְּרוּ Pr 20[28]); similarly in Is 29[1], 58[3], ψ 61[8], 68[3] (where, however, תִּנָּדֵף is intended), 140[2.5], Pr 2[11], Jb 40[24], the retention of the *Nûn* is always connected with the *pause*. In *Niph'al* this never occurs (except in the irregular *inf.* כְּהִנְדֹּף ψ 68[3], cf. § 51 *k*), in *Hiph'il* and *Hoph'al* very seldom; e.g. לְהַנְתִּיךְ Ez 22[20], הָנְתְּקוּ Ju 20[31]; for לַנְפֵּל Nu 5[22] read לִנְפֹּל, according to § 53 *q*. On the other hand, the *Nûn* is regularly retained in all verbs, of which the second radical is a guttural, e.g. יִנְחַל *he will possess*, although there are rare cases like יֵחַת (also יִנְחַת) *he will descend*, Jer 21[13] (even תֵּחַת Pr 17[10]; without apparent reason accented as *Mil'ēl*), *plur.* יֵחַתּוּ Jb 21[13] (cf. § 20 *i*; the Masora, however, probably regards יֵחַת and יֵחַתּוּ as *imperfect Niph'al* from חָתַת); *Niph'al* נִחַם for נִנְחַם *he has grieved*.

g 2. The ל of לָקַח *to take* is treated like the *Nûn* of verbs פ״ן (§ 19 *d*). Hence *imperfect Qal* יִקַּח, cohortative (§ 20 *m*) אֶקְחָה, *imperative* קַח, in *pause* and

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[1] Cf. Mayer Lambert, 'Le futur qal des verbes פ״ו, פ״ן, פ״א,' in the *REJ.* xxvii. 136 ff.

[2] An imperfect in *a* (יִגַּשׁ) is given in the Paradigm, simply because it is the actual form in use in this verb.

before *suffixes* קָח (on קָחֶם־נָא Gn 48[9], see § 61 *g*), *paragogic* form קְחָה; קְחִי, &c. (but cf. also לְקַח Ex 29[1], Ez 37[16], Pr 20[16], לִקְחִי 1 K 17[11], perhaps a mistake for לָהּ קְחִי, cf. LXX and Lucian); *infinitive construct* קַ֫חַת (once קְחַת 2 K 12[9], cf. § 93 *h*); with לְ, לָקַ֫חַת; with *suffix* קַחְתִּי; *Hoph'al* (cf., however, § 53 *u*) *imperfect* יֻקַּח; *Niph'al*, however, is always נִלְקַח.—The meaningless form קָח Ez 17[5] is a mistake; for the equally meaningless קָחָם Ho 11[3] read וָאֶקָּחֵם.

3. The verb נָתַן *to give*, mentioned above in *d*, is the only example of a verb פ״ן with *imperfect* in *ē* (יִתֵּן for *yintēn*; נִתַּן־[1] only in Ju 16[5], elsewhere before *Maqqeph* יִתֶּן־, &c.), and a corresponding *imperative* תֵּן or (very frequently) תְּנָה (but in ψ 8[2] the very strange reading תְּנָה is no doubt simply meant by the Masora to suggest נָתְנָה); before *Maqqeph* תֶּן־, *fem.* תְּנִי, &c. Moreover, this very common verb has the peculiarity that its final *Nûn*, as a weak nasal, is also assimilated; נָתַ֫תִּי for *nāthántī*, נָתַ֫תָּ or, very frequently, נָתַ֫תָּה, with a kind of orthographic compensation for the assimilated *Nûn* (cf. § 44 *g*); *Niph'al perfect* נִתַּתֶּם Lv 26[25], Ezr 9[7]. *h*

In the *infinitive construct Qal* the ground-form *tint* is not lengthened to *tēneth* (as גֶּ֫שֶׁת from נָגַשׁ), but contracted to *titt*, which is then correctly lengthened to תֵּת, with the omission of *Dageš forte* in the final consonant, see § 20 *l*; but with suffixes תִּתִּי, תִּתּוֹ, &c.; before *Maqqeph* with the prefix לְ = לָתֶת־, e. g. Ex 5[21], and even when closely connected by other means, e. g. Gn 15[7]. However, the strong formation of the *infinitive construct* also occurs in נְתֹן Nu 20[21] and נְתָן־ Gn 38[9]; cf. § 69 *m*, note 2. On the other hand, for לְתִתֵּן 1 K 6[19] read either לְתִתּוֹ or simply לָתֵת, just as the *Qᵉrê*, 1 K 17[14], requires תֵּת for תתן. *i*

In other stems, the נ is retained as the third radical, e. g. שָׁכַ֫נְתָּ, זָקַ֫נְתִּי, cf. § 19 *c* and § 44 *o*. On the entirely anomalous aphaeresis of the *Nûn* with a strong vowel in תַּ֫תָּה (for נָתַ֫תָּ) 2 S 22[41], cf. § 19 *i*.—On the *passive imperfect* יֻתַּן, cf. § 53 *u*. *k*

§ 67. *Verbs* ע״ע, e. g. סָבַב *to surround.*

Brockelmann, *Semit. Sprachwiss.*, p. 155 ff.; *Grundriss*, p. 632 ff.

1. A large number of Semitic stems have verbal forms with only two radicals, as well as forms in which the stem has been made triliteral by a *repetition of the second radical*, hence called verbs ע״ע. Forms with two radicals were formerly explained as being due to contraction from original forms with three radicals. It is more correct *a*

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[1] P. Haupt on Ju 16[5] in his Bible, compares the form of the Assyrian imperfect *iddan* or *ittan* (besides *inádin*, *inámdin*) from *nadânu* = נתן. But could this one passage be the only trace left in Hebrew of an imperf. in *a* from נתן?

to regard them as representing the original stem (with two radicals), and the forms with the second radical repeated as subsequently developed from the monosyllabic stem.[1] The appearance of a general contraction of triliteral stems is due to the fact that in biliteral forms the second radical regularly receives *Dageš forte* before afformatives, except in the cases noted in § 22 *b* and *q*. This points, however, not to an actual doubling, but merely to a strengthening of the consonant, giving more body to the monosyllabic stem, and making it approximate more to the character of triliteral forms.

The development of biliteral to triliteral stems (ע״ע) generally takes place in the 3rd *sing. masc.* and *fem.* and 3rd *plur. perfect Qal* of *transitive* verbs, or at any rate of verbs expressing an activity, e.g. סָבַב, סָבְבָה, סָבְבוּ : חָנַן Gn 33[5] (but with suffix חַנַּ֫נִי, ver. 11); sometimes with an evident distinction between transitive and intransitive forms, as צָרַר *to make strait*, צַר *to be in a strait*; see further details, including the exceptions, in *aa*. The development of the stem takes place (*a*) necessarily whenever the strengthening of the 2nd radical is required by the character of the form (e.g. חִלֵּל, שֻׁדַּד), and (*b*) as a rule, whenever the 2nd radical is followed or preceded by an essentially long vowel, as, in Qal, סָבוֹב, סָבוּב, in Pôʿēl and Pôʿal, סוֹבֵב, סוֹבַב.

b **2.** The biliteral stem always (except in *Hiphʿîl* and the *imperfect Niphʿal*, see below) takes the vowel which would have been required between the *second* and *third* radical of the ordinary strong form, or which stood in the ground-form, since that vowel is characteristic of the form (§ 43 *b*), e.g. תַּם answering to קָטַל, תַּ֫מָּה to the ground-form *qăṭălăt*, תַּ֫מּוּ to the ground-form *qăṭălû*; *infinitive*, סֹב to קְטֹל.

c **3.** The insertion of *Dageš forte* (mentioned under *a*), for the purpose of strengthening the second radical, never takes place (see § 20 *l*) in the final consonant of the word, e.g. תַּם, סֹב, not תַּם, סֹב; but it appears again on the addition of afformatives or suffixes, e.g. תַּ֫מּוּ, סֹ֫בּוּ, סַבּ֫וּנִי, &c.

d **4.** When the afformative begins with a consonant (נ, ת), and hence the strongly pronounced second radical would properly come at the end of a closed syllable, a *separating vowel* is inserted between the stem-syllable and the afformative. In the *perfect* this vowel is וֹ, in the *imperative* and *imperfect* ֶי, e.g. סַבּ֫וֹתָ, סַבּ֫וֹנוּ, *imperfect* תְּסֻבֶּ֫ינָה (for *sabb-tā*, *sabb-nû*, *tasōbb-nā*). The artificial opening of the syllable

[1] So (partly following Ewald and Böttcher) A. Müller, *ZDMG.* xxxiii. p. 698 ff.; Stade, *Lehrbuch*, § 385 *b*, *c*; Nöldeke, and more recently Wellhausen, 'Ueber einige Arten schwacher Verba im Hebr.' (*Skizzen u. Vorarb.* vi. 250 ff.). Against Böttcher see M. Lambert, *REJ.* xxxv. 330 ff., and Brockelmann, as above.

by this means is merely intended to make the strengthening of the second radical audible.[1]

The *perfect* תַּמְנוּ (for תַּמַּנּוּ) Nu 17^{28}, ψ 64^{7} (Jer 44^{18} תָּמְנוּ with *Silluq*), owing *e* to omission of the separating vowel, approximates, if the text is right, to the form of verbs ע״ו (cf. קָמְנוּ from קוּם).

5. Since the preformatives of the *imperfect Qal*, of the *perfect* *f* *Niph'al*, and of *Hiph'il* and *Hoph'al* throughout, before a monosyllabic stem form an open syllable, they take a *long* vowel before the tone (according to § 27 *e*), e.g. *imperfect Hiph'il* יָסֵב for *yă-sēb*, *imperative* הָסֵב for *hă-sēb*, &c. Where the preformatives in the strong verb have *ĭ*, either the original *ă* (from which the *ĭ* was attenuated) is retained and lengthened, e.g. יָסֹב in *imperfect Qal* for *yă-sōb*, or the *ĭ* itself is lengthened to *ē*, e.g. הֵסֵב *perfect Hiph'il* for *hĭ-sēb* (see further under *h*). The vowel thus lengthened can be maintained, however, only before the tone (except the *û* of the *Hoph'al*, הוּסַב for *hŭ-săb*); when the tone is thrown forward it becomes *Šᵉwâ*, according to § 27 *k* (under א and ה *compound Šᵉwâ*), e.g. תְּסֹב, but תְּסֻבֶּינָה; *imperfect Hiph'il* תָּסֵב, but תְּסֵבֶּינָה; *perfect* הֲסִבֹּתִי, &c.

Besides the ordinary form of the imperfects, there is another (common in *g* *Aramaic*), in which the *imperfect Qal* is pronounced יִסַּב or יִסָּב, the *first* radical, not the second, being strengthened by *Dageš forte*, cf. יִשַּׁם 1 K 9^{8}, וַיִּקַּד Gn 24^{26}; with *a* in the second syllable, יִגַּר Lv 11^{7}, יִהַל Is 17^{4}, וַיִּשַּׁח Is 2^{9}, &c., יִהַם Am 5^{13} and frequently, וְאֶכַּת Dt 9^{21}, &c., יִסַּב (*turn* intrans.) 1 S 5^{8}, &c., וַיִּקַּב Lv 24^{11}, יִהַם Ez 47^{12}, &c., יִחַם (with *Dageš forte implicitum*) 1 K 1^{1}; in the plural, יְתַּמּוּ Nu 14^{35}, &c. (in pause יְתַמּוּ ψ 102^{28}); perhaps also יִמַּל, יִמַּךְ (unless these forms are rather to be referred to *Niph'al*, like יִמָּחוּ 1 S 2^{9}; יִמָּלוּ Jb 24^{24}); with suffix תִּקְּבֵנוּ occurs (cf. § 10 *h*) in Nu 23^{25}; *Imperfect Hiph'il* יַחֵם, *Hoph'al* יָבֵת, &c. The vowel of the preformative (which before *Dageš* is, of course, short) follows the analogy of the ordinary strong form (cf. also *u* and *y*). The same method is then extended to forms with afformatives or suffixes, so that even before these additions the second radical is not strengthened, e.g. וַיִּקְדֹּד Gn 43^{28}, &c., for וַיִּקֹּדוּ *and they bowed the head*; וַיִּכְתוּ *and they beat down*, Dt 1^{44} (from כָּתַת); וַיִּתְמוּ Dt 32^{8}; יְדִמּוּ Ex 15^{16}, Jb 29^{21} (cf., however, וַיִּסַּבּוּ Ju 18^{23}, 1 S 5^{8}, יִבַּתוּ Jer 46^{5}, Jb 4^{20}). To the same class of apparently strong formations belongs תְּצַלְּנָה (without the separating vowel, for תְּצִלֶּינָה, cf. 1 S 3^{11} and below, *p*) *they shall tingle*, 2 K 21^{12}, Jer 19^{3}.—On the various forms of the *Niph'al*, see under *t*.

[1] Of all the explanations of these separating vowels the most satisfactory is that of Rödiger, who, both for the *perfect* and *imperfect* (Ewald and Stade, for the *imperfect* at least), points to the analogy of verbs ל״ה. We must, however, regard סַבּוֹתָ as formed on the analogy not of גָּלִיתָ, but (with P. Haupt) of a form גָּלּוֹתָ (=*gālautā*, cf. Arab. *ǵazauta*), while תְּסֻבֶּינָה follows the analogy of תְּגֻלֶּינָה. [See also Wright, *Comp. Gr.*, 229 f.]

h **6.** The original vowel is retained, see *f*, (*a*) in the preformative of the *imperfect Qal* יָסֹב for *yă-sōb* (cf. §§ 47 *b*, 63 *b*, and for verbs ע״ו § 72); (*b*) in the *perfect Niph'al* נָסַב for *nă-săb* (§ 51 *a*); (*c*) in *Hoph'al* הוּסַב, with irregular lengthening (no doubt on the analogy of verbs פ״ו) for *hōsāb* from *hŭ-sab*, imperfect יוּסַב from *yŭ-sab*, &c.

i On the other hand, an already attenuated vowel (*i*) underlies the intransitive *imperfects Qal* with *ă* in the second syllable (probably for the sake of dissimilating the two vowels), e. g. יָמַר for *yĭ-măr* (see *p*); and in the preformative of *Hiph'îl* הֵסֵב from *hĭ-sēb* (ground-form הַקְטֵל, § 53 *a*), as well as of the participle מֵסֵב (ground-form מַקְטֵל), on the analogy of the perfect. In the second syllable of the Perf. the underlying vowel is *ĭ*, attenuated from an original *ă*, which in the strong verb is abnormally lengthened to *î* (§ 53 *a*). The *ē* lengthened from *ĭ* is, of course, only tone-long, and hence when without the tone and before *Dageš forte* we have e. g. הֲסִבֹּתָ. On the retention of the original *ă* in the second syllable, cf. *v*.

k **7.** The *tone*, as a general rule, tends to keep to the stem-syllable, and does not (as in the strong verb) pass to the afformatives הָ֫, וּ and ִי (2nd *sing. fem. imperfect*); e. g. 3rd *sing. fem. perfect* חַתָּה, in *pause* חָתָה; with ר and gutturals מָרָה (for מַרָּה), שָׁחָה ψ 44[26]; on the other hand, with *wāw consecutive* וְרַבָּה Is 6[12] (but וְחָיְתָה Ex 1[16]). In the 3rd *plur. perfect* the tone-syllable varies; along with דָּלְלוּ, קָלְלוּ, we also find דָּלְלוּ and קָלְלוּ, רַבּוּ Is 59[12], שָׁחֲחוּ Hb 3[6], &c.; but in *pause* always חָתְמוּ, חָתַמוּ, &c. The tone likewise remains on the stem-syllable in the *imperfect Qal* in תִּסֹּבִי, יָסֹבּוּ; *perfect Hiph'îl* הֵסֵבּוּ, הֵסֵבָּה; *imperfect* תְּסֵבִּי, יָסֵבּוּ, &c. In the forms with separating vowels, the tone is moved forward to these vowels (or to the final syllable, cf. *ee*), e. g. סַבּוֹתָ, תְּסֻבֶּינָה, &c.; except before the endings תֶּם and תֶּן in the *perfect*, which always bear the tone. This shifting of the tone naturally causes the shortening of the merely tone-long vowels *ē* and *ō* to *ĭ* and *ŭ* (or *ŏ*, see *n*), hence הֲסִבּוֹתָ from הֵסֵב, תְּסֻבֶּינָה from יָסֹב; on cases in which the vowel of the preformative becomes *Šᵉwâ*, see above, *f*.

l **8.** In several verbs ע״ע, instead of *Pi'ēl*, *Pu'al* and *Hithpa'ēl*, the less frequent conjugation *Pō'ēl*, with its passive and reflexive, occurs (most probably on the analogy of the corresponding forms of verbs ע״ו, cf. § 72 *m*), generally with the same meaning,[1] e. g. עוֹלֵל *to ill-treat*, passive עוֹלַל, reflexive הִתְעוֹלֵל (from עָלַל; cf. the *Hithpō'ēl* from רָעַע

[1] Sometimes both *Pi'ēl* and *Pō'ēl* are formed from the same stem, though with a difference of meaning, e. g. רִצֵּץ *to break in pieces*, רוֹצֵץ *to oppress*; חִנֵּן *to make pleasing*, חוֹנֵן *to have pity*; סִבֵּב *to turn, to change*, סוֹבֵב *to go round, to encompass*.

and פַּרַר Is $24^{19\,f.}$); in a few verbs also *Pilpēl* (§ 55 *f*) is found, e. g. גִּלְגֵּל *to roll, Hithpalpēl* הִתְגַּלְגֵּל *to roll oneself* (from גָּלַל); imperative with suffix סַלְסְלֶהָ *exalt her*, Pr 4^{8}; שַׁעֲשַׁע *to comfort, to delight in*; passive שֹׁעֲשַׁע *to be caressed* (from שָׁעַע). These forms cannot appear in a biliteral form any more than *Pi'ēl*, *Pu'al*, and *Hithpa'ēl*; cf. עִוְעִים (Is 19^{14}) and קִוְקוֹ (Is $18^{2,7}$).—For תִּתְבָּר 2 S 22^{27} read, according to ψ 18^{27}, תִּתְבָּרַר.

Remarks.

I. *On Qal.*

m 1. In the *perfect*, isolated examples are found with *ō* in the first syllable, which it is customary to refer to triliteral stems with middle *ō* (like יָכֹל, § 43 *a*); viz. רֹמּוּ *they are exalted*, Jb 24^{24} to רָמּוּ; רֹבּוּ *they shot*, Gn 49^{23} to רָבַב; זֹרוּ Is 1^{6} to זָרַר. But this explanation is very doubtful: זֹרוּ especially is rather to be classed among the passives of Qal mentioned in § 52 *e*.

n 2. *Imperfects Qal* with *ō* in the second syllable keep the original *a* in the preformative, but lengthen it to *ā*, as being in an open syllable, hence יָחֹן, יָמוֹד, יָעוֹ, יָרֹן, יָרֹעַ (trans. *he breaks in pieces*, but יָרַע intrans. = *he is evil*); imperfects with *ă* have, in the preformative, an *ē*, lengthened from *ĭ*. See the examples below, under *p*, § 63 *c* and *e*, § 72 *h*, and specially Barth in *ZDMG.* 1894, p. 5 f.

The *Hōlĕm* of the *infinitive*, *imperative*, and *imperfect* (יִסֹּב, סֹב) is only tone-long, and therefore, as a rule, is written defectively (with a few exceptions, chiefly in the later orthography, e. g. צוֹר *bind up*, Is 8^{16}; גּוֹל ψ 37^{5}; דּוֹם ver. 7; לָבוֹז for לָבֹז *to plunder*, Est 3^{13}, 8^{11}). When this *ō* loses the tone, it becomes in the final syllable *ŏ*, in a sharpened syllable *ŭ*, or not infrequently even *ŏ* (see above, *k*). Examples of *ŏ* are: (*a*) in a toneless final syllable, i. e. before *Maqqeph* or in the *imperfect consecutive*, רָנֹּ (*rŏn*) *to rejoice*, Jb 38^{7}; וַיָּכָב Ju 11^{18} (once even with *ŭ* in a toneless final syllable, וַיָּרֻם Ex 16^{21}); on the other hand, in the *plur.* וַיָּסֹבּוּ, *fem.* וַתְּסֹבֶּינָה; (*b*) before a tone-bearing *affromative* or *suffix*, e. g. *imperative 2nd sing. fem.* רָנִּי, גְּוִי (cf. *ff*); חָנֵּנִי *pity me*; סָלְלוּהָ Jer 50^{26}; יְשֻׁרֵם Pr 11^{3} *Qerē*; הַחֲנֻהוּ Ex 12^{14} (for the defective writing, cf. יִסַּבֶּהוּ Jb 40^{22}). In יְחֹנְךָ Gn 43^{29}, Is 30^{19} (for יְחָנֶךָּ) this *ŏ* is thrown back to the preformative.

o On the 2nd plur. fem. imperat. עֹרֶינָה *make yourselves naked* Is 32^{11}, cf. the analogous forms in § 48 *i*.—Quite abnormal is the *infinitive absolute* רֹעַ Is 24^{19} (as ה follows, probably only a case of dittography for רֹעַ, cf. קֹב Nu 23^{25} and שֹׁל Ru 2^{16}); so also are the *imperatives* קָבָה־לִי Nu $22^{11.17}$, and אָרָה־לִי 22^{6}, 23^{7}, with ה *paragogic*. We should expect אָרֹה, קָבֹה. If these forms are to be read *qŭballi*, *'ŏralli*, they would be analogous to such cases as מְרֻבָּרָה (§ 90 *i*), the addition of the *paragogic* ה causing no change in the form of the word (קָבֹ־ like רָנֹ־ above). If, however, as Jewish tradition requires, they are to be read *qāballi*, *'āralli*, then in both cases the *Qameṣ* must be explained, with

Stade, as the equivalent of *ō* (קְלָבֵה־לִי, &c.; cf. § 9 *v*). Still more surprising is קָבְנוֹ *curse him*, Nu 23[13], for קַבֵּנוּ or קְבֹ׳.[1]

p 3. Examples with *Pathaḥ* in the *infinitive*, *imperative*, and *imperfect* are בַּר (in לְבָרֵם *to prove them*, Ec 3[18]); רַד Is 45[1]; שַׁגּ Jer 5[26]; בְּשַׁגָּם *in their error*, Gn 6[3] (so ed. Mant., but there is also good authority for בְּשַׁגַּם, from שַׁגּ = שַׁגָּה and גַּם *also*; so Baer and Ginsburg). Also גַּל *take away*, ψ 119[22]; and the *imperfects* יַחַם *it is hot*, Dt 19[6], &c. (on the *ē* of the preformative cf. *n*); יַמַר *it is bitter*, Is 24[9]; יַצַר *it is straitened*; יַרַךְ *it is soft*, Is 7[4]; תִּשַׁם *it is desolate*, Ez 12[19] (in *pause* תִּשָּׁם Gn 47[19]); וַתִּקַל *she was despised*, Gn 16[4] (but elsewhere in the *impf. consec.* with the tone on the penultima, e.g. וַיֵּצֶר Gn 32[8], &c.; וַיֵּרַע Gn 21[11], &c., cf. Ez 19[7]); in the 1st *sing. imperfect* אֵיתָם[2] ψ 19[14], abnormally written fully for אֶתָּם, unless אֶתָּם is to be read, as in some MSS., on the analogy of the 3rd sing. יְהֹם.—In the *impf. Qal* of שׁלל the reading of Hb 2[8] varies between יְשַׁלּוּךָ (Baer, Ginsb.) and יְשֹׁלְלוּךָ (ed. Mant., Jabl.).—The following forms are to be explained with Barth (*ZDMG.* xliii. p. 178) as imperfects Qal with original *ĭ* in the second syllable, there being no instances of their Hiph'il in the same sense: וַיַּגֶל Gn 29[10]; יָנֶן Is 31[5], &c.; וְיָסֶךְ Ex 4c[21], ψ 91[4], &c.; perhaps also תְּצַלֶּינָה 1 S 3[11] and יְהַל Jb 31[26], &c.; in accordance with this last form, (בְּ)הִלּוֹ Jb 29[3] would also be an *infinitive Qal*, not Hiph'il (for בְּהָהֲלוֹ), as formerly explained below, under *w*. Finally the very peculiar form וַתָּרִין Ju 9[53] may probably be added to the list.

q Imperfects, with an original *u* in the second syllable, are also found with this *ū* lengthened to *û* (instead of *ō*), e.g. יָרוּן, if the text is correct, in Pr 29[6]; יְשׁוּד ψ 91[6] (unless it be simply an imperfect from שׁוּד *to be powerful, to prevail*); יָרוּץ (if from רצץ) Is 42[4], &c. (also defectively אָרִץ ψ 18[30]; but in Ec 12[6], according to Baer, וְתָרוּץ); תְּתֻם Ez 24[11] (on the sharpening of the ת cf. *g* above).[3]

r A similar analogy with verbs ע״ו is seen in the infinitives לָבוּר (for בַּר) Ec 9[1]; בְּחָקוֹ Pr 8[27] (cf. בְּחָקוֹ Pr 8[29]) for בְּחֻקּוֹ, and in the *imperfect* אֲמֻשָׁךְ Gn 27[21]. (The forms חֲנוֹת in ψ 77[10], שַׁמּוֹת Ez 36[3], חֲלוֹתִי ψ 77[11], formerly treated here as infinitives from ע״ע stems, are rather to be referred to ל״ה stems, with Barth, *Wurzeluntersuchungen*, Lpz. 1902, p. 21.) On other similar cases, see below, under *ee*. For examples of the *aramaïzing imperfect*, see above, *g*.

s 4. In the *participle*, the aramaïzing form שְׁאַסַּיְךָ for שְׁסַסְּיְךָ occurs in K*ethibh*, Jer 30[16] (the *Qerê* indicates a *participle* from שָׁסָה); רֹעָה Pr 25[19] appears to be a contraction from רֹעֲעָה, *part. fem. = breaking in pieces*.

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[1] For נוֹ as suffix of the 3rd person a parallel might be found in יְשֵׁנוֹ, § 100 *o*, and probably also in the *Nûn* of the Phoenician suffix נם: cf. Barth, *ZDMG.* xli. p. 643, and the note on § 100 *o*.

[2] Also in Ez 6[6], instead of תִּישַׁמְנָה, which could only come from יָשַׁם, תִּישׁ׳ is intended, and יֶאְשְׁמוּ in the same verse is probably only an error for יִשַּׁמּוּ.

[3] According to Stade, *Grammatik*, § 95, Rem., the pronunciation with *û*, since it also appears in Neo-Punic [and in Western Syriac, see Nöldeke, *Syr. Gramm.*, § 48], was that of everyday life.

II. *On Niph'al.*

t 5. Besides the ordinary form of the *perfect* נָסַב with *Pathaḥ* (in *pause* נָסָב) and the *participle* נָסָב with *Qameṣ* in the second syllable, there is also another with *Ṣere*, and a third with *Ḥolem*, e.g. *perfect* נָמֵס *it melts*, Ez 21[12], 22[15]; נָקֵל (for נָסַבָּה) Ez 26[2]; *part.* נָמֵס *molten*, 1 S 15[9], Na 2[11]; נָקֵל *it is a light thing*, 2 K 20[10], Is 49[6] (*perf.* נָקַל); with *ō*, e.g. נָגֹלּוּ *they are rolled together*, Is 34[4]; cf. 63[19], 64[2], Am 3[11], Na 1[12], Ec 12[6*b*]. In the *imperfect* with *ō* in the second syllable, on the analogy of verbs ע״ו (from which König would also explain the *perfects* with *ō*), we find תִּדֹּמִי *thou shalt be brought to silence*, Jer 48[2] (unless this form should be referred to *Qal* with Qimḥi, Olshausen, König); יֵרוֹעַ *he suffers hurt*, Pr 11[15], 13[20]; תֵּרוֹן (for *tirrōṣ*) Ez 29[7]; with *ē* in the second syllable תֵּחֵל *she profanes herself*, Lv 21[9], but וְאֶחַל Ez 22[26], and יֵחֵל Is 48[11], יֵחַת Is 7[8], &c. For *infinitives*, cf. הֵמֵס *to melt*, *ψ* 68[3] (as *inf. constr.*; 2 S 17[10] as *inf. absol.*); again, with compensatory lengthening in the first syllable, הָחֵל Ez 20[9], 14[22], but with suffix הָחֳלוֹ Lv 21[4]; also הָבוֹז *to be plundered*, and הָבוֹק *to be emptied*, Is 24[3]; in the *imperative*, only הֵבָּרוּ *be ye clean*, Is 52[11]. On הֵרֹמּוּ *get you up*, Nu 17[10], and the corresponding *imperf.* יֵרֹמּוּ Ez 10[17], &c., cf. 72 *dd*.

u Examples of the *perfect Niph'al* with sharpening of the initial syllable are, נֶחַל *it is profaned*, Ez 22[16], 25[3] (from חָלַל); נֶחַר (from חָרַר) *ψ* 69[4], 102[4] (also נָחַר Jer 6[29]); נֶחַת *fractus est* (from חָתַת) Mal 2[5]; cf. with this in the *participle*, נֶחָמִים (for *niḥḥāmim*) Is 57[5], and נֵאָרִים Mal 3[9]: in the *imperative* and *infinitive Niph'al* such a virtual strengthening of the guttural after preformatives never occurs.—The occurrence of *u* instead of *ô* as a separating vowel in the *perfect* נְשֹׁדֵנוּ Mic 2[4] is abnormal.

III. *On Hiph'il and Hoph'al.*

v 6. The second syllable in *Hiph'il* sometimes has *Pathaḥ* instead of *Ṣere*, especially under the influence of ר and the gutturals, e.g. *perfect* הֶמַר *he made bitter*, הֶשַׁח *he bowed*, הֶפַר *he hath broken*, Gn 17[14], in *pause*, cf. § 29 *q*; otherwise הֵפֵר, *plur.* הֵפֵרוּ Is 24[5]. In הֵפִיר *ψ* 33[10], Ez 17[19], cf. *ψ* 89[34], and in הֶשְׁיִרוּ Ho 8[4] (perhaps also in יְחִיתֵן Hab 2[17], but cf. § 20 *n*) there is an assimilation to the corresponding forms of verbs ע״ע, see *z*. Also הֶצַר Dt 28[52], הֶחַז (in *pause*) Is 18[5]; *inf.* לְהֶבַר *to cleanse*, Jer 4[11], in *pause*. But also with other consonants, e.g. הֶרַק 2 K 23[15], הֶקַל Is 8[23]; הֶרַךְ Jb 23[16]; *plur.* הֶסַבּוּ 1 S 5[9.10] (and so usually in the 3rd *plur. perf*, except before ר and gutturals, e.g. הֶרֵעוּ); *imper.* הָשֵׁע *besmear*, Is 6[10]; *plur.* הָשֵׁמּוּ *be astonished*, Jb 21[5]; *imperfect* תָּרַע *Thou dost afflict*; *part.* מֶצַל (on *ē* in the first syllable, see under *i*) *shadowing*, Ez 31[3] (but מֵסִיךְ Ju 3[24] is assimilated to the form of verbs ע״ו, unless, with Moore, we simply read מֵסֵךְ, or, with incorrect spelling, מֵסִיךְ. So in the *imperative* הֲמִישֵׁנִי Ju 16[26] *Qerê*, and in the *infinitive* הֲחִמֵךְ Is 33[1]).

w The *ē* of the second syllable, when without the tone, may become *ĕ*, e.g. חֲלֵל בִּי Gn 31[7] (see also *x*). It is unusual (cf. § 53 *k*) to find the *ē* written fully as in the *infinitive* לְהֵפֵיר Zc 11[10]. Instead of *Ḥaṭeph-Pathaḥ* a *Ḥaṭeph-*

Seghôl is found under the preformative in הֶקִלֹּתַנִי 2 S 19[44], and a *Pathaḥ* occurs before ח (with a virtual sharpening of the ח) in such forms as הַחִתֹּתָ Is 9[3]; cf. Gn 11[6], Dt 2[31], 3[24], 1 S 22[15], Est 6[13]—in all these cases before ח.—On בְּהִלּוֹ Jb 29[3], see above, *p*: on וְהַחְתַּתִּי Jer 49[37], see below, *dd*.

a' 7. In the *imperfect consecutive* of verbs whose second radical is a guttural, *ă* is retained (§ 22 *d*) in the second syllable instead of *ĕ*, e.g. וַיָּרַע 1 K 16[25]: so also with ר, as וַיָּצַר 2 Ch 28[20], Dt 2[9]—but cf. also וַיָּפֶר Neh 4[9].

y 8. Aramaïzing forms (but cf. Rem. § 67 *g*) in *Hiph'il* and *Hoph'al* are, וַיַּסֵּב Ex 13[18], &c.; cf. Ju. 18[23]; אַל־תַּמֵּר Ex 23[21], but read אַל־תֶּמֶר from מָרָה: וַיַּכְּתוּ Dt 1[44] (cf. Nu 14[45]), but וַיַּסֵּבּוּ Ju 18[23], 1 S 5[8], 2 Ch 29[6]; אַחֵל *profanabo*, Ez 39[7]; תַּתֵּם Jb 22[3]; without elision of the ה (cf. § 53 *q*), וַיְהַתֵּל 1 K 18[27], but Jer 9[4] יְהָתֵלוּ, Jb 13[9] תְּהָתֵלּוּ; with *î* in the second syllable יַשִּׁים Jer 49[20], 50[45]; cf. וַנַּשִּׁים Nu 21[30]; in the *perfect* הִזִּילוּהָ La 1[8]. In *Hoph'al*, הֻמְּכוּ *they are brought low*, Jb 24[24]; יֻכַּת *he is smitten*, Is 24[12] (*plur.* יֻכַּתּוּ Jer 46[5], Mi 1[7]); in *pause*, יֻחָקוּ Jb 19[23], but also יֻכַּתּוּ Jb 4[20] (so Baer, Ginsb., but ed. Mant., Jabl. יֻכָּתּוּ); with *ŏ* in the initial syllable, הָשַׁמָּה (*infinitive* with *suffix* = הָשַׁמָּהּ, cf. § 91 *e*) Lv 26[34 f.], cf. 2 Ch 36[21]; בָּהְשַׁמָּה, with irregular syncope for בְּהָשַׁ׳, Lv 26[43].

IV. *In General.*

z 9. Verbs ע״ע are most closely related as regards inflexion to verbs ע״ו (§ 72). The form of verbs ע״ע is generally the shorter (cf. e.g. יָסֹב and יָקוּם, הֵסֵב and הֵקִים); in a few cases, however, the two classes exactly coincide, e.g. in the *imperfect Qal* and *Hiph'il* with *wāw consecutive*, in *Hoph'al* and in the less common conjugations (see above, *l*).

aa 10. The developed forms (with three radicals), as mentioned in *a*, are especially frequent in the 3rd *sing. masc.* and *fem.*, and the 3rd *plur. perf. Qal* (i.e. in forms without an afformative or with an afformative beginning with a vowel) of transitive verbs, or verbs, at any rate, expressing action, e.g. סָבַב, סָבְבוּ (but before a suffix also סַבּוּנִי, as well as סְבָבוּנִי, שַׁדּוּנִי, &c.); זָמַם, זָמְמָה, אָפְפוּ, &c. Sometimes the contracted, *as well as* the uncontracted form, is found, e.g. בָּזַז *to plunder*, *plur.* בָּזְזוּ; in other parts, only בָּזַזְנוּ Dt 2[35], as well as בַּזּוֹנוּ Dt 3[7]; זָמַמְתִּי Zc 8[14.15] and זַמֹּתִי Jer 4[28]. Other examples of biliteral forms in 2nd *sing. masc.* are Dt 25[12], Pr 30[32]; in 1st *sing.*, Jos 5[9]. Apart from Qal the only example of a developed form is וְהַחְתַּתִּי Jer 49[37].

bb On the other hand, the biliteral forms are the more common in the 3rd *sing.* and *plur.* of perfects which are *intransitive*, and express a state; cf. דַּק Dt 9[21] (Ex 32[20] דָּק; elsewhere always a transitive verb); חַת, *fem.* חַתָּה; מַר, *fem.* מָרָה (for *marrā*); צַר, *fem.* צָרָה (cf. וְחָרָה Ez 24[11]); רַךְ, שַׁח, *fem.* שַׁחָה, תַּם, &c.; *plur.* חַתּוּ, תַּמּוּ, &c. (but on the tone, cf. *ee* below). Exception, עָשְׁשָׁה ψ 6[8].

cc The intransitive but developed perfects דָּלְלוּ (also דַּלּוּ), חָלַל, נָדְדָה, נָדְדוּ (in *pause* נָדָדוּ), סָרַר, עָשְׁשָׁה (*plur.* in *pause* עָשֵׁשׁוּ ψ 31[11]), צָלְלוּ, שָׁחֲחוּ (also שַׁחוּ), almost all have, as Mayer Lambert observes, at least an active, not a stative meaning. Triliteral forms of the *infinitive* after לְ are לִסְבֹּב Nu 21[4]; לִשְׁדוֹד Jer 47[4]; לִגְזֹז Gn 31[19] (also לָגֹז Gn 38[13]); cf. also לַחְמָם Is 47[14], in *subordinate pause*, for לַחֲמַם; with *suffix* לַחֲנַנְכֶם Is 30[18], and, from the same

form חֲנַן, with retraction and modification of the vowel, לְחֶנְנָהּ ψ 102[14]; also שְׂחוֹחַ Is 60[14], בִּנְזֹז 1 S 25[2], כִּמְסֹס Is 10[18], בַּעֲזוֹז Pr 8[28], בִּצְרוֹר Pr 26[8].—*Imperative* שָׁדְדוּ Jer 49[28] (cf. § 20 *b*, and ibid. also on חַנְנֵנִי ψ 9[14]); in the *imperfect*, יִדּוֹד Na 3[7] (ψ 68[13]; cf. Gn 31[40]) from נדד; the strong form here, after the assimilation of the *Nûn*, was unavoidable. On the other hand, יְשָׁדְדֵם Jer 5[6] is anomalous for יְשָׁדֵּם (Pr 11[3] *Qᵉrê*; the eastern school read the Po'ēl ישודדם in the *Kᵉthîbh*); the strengthening of the second radical has been afterwards resolved by the insertion of a *vocal Šᵉwâ*. Cf. also יֶחֱנַן Am 5[15] (elsewhere יָחֹן). In *Niph'al*, the triliteral form יִלָּבֵב is found, Jb 11[12]; in *Hiph'il*, all the forms of רנן, thus *imperative* הַרְנִינוּ, *imperfect* תַּרְנִין; *infinitive* הַשְׁמֵם Mi 6[13]; *participle* מַשְׁמִים Ez 3[15]. That the developed (triliteral) forms possess a certain emphasis is seen from their frequent use in *pause*, as in ψ 118[11] after a biliteral form (סַבּוּנִי גַם־סְבָבוּנִי).

11. The above-mentioned (see *g*) neglect of the strengthening in aramaïzing forms, such as יִדְּמוּ and the like, occurs elsewhere tolerably often; in the *perfect Qal* תַּמְנוּ for תַּמּוֹנוּ Nu 17[28] (Jer 44[18]; cf. above, *e*); *imperfect* נָבֹזָה 1 S 14[36] (ָה *parag.* without any influence on the form, cf. *o*); even with the firm vowel reduced to *vocal Šᵉwâ*; יָבְלָה Gn 11[7] for נָבֹלָה (cohortative from בָּלַל); יָזְמוּ for יָזֹמּוּ ibid. ver. 6, *they purpose*; following the analogy of verbs ע״ו, אֲמֻשְׁךָ (see above, *r*); from *intransitive imperfects Qal*, תֵּצְרִי Is 49[19] (*plur. masc.* Jb 18[7]); יֵרְעוּ Neh 2[3]; also תִּישָׁמְנָה Ez 6[6] (for which read תֵּשׁ׳=תֵּישׁ׳) might be explained in the same way.—*Perfect Niph'al* נָסְבָה for נָסַבָּה Ez 41[7]; נָזְלוּ Ju 5[5] for נָזֹלּוּ; נְמַלְתֶּם for נְמַלֹּתֶם Gn 17[11] (as if from מָלַל not מוּל *to circumcise*), cf. Is 19[3], Jer 8[14]; *imperfect* תִּמַּקְנָה Zc 14[12]; *participle* נֵחָמִים, cf. *u*. So also נָפַץ 1 S 13[11], נָפְצָה Gn 9[19] (cf. Is 33[3]), are perfects *Niph'al* from פצץ (= פּוּץ), not *Qal* from נָפַץ.—In *Hiph'il* הֵתַלְתָּ (for הֲתִלֹּתָ) Ju 16[10] (2 S 15[34]); הֵעֵזָה for הֵעֵזָּה Pr 7[13] (cf. Ct 6[11], 7[13]).

No less irregular is the suppression of the vowel of the stem-syllable in לְהַפְרְכֶם Lv 26[15].—On the perfect דַּלְיוּ Pr 26[7], cf. § 75 *u*.

12. Cases in which the tone is thrown forward on the afformatives (see *k*) are (*a*) in the *perfect*, the 1st *sing.* regularly (but cf. וַהֲצֵרֹתִי Jer 10[18] before לָהֶם) after ו *consec.*, Ex 33[19.22], 2 K 19[34], &c., also Is 44[16] (חַמּוֹתִי before ר); ψ 92[11] (but the text is certainly corrupt; see the Lexicon), 116[6], perhaps also Jb 19[17], וְחַנֹּתִי (though in this passage, and in ψ 17[3], the form might be an *infinitive* in *ôth*; see Delitzsch on Jb 19[17]); in the 2nd *sing.* וְקַצֹּתָה (before א) Dt 25[13]; in the 3rd *plural*, רַבּוּ *multi sunt*, ψ 3[2], 104[24], Jer 5[6], 1 S 25[10]; רַכּוּ *they are soft*, ψ 55[22] קַלּוּ *they are swift*, Jer 4[13], Hb 1[8]; זַכּוּ *they are pure*, Jb 15[15], 25[5], La 4[7]; שַׁחוּ *they did bow*, Hb 3[6]; חָרוּ *they are burned*, Is 24[6]. A by form of שָׁתוּ (ע״ו, cf. § 72 *dd*) is שַׁתּוּ ψ 49[15], 73[9].

(*b*) In the *imperative* (a command in an emphatic tone) רָנִּי *sing*, Is 54[1], Zp 3[14], Zc 2[14]; רָנּוּ Is 44[23], 49[13], Jer 31[7] (but רֹנִּי *lament*, La 2[19]), חָגִּי *keep* (*thy feasts*), Na 2[1], Jer 7[29]; עוּזָּה (= עֻזָּה) before א, ψ 68[29]. On the retention of the short vowels *ŭ* (*ŏ*) and *ĭ* before *Dageš forte*, in place of the tone-long *ō* and *ē*, see above, *k*; on the change of the vowel of the preformative into *Šᵉwâ*, when it no longer stands before the tone, see *g*.

THE WEAKEST VERBS (*Verba Quiescentia*).

§ 68. *Verbs* פ״א e. g. אָכַל *to eat.*

Brockelmann, *Semit. Sprachwiss.*, p. 140 ff.; *Grundriss*, p. 589 ff.

a So far as א retains its full consonantal value as a guttural, these verbs share all the peculiarities of verbs *primae gutturalis*, mentioned in § 63. They are, however, to be treated as *weak* verbs, when the א loses its value as a consonant, and coalesces with the preceding vowel (originally short) to form one long syllable. This takes place only in the following very common verbs and forms, as if through phonetic decay:—

b **1.** In the *imperfect Qal*, five verbs (viz. אָבַד *to perish*, אָבָה *to be willing*, אָכַל *to eat*, אָמַר *to say*, אָפָה *to bake*) regularly make the א quiesce in a long *ô*, e. g. יֹאבַל.[1] In a few others the ordinary (strong) form is also in use, as יֹאחֵז (18 times) and יֶאֱחָז (3 times) *he takes hold*; יֹסֵף (see *h*), also יֶאֱסֹף, *he collects.* This *ô* has primarily arisen from an obscuring of *â* (§ 9 *q*), and the *â* from אָ—, the weak consonant א coalescing with *ă* to *â*; cf. § 23 *a*.

c In the second syllable *ō* (for original *ŭ*) never appears, but either *ē*[2] or *ă*; and in *pause* almost always *ē*, even before the tone-bearing *heavy* afformative וּן, e. g. יֹאכְלוּן Dt 18[1], without the pause יֹאכְלוּן Dt 4[28]. In the 3rd *sing. masc.* and 1st *sing.* of אָמַר, however, *ă* is always retained in pause, יֹאמַר and אֹמַר; but in the 2nd *masc.* תֹּאמֶר 1 K 5[20], in the 3rd *fem.* תֹּאמֶר Pr 1[21]; in the *plural* יֹאמְרוּ Jer 5[2], ψ 145[6.11], תֹּאמְרוּ Jer 23[38], with *Segolta*; cf. also תֹּאכַל 1 S 1[7], &c. But with conjunctive accents in the body of the sentence, *ă* (as being a lighter vowel) is used, e. g. תֹּאבַד לָעַד ψ 9[19], but in *pause* תֹּאבֵד ψ 1[6]; cf. a similar interchange of *ē* and *ă* in § 65 *c*. The 3rd *fem. plur. impf.* always has the form תֹּאכַלְנָה Zc 11[9].

d When the tone moves back, the final syllable of the *imperfects* of אָבַד and אָכַל, with a conjunctive accent, also always takes *Pathaḥ*, e. g. יֹאבַד יוֹם Jb 3[3], וַיֹּאכַל *and he did eat*; in אָמַר the loss of the tone from the final syllable only occurs in the form with *wāw consecutive*

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[1] So in the modern vulgar Arabic of South Palestine, *ya'kul* (*he eats*) becomes *yōkul*.

[2] On this *ē* (originally *ĭ*) as a dissimilation from *ō* (originally *ŭ*), cf. § 27 *w*, and F. Philippi, in the *Zeitschrift für Völkerpsychologie und Sprachwissenschaft*, xiv. 178. The latter rightly observes that the existence of an original *u* in the *imperfect* of אָכַל is indicated by the form of the *imperative* אֱכֹל, the Arabic *ya'kul* and the Aramaic יֵאכֶל, as well as by the fact that יֶאֱחָז and יֶאֱסֹף are found along with יֹאחֵז and יֹאסֵף.

(but never in the 1st *sing.* וָאֹמַר ; cf. וָאֹכַל), and then the final syllable, if without the *pause*, always takes *S^eghôl*, וַיֹּאמֶר *and he said* (except וַתֹּאמַר לוֹ Pr 7[13]).

In *pause*, however, the *imperfect consecutive* (except the 1st pers. of אָכַל, see below) always has the form וַיֹּאכַל (but *plur.* always יֹאכֵלוּ, וַיֹּאכֵלוּ), וַיֹּאמַר ; except וַיֹּאמַר in the poetic portion of the book of Job, as 3[2], 4[1], &c., but not in 32[6], in the middle of the verse. The weak *imperfect* of אָחַז is always יֹאחֵז and וַיֹּאחֶז, but in the 1st *sing.*, according to § 49 *e*, וָאֹחֵז Ju 20[6]; cf. וָאֹכֵל Gn. 3[12.13] in *pause*.—אָבָה and אָפָה are, at the same time, verbs ל״ה, hence *imperfect* יֹאבֶה (§ 75 *c*). *c*

Before *light* suffixes the vowel of the second syllable becomes vocal Š^ewâ, as יֹאכְלֵם, תֹּאכְלֶנּוּ, but תֹּאכַלְכֶם.—In a few cases, instead of the *ô* in the first syllable an *ê* is found, which is due to contraction from the group ֶ֫ (or ֶ֫) in place of ֶ֫ ; e.g. תֵּאתֶה *it shall come*, Mi 4[8], from תֶּאֱתֶה (from אָתָה) ; אֵהָב (for אֵהַב) *I love*, Pr 8[17], also (four times) אֹהַב Mal 1[2], &c., with suffixes אֹהֲבֵהוּ Ho 11[1], 14[5], &c. (but only in 1st *sing.*, otherwise יֶאֱהַב, &c., from אָהַב, אָהֵב) ; וָאֵחַר *and I stayed*, Gn 32[5]. The *infinitive construct* of אָמַר with לְ is always לֵאמֹר *dicendo*, for לֶאֱמֹר.—According to Barth (*ZDMG.* 1889, p. 179) וַיָּאצֶל Nu 11[25] is to be regarded as an *imperfect Qal*, without the obscuring of ָא to *ô*, not as *imperfect Hiph'îl*, since אצל elsewhere occurs only in the *perfect Qal* and *Niph'al*; on the original *i* in the second syllable, see above, § 67 *p*. For תְּאָכְלֵהוּ Jb 20[26] we should simply emend תֹּאכְל׳ ; the view that it is *imperfect Pô'êl* (which nowhere else occurs) can, as regards the change of *ô* to *ŏ*, be supported only by the very doubtful analogies of ψ 62[4] (see § 52 *q*) and ψ 101[5] *Q^erê* (see § 55 *b*), while the view that it is *Pi'êl* (תְּאַכְּ׳ = תְּאָכְ׳ = תְּאָכְ׳) rests on no analogy whatever. It would be more admissible to suppose that תְּאָכְ׳ stands for תְּאֻכְּ׳, *Pu'al* (cf. אֲכֻלְךָ for אֲכַלְּךָ, § 27 *q*); but no reason has been discovered for this departure from the natural punctuation תֹּאכְ׳. *f*

2. In the 1st *pers. sing. imperfect*, where two א's would ordinarily come together, the second (which is radical) is regularly dropped (§ 23 *f*), as אֹמַר[1] (for אֹאמַר), &c., and even *plene* וָאוֹמַר Neh 2[7], &c., אוֹמְרָה ψ 42[10]. In the other cases, also, where the א is ordinarily regarded as *quiescing* in *ô* or *ê*, it is only retained orthographically, and on etymological grounds. Hence the possibility of its being dropped in the following cases:— *g*

Always in the contracted forms of אָסַף, as תֹּסֵף for תֹּאסֵף ψ 104[29] ; וַיֹּסֶף 2 S 6[1] (but for יֵאָסֵף Jb 27[19] read יֹאסִף = יוֹסִף with the LXX); cf. also in *h*

[1] The regularity of this orthography indicates that the contraction of אַא to *â* in this 1st pers. occurred at a time when in the 3rd and 2nd persons the א was still audible as a consonant (which accordingly was almost always retained in writing). Nöldeke (*ZDMG.* xxxii. 593) infers this from the fact that also in Arabic the 3rd and 2nd persons are still written *yă'kŭlŭ*, *tă'kŭlŭ*, but the 1st pers. *'âkŭlŭ*, not *'ă'kŭlŭ*.

the 1st *pers.* Mi 4^{6} and אֹסִפְךָ 1 S 15^{6}, which is apparently (from the *Metheg* with the *i*), intended for an *imperfect Hiph'îl*: instead of it, however, read, with the Mantua edition, אֹסִפְךָ (with *ĭ*, according to § 60 *f*). But תֹּאסִפוּן Ex 5^{7} (for תּוֹס׳), וַיֹּאסֶף 1 S 18^{29} (for וַיּוֹסֶף), and יאסף Jb 27^{19} (see above) are due to a mistake, since all three forms must be derived from the stem יָסַף. Furthermore, יִמְרוּךָ ψ 139^{20} (where certainly יַמְר׳ is to be read); תֹּבֵא Pr 1^{10} (cf. § 75 *hh*); וַתֹּפֵהוּ 1 S 28^{24}; יוֹכְלוּ Ez 42^{5}; תֹּמְרוּ 2 S 19^{14}; וַתֹּחֶז 2 S 20^{9}; תֵּזְלִי *thou gaddest about* (from אָזַל), Jer 2^{36}; וַיֵּתֵא Dt 33^{21} (for יֶאֱתֶה), according to other readings (on the analogy of the cases mentioned in § 75 *p*) וַיֵּתֵא, וַיֵּתֶא or וַיֶּתֶא.

Paradigm I shows the weak forms of the *imperfect Qal*, and merely indicates the other conjugations, which are regular.

i Rem. 1. In the derived conjugations only isolated weak forms occur: *Perfect Niphal* נֹאחֲזוּ Nu 32^{30}, Jos 22^{9}; *Hiph.* וַיָּאצֶל Nu 11^{25} (but the statement in verse 17 is וְאָצַלְתִּי, therefore Qal); equally doubtful is the punctuation of וַיָּרֶב (for וַיַּאֲרֵב?) *and he laid wait*, 1 S 15^{5}, and אָזִין *I listen*, Jb 32^{11} (on the analogy of verbs ע״ו); cf. also אוֹכִיל (*ô* from *â*) *I give to eat*, Hos 11^{4}; אֹבִידָה (*ô* from *â*) *I will destroy*, Jer 46^{8}; וַיּוֹחֶר 2 S 20^{5} *Qᵉrê* (for וַיָּאח׳); the *Kᵉthîbh* appears to require the *Pi'ēl* וַיְיַחֵר, from יחר as a secondary form of אחר; but וַיֵּיחַר = וַיֵּאחַר for וַיֶּאֱחַר as *imperfect Qal* is not impossible. On וָאוֹצְדָה Neh 13^{13}, cf. § 53 *n*.—*Infinitive* לְהָכִיל Ez 21^{33} (= לְהַאֲכ׳ unless it is rather *infin. Hiph.* from כּוּל); *Participle* מֵזִין *giveth ear*, Pr 17^{4} (clearly by false analogy of verbs ע״ו, for מַאֲזִין); *Imperative* הֵתָיוּ *bring* (from אָתָה) Jer 12^{9}. (On the same form used for the *perfect* in Is 21^{14}, cf. § 76 *d*.)

k 2. In the *Pi'ēl* the א is sometimes elided (like ה in יְהַקְטִיל, יַקְטִיל), thus מַלֵּף (as in Aramaic and Samaritan) *teaching*, for מְאַלֵּף Jb 35^{11}; יַהֵל (if not a mere scribal error) for יְאַהֵל Is 13^{20}; וַתַּזְרֵנִי *thou hast girded me*, 2 S 22^{40}, for וַתְּאַזְּרֵנִי, as ψ 18^{40}; וָאַבֶּדְךָ Ez 28^{16}; cf. § 23 *c*.

§ 69. *Verbs* פ״י. *First Class, or Verbs originally* פ״ו, e.g. יָשַׁב *to dwell.*

Brockelmann, *Semit. Sprachwiss.*, p. 141 f.; *Grundriss*, p. 596 ff.

a Verbs which at present begin with Yôdh when without preformatives are divided into two classes according to their origin and consequent inflexion: (*a*) Verbs which (as still in Arabic and Ethiopic) originally began with *Wāw*, e.g. יָלַד *to give birth to*, Arab. and Eth. *wălădă*. In consequence of a phonetic change which prevails also with few exceptions in the noun, this *Wāw* in Hebrew and Aramaic always becomes a *Yôdh*, at least when it is the initial consonant; but after preformatives it either reappears, or is again changed into

Yôdh, or, lastly, is altogether elided; (*b*) Verbs which (as in Arabic) originally began with *Yôdh* (called *Verba cum Iod originario*, see § 70). A few verbs again (some with original *Yôdh*, and some with original *Wāw*) form a special class, which in certain forms assimilates the *Wāw* or *Yôdh* to the following consonant on the analogy of the *Nûn* in verbs פ״ן (see § 71).

With regard to verbs פ״ו (i. e. פ״י with original *Wāw*) it is to be noticed that— *b*

1. In the *imperfect*, *imperative* and *infinitive construct Qal* there is a twofold inflexion, according as the *Wāw* is wholly rejected or only changed into *Yôdh*. The complete rejection (or *elision*) takes place regularly in eight verbs (see *h*) in the following manner:

A. *Imperfect* יֵשֵׁב, יֵדַע with an unchangeable[1] *Ṣere* in the first syllable and original *ĭ* in the second, which in the tone-syllable (according to § 27 *c*) becomes *ē* (thus יֵלֵד, יֵצֵא, יֵרֵד; יֵלֵךְ, see *x*), or, under the influence of a guttural, with *ă* in the second (יֵדַע, יֵקַע, יֵחַד).

The tone-long *ē* of the second syllable is of course liable to be shortened or to become *Šᵉwâ*, e.g. וַיֵּשֶׁב, יֵשְׁבוּ, &c.; in the same way *ă* becomes *Šᵉwâ* in such cases as יֵדְעוּ, &c., but is lengthened to *Qameṣ* in *pause* (יֵדָעוּ) and before suffixes (יֵדָעֵם).

B. *Imperative* שֵׁב with *aphaeresis* of the *Wāw* and with tone-long *ē*, from *ĭ*, as in the *imperfect*.

C. *Infinitive* שֶׁבֶת from original *šibh*, by addition of the feminine ending (ת) lengthened to a *segholate* form; as in verbs פ״ן (cf. § 66 *b*) this lengthening affords a certain compensation for loss of the initial consonant.

Rem. Since the infinitives דֵּעָה, לֵדָה (see below, *m*) point to a ground-form *di'at*, *lidat*, we must, with Philippi (*ZDMG*. xxxii. 42) and Barth (ibid. xli. 606), assign to שֶׁבֶת, &c., the ground-form *šibt* (which, therefore, reappears in שִׁבְתִּי, &c.); the apparent ground-form *šabt* rests upon the law that the *ĭ* of the stem-syllable is changed into *a* whenever the syllable becomes doubly closed by the addition of the vowelless feminine ending. *c*

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[1] The *e* of the first syllable is really *ê*, not tone-long *ē*, since it is retained not merely before the tone, and in the counter-tone (e.g. וְיֵדָעֵם Ho 14[10]), but also in אֵדָעֲךָ Ex 33[13.17]. It is no objection to this view that the *scriptio plena* of this *ê* occurs (with the exception of יֵיקַר ψ 72[14], elsewhere pointed יִיקַר) only in Mi 1[8] and Ez 35[9] *Kᵉth.*; in ψ 138[6] the Masora prefers to point יֵידָע.—Of the various explanations of the *ê* the most satisfactory is that of Philippi (*ZDMG*. xl. p. 653) that an original *yălĭd*, for example (see above), became *yilid* by assimilation of the vowel of the first syllable to that of the second; this then became *yêlēd* instead of *yēlēd*, in an attempt to raise the word again in this way (by writing *ê* instead of *ē*) to a triliteral form.

d In more than half the number of verbs פ״ו the original *Wāw* in the above-mentioned forms gives place to *Yôdh*, which, unless it suffers aphaeresis (see *f*), appears:—

in the *imperatives* יְצֹק, יְרַשׁ and *infinitives* יְסֹד, יְרֹא, as a strong consonant, but

in the *imperfect* יִירַשׁ, properly *yiyrăš*, merges with the preceding ĭ into î.

In the second syllable *imperfects* of this form regularly have *ă*.

e (*a*) That the latter forms are derived from verbs with an original *Wāw* (not *Yôdh*) is shown partly by the inflexion of these verbs in *Niph'al*, *Hiph'il*, and *Hoph'al* (where the original *Wāw* reappears throughout), and partly by the Arabic, in which verbs פ״ו likewise exhibit a twofold formation; cf. *wălădă*, imperf. *yălidu*, with elision of the *Wāw*, and *wăǰălă*, *yauǰalu*, with retention of the *Wāw*.

f (*b*) Sometimes both forms, the weaker and the stronger, occur in the same verb; cf. צָק 2 K 4[41] and יָצַק *pour*, Ez 24[3] (cf. יְצֻקוּ 1 K 18[34] and the *infin.* צֵקֶת Ex 38[27]); רֵשׁ *take possession*, Dt 1[21], 1 K 21[15] (but cf. *s*), רָשׁ (in *pause* for רַשׁ) Dt 2[24.31]; *plur.* רָשׁוּ Dt 1[8], 9[23], but also, with ה_ *paragogic*, יְרָשָׁה Dt 33[23]. In the *imperfect* יִיקַר Dt 32[22] and יָקַר Is 10[16] *it shall be kindled*; וַיִּיקַר *it was precious*, 1 S 18[30] and יֵקַר ψ 49[9] (cf. יִיקַר ψ 72[14]).—The form וַיִּחַמּוּ Gn 30[39], for וַיִּחֲמוּ, beside וַיַּחַמְנָה verse 38, is remarkable; cf. § 47 *k*.

g (*c*) On רַד Ju 19[11] for יָרַד and שׁוּב Jer 42[10] for the *infinitive absolute* יָשׁוֹב, cf. § 19 *i*.—But יָרַד Ju 5[13] (twice) is not intended by the Masora either as *perfect* (for יָרַד, which really should be restored) or as *imperative* of יָרַד, but as an apocopated *imperfect Pi'el* from יָרָה (= יְיָרֵד) *to have dominion*.

h (*d*) The eight verbs,[1] of which the initial consonant in the above-mentioned forms always suffers elision or aphaeresis, are יָלַד *to bring forth*, יָצָא *to go forth*, יָשַׁב *to sit, to dwell*, יָרַד *to descend*, also הָלַךְ *to go* (cf. below, *x*); and with *ă* in the second syllable of the *imperfect*, יָדַע *to know*, יָחַד *to be united*, יָקַע *to be dislocated*. Examples of the other formation (יִירַשׁ, &c.) are יָעֵף *to be wearied*, יָעַץ *to counsel*, יָשֵׁן *to sleep*, יָרֵא (*imperfect* יִירָא, *imperative* יְרָא) *to fear*.

i **2.** The original *Wāw* is retained as a firm consonant: (*a*) in the *infinitive*, *imperative*, and *imperfect Niph'al*, being protected by the strengthening, e.g. הִוָּשֵׁב, יִוָּשֵׁב, which are consequently strong forms like הִקָּטֵל, יִקָּטֵל; (*b*) in the *Hithpa'el* of some verbs, e.g. הִתְוַדַּע from יָדַע, הִתְוַבַּח from יָבַח, הִתְוַדָּה from יָדָה; otherwise a radical *Wāw* at the beginning of a word is now found only in a few nouns, e.g. יֶלֶד *offspring* from יָלַד *to bear*. At the end of a syllable *Wāw* with the homogeneous

[1] A ninth יָסַף *to add*, is also to be included. In the Mēša'-inscription, l. 21, the *infinitive* is written לספת (cf. יספתי, l. 29); hence read in Is 30[1] (Nu 32[14], Dt 29[18]) סֶפֶת for סְפוֹת. The 2nd *plur. masc. imperative* סְפוּ Is 29[1], Jer 7[21] corresponds to שְׁבוּ; thus in proof of a supposed סָפָה *addere*, there remains only אַסְפֵּה Dt 32[21], for which, according to 2 S 12[8], read אֹסִפָה.

vowel *ŭ* coalesces into *û*; so throughout *Hoph'al*, e. g. הוּשַׁב for *hŭwšabh*; but with a preceding *a* the *Wāw* is contracted into *ô* (וֹ); so in the *perfect* and *participle Niph'al* and throughout *Hiph'îl*, e. g. נוֹשַׁב from an original *năwšābh*, הוֹשִׁיב from an original *hăwšîbh*.

k The first radical always appears as *Yôdh* in the *perfect* and *participle Qal*, יָשַׁב, &c., יֹשֵׁב, יָשׁוּב, even when וְ precedes, e. g. וַיֵּשֶׁב (but וַיְשַׁבְתֶּם, according to § 24 *b*), also throughout *Pî'ēl* and *Pu'al*, e. g. יִחֵל *to wait*, יֻלַּד *to be born*, and in the *imperfect* and *participle Hithpa'el*, e. g. מְיֻדָּע *known* (from יָדַע), and, as a rule, also in *Hithpa'el*, e. g. הִתְיַלֵּד, הִתְיַצֵּב, הִתְיַחֵשׂ (as against הִתְוַדַּע, &c., with *Wāw*).

l The beginner may recognize verbs פ״י in the *imperfect Qal* partly by the *Ṣere* under the preformatives; in *Niph'al* and *Hiph'il* by the *Wāw* (וֹ, וּ) before the second radical. (The defective writing, as in הֹלִיד, is rare.) Verbs פ״ו have forms like שֶׁבֶת (יָדַע), שֶׁבֶת, in common with verbs פ״ן. Similarly *Hoph'al* has the same form as in verbs ע״ע and ע״ו.

m Rem. 1. The *infinitive Qal* of the weaker form (שֶׁבֶת, ground-form *šibt*, cf. above, *c*) with suffixes is pointed as שִׁבְתִּי,[1] רִשְׁתּוֹ (the strong form only in לְיָרְשֵׁנוּ Ju 14[15]). The masculine form is very rare, e. g. דֵּעַ *to know*, Jb 32[6.10], as also the feminine ending ה֫, e. g. הֲדָעָה[2] Ex 2[4], לֵדָה Is 37[3] (2 K 19[3]); Jer 13[21], Ho 9[11]; יְרֵדָה[2] *to descend*, Gn 46[3], where the change of the *ē* into vocal *Šewâ* is to be explained, with König, from its position between the principal and secondary tone. From יָדַע, under the influence of the guttural, דַּעַת is formed, with *suff.* דַּעְתִּי, &c.; but from יצא, צֵאת. From יָרַד there occurs in ψ 30[4] in *Qerê* מִיְּרְדִי (the *Kᵉth.* requires מִיּוֹרְדֵי) a very remarkable case of the strong form (for מֵרִדְתִּי). For לַת 1 S 4[19] (generally explained as a case of assimilation of ד to ת in the supposed ground-form *ladt*; according to Mayer Lambert pausal of לֶדֶת = *lidt*, see above, *c*) read simply לֶדֶת.

n Examples of the strong form of the *infinitive* are יְרֹא *to fear*, Jos 22[25], with preposition לְיִסֹּר Is 51[16] (but 2 Ch 31[7] according to Ben Naphtali לְיִסֹּוד, where the י is only retained orthographically, but is really assimilated to the ס; the reading of Ben Asher, לְיָסוּד, accepted by Baer, is meaningless); לִישׁוֹן Ec 5[11]; לְרֹא 1 S 18[29] is irregular, but probably לִרְאֹת (for לִירֹא) is intended. With *suff.* בְּיָסְדִי Jb 38[4], cf. Ju 14[15], Ezr 3[12]; with ת *fem.* יְכֹלֶת *to be able*, Nu 14[16]. On יְבַשֶּׁת, which is likewise usually referred to this class, cf. the note on § 70 *a*.

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[1] וְשַׁבְתִּי ψ 23[6] can hardly be intended for an *infin.* with suffix from יָשַׁב, but rather for a *perf. consec.* from שׁוּב; but read וְיָשַׁבְתִּי.

[2] The infinitives הֲדָעָה and יְרֵדָה belong to the source marked E (Dillmann's B) in the modern criticism of the Pentateuch. The same document also has נְתֹן *to give*, for תֵּת; הֲלֹךְ *to go*, for לֶכֶת; and עֲשׂוֹת *to make*, for עֲשׂוֹת. See Dillmann, *Die BB. Num., Deut., Jos.*, p. 618.

o 2. The *imperative Qal* frequently has the lengthening by ה_, e.g. שָׁבָה *sit thou*, רְדָה *descend thou*. From יָהַב *to give*, Arab. *wāhăbă*, only the *imperative* is used in Hebrew; it has the form הַב *give*, lengthened הָבָה generally with the meaning *age, go to*, hence in Gn 11$^{3.4}$ even addressed to several persons (Gn 29^{21} הָבָה before א to avoid the hiatus); *fem.* הָבִי Ru 3^{15}, *Milra'* on the analogy of the plural הָבוּ (once in Jb 6^{22} הָבֻ֫ before the tone-syllable; but cf. Dt 32^{3}), whilst, on the analogy of other *imperatives Qal* of verbs פ״י, הָחֲבִי, הָבוּ would be expected.—On דְּעֵה Pr 24^{14}, cf. § 48 *l*.

p 3. The *imperfect* with ו elided takes *ă* in the second syllable, besides the cases mentioned above (under *f*), also in תֵּרַד Jer 13^{17} (cf. La 3^{48}) and in the pausal form יֵלַךְ֫ Jb 27^{21}, &c. (from הָלַךְ, see *x*); on יֵקַד Is 10^{16} see above, *f*. The *ă* in the second syllable, when followed by the affformative נָה (תֵּרַדְנָה &c.), is in accordance with the law mentioned above (under *c*), by which *ă* takes the place of *ĭ* in a doubly closed syllable. Forms with *ē* in the second syllable shorten the *ē* to *Sᵉghôl*, when the tone is drawn back (before a tone-syllable or after *wāw consecutive*), e.g. יֶשְׁבֶ֫נָּא Gn 44^{33}; וַיֵּרֶד, וַיֶּשֶׁב; but *ē* is retained in an open syllable, even with Mil'el-tone, in יֵצֵא Ex 16^{29}, Ju 9^{39}, in both cases with *nasog 'aḥor*, § 29 *e*. The *pausal* is either of the form וַיֵּשֶׁב Ru 4^{1} or וַיֵּרֶד *ψ* 18^{10}; the 1st pers. sing., whether in or out of pause, is וְאֵרֵד, וְאֵלֵךְ, &c., except וְאֵלֵ֫ךְ Jb 19^{10}, see *x*.—For יֵיטַב *ψ* 13^{36} (cf. the note above, on *b* and the analogous cases in § 70 *d*) יֵיטַע is intended.

q The *imperfect* of the form יֵרַשׁ is frequently (especially before affformatives) written defectively, in which case the *i* can always be recognized as a long vowel by the *Metheg* (see § 16 *f*), e.g. יְעַפּוּ Is 40^{30}, יְגֵעוּ Is 65^{23}; and so always יִרְאוּ *they fear*, as distinguished from יְרָאוּ *they see* (*imperf. Qal* of רָאָה).—On וַיְיַשֵּׁם Gn 50^{26}, 24^{33} *Kᵉth*, and וַיְסָךְ Ex 30^{32}, see § 73 *f*.

r From יָכַל *to prevail, to be able*, the *imperfect Qal* is יוּכַל, which can only have arisen through a depression of the vowel from יוֹכַל (ground-form *yaukhal* = *yawkhal*), to distinguish it, according to Qimḥi, from אוֹכַל, just as, according to § 47 *b*, אֶקְטֹל is differentiated from יִקְטֹל. Cf. the Arabic *yaqru'u* (*yôru'u*) from *waru'a*, *yauǵalu* (*yôǵalu*) from *waǵila*, as also the vulgar Arabic (among towns-people) *yûṣal*, &c., from *waṣala*. Others regard יוּכַל as an *imperfect Hoph'al* (*he is enabled* = *he can*), always used instead of the *imperfect Qal*; cf., however, § 53 *u*.—וַתּוּכַל occurs in Jer 3^{5} as 2nd *sing. fem.* for וַתּוּכְלִי, according to König because the 2nd *fem.* had been sufficiently indicated previously.—Further יוֹרֶה or יֹרֶה is to be regarded with M. Lambert (*REJ.* xxxvii, no. 73) as *impf. Qal* (not *Hiph'il*) of יָרָה *to throw, shoot* (the supposed *impf. Qal* וְנִיר֫וּ Nu 21^{30} is critically very doubtful). This is shown especially by the passages in which the *impf.* יוֹרֶה is immediately preceded by the *imperat. Qal* (2 K 13^{17}) or *infin. Qal* (*ψ* 64^{5}), or is followed by the *participle Qal* (2 Ch 35^{23}; but in 2 S 11^{24} by the *participle Hiph'il*).

s 4. The attenuation of *ă* to *ĭ* in the *perfect* (in a toneless, closed syllable) which is discussed in § 44 *d* (cf. § 64 *f*) occurs in verbs פ״ו in a few forms of יָלַד Nu 11^{12}, Jer 2^{27}, *ψ* 2^{7}, &c. (always after י), as well as of יָרַשׁ, e.g. וַיִּרְשֵׁ֫תֶם, &c., Dt 4^{1}, 8^{1}, 17^{14}, 19^{1}, 26^{1}, 31^{3} (always after וְ for וַ). In both cases the attenuation might be explained from the tendency to assimilate the vowels, especially if the initial י was pronounced, as in Syriac, like *i* (§ 47 *b*). In the case of יָרַשׁ, however, a secondary form יֵרַשׁ (cf. § 44 *d*) is probably to be assumed, since in Arabic also the verb is *wārīṯa*. The forms

וִירֵשׁוּךָ Ez 36[12] and וִירֵשׁוּהָ ψ 69[36], &c., are most simply explained from the return of this *ĭ*.

5. As an exception, the *imperfect Niph'al* sometimes has a י instead of the ו, e.g. וַיִּיָּחֶל *and he stayed*, Gn 8[12] (unless the *Pi'ēl* or וַיָּחֶל, as in ver. 10, is to be read), cf. Ex 19[13]; 1 S 13[8] *K^ethîbh*.—The first person always has the form אִוָּשֵׁב, not אֶוָּשֵׁב, cf. § 51 *p*.—In the *participle* the plural נוּגֵי (from יָגָה, with depression of *ô* to *û*, cf. § 27 *n*) is found in Zp 3[18]; cf. La 1[4]. While in these cases some doubt may be felt as to the correctness of the Masoretic pointing, much more is this so in the perfect נוּלְדוּ *null^edhû*, 1 Ch 3[5], 20[8], for נוֹלְדוּ which appears to be required by the *wāw* in the initial syllable. *t*

6. In the *imperfect Pi'ēl* elision of the first radical (י) sometimes takes place after *wāw consec.* (as in the case of א, § 68 *k*), e.g. וַיַּגֶּה for וַיְיַגֶּה *and he has grieved*, La 3[33], וַיַּדּוּ for וַיְיַדּוּ *and they have cast*, verse 53, from ידה, which may also be a true verb פ״י (on the other hand, in יַדּוּ גוֹרָל *they have cast lots*, Jo 4[3], Ob[11], Na 3[10], a *perfect Qal* of יָדַד is required by the context; but as this, being a *transitive* perfect, ought to have the form יָדְדוּ according to § 67 *a*, perhaps we should read יִדּוּ). So from a verb פ״י, of the second class, וַיַּבְּשֵׁהוּ for וַיְיַבְּשֵׁהוּ *and he made it dry*, Na 1[4]; cf. וַיַּשְּׁרֵם 2 Ch 32[30] *Q^erê* (the *K^eth.* points either to *Pi'ēl* וַיְיַשְּׁרֵם or *Hiph'il* וַיַּיְשְׁרֵם). *u*

7. The *imperative Hiph'il*, instead of the usual form הוֹשֵׁב, sometimes has *i* in the second syllable; הוֹצִיא Is 43[8]; הוֹפִיעַ ψ 94[1] (before ה, hence probably a mere mistake for הוֹפִיעָה). On the uncertainty of the tone in הוֹשִׁיעָה־נָּא see § 53 *m*. When closed by a guttural the second syllable generally has *ă*, as הוֹדַע, הוֹשַׁע, cf. also הֹקַר Pr 25[17] (as in the *infin. constr.* הוֹכַח Jb 6[26]; see § 65 *f*). On the other hand, *i* always appears when the syllable is open, thus הוֹשִׁיבָה, הוֹשִׁיבִי, and so also before suffixes (§ 61 *g*). הַיְצֵא Gn 8[17] *Q^erê* (*K^eth.* הוֹצֵא, see § 70 *b*) is irregular.—The *jussive* and the *imperfect consecutive Hiph'il* when the tone is drawn back take *S^eghôl* in the second syllable, as in *Qal*, e.g. יֹוסֶף *that he may increase*, Pr 1[5], before לֶקַח; cf. Ex 10[28] and Dt 3[26] after אַל־; וַיֹּסֶף (תֹּוסְפֵּ Pr 30[6] is anomalous); in *pause*, however, also תּוֹסַף as *jussive*, Jb 40[32] (usual *jussive* in *pause* יוֹשֵׁב, &c., which occurs even without the pause after *wāw consecutive*, Gn 47[11], Jos 24[3], 2 S 8[4], &c.). With a final guttural יֹדַע and יוֹכַח (*jussive*) and וַיּוֹכַח, &c.; with a final ר in *pause* וַתֹּתַר Ru 2[14]: on וְיֹשַׁעֲכֶם Is 35[4], cf. § 65 *f*).—On forms like יְהוֹשִׁיעַ, see § 53 *q*. *v*

In *Hoph'al ô* stands instead of וּ, in הוֹדַע (for הוּדַע) Lv 4[23.28], הֹגָה 2 S 20[13], and perhaps in יוֹרֶא (for יוּרֶה) Pr 11[25]; but cf. Delitzsch on the passage.—*Ptcp.* מוּדַעַת Is 12[5] *Q^ere* (מְיֻדַּעַת *K^eth*).—An *infinitive Hoph'al* with feminine ending occurs in הֻלֶּדֶת Gn 40[20], for הֻלֶּדֶת = הוּל׳; cf. above, *t*, on נוּלְדוּ, and § 71 at the end. *w*

8. The verb הָלַךְ *to go*, also belongs in some respects to the פ״ו class, since it forms (as if from וָלַךְ) *imperfect* יֵלֵךְ, with *wāw consecutive* וַיֵּלֶךְ (in *pause* וַיֵּלַךְ Gn 24[61], &c.), 1st sing. וָאֵלֵךְ (but in Jb 19[10] וָאֵלַךְ); *infinitive construct* לֶכֶת with suff. לֶכְתִּי (*S^eghôl* under the influence of the following palatal, as in נֶכְדִּי, cf. also נֶגְדִּי); *imperative* לֵךְ, לֶךְ־, in the lengthened form לְכָה (as an interjection referring even to a *feminine*, Gn 19[32], or a *plural*, Gn 31[44]) and לְךָ (Nu 23[13], Ju 19[13], 2 Ch 25[17]); *Hiph.* הוֹלִיךְ (also in Ex 2[9] הוֹלִיכִי 2nd *fem. imperative* is to be read for הֵילִיכִי, which probably arose merely through *x*

confusion with the following הֵינִקָהוּ) ; *imperfect* יוֹלִיךְ, but in the 1st sing. of the *imperfect consecutive* always וְאוֹלִךְ Lv 26^{13}, Am 2^{10}, &c. Rarely, and almost exclusively late or in poetry, the regular inflexions of הָלַךְ are also found : *imperf.* יְהַלֶּךְ- (ψ 58^{9}, &c. ; but תְּהַלַּךְ Ex 9^{23}, ψ 73^{9} ; cf. § 64 *a* and *h*) ; אֶהֱלֹךְ Jb 16^{22}, also Mêša' inscription, line 14, אהלך ; *infin.* הָלֹךְ (Ex 3^{19}, Nu $22^{18\,f.16}$, [1] Ec $6^{8.9}$) ; *imperative plur.* הִלְכוּ Jer 51^{50}. On the other hand, the *perfect Qal* is always הָלַךְ, *participle* הוֹלֵךְ, *infinitive absolute* הָלוֹךְ, *Niph'al* נֶהֱלַךְ, *Pi'ēl* הִלֵּךְ, *Hithpa'ēl* הִתְהַלֵּךְ, so that a י never appears unmistakably as the first radical. The usual explanation of the above forms is nevertheless based on a supposed obsolete יָלַךְ. It is, however, more correct to regard the apparent פ״י forms of הלך with Praetorius (*ZAW.* ii. 310 ff.) as originating with the Hiph'il, of which the ground-form *hahlikh* became *hâlikh*, and this again, on the analogy of the *imperfect Qal* of verbs פ״א, *hôlikh*. This *hôlikh* being referred to a supposed *haulikh* (properly *hawlikh*) gave rise to new formations after the manner of verbs פ״י.

§ 70. *Verbs* פ״י. *Second Class, or Verbs properly* פ״י, e. g. יָטַב *to be good. Paradigm L.*

Brockelmann, *Semit. Sprachwiss.*, p. 143 ff. ; *Grundriss*, p. 603 ff.

Verbs properly פ״י differ from verbs פ״ו in the following points :

a **1.** In *Qal* the initial Yôdh never suffers aphaeresis or elision ; hence the *infinitive* has the form יְבֹשׁ,[2] the *imperfect* יִיטַב, יִיקַן, יִינַק (in *pause* יִינָק), also written יִטַּב, &c. ; and so always with a tone-bearing *ă* in the second syllable. even after *wāw consec.*, e. g. וַיִּיקַן, except וַיֵּקֶן Gn 9^{24}, and וַיֵּיצֶר Gn $2^{7.19}$, unless יָצַר is to be included among verbs פ״י (cf. נוֹצַר Is 43^{10}).

b **2.** In *Hiph'il* the original form הַיְטִיב is regularly contracted to הֵיטִיב (rarely written הַטִּיב, הֵיטַב, &c.) ; *imperfect* יֵיטִיב, וַיֵּיטֶב. Instances of the uncontracted form are יַיְשְׁרוּ Pr 4^{25}, according to Barth (see above, § 67 *p*), an example of an *i-imperfect* of *Qal*, since the *Hiph'il* is otherwise always *causative* ; הַיְשַׁר (*imperative*) ψ 5^{9} *Qᵉrê* (the *Kᵉth.* requires הוֹשֵׁר according to the form of verbs פ״ו ; cf. Is 45^{2}, אוֹשֵׁר *Kᵉth.*, אַיְשֵׁר *Qᵉrê*), cf. Gn 8^{17} *Qᵉrê* ; מַיְמִינִים 1 Ch 12^{2}, to be explained as a denominative from יָמִין ; אַיְסִירֵם Ho 7^{12} (§ 24 *f*, note), but perhaps the punctuation here is only intended to suggest another reading אֲיַסְּרֵם.

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[1] Cf. above, *m*, note 2.

[2] This may be inferred from בִּיבֹשׁ (= בִּי) Is 27^{11}, which with its fem. יְבֹשֶׁת Gn 8^{7}, is the only example of an infinitive *construct Qal* of these verbs. No example of the *imperative Qal* is found : consequently the forms יְטַב, &c. (in Paradigm L of the earlier editions of this Grammar), are only inferred from the *imperfect*.

Rem. 1. The only verbs of this kind are: יָטַב *to be good* (only in the *imperfect Qal* and in *Hiph'il*; in the *perfect Qal* טוֹב, a verb ע״ו, is used instead), יָנַק *to suck*, יָקִין *to awake*, יָצַר *to form* (but see above, *a*), יָלַל only in *Hiph'il* הֵילִיל *to bewail*, יָשַׁר *to be straight, right*, also יָבֵשׁ (Arabic *yăbīsă*) *to be dry* (but *Hiph'il* הוֹבִישׁ 2 S 19[6], on the analogy of verbs פ״י; on Is 30[5], cf. § 72 *x*), and the *Hiph'il* הֵימִין (denominative from יָמִין), infin. לְהֵמִין 2 S 14[19] *to go to the right*.

2. In some examples of the *imperfect Hiph'il* the preformative has been subsequently added to the contracted form: יְיֵטִיב Jb 24[21]; יְיֵלִיל Is 15[2.3], 16[7]; אֲיֵלִיל Jer 48[31]; plur. יְיֵלִילוּ Ho 7[14], cf. Is 65[14]. Qimḥi and others explain the above forms from a phonetic interchange of *Yôdh* and *He*, arising from the unsyncopated forms יְהֵילִיל, &c. (cf. Is 52[5]). It is, perhaps, more correct to suppose that the regular forms (יֵיטִיב. יֵילִיל) were originally intended, but that in the later pronunciation the syllable was broken up in order to restore artificially the preformative which had become merged in the first radical.

Isolated anomalies are: *perfect Hiph'il* וְהֵיטַבְתִּי Ez 36[11] with separating vowel (for הֵיטַבְתִּי) on the analogy of verbs ע״ו; *imperfect* יֵיטִיב for יֵיטֵב 1 K 1[47]; תֵּיטְבִי (*imperfect Qal* for תֵּיטִבִי) Na 3[8]; וַתְּנִיקֵהוּ *imperfect Hiph'il* Ex 2[9], either an error for וַתֵּנֶק, or an irregular shortening of the first syllable, caused by the forward movement of the tone. Similarly, the *Hiph'il* הֲקִין (from קוּן) is always used instead of הֵיקִין from יָקִין; hence also הֲקִיצוֹתִי, *imperat.* הָקִיצָה, *infin.* הָקִין.—On וַיְבִשֶּׁהָ Na 1[4], see § 69 *u*).

§ 71. *Verbs* פ״י. *Third Class, or Verbs with Yôdh assimilated.*

In some verbs פ״י, the *Yôdh* (or the original *Wāw*) does not quiesce in the preceding vowel, but is regarded as a full consonant, and, like *Nûn*,[1] is assimilated to the following consonant. These forms, therefore, belong properly to the class of strong verbs. Assimilation invariably takes place in יָצַע (prop. וצע) *to spread under*; *Hiph'il* הֵצִיעַ, *Hoph'al* הֻצַּע; יָצַת *to burn*, imperfect יִצַּת, *Niph'al* נִצַּת, *Hiph'il* הִצִּית (in Is 27[4] also אַצִּיתֶנָּה is to be read with König; in 2 S 14[30] the Masora has rightly emended the *K'thîbh* והוציתיה, which could only be the 1st sing. perf. of a verb פ״ו, to the imperative וְהַצִּיתוּהּ in agreement with the context and all the early versions); יָצַג, *Hiph'il* הִצִּיג *to place*, *Hoph'al* הֻצַּג; and probably also in the forms ordinarily derived from נָצַב, viz. נִצַּב (*Niph'al*), הִצִּיב, יַצִּיב, הֻצַּב; at any rate a stem יָצַב is implied by the *Hithpa'ēl* הִתְיַצֵּב; instead of the anomalous וַתִּתַצַּב Ex 2[4] read with the Samaritan ותתיצב, i.e. וַתִּתְיַצֵּב. Besides the common form we find once אֶצֹּק in Is 44[3] (from יָצַק *to pour*) with a *transitive* meaning, beside וַיֵּצֶק *intransitive*, 1 K 22[35]. Elsewhere the *imperfect*

[1] These verbs, like verbs ע״ע (cf. above, note on § 67 *g*), may perhaps have been influenced by the analogy of verbs פ״ן.

consecutive has the form וַיִּצֹק Gn 28[18], 35[14], &c., cf. § 69 *f*, where also other forms of יָצַק are given; וַיֵּיצֶר and יֹצֵר (Is 44[12], 49[8], Jer 1[5] *Qᵉrê*), from יָצַר *to form*, are, however, used in the same sense. Cf. also אֶפְרֹם Ho 10[10]; וַיִּשְׁרָנָה (for וַתִּ according to § 47 *k*) 1 S 6[12]; לִיסֹּד 2 Ch 31[7] (cf. § 69 *n*) and מוּסָּד Is 28[16]. This assimilation is found always with sibilants (most frequently with צ) except in the case of וַיִּכֹּן 1 K 3[15] (so ed. Mant., Ginsb., Kittel; but Jabl., Baer וַיָּכֵן) and in הַלֶּדֶת Gn 40[20], Ez 16[5] (cf. הוּלֶּדֶת verse 4), *infinitive Hoph'al* of יָלַד (cf. נוּלְדוּ § 69 *t*).

§ 72. *Verbs* ע״ו (*vulgo* ע״ע), e.g. קוּם *to rise up*. *Paradigm M.*

Brockelmann, *Semit. Sprachwiss.*, p. 144 ff.; *Grundriss*, p. 605 ff.

a **1.** According to § 67 *a* a large number of monosyllabic stems were brought into agreement with the triliteral form by a strengthening, or repetition, of the second radical, i.e. of the *consonantal* element in the stem. In another large class of stems the same object has been attained by strengthening the *vocalic* element. The ground-form used for these verbs is not, as in other cases (§ 39 *a*), the 3rd *sing. masc. perfect*, but always the *infinitive construct* form (§ 39 *b*), the *û* of which is characteristic also of the *imperative* and of the *imperfect indicative Qal*. These stems are consequently termed verbs ע״ו or more correctly (see below) ע״וּ.[1]

[1] The term ע״ו was consequent on the view that the *Wāw* (or י in the case of verbs ע״י) in these stems was originally consonantal. This view seemed especially to be supported by the return of the *Wāw* in *Pi'ēl* (עִוֵּד, the ו usually passing into י as in קִיַּם, cf. Arabic *qâwwămă*), and by certain forms of the *absolute state* of the nouns of such stems, e.g. מָוֶת *death*, compared with מוּת *to die*. Hence in explaining the verbal forms a supposed stem *qawam* (in verbs ע״י e.g. *šayat*) was always assumed, and יָקוּם was referred to an original *yaqwŭm*, the *infinitive absolute* קוֹם to original *qawôm*, the *participle passive* קוּם to original *qawûm*. It must, however, be admitted: (1) that forms like עִוֵּד, קִיַּם (see *m*) are only to be found in the latest books, and are hence evidently secondary as compared with the pure Hebrew forms קוֹמֵם, &c.; (2) that to refer the verbal forms invariably to the stem קָוַם, leads in many cases to phonetic combinations which are essentially improbable, whereas the assumption of original *middle-vowel* stems renders a simple and natural explanation almost always possible. These ע״וּ stems are therefore to be rigidly distinguished from the real ע״ו stems of the strong forms, such as רָוַח, גָּוַע, &c. (see below, *gg*).—As early as the eleventh century the right view with regard to ע״וּ stems was taken by Samuel Hannagid (cf. Bacher, *Leben und Werke des Abulwalîd*, p. 16); recently by Böttcher (*Lehrbuch*, § 1112), and (also as to ע״ע stems) especially by Müller, Stade, and Wellhausen (see above, § 67 *a*, note). On the other hand, the old view of ו and י as consonants has been recently revived by Philippi, Barth, M. Lambert, and especially Brockelmann (op. cit.).

2. As in the case of verbs ע״ע, the monosyllabic stem of verbs ע״י *b* generally takes the vowel which would have been required in the *second* syllable of the ordinary strong form, or which belonged to the ground-form, since this is essentially characteristic of the verbal form (§ 43 *b*; § 67 *b*). However, it is to be remarked: (*a*) that the vowel, short in itself, becomes of necessity long in an open syllable as well as in a tone-bearing closed *ultima* (except in *Hoph'al*, see *d*), e. g. 3rd *sing. masc. perf.* קָם, *fem.* קָמָה, *plur.* קָמוּ, but in a closed *penultima* קַמְתָּ, &c.[1]; (*b*) that in the forms as we now have them the lengthening of the original short vowel sometimes takes place irregularly. Cf. *f*.

Intransitive verbs *middle e* in the *perfect Qal* have the form מֵת *he c is dead*; verbs *middle o* have the form אוֹר *he shone*, בּוֹשׁ *he was ashamed*, טוֹב *he was good*.[2] Cf. *n–r*.

3. In the *imperfect Qal*, *perfect Niph'al*, and throughout *Hiph'il* and *d Hoph'al* the short vowel of the preformatives in an open syllable before the tone is changed into the corresponding tone-long vowel. In *Qal* and *Niph'al* the original *ă* is the basis of the form and not the *ĭ* attenuated from *ă* (§ 67 *h*; but cf. also *h* below, on יָבוֹשׁ), hence יָקוּם, for *yăqûm*; נָקוֹם for *năqôm*; on the other hand, in the *perfect Hiph'il* הֵקִים for *hăqîm*; *participle* מֵקִים (on the Ṣere cf. *z*); *perfect Hoph'al* הוּקַם for *hŭqam*.

A vowel thus lengthened before the tone is naturally changeable and *e* becomes *vocal Šᵉwâ* when the tone is moved forward, e.g. יְמִיתֶנּוּ *he will kill him*; so also in the 3rd *plur. imperfect Qal* with *Nûn paragogic*; יְמוּתֻנוּן (without *Nûn* יָמוּתוּ). The wholly abnormal *scriptio plena* of *ē* in הַהֱיִמִיר Jer 2[11] (beside הֵמִיר in the same verse) should, with König, be emended to הֲיָמִיר; the incorrect repetition of the interrogative necessarily led to the pointing of the form as *perfect* instead of *imperfect*.—But in *Hoph'al* the *û* is retained throughout as an unchangeable vowel, when it has been introduced by an abnormal lengthening for the tone-long *ō* (as in the *Hoph'al* of verbs ע״ע).

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[1] In Aramaic, however, always קָמְתָּ; also in Hebrew grammars before Qimḥi קָמְתָּ, קָמְתִּי, &c., are found, but in our editions of the Bible this occurs only in *pause*, e.g. קָמְתִּי Mi 7[8], מָתְנוּ 2 K 7[3.4].

[2] According to Stade (*Grammatik*, § 385 *e* and *f*) the *e* in מֵת is of the nature of a diphthong (from *ai*, which arose from the union of the vowel *ĭ*, the sign of the intransitive, with the *ă* of the root), and likewise the *o* in אוֹר, &c. (from *au*). But *ô* (from *au*) could not, by § 26 *p*, remain in a closed penultima (בֹּשְׁתָּ, &c.); consequently the *o* of these forms can only be tone-long, i.e. due to lengthening of an original *ŭ*, and similarly the *ē* of מֵת to lengthening of an original *ĭ*. This is confirmed by the fact that the *ō* in בֹּשְׁתָּ, בֹּשְׁתִּי, בֹּשְׁנוּ is always, and in בֹּשׁוּ, 3rd *plur. perfect*, nearly always (the instances are 11 to 2), written defectively. Forms like בּוֹשָׁה, בּוֹשׁוּ, אוֹרוּ, &c., are therefore due to orthographic licence.

f **4.** The cases of unusual vowel lengthening mentioned in *b* are: *imperfect Qal* יָקוּם (also in Arabic *yăqûmu*), but *jussive* with normal lengthening (§ 48 *g*), יָקֻם, with retraction of the tone יָקֻם (*yāqŏm*), וַיָּקֻם (in *pause* וַיָּקָם); *imperative* קוּם, with normal lengthening of the *ŭ* in the 2nd *plur. fem.* קֻמְנָה, since, according to § 26 *p*, the *û* cannot be retained in a closed penultima; *infinitive construct* קוּם. In *Hiph'îl* the original *ĭ* is naturally lengthened to *î* (הֲקִים, *imperfect* יָקִים, *jussive* יָקֶם, with retraction of the tone יָקֶם, וַיָּקֶם); on the transference of this *î* to the *Hiph'îl* of the strong verb, cf. § 53 *a*.

g The following forms require special consideration: the *participle Qal* קָם is to be traced to the ground-form with *â* unobscured, Arab. *qâtĭl*, § 9 *q*, and § 50 *b*. On this analogy the form would be *qâĭm*,[1] which after absorption of the *ĭ* became קָם, owing to the predominating character of the *â*. The unchangeableness of the *â* (*plur.* קָמִים, *constr.* קָמֵי, &c.) favours this explanation.

h In the *imperfect Qal*, besides the forms with original *ŭ* (now *û*) there are also forms with original *ă*. This *ă* was lengthened to *ā*, and then further obscured to *ô*; hence especially יָבוֹא (יָבֹא), וַיָּבֹא, &c., from the *perfect* בָּא *he has come*. In the *imperfects* יֵאוֹר (but cf. וְתֵאָרְנָה 1 S 14[27]) and יָבוֹשׁ from the *intransitive perfects* אוֹר, בּוֹשׁ (see above, *c*), most probably also in יֵאָתוּ 2 K 12[9], נָאוֹת Gn 34[15] from an unused אוֹת *to consent*, and perhaps in וַתֵּהֹם 1 S 4[5], &c., as in the cases noticed in § 63 *e* and especially § 67 *n*, the *ē* of the preformative is lengthened from *ĭ* (which is attenuated from original *ă*) and thus *yĭ-bāš* became *yī-bāš*, and finally *yē-bôš*. Finally the *Niph.* נָקוֹם (*nă-qām*), *imperfect* יִקּוֹם from *yiqqām*, originally (§ 51 *m*) *yinqăm*, arises in the same way from the obscuring of *ā* lengthened from *ă*.

i **5.** In the *perfect Niph'al* and *Hiph'îl* a ִי is inserted before the afformatives beginning with a consonant in the 1st and 2nd persons, and ִי— regularly (but see Rem.) in the *imperfect Qal*, sometimes also in the *imperfect Hiph'îl* (as in תְּבִיאֶינָה Lv 7[30], cf. תְּהִילֶּנּוּ Mi 2[12]), before the termination נָה. As in verbs ע״ע (§ 67 *d* and note) these *separating vowels* serve as an artificial opening of the preceding syllable, in order to preserve the long vowel; in the *perfect Hiph'îl*, however, before the ִי, instead of the *î* an *ē* is somewhat often found[2] (as a normal lengthening of the original *ĭ*), especially after *wāw con-*

[1] So in Arabic, prop. *qâ'im*, since the two vowels are kept apart by the insertion of an א, cf. Aram. קָאֵם; but also contracted, as *šâk*, *hâr*, for *šâ'ik*, &c. (cf. Wright's *Gramm. of the Arabic Language*, 2nd ed. vol. i. p. 164).

[2] וַהֲשִׁיבֹתֶם 1 S 6[7] (cf. 2 Ch 6[25]) could only be an orthographic licence for וְהֵשִׁיבֹתֶם; perhaps, however, וְהֵשִׁיב was originally intended.

secutive, Dt 4^{39}, 30^{1}, as well as before the affformatives תֶּם and תֶּן or before suffixes, Dt 22^{2}, 1 S 6^{8}, 1 K 8^{34}, Ez 34^{4}. For in all these cases the tone is removed from the î to the following syllable, and this forward movement of the tone produces at the same time a weakening of the *î* to *ē*; thus הֵקִימוֹתָ, הֲקִימוֹתָ (or הֲקִ׳ ; on הַעֲלֹתָה Ex 19^{23}, cf. *x*), but וַהֲקֵמוֹתָ, &c., Ex 26^{30}, &c.; Dt 4^{39}, Nu 18^{26} (cf., however, וַהֲקִמֹנוּ Mi 5^{4}). In the same way in the 1st *pers. sing.* of the *perfect Niph'al*, the *ô* before the separating vowel is always modified to *û* (נְקוּמוֹתִי) ; cf. *v.* In the *imperfect Qal* and *Hiph'îl* the separating vowel י֫ always bears the tone (תְּקוּמֶיהָ).

k Without the separating vowel and consequently with the tone-long *ō* and *ē* instead of *û* and *î* we find in *imperfect Qal* תְּבֹאנָה (see § 76 *g*) ; תְּשֹׁבֶן Ez 16^{55} (also תְּשׁוּבֶינָה in the same verse) ; וַתָּשֹׁבְנָה 1 S 7^{14} (cf. Ez 35^{9} *Qerê*; on the *Kethibh* תֵּישַׁבְנָה cf. above, note on § 69 *b*) ; וַתָּאֹרְנָה 1 S 14^{27} from אוֹר (*Kethibh* וַתְּרֶאֶינָה *and they saw*, see § 75 *w*) ; in *Hiph'îl*, e.g. הֲנִפֹתָ Ex 20^{25}, also הֲנִיפוֹתִי Jb 31^{21} ; וְהֵטַלְתִּי Jer 22^{26}; תְּשִׁבְנָה Jb 20^{10}; with a separating vowel, e.g. תְּבִיאֶינָה Lv. 7^{30} from בּוֹא. *Segholî* without י occurs in the *imperfect Qal* in תְּמוּתֶנָה Ez 13^{19}, Zc 1^{17} ; and in *Hiph'îl* Mi 2^{12} : the Dageš in the *Nûn* is, with Baer, to be rejected in all three cases according to the best authorities. Wholly abnormal is תְּקֹיְמֶנָה Jer 44^{25}, probably an erroneous transposition of יְמ (for תְּקֻמֶינָה), unless it originates from an incorrect spelling תְּקֹיֵמֶנָה or תְּקִיֵּמֶנָה.

l **6.** The tone, as in verbs ע״ע (cf. § 67 *k*), is also generally retained on the stem-syllable in verbs ע״י before the affformatives ה֫ , ִי , ֶי ; thus קָמָה (but also בָּזָה לְךָ 2 K 19^{21}, probably for the sake of rhythmical uniformity with the following לָעֲנָה לָךְ ; after *wāw consecutive* וְשָׁבָה Is 23^{17}); קָמוּ (but also קָמוּ, cf. Is 28^{7}, 29^{9}, Na 3^{18}, ψ 76^{6}, Pr 5^{6}, La 4^{18}; וְרָצוּ 1 S 8^{11} ; so especially before a following א, cf. § 49 *l*, Nu 13^{32} ; וְנָעוּ Is 19^{1} ; before ע, ψ 131^{1}, Pr 30^{13}, La 4^{14}); תָּקוּמִי, תָּקוּמוּ, but before a *suffix* or with *Nûn paragogic* וַיְקִימֻם 2 Ch 28^{15} ; יְקוּמֻנּוּ Dt 33^{11}, &c.

m **7.** The formation of the conjugations *Pi'ēl*, *Pu'al*, and *Hithpa'ēl* is, strictly speaking, excluded by the nature of verbs ע״י. It is only in the latest books that we begin to find a few secondary formations, probably borrowed from Aramaic, on the analogy of verbs ע״ו (with consonantal ו, see below, *gg*); e.g. the *Pi'ēl* עִוֵּד *to surround*, only in עִוַּנְנִי ψ 119^{61}; and with change of ו to י, קִיְּמוּ Est 9^{31}, קִיְּמוּ Est 9^{27}, *impf.* וַאֲקַיְּמָה ψ 119^{106}, *infin.* קַיֵּם Ez 13^{6}, Ru 4^{7} &c., Est 9^{21} &c., *imperat.* קַיְּמֵנִי ψ 119^{28} ; וְחִיַּבְתֶּם Dn 1^{10} from חוּב *to be guilty*. The *Hithpa'ēl* הִצְטַיְּדוּ Jos 9^{12}, which belongs to the older language, is probably a denominative from צַיִד. On the other hand the otherwise less common conjugation *Pôlēl* (see § 55 *c*), with its passive and reflexive, is usually

employed in the sense of *Pi'ēl* and as a substitute for it, e.g. קוֹמֵם *to set up* from קוּם; מוֹתֵת *to slaughter*, 1 S 14[13], 17[51], 2 S 1[9], from מוּת; רוֹמֵם *to exalt*, passive רוֹמַם, from רוּם; reflexive הִתְעוֹרֵר *to stir up oneself* (cf. יִתְעֹרָר Jb 17[8] in *pause*) from עוּר; reciprocal הִתְבּוֹשֵׁשׁ *to be ashamed before one another*, Gn 2[25]. The conjugation *Pilpēl* (§ 55 *f*), on the analogy of verbs ע״ע, is less common, e.g, טִלְטֵל *to hurl away* from טוּל; כִּלְכֵּל *to contain* from כּוּל; קַרְקַר *to destroy* from קוּר.

Remarks.

I. *On Qal.*

n 1. Of verbs *middle e* and *o*, in which, as in the strong verb, the *perfect* and *participle* have the same form (§ 50. 2), the following are the only examples: מֵת *he is dead, fem.* מֵ֫תָה, 2nd *masc.* מַ֫תָּה (cf. § 44 *g*; § 66 *h*); 1st *sing.* מַ֫תִּי, וָמַ֫תִּי (even in *pause*, Gn 19[19]); *plur.* מֵ֫תוּ, 1st *pers.* מַ֫תְנוּ, in *pause* מָ֫תְנוּ; בֹּשׁ *he was ashamed*, בֹּשְׁתְּ, בֹּ֫שְׁתִּי, בֹּ֫שְׁנוּ, בֹּ֫שׁוּ; אוֹר *it has shone, plur.* א֫וֹרוּ; טוֹב *to be good*, ט֫וֹבוּ. *Participles* מֵת *a dead man* (*plur.* מֵתִים, מֵתֵי); בּוֹשִׁים *ashamed*, Ez 32[30]. For נֵד Is 27[11] read נָד, or, with LXX, עַד.

o Isolated anomalies in the *perfect* are: וְשָׁבַ֫ת (with the original ending of the *fem.* for וְשָׁבָ֫ה) Ez 46[17] (see § 44 *f*); צָקוּן Is 26[16] (see § 44 *l*).—In בָּ֫נוּ 1 S 25[8] (for בָּאנוּ from בּוֹא) the א has been dropped contrary to custom. In בֹּ֫אוּ Jer 27[18] (instead of בָּ֫אוּ) the Masora seems to point to the *imperfect* יָבֹ֫אוּ which is what would be expected; as *Yôdh* precedes, it is perhaps simply a scribal error.

p The form קָם occurs (cf. § 9 *b*) with א in the *perfect*, קָאם Ho 10[14], also in the *participles* לָאט *softly*, Ju 4[21], רָאשׁ *poor*, 2 S 12[1.4], Pr 10[4], *plur.* 13[23]; שָׁאטִים *doing despite unto* (unless שֹׁאֲטִים is to be read, from a stem שאט whence שְׁאָט Ez 25[15], 36[5]), Ez 28[24.26]; *fem.* 16[57]; also in Zc 14[10] רָאמָה is to be read with Ben-Naphtali for רָאֲמָה. On the analogy of participles of verbs *middle ō* (like בּוֹשִׁים, see above) קוֹמִים occurs for קָמִים 2 K 16[7] and even with a transitive meaning לוֹט *occultans*, Is 25[7]; בּוֹסִים Zc 10[5].—*Participle passive*, מוּל *circumcised*; but סוּג *a backslider*, Pr 14[14], and סוּרָה *put aside*, Is 49[21] (cf. Jer 17[13] *Qᵉrê*), are verbal adjectives of the form *qāṭûl* (§ 50 *f*), not passive participles. For חֻשִׁים *hastening*, Nu 32[17], read חֲמֻשִׁים as in Ex 13[18]; for שׁוּבֵי Mi 2[8] read שָׁבֵי.

q 2. Imperfects in *û* almost always have the corresponding *imperative* and *infinitive construct* in *û*, as יָקוּם, *imperative* and *infinitive* קוּם (also defectively written יָקֻם, קֻם); but יָדוּשׁ *he threshes* (*infin.* דּוּשׁ), has *imperative* דּ֫וֹשִׁי (*fem.*), Mi 4[13]; יָמוּט *it slippeth, infinitive* מוֹט (ψ 38[17], 46[3]); cf. נוֹחַ (also נוּחַ) Nu 11[25] and נוֹעַ Is 7[2] (elsewhere נוּעַ) with the *imperfects* יָנוּחַ and יָנוּעַ; לָעוֹז Is 30[2]; שׁוֹב Jos 2[16]; רוֹם Ez 10[17] (verse 16 רוּם).

r Where the *imperfect* (always intransitive in meaning) has *ô* the *imperative* and *infinitive* also have it; thus *imperfect* יָבוֹא (יָבֹא), *infin.* and *imper.* בּוֹא or בֹּא[1]; וַיֵּאֹר 2 S 2[32], א֫וֹרִי, א֫וֹרוּ; יֵבוֹשׁ, בּוֹשׁ, &c.—יָקוֹט Jb 8[14] (if it be a verb at all and not rather a substantive) is formed on the analogy of verbs ע״ע,

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[1] In 1 K 14[12] (בְּבֹאָה before a genitive), the text is evidently corrupt: read with Klostermann after the LXX בְּבֹאֵךְ.

since the *imperfect* of קוּט appears as אָקוּט in ψ 95[10]. On the other hand יְקשׁוּן (as if from קוֹשׁ, on the analogy of יָבוֹא, &c.) occurs as *imperfect* of יָקֹשׁ (פ״י). The *imperfect* יָדוֹן, with ô, Gn 6[3], probably in the sense of *to rule*, has no corresponding *perfect*, and is perhaps intentionally differentiated from the common verb יָדִין *to judge* (from דִּין, ע״י). Or can יָדוֹן be a *jussive* after לֹא (cf. § 109 *d*)? Similarly לֹא תָחוֹס עֵינִי (עֵינְךָ) might be taken as a case of a jussive after לֹא, with irregular *scriptio plena* (as in Ju 16[30]), in Dt 7[16], 13[9], 19[13.21], 25[12], Ez 5[11], 7[4.9], 8[18], 9[10]. But perhaps in all these cases לֹא תָחוּס was originally intended, as in Is 13[18], Jer 21[7], while cases like יָחֹס ψ 72[13] are to be explained as in § 109 *k*.—The *infinitive absolute* always has ô, e.g. קוֹם יָקוּמוּ Jer 44[29].

3. In the *imperative* with afformatives (קוּמִי, קוּמוּ) the tone is on the stem syllable (cf., however, עוּרִי Ju 5[12] intentionally varied from עוּרִי; also עוּרִי Zc 13[7] and Is 51[9] beside עוּרִי בִּימֵי; גִּילִי Zc 9[9]; צוּרִי Is 21[2], שׁוּבִי ψ 116[7], likewise for rhythmical reasons). So also the lengthened form, as שׁוּבָה Jer 3[12], ψ 7[8], and עוּרָה verse 7. But if an א follows in close connexion, the lengthened *imperative* usually has the form קוּמָה, &c.,[1] in order to avoid a hiatus, e.g. Ju 4[18], ψ 82[8]; hence also before יְהוָה, *Qᵉrê perpetuum* אֲדֹנָי (§ 17 *c*), e.g. ψ 3[8], 7[7] קוּמָה (cf., however, in the same verse עוּרָה and in Jer 40[5], שֻׁבָה before א), and so even before ר ψ 43[1], 74[22], &c. (רִיבָה). *s*

4. In the *jussive*, besides the form יָקֹם (see above, *f*), יָקוֹם also occurs (as subjunctive, Ec 12[4]; נָסוֹג ψ 80[19] may also, with Delitzsch, be regarded as a voluntative), incorrectly written *plene*, and יָקֻם (Gn 27[31]; cf. Ju 6[18], Pr 9[4.16]), which, however, is only orthographically different from יָקוּם (cf. Jer 46[6]). In the *imperfect consecutive* (וַיָּקָם, in *pause* וַיָּקֹם, see above, *f*) if there be a guttural or ר in the last syllable, *ă* often takes the place of *ŏ*, e.g. וַיָּנַח *and he rested*; וַיָּנַע *and it was moved*; וַיָּסַר *and he turned aside*, Ju 4[18], Ru 4[1] (distinguished only by the sense from *Hiph'il* וַיָּסַר *and he removed*, Gn 8[13]); וַיָּצַר Ex 21[4], 2 K 5[23], 17[5] (but also וַיָּגָר from both גּוּר *to sojourn*, and גּוּר *to fear*); וַיָּעַף (to be distinguished from וַיָּעָף *and he flew*, Is 6[6]) *and he was weary*, Ju 4[21], 1 S 14[28.31], 2 S 21[15], but probably in all these cases וַיִּעַף for וַיִּיעַף from יָעֵף is intended. For ותלוש 2 S 13[8] *Kᵉth.*, the Qᵉrê rightly requires וַתָּלָשׁ. On the other hand, in an open syllable always וַיָּקוּמוּ, וַיָּסוּרוּ, &c. On וָאָקוּם (וָאָקֻם), see § 49 *e*. *t*

Examples of the full plural ending וּן with the tone (see above, *l*) are תְּמֻתוּן Gn 3[3.4]; יְנוּסוּן ψ 104[7]; יְרוּצוּן Jo 2[4.7.9]. *u*

II. *On Niph'al.*

5. The form of the 1st *sing. perf.* נְקוּמוֹתִי, which frequently occurs (נְסוּגֹתִי, נְפוּגֹתִי, cf. also the *ptcp. plur.* נְבוּכִים Ex 14[3]), serves as a model for the 2nd *sing.* נְקוּמוֹתָ, נְקוּמוֹת, and the 1st *plur.* נְקוּמוֹנוּ given in the paradigm, although no instances of these forms are found; but of the 2nd *plur.* the *v*

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[1] Cf. Delitzsch's commentary on ψ 3[8].

only examples found have *ô* (not *û*), viz. נְפוֹצֹתֶם *ye have been scattered*, Ez 11[17], 20[34.41], and וּנְקֹטֹתֶם *and ye shall loathe yourselves*, Ez 20[43], 36[31].—To the *ĭ* (instead of *ă*) of the preformative may be traced the *perfect* נֵעוֹר Zc 2[17] (analogous to the *perfect* and *participle* נִמּוֹל, see below, *ee*), *imperfect* יֵעוֹר for *yi''ōr*.—The *infinitive construct* הִדּוּשׁ occurs in Is 25[10]; in לֵאוֹר Jb 33[30], the Masora assumes the elision of the ה (for לְהֵאוֹר); but probably לָאוֹר (*Qal*) is intended (see § 51 *l*).—נַמּוֹג Is 14[31], נָסוֹג Is 59[13] are to be regarded as *infinitives absolute*.

III. *On Hiph'il, Hoph'al, and Pi'lēl.*

w 6. Examples of the *perfect* without a separating vowel (see above, *k*) are: הֵבֵ֫אתָ, &c. (see further, § 76 *g*); הֵמַ֫תָּה (from מוּת) for *hēmáth-tā* (cf. § 20 *a*); הֵכַ֫נּוּ 1st *plur. perfect Hiph'il* from כּוּן 2 Ch 29[19], even הֲמִתֶּם (§ 27 *s*) Nu 17[6], &c.; cf. 1 S 17[35], 2 S 13[28], also וַהֲמִתֶּן Ex 1[16], and וַהֲמִתִּ֫יהָ Ho 2[5]; but elsewhere, with *wāw consecutive* וְהֵמַתִּ֫י Is 14[30]; cf. וְהֵטַלְתִּ֫י Jer 16[13], and וְהֵנַפְתָּ֫ Ex 29[24], &c.—In these cases the *ē* of the first syllable is retained in the secondary tone; elsewhere in the second syllable before the tone it becomes ֱ (1 Ch 15[12], &c.) or more frequently ֲ, and in the syllable before the antepenultima it is necessarily ֲ (e. g. וַהֲקִמֹתִ֫י Gn 6[18]). Before a suffix in the 3rd *sing. masc.* (except Gn 40[13]) and *fem.*, and in the 3rd *plur.*, the vowel of the initial syllable is *Ḥaṭeph-S^eghôl*, in the other persons always *Ḥaṭeph-Pathaḥ* (König); on הֲקִמֹתוֹ 2 K 9[2], ψ 89[44], cf. Ex 19[23], Nu 31[28], Dt 4[39], 22[2], 27[2], 30[1], Ez 34[4], and above, *i*. The 3rd *fem. perf. Hiph.* הֵסַ֫תָּה 1 K 21[25] is quite abnormal for הֵסִ֫יתָה from סוּת or סִית.

x As in verbs ע״ע with ח for their first radical (§ 67 *w*), all the forms of עוּד Ex 19[23] (where against the rule given under *i* we find הַעֵדֹ֫תָה with *ē* instead of *î*), Dt 8[19], Neh 9[34], Jer 42[19], and עוּר Is 41[25], 45[13], take Pathaḥ in these conjugations instead of ֱ. The irregular וְהוֹשְׁבוֹתִים Zc 10[6] has evidently arisen from a combination of two different readings, viz. וְהוֹשַׁבְתִּים (from יָשַׁב) and וַהֲשִׁבוֹתִים (from שׁוּב): the latter is to be preferred.—On הֵבִישׁ and הוֹבִישׁ as a (metaplastic) *perfect Hiph'il* of בּוֹשׁ, cf. § 78 *b*.

y 7. In the *imperative*, besides the short form הָקֵם (on הָשַׁב Is 42[22] with Silluq, cf. § 29 *q*; but in Ez 21[35] for הָשַׁב read the *infinitive* הָשֵׁב) the lengthened form הָקִ֫ימָה is also found. With *suffix* הֲקִימֵ֫נִי, &c. The *imperative* הָבִיא Jer 17[18] is irregular (for הָבֵא Gn 43[16]); perhaps הָבֵיא (as in 1 S 20[40]; cf. 2 K 8[6]) is intended, or it was originally הָבִ֫יאָה.

z In the *infinitive*, elision of the ה occurs in לָבִיא Jer 39[7], 2 Ch 31[10] (for לְהָבִיא); ָה *fem.* is added in לַהֲנָפָה Is 30[28]; cf. Est 2[18] and the analogous *infinitive Haph'el* in biblical Aramaic, Dn 5[20].—As *infinitive absolute* הָכִין occurs in Ez 7[14] (perh. also Jos 4[3], Jer 10[23]).—The *participles* have *ē*, on the analogy of the *perfect*, as the vowel of the preformative, like verbs ע״ע (§ 67 *i*). On מֵבִי 2 S 5[2], &c. (in *K^ethibh*), see § 74 *k*.

aa On the shortened forms of the *imperfect* (יָקֵם, וַיָּ֫קֶם, but always וַיָּבֵ֫א; in the *jussive* also with retraction of the tone אַל־תָּ֫שֶׁב 1 K 2[20]) see above, *f*. With a guttural or ר the last syllable generally has *Pathaḥ* (as in *Qal*), e.g. וַיָּ֫עַד *and he testified*, 2 K 17[13]; יָרַ֫ח *let him smell*, 1 S 26[19]; וַיָּ֫רַח Gn 8[21]; וַיָּ֫סַר

and he took away, Gn 8[13]. The 1st *sing.* of the *imperfect consecutive* commonly has the form וָאָשִׁיב Neh 2[20], or, more often, defectively וָאָעִד 1 K 2[42], less frequently the form וָאָשֵׁב Jos 14[7].—For אָסֵף Zp 1[2] (after אָסֹף) and in verse 3, read אֹסֵף from אָסַף, on the analogy of אֹמֵר § 68 *g*: similarly in Jer 8[13] אֹסְפֵם instead of אֲסִיפֵם.

In the *imperfect Pôlēl* the tone is moved backwards before a following tone-syllable, but without a shortening of the vowel of the final syllable; e.g. תְּרוֹמֵם גּוֹי Pr 14[34]; תְּחוֹלֵל לוֹ Jb 35[14]; cf. Pr 25[23], and acc. to Baer וַתִּתְבֹּנֵן בִּי Jb 30[20] (ed. Mant., Ginsb. וַתִּתְבֹּנֶן בִּי), always in principal pause; on the *Metheg* with *Ṣere*, cf. § 16 *f*. γ.—As *Pôlal* cf. יְרֹעָע Is 16[10]. *bb*

As *participle Hoph'al* הַמּוּשַׁב occurs in close connexion, Gn 43[12]; cf. § 65 *d*.

Peculiar contracted forms of *Pôlēl* (unless they are transitives in *Qal*) are וַיְכֻנֶּנּוּ Jb 31[15], יְעוּרֶנּוּ 41[2], וַתְּמוּגֵנוּ Is 64[6] for וַיְכֹנְנֶנּוּ, &c. [but read וַיְכֹנְנֵנוּ (§ 58 *k*), יְעִירֶנּוּ or יְעוֹרְנֶנּוּ, and וַתְּמַגְּנֵנוּ]; also תְּרֹמֵם Jb 17[4], for תְּרֹמְמֵם.—In Is 15[5] יְעֹעֵרוּ appears to have arisen from the *Pilpel* יְעַרְעֵרוּ, the *ă* after the loss of the ר having been lengthened to *ā*, which has then been obscured to *ô*.—For the strange form בִּתְקוֹמֲמֶיךָ ψ 139[21], which cannot (according to § 52 *s*) be explained as a *participle* with the מ omitted, read בְּמִתְק׳. *cc*

IV. *In General.*

8. The verbs ע״ו are primarily related to the verbs ע״ע (§ 67), which were also originally biliteral, so that it is especially necessary in analysing them to pay attention to the differences between the inflexion of the two classes. Several forms are exactly the same in both, e.g. *imperfect Qal* and *Hiph'il* with *wāw consecutive*, the whole of *Hoph'al*, the *Pi'lēl* of verbs ע״ו, and the *Pô'ēl* of verbs ע״ע; see § 67 *z*. Owing to this close relation, verbs ע״ו sometimes have forms which follow the analogy of verbs ע״ע, e.g. *perfect Qal* בַּז *he has despised* (from בּוּז, as if from בָּזַז) Zc 4[10]; *perfect Niph'al* נָמָר Jer 48[11] (for נָמוֹר from מוּר, as if from מָרַר). The same explanation equally applies to נָקְטָה Jb 10[1] for נָקַטָּה (cf. § 67 *dd*) = נָקוֹטָה from קוּט, and נָקֹטּוּ Ez 6[9] (for נָקוֹטוּ); יֵרוֹמּוּ Ez 10[17] and וַיֵּרֹמּוּ verse 15; הֵרֹמּוּ (*imperative*) Nu 17[10]; יִסַּג Mi 2[6]; *Hiph'il perfect* הֵתַז Is 18[5] for הֵתֵז (cf. § 29 *q*), which is for הֵתִיז from תּוּז. On the other hand the *imperfects* יָמֵר Ez 48[14] (unless it be intended for יָמִר, cf. ψ 15[4]) and יָפֵחַ Hb 2[3], are to be regarded according to § 109 *i*, simply as rhythmically shortened forms of יָמִיר and יָפִיחַ. *dd*

9. In common with verbs ע״ע (§ 67 *g*) verbs ע״ו sometimes have in *Niph'al* and *Hiph'il* the quasi-Aramaic formation, by which, instead of the long vowel under the preformative, they take a short vowel with *Dageš forte* in the following consonant; this variety is frequently found even along with the ordinary form, e.g. הִסִּית *to incite*, imperfect יַסִּית (also הֵסִית, יָסִית); הִסִּיג, imperfect יַסִּיג *to remove* (from סוּג), also *Hoph'al* הֻסַּג Is 59[14] (on הֻקַּם cf. § 29 *g*); sometimes with a difference of meaning, as הֵנִיחַ *to cause to rest*,[1] but הִנִּיחַ (*imperfect* יַנִּיחַ, *consecutive* וַתַּנִּחַ Gn 39[16]; *imperative* הַנַּח, *plur.* הַנִּיחוּ) *to set down*; for וְהֻנִּיחָה (Baer, Ginsburg וְהֻנִ׳) Zc 5[11] (which at any rate could only be explained as an isolated passive of *Hiph'il* on the analogy of the biblical Aramaic הֳקִימַת Dn 7[4]) we should probably read וְהִנִּיחֻהָ with *ee*

[1] As the passive of this *Hiph'il* we should expect the *Hoph'al* הוּנַח, which is, no doubt, to be read for הוּנַּח in La 5[5].

Klostermann after the LXX. In Dn 8^{11} the *K^ethibh* הרים is intended for a *perfect Hiph'il*. There is also a distinction in meaning between יָלִין *to spend the night*, *to remain*, and יַלִּין Ex 16^{7} *Q^erê* (*K^ethibh* תְּלוֹנוּ; conversely, verse 2 *K^ethibh* יַלִּינוּ, *Q^erê* יְלֹנוּ), *participle* מַלִּין Ex 16^{8}, Nu 14^{27}, 17^{20}, *to be stubborn*, *obstinate*: in the latter sense from the form יָלִין only וַיִּלֶּן is found, Ex 17^{3}. Other examples are *Niph'al* נִמּוֹל *he was circumcised*, Gn $17^{26\,f.}$; *participle* 34^{22} (from מוּל, not מָלַל); נָעוֹר *he is waked up*, Zc 2^{17} (see above, *v*); *Hiph'il* הֵילִילוּ La 1^{8}; יַלְּיזוּ Pr 4^{21}.

ff Perhaps the same explanation applies to some forms of verbs *first guttural* with *Dageš forte implicitum*, which others derive differently or would emend, e. g. וַתַּחַשׁ for וַתְּחַשׁ *and she hastened* (from חוּשׁ) Jb 31^{5}; וַיַּעַט (another reading is וַיְעַט), וְתַּעַט 1 S 15^{19}, 25^{14} (14^{32} *Q^erê*) from עוּט or עִיט *to fly at anything*. Both, as far as the first is concerned, would be correct *apocopated imperfects* from חָשָׁה and עָטָה (ל״ה), but these stems only occur with a wholly different meaning.

gg 10. Verbs with a consonantal *Wāw* for their second radical, are inflected throughout like the strong form, provided the first or third radical is not a weak letter, e. g. חָוַר, *imperfect* יְחוַר *to be white*; גָּוַע, *imperfect* יָגְוַע *to expire*; רָוַח *to be wide*; צָוַח *to cry*; *Pi'ēl* עִוֵּל, *imperfect* יְעַוֵּל *to act wickedly*; עָוַת *to bend*, *Hithpa'ēl* הִתְעַוֵּת *to bend oneself*; and this is especially the case with verbs which are at the same time ל״ה, e. g. צָוָה, *Pi'ēl* צִוָּה *to command*, קָוָה *to wait*, רָוָה *to drink*, *Pi'ēl* רִוָּה (on אֲרַוֶּיךָ Is 16^{9}, see § 75 *dd*) and *Hiph'il* הִרְוָה *to give to drink*, &c.

§ 73. *Verbs middle i* (*vulgo* ע״י), e. g. בִּין *to discern*. *Paradigm N.*

a **1.** These verbs agree, as regards their structure, exactly with verbs ע״ו, and in contrast to them may be termed ע״י, or more correctly, *'ayin-î* verbs, from the characteristic vowel of the *impf.*, *imper.*, and *infin. constr.* This distinction is justified in so far as it refers to a difference in the pronunciation of the *imperfect* and its kindred forms, the *imperative* and *infin. constr.*—the ע״ו verbs having *û* lengthened from original *ŭ* and ע״י having *î* lengthened from original *ĭ*. In other respects verbs ע״י simply belong to the class of really monosyllabic stems, which, by a strengthening of their *vocalic* element, have been assimilated to the triliteral form[1] (§ 67 *a*). In the *perfect Qal* the monosyllabic stem, as in ע״ו, has *ā* lengthened from *ă*, thus: שָׂת *he has set*; *infinitive* שִׂית, *infinitive absolute* שׂוֹת, *imperative* שִׂית, *imperfect* יָשִׂית, *jussive* יָשֶׂת (§ 48 *g*), *imperfect consecutive* וַיָּשֶׂת.—The *perfect Qal* of some verbs

[1] That verbs ע״ו and ע״י are developed from biliteral roots at a period before the differentiation of the Semitic languages is admitted even by Nöldeke (*Beiträge zur sem. Sprachwiss.*, Strassburg, 1904, p. 34 ff.), although he contests the view that בִּינֹתִי and רִיבֹתָ are to be referred to *Hiph'il* with the preformative dropped.

used to be treated as having a double set of forms, a regular series, and others like *Hiph'îl* without the preformative, e. g. בִּין Dn 10[1]; בִּינֹתִי Dn 9[2], also בַּגְנָתְּ ψ 139[2]; רִיבוֹתְ *thou strivest*, Jb 33[13], also רַבְתָּ La 3[58]. The above *perfects* (בִּין, רִיב, &c.) might no doubt be taken as forms *middle ē* (properly *ĭ*), the *ĭ* of which has been lengthened to *î* (like the *ŭ* lengthened to *û* in the *imperfect Qal* of קוּם). It is more probable, however, that they are really shortened forms of *Hiph'îl*. This is supported by the fact that, especially in the case of בִּין, the shortened forms are few and probably all late, while the corresponding unshortened forms with the same meaning are very numerous, e. g. *perfect* הֲבִינוֹתָם (but בִּין only in Dn 10[1]), *infinitive* הָבִין (but *infin. abs.* בִּין only in Pr 23[1]), *imperative* הָבֵן (only in Dn 9[23] בִּין immediately before וְהָבֵן, also בִּינוּ three times, and בִּינָה ψ 5[2]), *participle* מֵבִין.[1] Elsewhere *Hiph'îl*-forms are in use along with actual *Qal*-forms with the same meaning, thus: מֵרִיב (also רָב), מֵשִׂים *placing* (but only in Jb 4[20], which, with the critically untenable הָשִׂימִי Ez 21[21], is the only instance of שׂוּם in *Hiph'îl*), מֵנִיחַ *breaking forth* Ju 20[33], with *infin. Qal* נִיחוֹ; הֵחִישׁוּ *they rushed forth* Ju 20[37], with חָשׁ, חָשְׁתִּי; מֵצִיץ *glancing*, also in *perfect* צָץ; הֵקִיא *he spat out*, with *imperat. Qal* קִיא. As *passives* we find a few apparent *imperfects Hoph'al*, which are really (according to § 53 *u*) *imperfects passive* of *Qal*, e. g. יוּחַל Is 66[8] from חִיל *to turn round*, יוּשַׁר from שִׁיר *to sing*, יוּשַׁת from שִׁית *to set*.

2. The above-mentioned *Hiph'îl*-forms might equally well be derived *b* from verbs ע״ו; and the influence of the analogy of verbs ע״ו is distinctly seen in the *Niph'al* נָבוֹן (ground-form *nabān*), *Pôlēl* בּוֹנֵן, and *Hithpôlēl* הִתְבּוֹנֵן. The very close relation existing between verbs ע״י and ע״ו is evident also from the fact that from some stems both forms occur side by side in *Qal*, thus from חִיל *to turn round*, *imperative* also חוּלִי Mi 4[10]; שִׂים *to place*, *infinitive construct* commonly שׂוּם (2 S 14[7] שִׂים *Qᵉre*), *imperfect* יָשִׂים, but Ex 4[11] יָשׂוּם. In other verbs one form is, at any rate, the more common, e. g. גִּיל *to exult* (גּוֹל only Pr 23[24] *Kᵉthibh*); from לִין (perhaps denominative from לַיִל) *to spend the night*, לָלַן occurs six times as *infinitive construct*, לִין only in Gn 24[23]; but the *imperative* is always לִין, &c.—Of verbs ע״י the most common are שִׁית *to set*, רִיב *to strive*, דִּין *to judge*, שִׂישׂ *to rejoice*; cf. also *perfect* כָּל (*middle*

[1] Since בנת ψ 139[2] might be intended for בִּנָּתְּ, there remains really no form of בין which must *necessarily* be explained as a Qal, except the *ptp. plur.* בָּנִים Jer 49[7]. Nevertheless it is highly probable that all the above instances of Hiph'îl-forms, parallel with Qal-forms of the same meaning, are merely due to a secondary formation from the *imperfects Qal* יָבִין, יָשִׂים, &c., which were wrongly regarded as *imperfects Hiph'îl*: so Barth, *ZDMG.* xliii. p. 190 f., and *Nominalbildung*, p. 119 f.

Yôdh in Arabic) *to comprehend, to measure*, Is 40[12]; עִים (as in Arabic and Syriac) *to rush upon*, and the denominative *perfect* קַיִן (from קַיִץ) *to pass the summer*, Is 18[6]. On the other hand, וְרִיגוּם *and they shall fish them*, Jer 16[16], generally explained as *perfect Qal*, denominative from דָּג *fish*, probably represents a denominative *Pi'ēl*, וְרִיגֵּם.

c Corresponding to verbs properly ע״ו, mentioned in § 72 *gg*, there are certain verbs ע״י with consonantal *Yôdh*, as אָיַב *to hate*, עָיֵף *to faint*, הָיָה *to become, to be*, חָיָה *to live*.

d Rem. 1. In the *perfect Qal* 3rd *fem. sing.* וְלָנָה occurs once, Ze 5[4], for וְלָנָה, with the weakening of the toneless *ā* to *ĕ* (as in the *fem. participle* זוֹרֶה Is 59[5]); cf. the analogous examples in § 48 *l* and § 80 *i*.—2nd *sing. masc.* שַׁתָּה ψ 90[8], *Qᵉrê* (before ע; cf. § 72 *s*); 1st *sing.* once שַׁתִּי ψ 73[28], *milra'*, without any apparent reason; 1st *plur.* וָלַנּוּ Ju 19[13] for *lán-nû*. The lengthened *imperative* has the tone on the ultima before gutturals, רִיבָה יהוה ψ 35[1]; see further, § 72 *s*.—Examples of the *infinitive absolute* are: רֹב *litigando*, Ju 11[25], Jb 4c[2]; שׂוֹם Jer 42[15]; שׂת *ponendo*, Is 22[7]. On the other hand, רִיב יָרִיב (for רֹב) Jer 5c[34], בִּין תָּבִין Pr 23[1], חול תחיל Ez 30[16] *Kᵉth.*, are irregular and perhaps due to incorrect *scriptio plena*; for the last the *Qᵉrê* requires הגל תָּחוּגֹל, but read חוֹל; cf. § 113 *x*.

e 2. The *shortened imperfect* usually has the form יָבֶן, יָשֶׁת, יָשֵׂם; more rarely, with the tone moved back, e.g. וַיָּרָב לוֹ Ju 6[31], cf. Ex 23[1], אַל־תָּשֶׁת 1 S 9[20]. So with *wāw consecutive* וַיָּשֶׂם *and he placed*, וַיָּבֶן *and he perceived*; with a middle guttural וַיַּעַט בָּהֶם 1 S 25[14] (see § 72 *ee*); with ר as 3rd radical, וַתָּשַׂר Ju 5[1]. As jussive of לִין, תָּלֶן is found in Ju 19[20] (in *pause*) and Jb 17[2], for תָּלֵן.—For אַל־תָּרוֹב Pr 3[30] *Kᵉth.* (*Qᵉre* תָּרִיב) read תָּרָב.

f 3. As *participle active Qal* לָן *spending the night*, occurs once, Neh 13[21]; *participle passive* שִׂים Nu 24[21], 1 S 9[24], Ob[4]; *feminine* שׂוּמָה 2 S 13[32], in the *Qᵉrê*, even according to the reading of the Oriental schools (see p. 38, note 2): the *Kᵉthîbh* has שִׂימָה. A *passive of Qal* (cf. above, § 52 *e* and *s*, and § 53 *u*) from שִׂים may perhaps be seen in וַיִּישֶׂם Gn 5c[26] (also Gn 24[33] *Kᵉthîbh* ויישם, *Qᵉrê* וַיּוּשָׂם; the Samaritan in both places has ויושם), and also in יִסָּךְ Ex 3c[32], Samaritan יוסך. Against the explanation of יסך as a *Hoph'al*-form from סוּךְ, Barth (*Jubelschrift . . . Hildesheimer*, Berlin, 1890, p. 151) rightly urges that the only example of a Hiph'il of סוּךְ is the doubtful וְיָסֶךְ, which is probably an *i*-imperfect of *Qal*.—The explanation of יישם, &c., as a *passive* of *Qal* arising from *yiysam*, &c. = *yuysam* (so Barth, ibid., note 1), is certainly also unconvincing, so that the correctness of the traditional reading is open to question.

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g 4. In verbs ע״א the א always retains its consonantal value; these stems are, therefore, to be regarded as verbs *middle Guttural* (§ 64). An exception is יָנְאִין Ec 12[5] if it be *imperfect Hiph'il* of נאין (for יְנַאְיִן); but if the form has really been correctly transmitted, it should rather be referred to נָצִין, and regarded as incorrectly written for יָנִין. On נָאוּ (from נָוָה), which was formerly treated here as ע״א, see now § 75 *x*.

§ 74. *Verbs* ל״א, e. g. מָצָא *to find. Paradigm O.*

a The א in these verbs, as in verbs פ״א, is treated in some cases as a consonant, i. e. as a guttural, in others as having no consonantal value (as a quiescent or vowel letter), viz.:

1. In those forms which terminate with the א, the final syllable always has the regular vowels, if long, e. g. מֹצֵא, מְצֵא, מָצוֹא, הִמְצִיא, i. e. the א simply quiesces in the long vowel, without the latter suffering any change whatever. It is just possible that after the altogether heterogeneous vowel *û* the א may originally have preserved a certain consonantal value. On the other hand, if the final א quiesces in a preceding *ă* (as in the *perfect, imperfect,* and *imperative Qal,* in the *perfect Niph'al,* and in *Pu'al* and *Hoph'al*) this *ă* is necessarily lengthened to *ā,* by § 27 *g,* as standing in an open syllable; e. g. מָצָא, יִמְצָא, &c.

b The *imperfect* and *imperative Qal* invariably have *ā* in the final syllable, on the analogy of verbs *tertiae gutturalis*; cf., however, § 76 *e*.—In the *imperfect Hithpa'ēl* *ā* occurs in the final syllable not only (according to § 54 *k*) in the principal pause (Nu 31[23]), or immediately before it (Jb 10[16]), or with the lesser disjunctives (Lv 21[1.4], Nu 19[13.20]), but even out of pause with *Mer'ekha,* Nu 6[7], and even before *Maqqeph* in Nu 19[12].

c 2. When א stands at the end of a syllable before an affomative beginning with a consonant (ת, נ), it likewise quiesces with the preceding vowel; thus in the *perfect Qal* (and *Hoph'al,* see below) quiescing with *ă* it regularly becomes *Qameṣ* (מָצָאתָ for מָצַאְתָּ, &c.); but in the *perfect* of all the other active and reflexive conjugations, so far as they occur, it is preceded by *Ṣere* (נִמְצֵאתָ, &c.), and in the *imperative* and *imperfect* by *Seghôl,* מְצֶאנָה, תִּמְצֶאנָה.

d (*a*) The *Seghôl* of these forms of the imperfect and imperative might be considered as a modification, and at the same time a lengthening of an original *ă* (see § 8 *a*). In the same way the *ē* of the *perfect* forms in *Pi'ēl, Hithpa'ēl,* and *Hiph'il* might be traced to an original *i* (as in other cases the *ē* and *i* in the final syllable of the 3rd *sing. masc. perfect* of these conjugations), although this *i* may have only been attenuated from an original *ă*. According to another, and probably the correct explanation, however, both the *Ṣere* and the *Seghôl* are due to the analogy of verbs ל״ה (§ 75 *f*) in consequence of the close relation between the two classes, cf. § 75 *nn*.—No form of this kind occurs in *Pu'al*; in the *perfect Hoph'al* only the 2nd *masc. sing.* הָבֻאתָה Ez 40[4], lengthened according to rule.

c (*b*) Before suffixes attached by a connecting vowel (e. g. יִקְרָאֵנִי) the א retains its consonantal value; so before ךָ and כֶם, e. g. אֶמְצָאֲךָ Ct 8[1]; הִבָּרְאָךְ Ez 28[13] (cf. § 65 *h*), not אֶמְצָאךָ, &c., since these suffixes, by § 58 *f*, are likewise attached to the verb-form by a connecting vowel in the form of *Śewâ mobile*.—As *infinitive Qal* with suffix notice מָחֳאָךְ Ez 25[6]; *participle* with suffix בֹּרְאֶךָ Is 43[1]; *infinitive Pi'ēl* בְּטַמְּאָכֶם.—The doubly anomalous form יִקְרָאוֹ Jer 23[6] (for יִקְרָאֶהוּ or יִקְרָאֶנּוּ) is perhaps a *forma mixta* combining the readings יִקְרָאוֹ and יִקְרָאֻהוּ.

f 3. When א begins a syllable (consequently before afformatives which consist of or begin with a vowel, as well as before suffixes) it is necessarily a firm consonant, and the form then follows the analogy of the strong verb, e.g. מָצְאָה *māṣᵉʿā*, מָצְאוּ, &c. (in *pause* מָצָ֫אָה, מָצָ֫אוּ).

REMARKS.

g 1. Verbs *middle e*, like מָלֵא *to be full*, retain the *Ṣere* also in the other persons of the *perfect*, e.g. מָלֵ֫אתִי (מְלָאוֹ Est 7^{5} has ָ owing to its transitive use; for יְרָאתֶם Jos 4^{24} read with Ewald יִרְאָתֶם). Instead of מָצְאָה the form קָרָאת *she names*, on the analogy of the ל״ה-forms noticed in § 75 *m*, occurs in Is 7^{14} (from קָרְאַת, cf. § 44 *f*), and with a different meaning (*it befalls*) in Dt 31^{29}, Jer 44^{23}, in both places before א, and hence, probably, to avoid a hiatus (on the other hand, וְחָטָאת Ex 5^{16}, could only be the 2nd *sing. masc.*; the text which is evidently corrupt should probably be emended to וְחָטָאתָ לְעַמֶּ֫ךָ with the LXX); in *Niph'al* נִפְלָאת ψ 118^{23}; in *Hoph'al* הֻבָאת Gn 33^{11}.—The 2nd *fem. sing.* is written קָרָאתְ by Baer, Gen 16^{11}, &c., according to early MSS.

h 2. The *infin. Qal* occurs sometimes on the analogy of verbs ל״ה (גְּלוֹת, &c., see § 75 *nn*) in the feminine form; so always מְלֹאת *to fill* (as distinguished from מְלֹא *fullness*), Lv 8^{33}, $12^{4.6}$, 25^{30}, Jer 29^{10}, Ez 5^{2}, also written מְלֹאות Jer 25^{12}, Jb 20^{22}, &c., and מְלוֹאת Est 1^{5}. Cf. further, קְרֹאת Ju 8^{1}; שְׂנֹאת Pr 8^{13}; before suffixes, Ez 33^{12}, and likewise in *Niph.* Zc 13^{4}; also in *Piʿēl* לְמַלֹּאת Ex 31^{5}, 35^{33}, or לְמַלֹּאוֹת Dn 9^{2}, &c. *Kᵉthibh*; with suffix 2 S 21^{2}.—On the (aramaïzing) *infinitives* מַשָּׂא and מַשְׂאוֹת, see § 45 *e*; on לִקְרַאת *obviam*, § 19 *k*.—בְּמֹצַאֲכֶם *when ye find*, Gn 32^{20}, stands, according to § 93 *q*, for מָצְאֲכֶם. The tone of the lengthened *imperative* רְפָאָ֫ה Ps 41^{5} as *Milᵉraʿ* (before נַפְשִׁי) is to be explained on rhythmical grounds; cf. the analogous cases in § 72 *s*.—The 2nd *fem. plur. imperative* in Ru 1^{9} has, according to Qimḥi, the form מְצֵ֫אן, and in verse 20 קְרֵ֫אן; on the other hand, the Mantua edition and Ginsburg, on good authority, read מְצֶאן, קְרֶאן.

i 3. The *participle fem.* is commonly contracted, e.g. מֹצֵאת (for מֹצֶ֫אֶת) 2 S 18^{22}, cf. Est 2^{15}; so *Niph'al* נִפְלֵאת Dt 30^{11}, Zc 5^{7} (but נִשָּׂאָה Is 30^{25}), and *Hoph'al*, Gn 38^{25}; less frequent forms are מוֹצְאֵת Ct 8^{10}; נֹשְׂאֵת 1 K 10^{22} (cf. § 76 *b*, שְׂאֵת beside לָשֵׂאת as *infinitive construct* from נָשָׂא) and without א (see *k*) יוֹצֵת (from יָצָא) Dt 28^{57}. In the forms חֹטְאִים *sinning*, 1 S 14^{33}, cf. ψ 99^{6}; בֹּדָאם *feigning them*, Neh 6^{8}, the א is elided, and is only retained orthographically (§ 23 *c*) after the retraction of its vowel; see the analogous cases in § 75 *oo*.—On the *plur. masc. ptcp. Niph.* cf. § 93 *oo*.

k 4. Frequently an א which is quiescent is omitted in writing (§ 23 *f*): (*a*) in the middle of the word, e.g. בָּ֫נוּ 1 S 25^{8}; מָצָ֫תִי Nu 11^{11}, cf. Jb 1^{21}; צָמֵ֫תִי Ju 4^{19}, cf. Jb 32^{18}. In the *imperfect* תִּשֶּׂ֫נָה Jer 9^{17}, Zc 5^{9}, Ru 1^{14} (but the same form occurs with *Yôdh* pleonastic after the manner of verbs ל״ה in Ez 23^{49}, according to the common reading; cf. § 76 *b* and Jer 50^{20}); in *Piʿēl* אֲחַטֶּ֫נָּה (after elision of the א, cf. § 75 *oo*) Gn 31^{39}; and also in *Niph'al* נִטְמֵתֶם Lv 11^{43}; cf. Jos 2^{16}. (*b*) at the end of the word; וַיָּבוֹ 1 K 12^{12} *Kᵉthibh*; *Hiph'il* הֶחֱטִי 2 K 13^{6}, cf. Is 53^{10} (הֶחֱלִי for הֶחֱלִיא *perfect Hiph'il* of חָלָה formed

after the manner of verbs ל״א); in the *imperfect Hiph'il* יַשִּׁי ψ 55[16] *K^e^thîbh*; יָנִי ψ 141[5]; אָבִי 1 K 21[19], Mi 1[15]; in the *infinitive*, Jer 32[35]; in the *participle*, 2 S 5[2], 1 K 21[21], Jer 19[15], 39[16], all in *K^e^thîbh* (מֵבִי, always before א, hence perhaps only a scribal error).

5. In the *jussive*, *imperfect consecutive*, and *imperative Hiph'il* a number of cases occur with *î* in the final syllable; cf. יַשִּׁא Is 36[14] (in the parallel passages 2 K 18[29], 2 Ch 32[15] יַשִּׁיא); וַיָּבִיא Neh 8[2] (before ע); וַיַּחֲטִא 2 K 21[11] (cf. 1 K 16[2], 21[22]); וַתַּחְבִּא 2 K 6[29]; וַיּוֹצִא Dt 4[20], 2 K 11[12], ψ 78[16], 105[43]; *imperative* הָבִיא Jer 17[18]; הוֹצִיא Is 43[8] (in both cases before ע). If the tradition be correct (which at least in the defectively written forms appears very doubtful) the retention of the *î* is to be attributed to the open syllable; while in the closed syllable of the 3rd *sing. masc.* and *fem.*, and the 2nd *sing. masc.* after ו *consecutive*, the *î* is always reduced to *ē*. In the examples before ע considerations of euphony may also have had some influence (cf. § 75 *hh*).—In Ez 40[3], Baer reads with the Western school וַיָּבֵיא, while the Orientals read in the *K^e^thîbh* ויבוא, and in the *Q^e^rê* וַיָּבֵא. *l*

On the transition of verbs ל״א to forms of ל״ה see § 75 *nn*.

§ 75. *Verbs* ל״ה, e.g. גָּלָה *to reveal. Paradigm P.*

Brockelmann, *Semit. Sprachwiss.*, p. 149 ff.; *Grundriss*, p. 618 ff.—G. R. Berry, 'Original Waw in ל״ה verbs' in *AJSL.* xx. 256 f.

These verbs, like the verbs פ״י (§§ 69, 70), belong to two different classes, viz. those originally ל״ו and those originally ל״י,[1] which in Arabic, and even more in Ethiopic, are still clearly distinguished. In Hebrew, instead of the original ו or י at the end of the word, a ה always appears (except in the *ptcp. pass. Qal*) as a purely orthographic indication of a final vowel (§ 23 *k*); hence both classes are called ל״ה, e.g. גָּלָה for גָּלַי *he has revealed*; שָׁלָה for שָׁלֵו *he has rested*. By far the greater number of these verbs are, however, treated as originally ל״י; only isolated forms occur of verbs ל״ו. *a*

שָׁלָה *to be at rest* may be recognized as originally ל״ו, in the forms in which the *Wāw* appears as a strong consonant, cf. 1st *sing. perfect Qal* שָׁלַוְתִּי Jb 3[26], the *participle* שָׁלֵו and the derivative שַׁלְוָה *rest*; on the other hand the *imperfect* is יִשְׁלָיוּ (with *Yôdh*). In עָנָה (Arab. עני) *to answer*, and עָנָה (Arab. ענו)[2] *to be afflicted*, are to be seen two verbs originally distinct, which have been assimilated in Hebrew (see the Lexicon, s. v. עָנָה). *b*

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[1] According to Wellhausen, 'Ueber einige Arten schwacher Verba' in his *Skizzen*, vi. p. 255 ff., the ל״ה verbs, apart from some true ל״ו and some probable ל״י, are to be regarded as originally biliteral. To compensate for their arrested development they lengthened the vowel after the 2nd radical, as the ע״ו verbs did after the 1st radical. But although there is much to be said for this view, it fails to explain pausal forms like חָסָיָה (see *u*). It seems impossible that these should all be *late* formations.

[2] In the Mêša' inscription, line 5, ויענו *and he oppressed* occurs as 3rd *sing. masc. imperfect Pi'ēl*, and in line 6, אענו *I will oppress* as 1st *sing.*

Of quite a different class are those verbs of which the third radical is a *consonantal* ה (distinguished by *Mappiq*). These are inflected throughout like verbs *tertiae gutturalis*. Cf. § 65 note on the heading.

c The grammatical structure of verbs ל״ה (see Paradigm *P*) is based on the following laws:—

1. In all forms in which the original *Yôdh* or *Wāw* would stand at the end of the word, it is dropped (cf. § 24 *g*) and ה takes its place as an orthographic indication of the preceding long vowel. Such an indication would have been indispensable, on practical grounds, in the still unvocalized consonantal text. But even after the addition of the vowel signs, the orthographic rule remained, with insignificant exceptions (see § 8 *k*, and *ā* in קָטַלְתָּ, &c.), that a final vowel must be indicated by a vowel letter. In verbs ל״ה the ה which is here employed as a vowel letter is preceded by the same vowel in the same part of the verb throughout all the conjugations. Thus the endings are—

ה֫ in all perfects, גָּלָה, גָּלְתָה, גָּלוּ, &c.

ה֣ in all imperfects and participles, יִגְלֶה, גֹּלֶה, &c.

ה֥ in all imperatives, גְּלֵה, גְּלִי, &c.

ה֑ in the infinitive absolute (גָּלֹה, &c.), except in *Hiph'îl*, *Hoph'al*, and generally also *Pî'ēl*, see *aa* and *ff*.

The *participle passive Qal* alone forms an exception, the original י (or ו, see *v*) reappearing at the end, גָּלוּי; and so also some derived nouns (§ 84*a*, *c*, *e*, &c.).

The *infinitive construct* always has the ending וֹת (with ת *feminine*); *Qal* גְּלוֹת, *Pi'ēl* גַּלּוֹת, &c.; for exceptions, see *n* and *y*.

d These forms may be explained as follows:—in the *perfect Qal* גָּלָה stands, according to the above, for גָּלַל(י), and, similarly, in *Niph'al*, *Pu'al*, and *Hoph'al*. The *Pi'ēl* and *Hithpa'ēl* may be based on the forms קִטֵּל, הִתְקַטֵּל (§ 52 *l*; and § 54 *k*), and *Hiph'il* on the form הִקְטַל, on the analogy of the *ă* in the second syllable of the Arabic *'âqtălă* (§ 53 *a*). Perhaps, however, the final *ā* of these conjugations simply follows the analogy of the other conjugations.

e The explanation of the final tone-bearing ה֣ of the *imperfect* is still a matter of dispute. As to the various treatments of it, see Barth, *Nominalbildung*, i. p. xxx ff, with § 136, Rem., and *ZDMG.* xliv. 695 f., against Philippi's objections in the *Zeitschrift für Völkerpsychologie*, 1890, p. 356 f.; also *ZDMG.* lvi. 244, where Barth appeals to the rule that, in the period before the differentiation of the North Semitic dialects, final *iy* becomes ־֣ (*constr.* ה֣), not *î*; M. Lambert, *Journ. Asiat.* 1893, p. 285; Prätorius, *ZDMG.* lv. 365. The most probable explanation now seems to be, first, that the uniform pronunciation of *all* imperfects and participles with *Seghôl* in the last syllable merely follows the analogy of the *impf. Qal*, and secondly, that the *Seghôl* of the *impf. Qal* does perhaps ultimately represent a contraction of the original termination ־ַי֣ (= *ai*), although elsewhere (e.g. in the *imperative* of ל״ה) *ai* is usually contracted to *ê*.

2. When the original *Yôdh* stands at the end of the syllable before an affromative beginning with a consonant (ת, נ) there arises (*a*) in the *perfects*, primarily the diphthong *ai* (ַי). In the middle of the word this ought always to be contracted to *ê* (ֵי), but this *ê* is only found consistently in the passive conjugations, whilst regularly in *Qal*, and frequently in the other active and reflexive conjugations (especially in *Pî'ēl*), it appears as *î* (cf. *x*, *z*, *ee*). This *î*, however, in the *perf. Qal* is not to be explained as a weakening of an original *ê*, but as the original vowel of the *intransitive* form. It then became usual also in the *transitive* forms of *Qal* (and in some other conjugations on this analogy), whereas e. g. in Syriac the two kinds of forms are still carefully distinguished.—(*b*) In the *imperfects* and *imperatives*, ִי with the tone always appears before the affromative נָה. On the most probable explanation of this ִי, see above, *e*. *f*

Summary. Accordingly before affromatives beginning with a consonant the principal vowel is— *g*

In the perfect *Qal* *î*, e. g. גָּלִיתָ;

In the perfects of the other active and reflexive conjugations, sometimes *ê*, sometimes *î*, גִּלֵּיתָ and גִּלִּיתָ; נִגְלֵיתָ and נִגְלִיתָ;

In the perfects passive always *ê*, e. g. גֻּלֵּיתָ;

In the imperfects and imperatives always ִי, e. g. תְּגַלֶּינָה, תְּגֻלֶּינָה.

The diphthongal forms have been systematically retained in Arabic and Ethiopic; only as an exception and in the popular language is the diphthong contracted. In Aramaic the contracted forms predominate, yet the Syriac, for example, has in *Qal* 2nd *pers. sing.* *g*^{e}*lait* (but 1st *pers. sing.* גְּלִית), and so too the Western Aramaic גְּלֵיתְ, but also גְּלִיתְ.

3. Before the vocalic affromatives (וֹ, ִי, ה־ָ) the *Yôdh* is usually dropped altogether, e. g. גָּלוֹ (ground-form *gălāyû*), תִּגְלִי, *participle fem.* גֹּלָה, *plur. masc.* גֹּלִים; yet the old full forms also not infrequently occur, especially in *pause*, see *u*. The elision of the *Yôdh* takes place regularly before *suffixes*, e. g. גָּלְךָ (see *ll*). *h*

4. In the 3rd *sing. fem. perfect*, the original feminine ending ת־ *i* was appended to the stem; hence, after elision of the *Yôdh*, arose properly forms like גָּלָת, with *ā* in the final syllable with the tone. This form, however, has been but rarely preserved (see below, *m*). The analogy of the other forms had so much influence, that the common ending ה־ was added pleonastically to the ending ת־. Before the ה־ the vowel of the ending ת־, which thus loses the tone, becomes *Šᵉwâ*, and thus there arise such forms as גָּלְתָה, נִגְלְתָה, &c. (but in *pause* גָּלָתָה, &c.).

For similar cases see § 70 *d*; § 91 *m*.

k **5.** Finally, a strongly-marked peculiarity of verbs ל״ה is the rejection of the ending ֶה in forming the *jussive* and the *imperfect consecutive.* This shortening occurs in all the conjugations, and sometimes also involves further changes in the vocalization (see *o, y, bb, gg*). Similarly, in some conjugations a *shortened imperative* (cf. § 48 *k*) is formed by *apocope* of the final ֵה (see *cc, gg*).

l **6.** The ordinary form of the *imperfect* with the ending ֶה serves in verbs ל״ה to express the cohortative also (§ 48 *c*); cf. Gn 1^{26}, 2^{18}, 2 Ch 25^{17}, &c. With a final ָה there occur only: in *Qal,* אֶשְׁעָה ψ 119^{117}, אֶהֱמָיָה (with the י retained, see below, *u*) ψ 77^{4}; and in *Hithpaʿēl* וְנִשְׁתָּעָה Is 41^{23} (with *Ṭiphḥa,* therefore in lesser pause).

Remarks.

I. *On Qal.*

m 1. The older form of the *fem.* of the 3rd *sing. perf.* גָּלָת, mentioned above, under *i* (cf. § 74 *g*), is preserved in עָשָׂת (before א) Lv 25^{21} (cf. 2 K 9^{37} *Kᵉthîbh*)[1]; likewise in *Hiphʿîl* הִרְצָת (before א) Lv 26^{34}; הֶלְאָת Ez 24^{12}; and in *Hophʿal* הָגְלָת (before יְ) Jer 13^{19}.—The 2nd *sing. fem.* is also written ִית; thus in the textus receptus וְהָיִיתְ 2 S 14^{2}, and always in Baer's editions (since 1872), as in most other verbs; חָזִיתְ and גִּלִּיתְ Is 57^{8}; עָשִׂיתְ Jer 2^{23}, Ez 16^{48}, &c. (so וְהוֹצֵאתְ 1 K 17^{13} from יָצָא). In the 3rd *pers. plur.* the tone, instead of keeping its usual place (גָּלוּ, &c.), is retracted in ψ 37^{20}, כָּלוּ, both on account of the *pause* and also in rhythmical antithesis to the preceding כָּלוּ; also in Is 16^{8} תָּעוּ (according to Delitzsch for the sake of the assonance with נָגָעוּ); and in Jb 24^{1} חָזוּ.—On the tone of the *perfect consecutive* see § 49 *k*.

n 2. The *infin. absol.* frequently has וֹ (probably a survival of the older orthography) for ֹה, e. g. הָיוֹ Gn 18^{18}; עָשׂוֹ Jer 4^{18}, &c., Ez 31^{11}; קָנוֹ 2 S 24^{24}; רָאוֹ Gn 26^{28}, Is 6^{9} (cf. 1 S 6^{12}), &c., beside רָאֹה. The form שָׁתוֹת Is 22^{13} (beside שָׁתוֹ in the same verse) appears to have been chosen on account of its similarity in sound to שָׁחֹט; so in Is 42^{20} *Qᵉrê* and Ho 10^{4}, אָלוֹת (unless it is a substantive, *oaths*) and כָּרֹת; cf. also עָרוֹת Hb 3^{13}.—Conversely, instead of the *infinitive construct* גְּלוֹת such forms are occasionally found as גְּלֹה or גְּלוֹ, cf. רְאֹה Gn 48^{11}; קְנֹה Pr 16^{16}; עֲשֹׂה Gn 50^{20}, ψ 101^{3}, also עֲשׂוֹ Gn 31^{28} (cf. Pr 31^{4}), and even with the *suffix* הוּ the very remarkable form עֲשֹׂהוּ Ex 18^{18}.[2]—The feminine form רַאֲוָה (for רְאוֹת) Ez 28^{17}, analogous to nouns like גַּאֲוָה (cf. § 45 *d*), is strange, but הֱיֵה as *infin.* Ez 21^{15} is quite inexplicable.—The forms הֹגוֹ and הֹרוֹ Is 59^{13} are perhaps to be regarded with Barth, *Nominalbildung,* § 51 *a*, as *infinitives absolute* of the *passive* of *Qal* (see above, § 53 *u*), not of *Pôʿēl.*—The 2nd *sing. masc. imperative* וֶחְיֶה occurs in the principal pause in Pr 4^{4} and 7^{2}; but

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[1] In the Siloam inscription also (see above, § 2 *d*), line 3, הית may be read הָיָת quite as well as הָיְתָ[ה].

[2] All these infinitives construct in *ô*, in the Pentateuch, belong to the document called E; cf. § 69 *m*, second note.

probably these forms are simply to be attributed to a Masoretic school, which in general marked the difference between certain forms by the use of *è* for *ē*, and conversely *ē* for *è*; cf. the analogous examples in § 52 *n*, and especially § 75 *hh*, also Kautzsch, *Grammatik des Bibl.-Aram.*, § 17, 2, Rem. 1.—On the reading וְרֵאֶינָה Ct 3[11] (for וְרֹאֶינָה, on the analogy of the reading מְצֵאנָה, &c., § 74 *h*), see Baer's note on the passage.

o 3. The *shortening* of the *imperfect* (see above, *k*, and the note on *hh*) occasions in *Qal* the following changes:

(*a*) As a rule the first radical takes a helping *Seghôl*, or, if the second radical is a guttural, a helping *Pathaḥ* (according to § 28 *e*). Thus יִגֶּל for יִגְלֶה; וַיִּבְז *and he despised*, Gn 25[34]; וַיִּבֶן *and he built*; יִשַּׁע *he looks*; וַיִּמַּח *and he destroyed*, Gn 7[23].

p (*b*) The *ĭ* of the preformative is then sometimes lengthened to *ē*, e.g. יֵרֶא *he sees*. This, however, mostly happens only after the preformative ת, whilst after י the homogeneous *ĭ* remains, e.g. וַתִּכֶל (but יִכְלֶה), וַתִּפֶן (but יִפֶן), וַתֵּרֶב (but וְיִרֶב); with middle guttural תִּתַּע, וְתִתַּבֵּהּ Jb 17[7] (from כָּהָה). The unusual position of the tone in תֵּרָא Zc 9[5], וְתֵרָא Mi 7[10] (so Baer and Ginsb.; ed. Mant. יֵרָא, וְיֵרָא) is best explained (except in יֵרָא Gn 41[33], before פ) on the analogy of קוֹמָה, &c., § 72 *s*, as due to the following א. But cf. also *hh*.

q (*c*) The helping vowel is elsewhere not used under the circumstances mentioned in § 28 *d*; וַיִּשְׁבַּ Nu 21[1], Jer 41[10], cf. וַיִּפְתְּ Jb 31[27]; on the other hand, with *ĭ* lengthened into *ē* (see *p*) וַיֵּשְׁתְּ, וַיֵּרְדְּ, וַיֵּבְךְ, וַיֵּשְׁבְּ. The form יֵרָא *he sees*, occurs parallel with וַיַּרְא *and he saw* (but 3rd *fem.* always וַתֵּרֶא), the latter with the original *Pathaḥ* on account of the following ר, and identical with the 3rd *sing. masc.* of the *imperf. consec. Hiph'il*, 2 K 11[4].

r (*d*) Examples of verbs *primae gutturalis* (§ 63), and at the same time ל״ה are וַיַּעַשׂ, in *pause* וַיַּעַשׂ *and he made*, from עָשָׂה; וַיַּעַן *and he answered*, from עָנָה (always identical with the corresponding forms in *Hiph'il*), וַיַּחַץ *and he divided*, from חצה. On some similar forms of פ״א see § 76 *d*.—In the following cases the initial (hard) guttural does not affect the form: וַיִּחַר *and he was wroth*, וַיִּחַן *and he encamped* (3rd plur. וַיִּחֲנוּ), יִחַד (with *Dageš lene* and *Šᵉwâ*) *let it rejoice*, Jb 3[6]; cf. Ex 18[9].—On וַיֵּט, וַיֵּן, וַיִּן (ל״ה as well as פ״נ), &c., see § 76 *b*, *c*, *f*.

s (*e*) The verbs הָיָה *to be*, and חָיָה *to live*, of which the shortened imperfects ought to be *yihy* and *yihy*, change these forms to יְהִי and יְחִי, the second *Yôd* being resolved into *î* at the end of the word; but in *pause* (§ 29 *n*) יְהִי, יְחִי, with the original *ă* modified to *Seghôl* with the tone (cf. also *nouns* like בֶּכִי for *bakhy.* in *pause* בְּכִי; עֱנִי for *'ôny*, &c., § 84[a] *c*, and § 93 *x*). For תְּהִי, however, in Dt 32[18], since no verb שָׁיָה exists, we must read either תֵּשׁ, or better תִּשֶּׁה (Samaritan תשא), as *imperfect Qal* of נָשָׁה *to forget*.—Analogous to יְהִי from הָיָה, there occurs once, from הָוָה *to be*, the form יְהוּא for יִהְיוּ *he will be*, Ec 11[3], but no doubt הוּא is the right reading.

t The *full* forms (without apocope of the ה־, cf. § 49 *c*) not infrequently occur after *wāw consecutive*, especially in the 1st pers. and in the later books, e.g. וָאֶרְאֶה *and I saw*, twenty times, and Jos 7[21] in *Kᵉthibh*, but never in the Pentateuch (וָאֵרֶא fifteen times, of which three are in the Pent.); also in the

3rd pers. וַיִּרְאֶה Ez 18[28], Jb 42[16] *Qᵉre*; וַיַּעֲשֶׂה *and he made*, four times (but וַיַּעַשׂ over 200 times); cf. also Ju 19[2] (וַתִּזְנֶה); 1 K 10[29] (וַתַּעֲלֶה); Dt 1[16] (וָאֲצַוֶּה), and Gn 24[48]. So also occasionally for the *jussive*, cf. Gn 1[9], 41[34], Jer 28[6].—For the well attested, but meaningless תִּירְאוּ Jb 6[21] (doubtless caused by the following וַתִּירָאוּ), read תִּרְאוּ *ye see*, with Ginsburg.

u 4. The original י sometimes appears even before afformatives beginning with a vowel (cf. above, *h* and *l*), especially in and before the *pause*, and before the full plural ending ־ֻון, or where for any reason an emphasis rests on the word. *Perfect* חָסָיָה ψ 57[2], חָסָיוּ Dt 32[37], cf. ψ 73[2] *Qᵉrê*; *imperative* בְּעָיוּ Is 21[12]. *Imperfect* יֶאֱתָיוּ Jb 16[22], 30[14] (without the *pause*, ψ 68[32]); יִשְׁלָיוּ ψ 122[6], Jb 12[6], cf. ψ 77[4]; יִרְבְּיֻן Dt 8[13]; ψ 36[9]: more frequently like יִשְׁתָּיוּן ψ 78[44]; Is 17[12], 21[12], 26[11], 31[3], 33[7], 41[5], ψ 36[8], 39[7], 83[3]; before a suffix, Jb 3[25]. Also in Pr 26[7] דָּלְיוּ, as *perf. Qal* from דָּלָה, was perhaps originally intended, but hardly דָּלָיוּ, since these full forms, though they may stand out of pause, do not begin sentences; דַּלְיוּ probably points to דַּלּוּ from דָּלַל as the right reading, since the sense requires an intransitive verb. Cf. further, *v*, *x*, *dd*, *gg*.

v 5. The *participle active* (cf. Vollers, 'Das Qâtil-Partizipium,' *ZA.* 1903, p. 312 ff., and on the participles of ל״ה, *ibid.*, p. 316 ff.), besides feminine forms like עֹלָה Ju 20[31], &c., רֹאָה Pr 20[12], has also a *feminine* which retains the 3rd radical י, viz. בּוֹכִיָּה (= בֹּכָה) *weeping*, La 1[16]; הוֹמִיָּה *tumultuous*, Is 22[2] (*plur.* Pr 1[21]); צוֹפִיָּה *spying*, Pr 31[27], פֹּרִיָּה *fruitful*, ψ 128[3], *plur.* אֹתִיּוֹת *the things that are to come*, Is 41[23]. With the ordinary strong inflexion י appears in עֹטְיָה Ct 1[7], but perhaps there also עֹטִיָּה was intended, unless it should be טֹעִיָּה *a wanderer*. For רֹאָנִי Is 47[10], רֹאֵנִי is to be read.—On עֹשֵׂה 1 K 20[40] for עֹשֶׂה, cf. § 116 *g*, note. —In the *participle passive* the 3rd radical still sometimes appears as ו (§ 24 *b*), cf. עָשׂוּ *made*, Jb 41[25], צָפוּ Jb 15[22], contracted from עָשׂוּו, צָפוּו; and before a formative ending, it even has its consonantal sound, העשוום (read הָעֲשׂוּוִם) 2 K 23[4]; עשוות (read *ʿᵃsûwôth*) 1 S 25[18] *Kᵉthîbh*, נטוות (read *nᵉṭûwôth*) Is 3[16] *Kᵉthîbh*. The shortening of the *û* in רְאֻיּוֹת Est 2[9] is irregular.

w 6. The defective writing is rare in such forms as וְהָיִתָ 2 S 15[33]; בָּנִתִי 1 K 8[44], cf. 1 K 9[3]; וַתִּדְלֶנָה Ex 2[16] (cf. Jer 18[21], 48[6], 1 Ch 7[15], Jb 17[6], &c.), and the pronunciation תִּרְאֶינָּה Mi 7[10], cf. תַּעֲנֶנָּה Ju 5[29] (unless they are *sing.* with *suff.* of the 3rd *sing. fem.*). Both cases are probably to be explained according to § 20 *i*.

II. *On Niph'al.*

x 7. Here the forms with ־ֵי in the 1st and 2nd *pers. sing.* of the *perfect* predominate (־ִי only in נִקִּיתָ Gn 24[8]); on the other hand in the 1st *plur.* always ־ִי, as נִגְלִינוּ 1 S 14[8]. No examples of the 2nd *plur.* occur.—With י retained in *pause* נִטָּיוּ Nu 24[6]; once with an initial guttural נִחֲרוּ Ct 1[6] for נֶחֱרוּ, probably arising from the ordinary strong form *niḥru*, but the harshness of ח immediately followed by ר is avoided by pronouncing the ח with *Ḥaṭeph-Pathaḥ*.—In the 3rd *sing. fem.* נִשְׁתָּוָה Pr 27[15] (in *pause* for נִשְׁתְּוָה) ו and ת may be transposed for euphonic reasons; but probably we should simply read נִשְׁוָתָה.—Among Niph'al forms of ל״ה must be classed, with Buxtorf and

others (cf. Nöldeke, *ZDMG.* xxx. 185), נָאְוָה from אָוָה, not Pi'lel of נאה = נאו; hence, according to § 23 *d*, נָאוּ *they are beautiful* (for נָאְווּ) Is 52⁷, Ct 1¹⁰; but in ψ 93⁵, where Baer requires נַאֲוָה, read נָאְוָה with ed. Mant., Ginsb.

y 8. The *apocope* of the *imperfect* causes no further changes beyond the rejection of the ה__, e.g. יִגְלֶה from יִגְלֵה; in one verb *middle guttural*, however, a form occurs with the *Qameṣ* shortened to *Pathaḥ*, viz. יַמַּח (for יִמְּחוּ) ψ 109¹³, as in verbs ע״ע; but in *pause* תִּמְּחוּ verse 14. Cf. *bb*.—The *infinitive absolute* נִגְלוֹת emphasizing an *infinitive construct*, 2 S 6²⁰, is very extraordinary; probably it is a subsequent correction of an erroneous repetition of הגלות.—The *infin. constr.* לְחָרְאָה occurs in Ju 13²¹, 1 S 3²¹ for לִרְאוֹת; cf. above, *n*.—On the *infinitive Niph'al* with the ה elided, see § 51 *l*.—The irregular תֶּעָלֵּוּ Ez 36³ has probably arisen from a combination of the readings תֵּעָלֵוּ (*Qal*) and תֵּעָלְוּ (*Niph'al*). Similarly the solecism נְמָבְוָה 1 S 15⁹ might be due to a combination of the *participle fem. Niph'al* (נִבְוָה, cf. נֶחְלָה, נֶחְפָּה, נֶעֱשָׂה) with the *Hoph'al* (מָבְוָה); but it is more correct, with Wellhausen, to explain the מ from a confusion with נמם and to read, in fact, נִבְזָה וְנִמְאָסָה.

III. *On Pi'ēl, Pô'ēl, Pu'al, and Hithpa'ēl.*

z 9. In the 1st and 2nd persons of the *perfect Pi'ēl* the second syllable in most of the instances has ֵי__ on the analogy of *Qal* (see *f*), as קִוֵּיתִי, דִּבֵּיתָ; always so in the first *plur.*, and before *suffixes*, e.g. כִּסֵּינוּ Gn 37²⁶, דִּכְּיתָנוּ ψ 44²⁰. The form with ֵי__ is found only in the 1st *sing.* (e.g. Jo 4²¹; Is 5⁴, 8¹⁷ along with the form with *i*). On the tone of the *perf. consec. Pi'el* of ל״ה, see § 49 *k*.—*Hithpa'ēl* has (besides ֵי__ Jer 17¹⁶) as a rule ֵי__ (Pr 24¹⁰, 1 K 2²⁶, Jer 50²⁴). On the other hand, *Pu'al* always has ֵי__, e.g. עֻשִּׂיתִי ψ 139¹⁵.—A 1st *sing. perfect Pô'ēl* שׁוֹסִיתִי (= שׁוֹסֵיתִי) occurs in Is 10¹³.

aa 10. The *infinitive absolute Pi'ēl* takes the form כַּבֵּה, קַוֵּה (like קַטֵּל, the more frequent form even in the strong verb, see § 52 *o*); with *ô* only in ψ 40² קַוֹּה; with *ôth* Hb 3¹³ עָרוֹת (cf. above, *n*). On הָגוֹ and הָרוֹ, *infinitives absolute* of the passive of *Qal*, not of *Pô'ēl*, see above, *n*.—As *infinitive construct* חַבֵּי occurs in *Pi'ēl*, Ho 6⁹ (only orthographically different from חַבֵּה, if the text is correct); לְבַלֵּא Dn 9²⁴ (on the א see *rr*); עַד־לְכַלֵּה 2 Ch 24¹⁰, 31¹, for which in 2 K 13¹⁷.¹⁹, Ezr 9¹⁴ עַד־כַּלֵּה with *infin. abs.*; in *Pu'al* עֻנּוֹת ψ 132¹.

bb 11. The apocopated *imperfect* must (according to § 20 *l*) lose the *Dageš forte* of the second radical, hence וַיְצַו *and he commanded*, תְּעַר (for תְּעָרֶה = *t^e'arrè*) ψ 141⁸; cf. Gn 24²⁰; even in the principal pause אַל־תָּגֶל Pr 25⁹; *Hithpa'ēl* וַיִּתְגַּל *and he uncovered himself*, Gn 9²¹; תִּתְרַע Pr 22²⁴; cf. ψ 37¹.⁷.⁸. With the lengthening of *Pathaḥ* to *Qameṣ*, וַיָּתוֹ *and he made marks*, 1 S 21¹⁴ (but read with Thenius וַיָּתַח, and instead of the meaningless וַיְשַׁנּוֹ *ibid.* read וַיְשַׁן). In *Hithpa'ēl* אַל־תִּתְגָּר, in close connexion, Dt 2⁹.¹⁹; תִּשְׁתַּע Is 41¹⁰; according to Qimḥi also יִתְאוֹ תִּתְאוֹ ψ 45¹², Pr 23³.⁶, 24¹, 1 Ch 11¹⁷, whilst Baer and Ginsburg read with the best authorities יִתְאַו, תִּתְאַו (but cf. König, *Lehrgebäude*, i. 597).[1]—On אֲחַוּךָ Jb 15¹⁷ (for אֲאַחֲוֶךָ) cf. § 20 *m*; on אֲבַלֶּךָּ Ex 33³, see § 27 *q*;

[1] In Nu 34⁷ f., according to verse 10, תִּתְאוּ (= תִּתְאַוּ) is intended to be read for תִּתְאוּ (*imperfect Pi'ēl* from תָּאָה).

on יְרַד Ju 5[13], see § 69 *g*. Finally, on דַּלְיוּ, which is referred to *Pi'ēl* by some, as a supposed *imperative*, see above, *u*.

cc 12. Examples of apocopated *imperatives* in *Pi'ēl* and *Hithpa'ēl* are : צַו, also צַוֵּה *command thou*, גַּל *open thou*, ψ 119[18.22] ; מַן *prepare thou*, ψ 61[8] ; נַס for נַסֵּה *prove thou*, Dn 1[12] ; הִתְחָל *feign thyself sick*, 2 S 13[5] ; cf. Dt 2[24].—On רַבֶּה Ju 9[29], cf. § 48 *l*.—In ψ 137[7] עָרוּ *rase it*, is found twice instead of עָרוּ (for *'arrû*) for rhythmical reasons (cf., however, וִיעָרוּ in the *imperfect*, 2 Ch 24[11]).

dd 13. Examples of forms in which the *Yôdh* is retained are the *imperfects* תְּדַמְּיוּן Is 40[18], cf. verse 25 and 46[5] ; יְכַסְיֻמוּ *they cover them*, Ex 15[5] ; *participle Pu'al* מְמֻחָיִם Is 25[6] ; for אֲרַיָּוֶךְ Is 16[9] (from רָוָה) read with Margolis, אֲרַוַּיִךְ.

IV. *On Hiph'il and Hoph'al.*

ee 14. The 3rd *sing. perfect Hiph'il* sometimes has *S^eghôl* in the first syllable instead of ĭ (§ 53 *p*), especially in הֶגְלָה (but *perfect consecutive* וְהִגְלָה 2 K 24[14]), הֶרְאָה, הֶלְאָה ; also with *suffixes*, e. g. הֶגְלָם 1 Ch 8[7], הֶלְאָנִי Jb 16[7], וְהֶפְדָּהּ Ex 21[8]. The *S^eghôl* also occurs in the 1st *sing.*, e. g. הֶלְאֵתִיךָ Mi 6[3]. On וְהַרְאֵיתִי Na 3[5], cf. § 53 *p*. The forms with *ê* in the second syllable (also written defectively, as וְהִכֵּתִי Jer 21[6]) are found throughout in the 1st *sing.* (except Pr 5[13]), rarely in the 2nd *sing. masc.*, and never in the 1st *plur.* In the other persons they are about equally common with *î*, except in the 2nd *plur.*, where *î* predominates. Before *suffixes* the forms with *î* predominate throughout ; cf., however, *ê* in Ex 4[12], Mi 6[3], Pr 4[11]. On the tone of the *perf. consec. Hiph.* of ל״ה, see § 49 *k*. In *Hoph'al* only ֵי occurs in the 2nd syllable.

ff 15. In the *infinitive Hiph'il* of רָבָה *to be abundant*, besides the *construct* הַרְבּוֹת we find the *absolute* הַרְבָּה taking the place of the common form הַרְבֵּה, which had come to be used invariably (but König calls attention to its use as *infinitive construct* in Ez 21[20]) as an adverb, in the sense of *much* ; in 2 S 14[11] the *Q^erê* requires הַרְבַּת for the *K^ethibh* הַרְבִּית, an evident scribal error for הַרְבּוֹת. Cf. Gn 41[49], 22[17], Dt 28[63] ; the pointing הַרְבֶּה Jer 42[2] probably arises from regarding this form as a noun.—On הַמְּרוֹת Jb 17[2] (with *Dageš f. dirimens*) see § 20 *h*.—In 2 K 3[24] הַכּוֹת (before א) is probably *infinitive absolute*, used in order to avoid the hiatus, cf. § 113 *x*, and on a similar case in *Qal*, see above, *n*.—On the *infinitives* with elision of the ה, cf. § 53 *q*.

gg 16. The *shortened imperfect Hiph'il* either takes no helping vowel, as יַפְתְּ *let him enlarge*, Gn 9[27] ; יַרְדְּ *he shall subdue*, Is 41[2] ; וַיַּשְׁקְ *and he watered*, Gn 29[10], &c. ; וַיַּרְא *and he showed*, 2 K 11[4] (see § 28 *d*) : or else has a helping vowel, as יֶגֶל (for יַגֶל, see § 27 *r*), e. g. 2 K 18[11] ; וַיֶּפֶר ψ 105[24] ; וַתֶּמֶר Ez 5[6] ; וַיֶּחַע 2 Ch 33[9] ; וארב i. e. probably וָאֶרֶב Jos 24[3] *K^ethibh* (וָאַרְבֶּה *Q^erê*).—Examples of verbs *first guttural* : וַיַּעַל Nu 23[2], וָאַעַל, &c., which can be distinguished as *Hiph'il* from the similar forms in *Qal* only by the sense.—The *apocopated imperative Hiph'il* always (except in verbs פ״ן, e. g. הַךְ, הַט, § 76 *c*) has a helping vowel, *S^eghôl* or *Pathaḥ*, e. g. הֶרֶב *increase thou* (for *harb*, הַרְבֵּה) ψ 51[4] *Q^erê*, also Ju 20[38] ; where, however, it cannot be explained the text stands ; הֶרֶף *let alone* (for הַרְפְּ, הַרְפֵּה Dt 9[14], &c. ; הַעַל (for הַעֲלֵה) Ex 8[1], 33[12] ; but for הָשַׁע ψ 39[14], which could only be *imperative Hiph'il* of שָׁעַע (= *smear over*, as in Is 6[10]), read with Baethgen שְׁעֵה *look away*.—The *imperfect Hiph'il* with *Yôdh* retained occurs only in תּוֹגְיוּן Jb 19[2], from יָגָה. Cf. *u*.

V. *In General.*

17. In Aramaic the *imperfect* and *participle* of all the conjugations terminate in ֵא or ֵי. The Hebrew *infinitives, imperatives,* and *imperfects* in ֵה, less frequently ֵא or ֵי, may be due to imitation of these forms. On the *infinitive construct Pi'ēl* חַכֵּי, see above, *aa*; *imperative Qal* הֱוֵא Jb 37[6] (in the sense of *fall*); *imperfect* יֵרֵא *let him look out,* Gn 41[33] (but see above, *p*); יַעֲשֵׂה *he will do,* Is 64[3]; אַל־תִּהְיֵה Jer 17[17]; אַל־תֹּבֵא *consent thou not,* Pr 1[10]; אַל־תַּעֲשֵׂה *do thou not,* 2 S 13[12] (the same form in Gn 26[29], Jos 7[9], Jer 40[16] *Qᵉrê*); אֶהְיֵה (so Baer and Ginsburg, after cod. Hillel, &c.) *I will be,* Jer 31[1]; וַנַּעֲשֵׂה Jos 9[24]; תִּרְאֵה Dn 1[13]. Cf. also in *Niph'al* יִמָּצֵה Lv 5[9]; תִּבָּנֵה (according to Qimḥi) Nu 21[27]; in *Pi'ēl* תְּגַלֵּה Lv 18[7.8.12–17], 20[19], in each case לֹא תְגַלֵּה, beside תְּגַלֶּה with a minor distinctive; יְנַקֵּה (Baer יְנַקֶּה) Na 1[3]; אֱזָרֵה Ez 5[12] (with *Zaqeph*; Baer אֱזָרֶה). The fact, however, that a great number of these forms occur in *pause* and represent at the same time a *jussive* or *voluntative* (Jos 7[9]), suggests the view that the *Ṣere* is used merely to increase the emphasis of the pausal form, and at the same time to make a distinction in sound between the *jussive* or *voluntative* and the ordinary *imperfect.*[1] Elsewhere (Gn 26[29], Lv 5[9], Jer 40[16], Dn 1[13]; according to Baer also Mi 7[10], Zc 9[5]) the pronunciation with *ê* is probably intended to soften the hiatus caused by a following א or ע; cf. the analogous cases above, § 74 *l*. *hh*

The ending ִי appears to stand for ֶה in the *imperfect Qal* in וַתִּזְנִי־שָׁם *and there hath she played the harlot,* Jer 3[6]; perhaps, however, the 2nd *sing. fem.* is intended, or it may have been introduced into the text of Jeremiah from Ez 16[15], &c. Still more strange is it in the *imperfect Hiph'il* אַל־תֶּמְחִי Jer 18[23]; but the *Mil'ēl*-tone probably points to תֶּמַח as the correct reading (cf. Neh 13[14]). The ִי stands for ָה in the *perfect Hiph'il* הֶחֱלִי *he made sick,* Is 53[10], which is probably for החליא from חלא, a secondary form of חלה; see *rr*. The *plur.* הִמְסִיו (Baer הִמְסִיוְ) *they made to melt,* Jos 14[8], is a purely Aramaic form. *ii*

18. In two verbs the rare conjugation *Pa'lēl* or its reflexive (§ 55 *d*) occurs: מְטַחֲוֵי *archers,* Gn 21[16] (from טָחָה); but most frequently in שָׁחָה *to bend, Pa'lēl* שַׁחֲוָה not in use, whence reflexive הִשְׁתַּחֲוָה *to bow oneself, to prostrate oneself,* 2nd *pers.* in ִיתָ and 1st *pers.* in ֵיתִי, *imperfect* יִשְׁתַּחֲוֶה, *consecutive* 3rd *sing. masc.* וַיִּשְׁתַּחוּ for *wayyištaḥw* (analogous to the noun-forms, like שָׂחוּ for *saḥw*); 3rd *plur.* יִשְׁתַּחֲווּ.—Instead of the aramaizing *infinitive* with *suffix* בְּהִשְׁתַּחֲוָיָתִי 2 K 5[18] read with König בְּהִשְׁתַּחֲווֹתִי; in Ez 8[16] מִשְׁתַּחֲוִיתֶם is still more certainly a scribal error for מִשְׁתַּחֲוִים. *kk*

19. Before *suffixes* in all forms ending in ה, a connecting vowel is employed instead of the ה and the connecting vowel which precedes it (§ 58 *f*), e.g. נָחַנִי Gn 24[27]; in *pause* עָנָנִי 1 K 2[30], &c., even with lesser disjunctives, ψ 118[5], Pr 8[22], or with a conjunctive accent, 1 S 28[15] (but Baer עָנַנִי), Jb 30[19]; cf. § 59 *h*; עָנְךָ, in *pause* עָנָךְ, Is 30[19] (and even when not in *pause* Jer 23[37]) or like קָנֶךָ Dt 32[6]; וְיַרְבֶּךָ, וְיַפְרְךָ Gn 28[3]; cf. also עָנָהוּ, עָנָם, *imperfect* יַעֲנֵהוּ, יַעַנְךָ, *Hiph'il* הִכַּנִי, הֶעֱלְךָ, הִכָּהוּ. *ll*

Only very seldom does the *imperat.* or *impf.* end in ֵי before suffixes, e.g. *mm*

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[1] Possibly these examples (like the cases of *Sᵉghôl* in *pause,* see *n*) represent the view of a particular Masoretic school, which was intended to be consistently carried out.

אֹפְאֵיהֶם Dt 32^{26}; יְכַפֵּימוֹ ψ 140^{10} *Q^ere^*; הַכֵּינִי *smite me*, 1 K $20^{35.37}$; cf. Hb 3^2, Is 38^{16}. Even in these examples a return to the original ending *ay* might be assumed; but perhaps they are merely due to a less correct *plene* writing. In the 3rd *sing. perf. fem.* the older form נָגְלַת (see *i*) is always used before a *suffix*, e. g. כְּכַלֹּתוֹ (for כְּכַלַּתּוֹ) Zc 5^4; in *pause* עָשְׂתָנִי Jb 33^4; רָאֻתָךְ 42^5.

VI. *The Relation between Verbs* ל״ה *and* ל״א.

nn 20. The close relation existing between verbs ל״א and ל״ה is shown in Hebrew by the fact that the verbs of one class often borrow forms from the other, especially in the later writers and the poets.

oo 21. Thus there are forms of verbs ל״א—

(*a*) Which have adopted the vowels of verbs ל״ה, e. g. *perfect Qal* כָּלֵאתִי *I have refrained*, ψ 119^{101}; *participle* חוֹטֵא (חֹטֵא) *sinning*, Ec 2^{26}, 8^{12}, $9^{2.18}$; cf. Is 65^{20}; מוֹצֵא Ec 7^{26}; נֹשֶׁא *lending*, 1 S 22^2; *Pi'ēl perfect* מִלֵּא *he has filled*, Jer 51^{34}; cf. 1 K 9^{11}, Am 4^2 (where, however, the *perfect Niph.* is perhaps intended), ψ 89^{11}, 143^3; רִפֵּאתִי *I heal*, 2 K 2^{21}; cf. Jer 51^9; *imperfect* יַנֵּמוּ Jb 39^{24}; *Niph'al perfect* נִפְלֵאתָה (like נִגְלֵתָה) *it was wonderful*, 2 S 1^{26}; *Hiph'il perfect* הִפְלֵא Dt 28^{59}; הֶחְבֵּאתָה (not אָתָה—, cf. above, 2 S 1^{26}) *she hid*, Jos 6^{17}. On the other hand, forms like חִטְאִים 1 S 14^{33}, קִרְאִים ψ 99^6, נִרְפְּאוּ Ez 47^8, תִּרְבְּאוּנֵנִי, according to the correct reading, Jb 19^2 (cf. Gn 31^{39} אֲחַטֶּנָּה), and יִרְאוּ *imperative plur. masc.* from יָרֵא Jos 24^{14}, 1 S 12^{24}, ψ 34^{10}, are due to the elision of the א, see § 74 *i*. On יִנָּשׂוּא Jer 10^6 and נָשׂוּא ψ 139^{20}, see § 23 *i*.

pp (*b*) Forms in ה, but keeping their ל״א vowels, e. g. *imperfect Qal* אֶרְפֶּה Jer 3^{22}; *imperative* רְפָה *heal thou*, ψ 60^4; *Niph'al* נֶחְבָּה Jer 49^{10} (which must evidently be a *perfect*; read with Ewald the *infinitive absolute* נֶחְבֹּה as in verse 23), and הֶחָבֵה *to hide oneself*, 1 K 22^{25}, cf. Jer 19^{11}; *Pi'ēl imperfect* יְמַלֶּה *he will fill*, Jb 8^{21}.

qq (*c*) Forms entirely of a ל״ה character, e. g. *perfect Qal* וְצָמְתָ *and when thou art athirst*, Ru 2^9, cf. 2 S 3^8; כָּלוּ *they shut up*, 1 S 6^{10}; cf. 25^{33}; מָלוּ *they are full*, Ez 28^{16}, cf. 39^{26}; *infinitive* חֲטוֹ (see above, *n*) *to sin*, Gn 20^6 (on מָלֹאת see above, § 74 *h*); *imperative sing. fem.* חֲבִי Is 26^{20}; *imperfect* יְכִלֶּה (for יְכִלָּא) *he will keep back*, Gn 23^6; תִּרְפֶּינָה *they heal*, Jb 5^{18}; *participle* בּוֹטֶה Pr 12^{18}; *fem.* צָאִי Ec 10^5; *plur.* צֹבִיָּה Is 29^7; *participle passive* נְשׂוּי ψ 32^1; *Niph'al* נִרְפָּתָה Jer 51^9; נִבֵּיתָ *thou hast prophesied*, Jer 26^9 (cf. ψ 139^{14}, Jb 18^3); *imperfect* וַיִּרְמוּ 2 K 2^{22} (*infinitive* Jer 19^{11}); *Pi'ēl imperfect* וַיִּרְפּוּ Jer 8^{11}, cf. Gn 31^{39}; *Hiph'il participle* מַקְנֶה Ez 8^3; *Hithpa'el* הִתְנַבִּיתָ 1 S 10^6; *infinitive* הִתְנַבּוֹת 1 S 10^{13}. For the *K^ethibh* להשות 2 K 19^{25}, Jablonski and others require as *Q^erê* the form לְהַשְׁוֹת (so Is 37^{26}); the *K^ethibh* would have to be read לְהָשׁוֹת, with elision of the א and retraction of the vowel.

rr 22. On the other hand, there are forms of verbs ל״ה, which wholly or in part follow the analogy of verbs ל״א, e. g. in their consonants אָתָא *he comes*, Is 21^{12}; בָּרָא 2 S 12^{17} (*textus receptus* בָּרָה); וְרָצֹאתִי Ez 43^{27}; יִשְׁנָא Jb 8^{11}; יִשְׁנָא La 4^1; וַיִּחְלָא 2 Ch 16^{12}; תִּקְרֶאנָה Ex 1^{10}, Lv 10^{19}; תְּלָאִים Dt 28^{66} (cf. Ho 11^7); נָקְרָא (*infin. absol. Niph'al* beside נִקְרֵיתִי) 2 S 1^6; שְׁנָא 2 K 25^{29}; מְרַפֵּא

Jer 38[4]; יְשֻׁנֶּא Ec 8[1]: in their vowels, אָתָּנוּ Jer 3[22]; יִקְרָה Dn 10[14]; תִּכְלָה 1 K 17[14]: in both, יִקְרָא Gn 49[1]; cf. 42[4], Is 51[19]; תְּלָאוּם 2 S 21[12] *Qᵉrê*; לִירוֹא 2 Ch 26[15] (cf. ויראו המוראים 2 S 11[24] *Kᵉthîbh*); מֹרְאָה (*participle fem. Qal*) Zp 3[1]; יַפְרִיא Ho 13[15]; מְסֻלָּאִים La 4[2].—For פֹּרֹאות (so Baer, Ez 17[6], cf. 31[8]), which can only be intended for פֹּרְאוֹת *participle fem. plur.* from פָּרָא = פָּרָה, read פֹּארוֹת *branches*, according to Ez 31[5], &c.

§ 76. *Verbs Doubly Weak.*

1. In a tolerably large number of verbs two radicals are weak *a* letters, and are consequently affected by one or other of the anomalies already described. In cases where two anomalies might occur, usage must teach whether one, or both, or neither of them, takes effect.

Thus e.g. from נָדַד *to flee*, the *imperfect* is יִדּוֹד in Na 3[7] and יִדַּד in Gn 31[40] (on the analogy of verbs פ״ן); *Hiph'îl* הֵנֵד (like a verb ע״ע), but the *imperfect Hoph'al* again יֻדַּד (as פ״ן).

2. The following are examples of difficult forms, which are derived *b* from doubly weak verbs:

(*a*) Verbs פ״ן and ל״א (cf. § 66 and § 74), e.g. נָשָׂא *to bear*, imperative שָׂא (ψ 10[12] נְשָׂא, of which נְסָה ψ 4[7] is probably only an orthographic variation); *infinitive construct* שְׂאֵת (for שֶׂאֶת; see the analogous noun-formations in § 93 *t*), also נְשֹׂא Is 1[14], 18[3]; Gn 4[13] נְשׂוֹא; ψ 89[10] שׂוֹא (perhaps only a scribal error); after the *prefix* ל always לָשֵׂאת (otherwise the contracted form only occurs in מִשֵּׂתוֹ Jb 41[17], with rejection of the א); *imperfect* תִּשֶּׂנָה for תִּשֶּׂאנָה Ru 1[14]; wholly irregular are תִּשְּׂאֶינָה Ez 23[49] (so Baer after Qimḥi; *textus receptus*, and also the Mantua ed., and Ginsburg, תִּשֶּׂאינָה) and נִשֵּׂאת 2 S 19[43] as *infinitive absolute Niph'al* (on the analogy of the *infinitive construct Qal*?); but most probably נִשֹּׂא is to be read, with Driver.

(*b*) Verbs פ״ן and ל״ה (cf. § 66 and § 75), as נָטָה *to bow, to incline*, נָכָה *to* *c* *smite*. Hence *imperfect Qal* יִטֶּה, *apocopated* וַיֵּט (Gn 26[25] וַיֶּט־) *and he bowed*; וַיִּז (so, probably, also Is 63[3] for וְיֵז) 2 K 9[33] *and he sprinkled* (from נָזָה); *perfect Hiph'îl* הִכָּה *he smote*, imperfect יַכֶּה, *apocopated* יַךְ, וַיַּךְ (even with *Athnaḥ* 2 K 15[16]; but also ten times וַיַּכֶּה), וַנַּךְ Dt 2[33]; so also וַיַּז Lv 8[11.30]; אַל־תַּט ψ 141[4] (cf. Jb 23[11]); *imperative* הַכֵּה, *apocopated* הַךְ *smite thou* (like הַט *incline*, with הַטֵּה), *infinitive* הַכּוֹת, *participle* מַכֶּה; *Hoph'al* הֻכָּה, *participle* מֻכֶּה.

(*c*) Verbs פ״א and ל״ה (cf. § 68 and § 75), as אָבָה *to be willing*, אָפָה *to bake*, *d* אָתָה *to come*. E.g. *imperfect Qal* יֹאבֶה, יֹאפֶה, *plur.* יֹאפוּ; וַיֵּתֵא (cf. § 68 *h*) Dt 33[21] for וַיֵּאתֶה (= וַיֶּאֱתֶה); *imperfect apocopated* וַיַּאת Is 41[25] for וַיַּאְתְּ; *imperative* אֵתָיוּ Is 21[12], 56[9.12] (cf. אֵפוּ *bake ye*, Ex 16[23]) for אֱתוּ, אֱתָיוּ (§ 23 *h*; § 75 *u*); *Hiph'îl perfect* הֵתָיוּ for הֵאתָיוּ (הֶאֱתָיוּ) Is 21[14]; *imperfect apocopated* וַיֹּאֶל *and he adjured*, 1 S 14[24], properly יַאֲלֶה (יַאְלֶה) from אָלָה, whence יָאלֶה, and, with the obscuring to *ô*, יֹאלֶה; instead of the simple *apocope* (וַיֹּאל) the א which had already become

quiescent, is made audible again by the helping *Seghôl* (unless perhaps there is a confusion with the *imperfect consecutive Hiph'il* of יאל).

e (*d*) Verbs פ״י and ל״א (cf. § 69, § 70, and § 74), as יָצָא *to go forth, imperative* צֵא *go forth*, with ה֫ *paragogic* צְאָה Ju 9^{29} in principal pause for צֵא; 2nd *fem. plur.* צֶאנָה Ct 3^{11}; *infinitive* צֵאת; *Hiph'il* הוֹצִיא *to bring forth.*—יָרֵא *to fear, imperfect* יִירָא and וַיִּירָא (or וַיִּרָא), *imperative* יְרָא; *imperfect Niph'al* יִוָּרֵא ψ 130^{4}, *participle* נוֹרָא.

f (*e*) Verbs פ״י and ל״ה (cf. § 69, § 70, and § 75), e.g. יָדָה *to throw*, Hiph'il *to confess, to praise*, and יָרָה *to throw* (both properly verbs פ״ו), and יָפָה *to be beautiful. Infinitive* יְרֹה, יְרוֹת; *imperative* יְרֵה; *imperfect consecutive* וַיֵּיטֶב Ez 31^{7} (cf. also וַתֵּיפִי 16^{13}); with *suffixes* וַנְּיָרֵם *we have shot at them* (from יָרָה) Nu 21^{30}; perhaps, however, it should be read with the LXX וְנִינָם *and their race* (also in the very corrupt passage ψ 74^{8} נִינָם is probably a *substantive*, and not the *imperfect Qal* with *suffix* from יָנָה); *Pi'ēl* וַיַּדּוּ for וַיְיַדּוּ (§ 69 *u*). *Hiph'il* הוֹרָה, הוֹרָה; *infinitive* הוֹרֹת (as *infinitive absolute* 2 Ch 7^{3}); *imperfect* יוֹרֶה, cf. אַל־תֹּגֶה Jer 22^{3}; *apocopated* וַיּוֹר 2 K 13^{17}.

g (*f*) Verbs ע״ו and ל״א, particularly בּוֹא *to come. Perfect* בָּא, בָּאתָ, בָּאת or בָּאתְ (Gn 16^{8}, 2 S 14^{3}, Mi 4^{10}; cf. § 75 *m*), once בָּנוּ for בָּאנוּ 1 S 25^{8}; for בֹּאוּ Jer 27^{18}, which is apparently the *perfect*, read יָבֹאוּ. In the *imperfect Qal* the separating vowel occurs (תְּבֹאֶינָה instead of the more common תָּבֹאנָה, cf. also תָּבֹאן Gn 30^{38}) only in Jer 9^{16}, ψ 45^{16}, and 1 S 10^{7} *Kethibh.*

h For וַתָּבֹאת 1 S 25^{34} *Qerê* (the *Kethibh* ותבאתי evidently combines the two readings וּבָאתְ and וַתָּבֹאי; cf. Nestle, *ZAW.* xiv. 319), read וַתָּבֹאי; on the impossible forms Dt 33^{16} and Jb 22^{21} cf. § 48 *d.*—In the *perfect Hiph'il* הֵבִיא, הֲבֵאתָ and (only before a suffix) הֲבִיאֹתָ; the latter form is also certainly intended in Nu 14^{31}, where the Masora requires וְהֲבִיאֹתִי, cf. 2 K 9^{2}, 19^{25}, Is 43^{23}, Jer 25^{13}, Ct 3^{4}. Before suffixes the *ē* of the first syllable in the 3rd *sing.* always becomes *Ḥaṭeph-Seghôl*, e.g. הֱבִיאַנִי, הֱבִיאֵךְ; elsewhere invariably *Ḥaṭeph-Pathaḥ*, e.g. הֲבִיאָתָנוּ or הֲבִיאֹתָנוּ. On the other hand, *ē* is retained in the secondary tone in the *perfect consecutive* when without suffixes, e.g. וְהֵבִאתָ. Cf. moreover, וְהַקְאֹתוֹ (וַהַקְאֹתוֹ in Opitius and Hahn is altogether incorrect), Pr 25^{16}, from קִיא; but קִיוּ *spue ye*, Jer 25^{27} (perhaps only a mistake for קִיאוּ), is not to be referred to קִיא but to a secondary stem קָיָה. In the *imperfect* וַתָּקִא is found once, Lv 18^{25}, besides וַיָּקִא (analogous to וַיָּבֵא).—On אָבִי (for אֲבִיא), יָנִי, מֵבִי, see § 74 *k.*

i (*g*) The form חָיָי *to live*, in the *perfect Qal*, besides the ordinary development to חָיָה (*fem.* חָיְתָה), is also treated as a verb ע״ע, and then becomes חַי in the 3rd *pers. perfect*, in *pause* חָי, and with *wāw consecutive* וְחַי Gn 3^{22}, and frequently. In Lv 25^{36} the contracted form וְחִי is perhaps *st. constr.* of חַי *life*, but in any case read וְחַי *perfect consecutive* as in verse 35. The form וְחָיָה occurs in Ex 1^{16} in *pause* for וְחַיָּה (3rd *fem.*) with *Dageš* omitted in the י on account of the pausal lengthening of *ă* to *ā*.

§ 77. *Relation of the Weak Verbs to one another.*

a The close relation which exists between some classes of the weak verbs (e. g. between פ״ו and פ״י, ל״א and ל״ה, ע״ע and ע״ו, ע״ע and ל״ה) appears not only in their similarity or identity of inflexion, or their mutual interchange of certain forms, but especially from the fact that frequently the same root (*radix bilittera*, see § 30 *g*) recurs in various weak stems of similar meaning. The meaning accordingly is inherent in the two constant root-consonants, while the third consonant, which is weak (and the particular class of weak verbs with it), does not establish any difference in the meaning. Thus from the root דך there occur with the same meaning דָּכַךְ, דּוֹךְ, דָּכָא *to strike, to crush*; and from the root נד there are נוּד, נָדַד, נָדָה *to flee*.

b In this manner the following classes are related in form and meaning:

1. Verbs ע״ו and ע״ע in which the first and third consonants are the same in both, as being essential to the meaning; e. g. מוּךְ and מָכַךְ *to become poor*; מוּשׁ and מָשַׁשׁ *to feel*; נוּד and נָדַד *to flee*.

c 2. Verbs פ״י and פ״ן; e. g. יָצַב and נָצַב *to place*, נָקַשׁ and יָקֹשׁ (*yāqōš*) *to lay snares*. Moreover, stems belonging to the classes mentioned in 1 (especially ע״ו) are frequently related also to verbs פ״י and פ״ן, e. g. נוּר and יָנַר *to fear*; טוֹב and יָטַב *to be good*; נָפַח and פּוּחַ *to blow*; נָפַץ and פּוּץ *to dash to pieces*. Verbs פ״א are less frequently connected with these classes, e. g. אָדַשׁ and דּוּשׁ *to thresh*, &c.

d 3. Verbs ל״א and ל״ה (in which the first two consonants form the real body of the stem) are sometimes related to each other, and sometimes to the above classes. To each other, in דָּכָא and דָּכָה *to crush*, קָרָא and קָרָה *to meet* (cf. § 75 *nn*); to verbs of the other classes, in מָצָה and מָצַץ *to suck*, דָּחָה and דּוּחַ *to thrust*, &c.

e 4. Verbs ע״ע and ל״ה, on which cf. Grimm, *Journal of Bibl. Lit.*, 1903, p. 196; e. g. אָנָה and אָנַן *to sigh*, דָּמָה and דָּמַם *to be quiet*, חָנָה and חָנַן *to incline*, כָּלָה and כָּלַל *to end*, קָלָה and קָלַל *to despise*, שָׁנָה and שָׁנַן *to err*, שָׁחָה and שָׁחַח *to bend down*, שָׁסָה and שָׁסַס *to plunder*.

f 5. Verbs ע״ו and ע״ה; e. g. מוּל and מָהַל (New Hebrew; in O. T. only מָהוּל Is 1^{22}) *to circumcise*, מוּר and מָהַר *to exchange*, נוּר (in מְנוֹרָה *a light*) and נָהַר *to shine*; cf. also לָהָטִים *secret arts*, Ex 7^{11} with לָט *secret*, from לוּט.

§ 78. *Verba Defectiva.*

a It often happens, when two kindred weak verbs are in use with the same meaning, that both are *defective*, i. e. do not occur in all the forms. Since, however, those tenses and forms which are not in use in the one verb are generally supplied by the other, they mutually complete one another, and thus form together, as it were, an entire

verb, as in Greek ἔρχομαι, aor. ἦλθον, fut. ἐλεύσομαι, and in Latin *fero, tuli, latum, ferre*, &c., but with this difference, that in Hebrew the roots of these verbs are almost always closely related.

b The most common verbs of this kind are—

בּוֹשׁ *to be ashamed.* *Hiph'il* הֵבִישׁ (inferred from הֲבִישׁוֹתָ), but also הוֹבִישׁ, הוֹבִישׁ, as if from יבשׁ, on the analogy of verbs פ״י; also in Is 30^{5} the *Q'rê* requires הוֹבִישׁ, where the *K'thîbh* has הֵבִאישׁ from בָּאַשׁ.

טוֹב *to be good.* *Perfect* טוֹב; but *imperfect* יִיטַב and *Hiph'il* הֵיטִיב from יָטַב (but cf. הֲטִיבֹתָ 2 K 10^{30}).

יָגוֹר *to be afraid.* *Imperfect* יָגוֹר (from גּוּר).

יָקַץ *to awake*, only in the *imperf.* יִיקַץ; for the *perfect*, the *Hiph'il* הֵקִיץ is used (from קוּץ).

נָפַץ *to break in pieces.* *Imperfect* יָפוּץ (from פּוּץ). *Imperative* פּוּץ. *Niph'al* נָפוּץ. *Pi'ēl* נִפֵּץ (from נָפַץ). *Pôlēl* פּוֹצֵץ (from פּוּץ). *Reflexive* הִתְפּוֹצֵץ. *Hiph'il* הֵפִיץ. Also פִּצְפֵּץ Jb 16^{12}.

נָצַב (*Qal* in post-biblical Hebrew, in Aramaic and Arabic) *to place*, whence (possibly) *Niph'al* נִצַּב and *Hiph'il* הִצִּיב (see above, § 71); but *Hithpa'ēl* הִתְיַצֵּב.

שָׁתָה *to drink*, used in *Qal*; but in *Hiph.* הִשְׁקָה *to give to drink*, from a *Qal* שָׁקָה which is not used in Hebrew.

On הָלַךְ (לָךְ) *to go*, see above, § 69 *x*.

c Rem. 1. To the same category belong also, to a certain extent, those cases where the *tenses* or *moods* not in use in one conjugation, are supplied by forms having the same meaning in other conjugations of the same verb. Thus:

יָסַף *to add.* The *infinitive* (but cf. § 69 *h*, note) and *imperfect*, unused in *Qal*, are supplied by the *Hiph'il* הוֹסִיף, יוֹסִיף (on יוֹסֵף as *imperfect indicative*, see § 109 *d*, cf. also § 109 *i*).

כָּשַׁל *to stumble.* *Perfect* from *Qal*, *imperfect* from *Niph'al.*

נגשׁ *to approach*, unused in *perf. Qal*, instead of which *Niph'al* נִגַּשׁ is used; but *imperfect* יִגַּשׁ, *imperative* גַּשׁ, and *infinitive* גֶּשֶׁת from *Qal* only are in use.

נָחָה *to lead.* *Perfect* usually נָחָה in *Qal*, so *imperative* נְחֵה, but *imperfect* and *infinitive* always in *Hiph'il.*

נתך *to be poured out.* *Perfect Niph'al* נִתַּךְ with *imperfect Qal* יִתֹּךְ, but the *perfect Qal* and *imperfect Niph'al* are not in use.

2. The early grammarians often speak of *mixed forms* (*formae mixtae*), i. e. forms which unite the supposed character and meaning of two different tenses, genders, or conjugations. Most of the examples adduced are at once set aside by accurate grammatical analysis; some others appear to have arisen from misapprehension and inaccuracy, especially from erroneous views of unusual *plene* forms. Others, again, are either merely wrong readings or represent an intentional conflation of two different readings.

CHAPTER III

THE NOUN

§ 79. *General View.*

For the literature, see De Lagarde, *Uebersicht über die im Aram., Arab. und Hebr. übliche Bildung der Nomina*, Göttingen, 1889; Index and Additions, 1891; J. Barth, *Die Nominalbildung in den semitischen Sprachen*, first half, *Simple nouns*, Leipzig, 1889; second half, *Nouns with external additions*, 1891; second edition, with indices of words and subjects, 1894; E. König, *Historisch-kritisches Lehrgebäude, &c.*, ii. 1, Leipzig, 1895, see above, § 3 *f*.—Of these three important works the first two especially have given rise to various articles. In support of De Lagarde: Hommel in *ZDMG.* xliv, p. 535 ff. (against De Lagarde and Hommel: Barth, *ibid.*, p. 679 ff.), and dealing with the Index, *ZDMG.* xlv, p. 340 ff.—Against Barth (though with many points of agreement): Philippi in the *Zeitschrift für Völkerpsychologie*, 1890, p. 344 ff. (answered by Barth in *ZDMG.* xliv, p. 692 ff.), and *ZDMG.* xlvi, p. 149 ff. (answered again by Barth, *ibid.*, xlviii, p. 10 ff.), also in the *Beiträge zur Assyriologie*, ii (1892), p. 359 ff. 'Die semitische Verbal- und Nominalbildung,' and lastly, in *ZDMG.* xlix, p. 187 ff.—Cf. also A. Müller, 'Semitische Nomina. Bemerkungen zu de Lagarde und Barth,' *ZDMG.* xlv, p. 221 ff.—The main points at issue in the works of De Lagarde and Barth are indicated below, § 83 *d*.—Brockelmann, *Semit. Sprachwiss.*, p. 104 ff.; *Grundriss*, p. 329 ff.

a **1.** Since, according to § 30 *a*, most word-stems are developed into verbal stems as well as into noun-stems, it has become customary (especially in the Lexicon) to refer the noun to the most simple ground-form of the verbal formation, viz. the 3rd *pers. sing. perfect Qal*, and, as it were, to derive it from that form. This is usual, not only in those noun-stems which can be directly connected with a corresponding verbal stem (*Nomina verbalia* or *derivativa*, § 83 ff.), but also with *Nomina primitiva*, i. e. those of which no verbal stem is now found in Hebrew (see § 82), as well as finally with *Nomina denominativa*, which have evidently been derived from other nouns (§ 86).

The adjective agrees in form entirely with the substantive. On the formation of adjectival ideas by giving to abstracts a concrete sense, see § 83 *c*.

b **2.** A special inflexion of the noun to express the various cases does not exist in Hebrew; only a few ancient and almost extinct traces of case-endings have survived (§ 90). The syntactical relation of a noun can therefore in general only be inferred from its position in the sentence, or from its being joined to prepositions. In either case, the form of the noun undergoes no change (except for the *construct*

state, § 89), and the representation of case-relations belongs therefore almost exclusively to the syntax (§ 117 ff.). The comparative and superlative of adjectives also can be expressed only by a syntactical combination (§ 133). On the other hand, several changes in the forms of nouns are occasioned by the additions of the plural, dual, and feminine terminations, as well as of the pronominal suffixes, and also by the close connexion of two nouns, by means of the *construct state*.[1]

§ 80. *The Indication of Gender in Nouns.*

Brockelmann, *Grundriss*, p. 404 ff.; 'Ueber die Femininendung *at*, *ah*, *ā*' in *Semit. Sprachwiss.*, p. 106 f.; *Grundriss*, pp. 105, 405 ff.; 'Die Femininendung *T* im Semit.' (*Sitzung d. orient.-sprachwiss. Sektion d. schlesischen Gesellschaft*, Feb. 26, 1903); against him J. Barth, *ZDMG.* 1903, p. 628 ff.; Brockelmann's reply, *ibid.*, p. 795 ff.; and Barth again, *ibid.*, p. 798 ff.

a **1.** The Hebrew, like all Semitic languages, recognizes only two genders in the noun, a *masculine* and a *feminine*. Inanimate objects and abstract ideas, which other languages sometimes indicate by the *neuter*, are regarded in Hebrew either as masculine or feminine, more often the latter (see the Syntax, § 122 *q*).

b **2.** The *masculine*, as being the more common and important gender, has no special indication.

Feminine nouns are also without an indication of gender when the meaning of the word naturally denotes a feminine, as אֵם *mother*, אָתוֹן *a she-ass*, עֵז *a she-goat*, רָחֵל *an ewe* (cf. § 122 *b*). As a rule, however, the *feminine* had originally the ending תַ־, as in the 3rd *sing. perfect* of verbs (§ 44 *a*). This תַ־, however, is regularly retained in Hebrew only in close connexion with a following genitive or suffix (cf. § 89 *e* and § 91 *o*), except where the form has arisen through the addition of a simple ת[2] (see below, *d*). Otherwise, the feminine ending of the independent form (the *absolute state*, § 89 *a*) is—

c (*a*) Most commonly a tone-bearing הָ־, e. g. סוּס *equus*, סוּסָה *equa*. Of nouns ending in ־, like עִבְרִי, the feminine (by § 24 *b*) is עִבְרִיָּה, cf. § 86 *h*. As in the 3rd *sing. fem. perfect* (קָטְלָה, &c.), this הָ־ seems to have arisen by the rejection of the final ת, and the lengthening of the *ă* in the open syllable, whereupon the ה was added as an orthographic indication of the final long vowel: cf. the exactly similar origin of such forms as גָּלְיָה for גָּלְיִי, § 75 *c*. It must, however, be

[1] To speak of these changes as a declension of the Hebrew noun, as is usually done, is accordingly incorrect.

[2] In Mal 1[14] מָשְׁחַת (so e. g. ed. Mant.) would stand for מָשְׁחָתַת, the ptcp. fem. Hoph'al; but מָשְׁחָת (so Baer and Ginsb.) is also supported by good authority.

noticed that in Arabic (see *m* and note) the pausal form of *at* is *ah*, of which a trace may be preserved in the Hebrew ־ָה.

d (*b*) Simple ת with nouns ending in a vowel, e. g. יְהוּדִי *Jew*, יְהוּדִית *Jewess*. The same ending ת is very frequently added to stems ending in a consonant, but only (except before suffixes) by means of a helping vowel, which, as a rule, is *Segholˆ*, but after gutturals *Pathaḥ*, e. g. קֹטֵל, *fem.* קֹטֶלֶת, *killing*; before suffixes, e. g. קְטַלְתִּי, according to the rule given in § 69 *c*, cf. also § 84*a s*; מוֹדַע *an acquaintance, fem.* מוֹדַעַת. The forms which arise in this way follow in every respect the analogy of the *segholate* forms (§ 94 *f*). The forms which have been developed by means of a helping vowel are retained even in the connective form (*construct state*); except וְיֶלֶדְתּ (for יֶלֶדֶת, which is used elsewhere) Gn 16[11], Ju 13[5.7]; cf. Jer 22[23] and 51[13] *Qereˆ*, also מְשָׁרֶתְ 1 K 1[15], *participle fem. Piʿēl*, properly *meˆšāratt*=מְשָׁרֶתֶת; also מְבַעֲטֶתְּ (*participle fem. Piʿēl* with suffix) arises from the form מְבַעֲטַת which was developed into מְבַעֲטֶת.

e Rem. 1. The fem. form in ־ֶת is in general less frequent, and occurs almost exclusively when the form in ־ָה is also in use. It is only in the participles and infinitives that it is the commoner, e. g. קֹטֶלֶת more common than קֹטְלָה, לֶדֶת than לֶדָה.

f 2. *Rarer* feminine endings are—(*a*) ־ַת with the tone, e. g. בָּרְקַת *emerald*, Ez 28[13] (also בָּרָקַת Ex 28[17]); שִׁפְעַת *a company*, 2 K 9[17], unless the reading is wrong; more frequently in proper names, especially of places among the Canaanites or Phoenicians (in whose language ־ַת was the usual fem. ending, § 2 *d*) and other neighbouring tribes,[1] e. g. צָרְפַּת *Zarephath*, גִּבְעַת *Gibeath*, קִרְיַת *Kiriath*, אֵילַת Greek *Ailana* in Idumea; אֲחוַּת Gn 26[26]: on the reading גָּלִית cf. *g*. Cf., moreover, גְּנִינַת ψ 61[1] (prob. originally גְּנִינֹת); חַיַּת (חַיּוֹת LXX) 74[19.a]; פִּגְּנַת La 2[18]; [רַבַּת *much*, in ψ 65[10], 120[6], 123[4], 129[1.2], is a form borrowed from the Aramaic (Syriac *rabbath*) in which the original *t* of the *fem.* is often retained to form *adverbs*, see Wright, *Comparative Grammar*, p. 135.]

g (*b*) ־ַת, which likewise occurs in some names of places, e. g. בֶּעָלַת, חֶלְקַת, as well as in the *masc.* proper name גָּלְיַת 1 S 17[4], &c. (in 17[23], and 21[10], ed. Mant. has גָּלִיַת), and in the *fem.* proper name שִׁמְעַת; otherwise, almost only in poetry, viz. וְמִרַת Ex 15[2], Is 12[2], ψ 118[14] (really for וְמִרָתִי *my song*; the absorption of the *i*, however, can scarcely have 'taken place in the Aramaic manner', as suggested by Duhm on Is 12[2], nor is it due merely to the following *Yôdh*, but is intended 'to facilitate the absorption of יהּ'; so Geiger, *Urschrift*, p. 277 f.); נַחֲלַת *heritage*, ψ 16[6] (either again for נַחֲלָתִי *my heritage*, or for נַחֲלָתָהּ, cf. § 90 *g*, as probably also עֶזְרַת *help*, ψ 60[13], 108[13] for עֶזְרָתָהּ). These forms are possibly

[1] In the list of Palestinian towns taken by Pharaoh Shoshenq, the feminine town-names all end in *t*. Cf. also the Měša' inscription, line 3, הבמת זאת *this high place*; line 26, המסלת *the highway* [see also Driver, *Tenses*, § 181, *note*].

survivals from a period when even final vowels were not supported by a vowel-letter. Cf. also פֹּרָת *fecunda* (*a fruitful tree*) Gn 49^{22}; יִתְרָת *abundance*, Jer 48^{36} (before ע; but in Is 15^{7} יִתְרָה); שְׁנָת *sleep* (for שֵׁנָה) ψ 132^{4}; and (unless the ת is radical) in prose קָאָת *pelican* (which reading is also preferable, in Is 34^{11}, to the form קָאַת), also מָחֳרָת *the morrow*, but in *construct state* always ממחרת.[1]—תְּהִלָּת Jer 45^{25} *Qᵉrê* is no doubt intended to indicate the reading תְּהִלָּתִי, parallel to מְשׂוֹשִׂי; cf. above, on זִמְרָת, &c.

h (*c*) ָא, the Aramaic orthography for ָה, chiefly in the later writers; זָרָא *loathing*, Nu 11^{20}; חָגָּא *a terror*, Is 19^{17}; שֵׁנָא *sleep*, ψ 127^{2}; לְבִיָּא *a lioness*, Ez 19^{2} (unless לָבִיא is intended); מַטָּרָא *a mark*, La 3^{12}; cf. also דָּשָׁא *threshing* (*participle Qal* from דּוּשׁ) Jer 50^{11}; מָרָא *bitter*, Ru 1^{20}. On the other hand, according to the western Masora, קָרְחָה *baldness* is to be read in Ez 27^{31}; see Baer on the passage.

i (*d*) ֶה, an obtuse form of ָה (§ 27 *u*), only in הַזּוּרֶה for הַזּוּרָה Is 59^{5} (unless it is again a *forma mixta* combining the *active ptcp. masc.* הַזּוֹרֶה and the *passive ptcp. fem.* הַזּוּרָה); cf. לָנֶה for לָנָה Zc 5^{4}; אָנֶה 1 K $2^{36.42}$ (§ 90 *i*, and § 48 *d*).

k (*e*) ָה ֹ without the tone, e.g. רָחָמָה Dt 14^{17} [Lv 11^{18} רָחָם]; תַּנּוּר בֹּעֵרָה *an oven heated*, Ho 7^{4}; cf. Ez. 40^{19}, 2 K 15^{29}, 16^{18}. In all these examples the usual tone-bearing ָה is perhaps intended, but the Punctuators, who considered the feminine ending inappropriate, produced a kind of *locative* form (see § 90 *c*) by the retraction of the tone. [In 2 K 16^{18}, Is 24^{19}, Ez 21^{31} (note in each case the following ה), and in Jb 42^{13}, Ho 7^{4}, the text is probably in error.]

l (*f*) ַי, as an old feminine termination, preserved also in Syriac (*ai*; see examples in Nöldeke's *Syrische Gram*, § 83), in Arabic and (contracted to *ê*) in Ethiopic, very probably occurs in the proper name שָׂרַי *Sarai*, cf. Nöldeke, *ZDMG.* xl. 183, and xlii. 484; also עֶשְׂרֵה *ten* (*fem.*) undoubtedly arises from an original *'esray*; so Wright, *Comparative Grammar*, p. 138; König, *Lehrgebäude*, ii. 427.

m 3. It is wholly incorrect to regard the *vowel*-ending ָה[2] as the original termination of the feminine, and the *consonantal* ending ַת as derived from it. The Ethiopic still has the ת throughout, so too the Assyrian (*at*, *it*); in Phoenician also the feminines end for the most part in ת, which is pronounced *at* in the words found in Greek and Latin authors; less frequently in א (see Gesenius, *Monumm. Phoen.*, pp. 439, 440; Schröder, *Phön. Sprache*, p. 169 ff.). The ancient Arabic has the obtuse ending (*ah*) almost exclusively in *pause*; in modern Arabic the relation between the two endings is very much as in Hebrew.

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[1] In 1 S 20^{27} also, where the Masora (see Baer on Jos 5^{11}) for some unknown reason requires ממחרָת, read with ed. Mant., Jablonski, Opitius, and Ginsburg, ממחרַת.

[2] In this ending the ה *h* can only be considered consonantal in the sense that the ת was originally aspirated, and afterwards 'the mute ת was dropped before *h*, just as the old Persian *mithra* became in modern Persian *mihr*'; so Socin, who also points to the Arabic pausal form in *ah*, and observes that among some of the modern Beduin an *h* is still heard as a fem. ending, cf. Socin, *Diwan aus Centralarabien*, iii. 98, ed. by H. Stumme, Lpz. 1901. In Hebrew this consonantal termination was entirely abandoned, at any rate in later times.

§ 81. *Derivation of Nouns.*

Brockelmann, *Grundriss*, p. 329 ff.

Nouns are by their derivation either *primitive*, i. e. cannot be *a* referred to any verbal stem at present extant (see § 82), such as אָב *father*, אֵם *mother* (but see both words in the Lexicon; according to Stade and others אָבְ, אָמְ, &c., are children's words and terms of endearment, and so really primitive nouns), or *derivative*, i. e. either *Derivativa verbalia* (§§ 83–5), e. g. רָם *high*, רָמָה *high place*, מָרוֹם *height*, from רוּם *to be high*, or less frequently *Derivativa denominativa* (§ 86), e. g. מַרְגְּלוֹת *the place at the feet*, from רֶגֶל *foot*.

Rem. 1. The earlier grammarians consider the verb alone as stem, and *b* therefore *all* nouns as verbals, dividing them into (*a*) *Formae nudae*, i. e. such as have only the *three* (or *two*) radicals, and (*b*) *Formae auctae*, such as have formative letters or syllables added at the beginning or end, e. g. מַמְלָכָה, מַלְכוּת. The formative letters used for this purpose are ה א מ נ ת י ו (הָאֲמָנְתִּיו),[1] and the treatment of nouns formerly followed this order.

According to the view of *roots* and *stems* presented in § 30 *d*, nouns (other *c* than *denominatives*) are derived not from the verbal stem, but either from the (abstract) root or from the still undefined stem. In the following pages, however, the arrangement according to the verbal stem is retained as being simpler for the beginner. Cf. § 79 *a*.

2. *Compound* nouns as *appellatives* are very rare in Hebrew, e. g. בְּלִיַּעַל *d* *worthlessness, baseness*. On the other hand, they very frequently occur as proper names, e. g. גַּבְרִיאֵל (*man of God*), יְהוֹיָקִים (*Yahwe raises up*), יְהוֹנָתָן (*Yahwe gave*), &c.[2]

§ 82. *Primitive Nouns.*

The number of *primitive* nouns in the sense used in § 81 is small, since nouns, which in other languages are represented as independent noun-stems, can easily be traced back in Hebrew to the verbal idea, e. g. names of animals and natural objects, as שָׂעִיר *he-goat* (prop. *shaggy*, from שָׂעַר), שְׂעֹרָה *barley* (prop. *prickly*, also from שָׂעַר), חֲסִידָה *stork* (prop. *pia*, sc. *axis*), זָהָב *gold* (from זָהַב = צָהַב *to shine, to be yellow*). Thus there remain only a few nouns, e. g. several names of members of the body in men or beasts, to which a corresponding verbal stem cannot be assigned at all, or at any rate only indirectly (from other Semitic dialects), as קֶרֶן *horn*, עַיִן *eye*.

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[1] From this *vox memorialis* the *nomina aucta* are also called by the older grammarians *nomina heemantica*.

[2] G. Rammelt (*Über die zusammengesetzten Nomina im Hebr.*, Halle, 1883, and Leipzig, 1884) recognizes as appellatives only צְפַרְדֵּעַ (cf. below, § 85 *w*) and צַלְמָוֶת (the latter certainly incorrectly [see, however, Nöldeke, *ZATW.* 1897, p. 183 ff.]). In p. 8 ff. the author gives a list of 'logical compounds', i. e. new terms formed by composition with the negatives לֹא, בְּלִי, מִבְּלִי.

§ 83. *Verbal Nouns in General.*

a 1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in form and meaning primarily with certain forms of the verb, especially the participles and infinitives, which are themselves, even in their ordinary form, frequently used precisely like nouns, e. g. אֹיֵב *enemy*, דַּעַת *to know, knowledge*. Still oftener, however, certain forms of the infinitive and participle, which are seldom or never found as such in the strong verb, though in use in the weak verb and in the kindred dialects, came to be commonly used for the verbal noun; e. g. the participial form קָטֵל, the infinitives of the (Aramaic) form מִקְטַל (as a *noun* also מִקְטָל), further קִטְלַת, קִטְלָה, קָטְלָה, קָטְלָה (§ 45 *d*), &c. Others (as the Arabic shows) are properly intensive forms of the participle.

b 2. As regards their meaning, it follows from the nature of the case that nouns which have the form of the infinitive regularly denote the *action* or *state*, with other closely related ideas, and are therefore mostly *abstract*; while the participial nouns, on the contrary, denote for the most part the *subject* of the action or state, and are therefore *concrete*. Moreover, it is to be noticed, that a particular meaning is attached to many of the special forms of derivative nouns, although it does not appear equally in them all.

c Rem. It need not appear strange, when we consider the analogy of other languages, that a noun which in form is properly *abstract* afterwards acquired a *concrete* sense, and vice versa. So in English, we say *his acquaintance*, for the *persons* with whom he is *acquainted*; the *Godhead* for *God* himself; in Hebrew מוֹרַע *acquaintance* and *an acquaintance*.

d The inner connexion in thought between Semitic noun-forms and the corresponding verbal forms is investigated in the works of De Lagarde and Barth (see the titles at the head of § 79) on very different lines, but with many points of agreement. De Lagarde starts from the fact that language consists of sentences. A sentence which consists of only *one* word is called a verb, and anything which serves as a complement to it is a noun. The oldest form of the sentence is the imperative. Closely related to it are three kinds of sentences of the nature of verbal forms, differing according as the property of the particular object of sense is to be represented as invariable (form *qatula*), or as liable to change (form *qatila*), or, finally, as a circumstance which takes place before our eyes (form *qatala*). Like the imperative, these three forms of sentences have also been transformed into nouns, by means of certain phonetic changes,—especially by the omission of the final vowels and the addition of different terminations to the last consonant of the stem. But just as the forms of the verbal sentence undergo numerous modifications (in the tenses, moods, and conjugations), so also do the nouns, sometimes by assimilation of the unessential to the characteristic vowel (*qutul, qitil*), sometimes by the lengthening of the characteristic vowel (*qatûl, qatîl, qatâl*), or else through the displacement of the accent and the consequent reduction of the noun to a monosyllabic form (*qatl, qutl, qitl*), or, finally, by their being formed from the derived stems (or conjugations), e. g. *qattal, qattîl; qitt̂il, qittâl*, &c. Further modifications arise from the use of the various imperfect

and infinitive forms, and also from the employment of the prefix *m*. Lastly, *denominalia* are formed from *deverbalia* by appending certain suffixes.

De Lagarde does not, however, claim to be able to show in the case of each particular noun the sense it conveyed in primitive times; the origin of a number of nouns can now no longer be detected. In those, however, which are clearly derived from verbs, the original meaning is chiefly determined by the characteristic vowel.

Barth's system is based on the thesis that 'all Semitic nouns, adjectives, and participles are derived from either the perfect or the imperfect stem'. Thus, e. g. קְטוֹל is the infinitive of the perfect stem, קְטֹל the infinitive of the imperfect stem, יְשַׁבֵּב infinitive of יִשַּׁבֵּב, &c. In dissyllabic noun-forms the second vowel is always alone characteristic and essential, the first vowel unessential, and therefore variable. Further modifications of the simple form are effected by strengthening (sharpening) the second or third consonant, by lengthening the characteristic vowel (instead of which, however, the feminine termination may also be used), or by 'metaplasm', i. e. by the use of noun-forms derived from one of the two intransitive stems for the other, e. g. *qutl* for *qitl*, and vice versa.

In nouns of the perfect stem, the vowels *i* and *u* indicate intransitive formations, the vowel *a* a transitive sense. In nouns of the imperfect stem on the contrary, *u* and *i*, being characteristic vowels, indicate a transitive and *a* an intransitive sense: for *yaqtūlŭ* is imperfect of the transitive perfect *qatala*, and *yaqtălŭ* imperfect of the intransitive perfects *qatila* and *qatula*, &c. This explains how nouns, apparently identical in form, may yet in sense belong to different classes: a *qutl*-form from a *u*-imperfect has a transitive meaning, but the same form from a *u*-perfect has an intransitive meaning. This double system of perfect and imperfect forms runs through the whole scheme of noun-formation, not only the forms connected with the conjugations, but also the forms with prefixes and suffixes.

Against the whole theory it has been urged that it postulates for the development of the language a much too abstract mechanism, and further, that the meanings of words as we find them may in many cases be due to a modification of the original sense. But though many of the details (e. g. the alleged unessential character of the vowel of the first syllable) remain doubtful, yet the agreement between the characteristic vowel of certain noun formations and that of the perfect or imperfect stem, is supported by such a number of incontestable instances, that there can be no doubt as to a systematic, intimate connexion between the two. At the same time it must be admitted that De Lagarde has put forward many important and suggestive points, and both scholars agree in laying stress on *one* characteristic vowel as indicative of the meaning.

§ 84ª. *Nouns derived from the Simple Stem.*

Preliminary remark.—From the statement made above, § 83 *d*, it follows that *a* an external similarity between forms is no proof of their similar origin, and, vice versa, external difference does not exclude the possibility of their being closely related both in origin and meaning.

I. *Nouns with One Vowel, originally Short.*

R. Růžička, 'Beiträge zur Erklärung der nomina segolata,' in *Sitz.-ber. d. böhmischen Ges. d. Wiss.*, Prag, 1904.

1. Nouns with one of the three short vowels after the first radical: *present* ground-form *qătl*, *qĭtl*, *qŭtl*.

The supposition of *monosyllabic* ground-forms appeared to be required by the character of forms now existing in Hebrew, as well as in Arabic, &c. But there are strong reasons for believing that at least a large proportion of these forms go back to original dissyllabic bases with a short vowel in each syllable. When formative additions were made, the vowel of the 2nd syllable

was dropped, i.e. before case-endings in Assyrian and early Arabic, and before pronominal suffixes in Hebrew. From the forms thus produced, the bases *qaṭl*, *qiṭl*, *quṭl* have been assumed, although they never appear in Hebrew except in the singular and then in connexion with suffixes.

In support of this view of a large number of original dissyllabic bases, we must not, however, appeal to the Seghôl or Pathaḥ under the 2nd consonant of the existing developed forms, סֵפֶר, זֶרַע, &c. These are in no sense survivals or modifications of an original full vowel in the 2nd syllable, but are mere helping-vowels (§ 28 *e*) to make the monosyllabic forms pronounceable,[1] and consequently disappear when no longer needed. Under certain circumstances even (e.g. in קֹשְׁטָ) they are not used at all. Actual proofs of such original toneless full vowels in the 2nd syllable of existing Segholates are—

1. Forms like Arab. *málik*, for which rarely *malk*, corresponding to the Hebrew ground-form ; cf. De Lagarde, *Uebersicht*, p. 72 ff.

2. In Hebrew גֶּדֶר, יֶרֶךְ, כֶּבֶד, כֶּתֶף, the connective forms of גְּדֵר, יִרְךְ, &c., which latter can only come from ground-forms *gădĭr*, *yărĭk*, *kăbĭd*, *kătĭp*.

3. The forms treated under *e*, which are in many ways related to the Segholates proper, in so far as they are to be referred to original dissyllabic bases.

4. The plurals of Hebrew Segholates, since, with very rare exceptions, they take *Qameṣ* under the 2nd radical before the termination ־ִים, fem. ־וֹת, of the *absolute state*, as מְלָכִים, מְלָכוֹת, סְפָרִים, &c. This *Qameṣ* (see note 1 on § 26 *e*) can only be due to a lengthening of an original short vowel in the 2nd syllable, and hence it would seem as though the vowel were always *ă*. This is impossible from what has been said, especially under 1 and 2. Hence the explanation of the consistent occurrence of *Qameṣ* in the plurals of *all* Segholates can only be that the regularly formed plurals (i.e. from singulars with original *ă* in the 2nd syllable) became the models for all the others, and ultimately even for some really monosyllabic forms.[2]

(*a*) From the strong stem the above three ground-forms are further developed to קָטֶל,[3] קָטֶל, קֶטֶל (cf. § 27 *r* and in § 93 the explanations of Paradigm I, *a–c*) ; without a helping vowel (§ 28 *d*) קֹשְׁטָ *truth*. If the second

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[1] According to Delitzsch (*Assyr. Gram.*, p. 157 f.) the same is true in Assyrian of the corresponding *qaṭl*-forms. Without case-endings they are *kalab*, *šamas*, *aban* (=כֶּלֶב, שֶׁמֶשׁ, אֶבֶן), with case-endings *kalbu*, *šamsu*, *abnu*. On the other hand, acc. to Sievers, *Metrik*, i. 261, Hebrew ground-forms probably have a twofold origin: they are shortened according to Hebrew rules partly from old absolute forms like *kálbu*, *sifru*, *qúdšu*, and partly from old construct-forms like the Assyrian types *kalab*, *sifir*, *quduš*.

[2] On the other hand, Ungnad, *ZA.* 1903, p. 333 ff., rejecting all previous explanations, maintains that the *a* in *melákhîm*, *melākhôth* is inserted merely to facilitate the pronunciation. From *qaṭlîm* arose *qaṭalîm*, then *qaṭalîm* and finally *qeṭālîm*. See, however, Nöldeke, 'Zur semit. Pluralendung,' *ZA.* 1904, p. 68 ff., who points out that the Semitic nouns *fa'l*, *fi'l*, *fu'l* with their corresponding feminines *fa'la*, &c., on assuming the plural termination commonly take an *a* before the 3rd radical, but that no satisfactory account can be given for it. M. Margolis, 'The plural of Segolates' (*Proc. of the Philol. Assoc. of the Pacific Coast*, San Francisco, 1903, p. 4 ff.), and S. Brooks, *Vestiges of the broken plural in Hebrew*, Dublin, 1883, explain melākhîm as a *pluralis fractus*.

[3] It is worthy of notice that St. Jerome also (cf. Siegfried, *ZAW.* iv. 76) frequently represents the vowel of the first syllable by *a*, e.g. *gader*, *aben*, *ader*, *areb*, for גֶּדֶר, אֶבֶן, אֶדֶר, חֶרֶב, but *cedem*, *secel*, *deber*, &c., for קֶדֶם, שֶׂכֶל, דֶּבֶר, &c.

or third radical be a guttural, a helping *Pathaḥ* takes the place of the helping *Seghôl*, according to § 22 *d*, e.g. זֶרַע *seed*, נֶצַח *eternity*, פֹּעַל *work*; but with middle ה or ח, note לֶחֶם *bread*, רֶחֶם (as well as רַחַם) *womb*, אֹהֶל *tent*, בֹּהֶן *thumb*; so with final א, פֶּרֶא *a wild ass*, &c.; with a middle guttural also the modification of the principal vowel *ă* to *è* does not occur, e.g. נַהַר, נַעַר, לַחַץ (exceptions, again, לֶחֶם, רֶחֶם). On the inflexion, cf. § 93, Paradigm I, *a-f*, and the explanations. In חֵטְא *sin*, the א has wholly lost its consonantal value.

Examples of feminines: מַלְכָּה (directly from the ground-form *malk*, *king*), *b* סִתְרָה *a covering* (also סֵתֶר), אָכְלָה *food* (also אֹכֶל); with a middle guttural נַעֲרָה *girl*, טָהֳרָה *purity* (also טֹהַר). Cf. § 94, Paragraph I.

(*b*) From weak stems: (*a*) from stems ע״ן, e.g. אַף *nose* (from *'ănp*, hence *c* with formative additions, e.g. אַפִּי for *'anpî*, *my nose*); עֵז *a she-goat* (ground-form *'inz*); fem. חִטָּה *wheat*; (*β*) from stems ע״ע (§ 93, Paragraph I, *l-n*); פַּת *a morsel*, עַם *people* (so, when in close connexion with the next word; unconnected עָם; with article הָעָם, לָעָם, &c.); רַב in the sense of *much*, but רָב *great*, *numerous* (in close connexion also רַב); רָע *evil*, with the article in close connexion הָרַע, unconnected הָרָע; with the *ă* always lengthened to *ā*, יָם *sea*; fem. חַיָּה *life*, and with attenuation of the *ă* to *i*, מִדָּה *measure*; from the ground-form *qĭṭl*, אֵם *mother*; fem. גִּזָּה *a shearing*; from the ground-form *qŭṭl*, חֹק *statute*, fem. חֻקָּה. (*γ*) from stems ע״ו (Paradigm I, *g* and *i*); מָוֶת *death* (from *mă-ut*, the *u* passing into the corresponding consonant, as in תָּוֶךְ *middle*) or contracted יוֹם *day*, שׁוֹט *whip*, שׁוֹר *a bull*; fem. עִוָּלָה *perverseness* (also contracted עוֹלָה); from the ground-form *qŭṭl*, צוּר *a rock*; fem. סוּפָה *a storm*. (*δ*) from stems ע״י (Paradigm I, *h*); זַיִת *an olive-tree* (with a helping *Ḥireq* instead of a helping *Seghôl*) from *zá-it*, the *i* passing into the corresponding consonant; or contracted חֵיק *bosom*, חֵיל 2 K 18[17] (elsewhere חַיִל) *host*; fem. שֵׂיבָה *grey hair*; from the ground-form *qĭṭl*, דִּין *judgement*; fem. בִּינָה *understanding*. (*ε*) from stems ל״ה (Paradigm I, *k*); partly forms such as בֶּכֶה *weeping*, הֶגֶה *murmuring*, לֶדֶת *a present*, קֵצֶה *the end*, partly such as אֲרִי, בְּכִי *a lion* (ground-form *bŭky*, *'ăry*); cf. also the forms from stems originally ל״ו, שָׂחוּ *swimming* (ground-form *sāḥw*); fem. שַׁלְוָה *rest*, נַאֲוָה *exaltation*; from stems ל״י, אַלְיָה *a fat tail*, and with attenuation of *ă* to *ĭ* שִׁבְיָה *captivity*, also שִׁבְיוֹת, formed no doubt directly from the masc. שִׁבְי with the fem. termination ת; from the ground-form *qĭṭl*, חֲצִי (from *ḥiṣy*); fem. חֶדְוָה *joy*, עֶרְיָה and עֶרְוָה *nakedness*; from the ground-form *qŭṭl*, בֹּהוּ (from *bŏhw*) *waste*, תֹּהוּ *emptiness*; דְּלִי, for דַּלְיִ, *bucket*; fem. אֳנִיָּה *a ship* (directly from אֳנִי *a fleet*).

The masculines as well as the feminines of these *segholate* forms may have *d* either an *abstract* or a *concrete* meaning. In the form קֹטֶל the *passive* or at any rate the *abstract* meaning is by far the more common (e.g. נֹעַר *youthfulness*, abstract of נַעַר *boy*; אֹכֶל *food*, &c.).[1]

[1] M. Lambert also (*REJ.* 1896, p. 18 ff.), from statistics of the Segholates, arrives at the conclusion that the *qaṭl*-form is especially used for concretes (in nouns without gutturals he reckons twenty concretes as against two abstracts), and the *qiṭl*-form, and less strictly the *quṭl*, for abstracts.

e 2. Nouns with one of the three short vowels under the second radical (present ground-form *qᵉṭāl, qᵉṭīl, qᵉṭūl*), e. g. דֶּבַשׁ *honey*, דַּוַי *sickness*, חֲתַת *terror*; and so always with middle א, בְּאֵר *a well*, זְאֵב *a wolf*, בְּאֹשׁ *stench*. In reality these forms, like the segholates mentioned in No. 1 (see above, *a*), are, probably, for the most part to be referred to original *dissyllabic* forms, but the tone has been shifted from its original place (the penultima) on to the ultima. Thus *dibāš* (originally *dibaš*) as ground-form of דְּבַשׁ is supported both by the Hebrew דִּבְשִׁי (with suffix of the first person), and by the Arabic *dibs*, the principal form; *biʾir* (according to Philippi with assimilation of the vowel of the second syllable to that of the first) as ground-form of בְּאֵר is attested by the Arabic *biʾr*; for בְּאֹשׁ (Arabic *buʾs*) similarly a ground-form *buʾūš* may be inferred, just as a ground-form *qāṭūl* underlies the infinitives of the form קְטֹל.[1]

II. *Nouns with an original Short Vowel in both Syllables.*

f 3. The ground-form *qāṭāl*, fem. *qāṭālāt*, developed in Hebrew to קָטָל (§ 93, Paradigm II, *a*, *b*) and קְטָלָה (§§ 94, 95, Paradigm II, *a*, *b*), mostly forms intransitive adjectives, as חָכָם *wise*, חָדָשׁ *new*, יָשָׁר *upright*; but also substantives, as דָּבָר *a word*, and even abstracts, as אָשָׁם *guilt*, רָעָב *hunger*, שָׂבָע *satiety*; in the fem. frequently abstract, as צְדָקָה[2] *righteousness*; with an initial guttural אַדָמָה *earth*.—Of the same formation from verbs ע״ע are בָּדָד *alone*, עָנָן *cloud*; passive חָלָל *pierced*.—In verbs ל״ה a final *Yôdh* is almost always rejected, and the *ā* of the second syllable lengthened to *ē*. Thus שָׂדֵי *field*, after rejection of the י and addition of ה as a vowel-letter, becomes שָׂדֵה (cf. § 93, Paradigm II, *f*); fem. e. g. שָׁנָה *year*; cf. § 95, Paradigm II, *c*. From a verb ל״ו the strong form עָנָו *afflicted* occurs.

g 4. The ground-form *qāṭūl*, fem. *qāṭūlāt*, developed to קָטֹל (§ 93, Paradigm II, *c–e*) and קְטֻלָה, is frequently used as participle of verbs middle *e* (§ 50 *b*), and hence mostly with an intransitive meaning; cf. זָקֵן *old, an old man*; כָּבֵד *heavy*; fem. בְּהֵמָה *cattle*, אֲפֵלָה and חֲשֵׁכָה *darkness*.—From verbs פ״י: irregularly, דְּלִיּוֹתָיו *the branches of it*, Jer 11[16], &c., generally referred to a *sing.* דָּלִית (stem דלה), and הֲרִיּוֹתָיו Ho 14[1] *their women with child* (from הָרָה, *st. constr.* הֲרַת, *plur. st. absol.* and *constr.* הָרוֹת).—From a verb ל״ו with consonantal Wāw: שַׁלְוָ *at ease*, incorrectly written *plene* שַׁלְוִי Jb 21[23].

h 5. The ground-form *qāṭūl*, developed to קָטֹל (also written קָטוֹל), generally forms adjectives, e. g. אָיֹם *terrible*, בָּרֹד *piebald*, מָתוֹק *sweet*, נָקֹד *speckled*, עָבֹת *interwoven*, עָגֹל *round*, עָמֹק *deep*, עָקֹב *hilly*, צָהֹב *golden*; קָטֹן *small*, only in sing. masc., with a parallel form קָטֶן of the class treated under *f*, fem. קְטַנָּה, plur. קְטַנִּים. These forms are not to be confounded with those in No. III, from

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[1] On this theory cf. Stade, *Hebräische Grammatik*, § 199 *b*; De Lagarde, *Übersicht*, p. 57 f.; A. Müller, *ZDMG.* xlv, p. 226, and especially Philippi, *ZDMG.* xlix, p. 208.

[2] In St. Jerome's time these forms were still pronounced *ṣadaca* (צְדָקָה), *ṣaaca* (צְעָקָה), *nabala* (נְבָלָה), &c., see Siegfried, *ZAW.* iv. 79. Moreover, the numerous abstracts of this form (e. g. even קְצָצָה *a splintering*, צְוָחָה *a crying*, &c.) are undoubtedly to be regarded (with Barth, *Nominalbildung*, p. 87) as feminines of infinitives of the form *qāṭāl*, the lengthening of the second syllable being balanced, as in other cases, by the addition of the feminine termination.

the ground-form *qāṭāl*.—Fem. אֲיֻמָּה, כְּבוּדָה (*glorious*), עֲבֹתָה, עֲנֻגָּה (*delicate*), עֲנֻלָּה, עֲמֻקָּה, with sharpening of the third radical, in order to keep the original *ŭ* short, and similarly in the plurals נְקֻדִּים, בְּרֻדִים, עֲגֻלִּים, אֲסֻפִּים *stores*, &c.

i 6. The ground-form *qiṭāl* develops to קֶטָל (cf. § 93, Paradigm II, Rem. 1), e. g. לֶבָב *heart*, עֱנָב *a bunch of grapes*, שֵׁכָר *strong drink*; from a verb ל״ה, probably of this class is רֵעָה, generally contracted to רֵעַ *friend*, ground-form *ri'ay*: the full form is preserved in רֵעֵהוּ *his friend*, for רֵעֶיהוּ.

III. *Nouns with an original Short Vowel in the First and a Long Vowel in the Second Syllable.*

k 7. The ground-form *qăṭāl* in Hebrew always develops to the form קָטוֹל, the *ā* becoming an obscure *ô*. The fact that this form is also written קָטֹל must not lead to the confusion of these forms with those mentioned in No. 5, from the ground-form *qāṭŭl*.[1] Moreover the *qaṭôl*-class includes forms of various origin, and therefore of various meaning, as (*a*) intransitive adjectives like גָּדוֹל *great*, קָדוֹשׁ *holy*, fem. גְּדוֹלָה, the short vowel becoming Še·wâ, whereas in גָּדֹל, &c., *before the tone* it is lengthened to *ā*; (*b*) the *infinitives absolute* of the form קָטוֹל (§ 45 *a*) as representing the abstract idea of the verb, and abstract substantives like כָּבוֹד *honour*, שָׁלוֹם *peace* (Arab. *sālâm*); (*c*) substantives and adjectives in an active sense, as בָּחוֹן *assayer* (of metals), עָשׁוֹק *an oppressor*, חָמוֹץ *oppressing*; in the feminine בָּגוֹדָה *treacherous* Jer 3[7.10], the irregular retention of the *ā* in the third syllable from the end is no doubt to be explained, with Brockelmann, from Aramaic influence, the punctuator having in mind the Aramaic nomen agentis *qāṭôl*.

l 8. The ground-form *qăṭil* develops to קָטִיל (cf. § 93, Paradigm IV, *a* and *b*). Here also forms of various origin and meaning are to be distinguished: (*a*) adjectives used substantivally with a passive meaning to denote duration in a state, as אָסִיר *a prisoner*, מָשִׁיחַ *an anointed one*. These proper *qāṭil*-forms are parallel to the purely passive *qaṭûl*-forms (see *m*), but others are due to a strengthening of original *qaṭĭl*-forms. These are either (*b*) intransitive in meaning, as צָעִיר *small*, and, from ל״י stems, נָקִי *pure*, עָנִי *poor* (see § 93 *vv*), or (*c*) active, as נָבִיא *a speaker* (prophet), פָּקִיד *an overseer*.—Of a different kind again (according to De Lagarde, infinitives) are (*d*) forms like אָסִיף *the ingathering*, בָּצִיר *vintage*, חָרִישׁ *ploughing time*, קָצִיר *harvest*. On *qāṭṭil* forms with a kindred meaning, cf. § 84*b f*.

m 9. The ground-form *qăṭûl* develops to קָטוּל. As in the *qaṭál* and *qaṭil*-forms (see *k* and *l*), so here forms of various kinds are to be distinguished: (*a*) *qaṭûl*-forms proper, with passive meaning, especially all the passive participles of Qal; fem. e. g. בְּתוּלָה *virgin* (properly *secluded*). On the other hand, by strengthening an original *qaṭŭl*-form we get (*b*) certain stative adjectives (§ 50*f*), as אָנוּשׁ *incurable*, עָצוּם *strong*, עָרוּם *subtil*, or even transitive, as אָחוּז *holding*; (*c*) active substantives, as יָקוּשׁ *a fowler*. Further, some of the forms mentioned in § 84*b g* belong to this class; see above, the remark on *l*.

n 10. The ground-form *qiṭāl* or *qăṭāl*[2] in Hebrew changes the *ĭ* to vocal *Še·wâ*,

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[1] In Na 1[3] only the *Qe·rê* requires גְּדָל־ (in the constr. state) for the *Ke·thîbh* גְּדוֹל.

[2] On the *fu'âl*-forms (regarded by Wellhausen as original diminutives) see Nöldeke, *Beiträge* (Strassb. 1904), p. 30 ff. He includes among them כְּעֹרֶת *two*, and טְחֹרִים *hemorrhoids*.

and develops to קָטָל (cf. § 93, Paradigm IV, *c*) or קָטוֹל, with *â* obscured to *ô* (as above, *k*). Cf. שְׁאָר *remnant*, יְקָר *honour*, כְּתָב *book* (Arab. *kĭtâb*), קְרָב *war* (the last three probably loan-words from the Aramaic); of the other form, חֲלוֹם *a dream*, חֲמוֹר *an ass* (Arab. *ḥĭmâr*), אֱלוֹהַּ *God* (Arab. *'ilâh*); with א *prosthetic* (§ 19 *m*), אֱזוֹר *arm* (twice: usually זְרוֹעַ); fem. בְּשׂוֹרָה *good news* (Arab. *bĭśârăt*); עֲבוֹדָה *service*, כְּתֹבֶת (Arab. *kĭtâbăt*) *tattooing*.

o 11. The ground-form *qĭṭîl* seems to occur e. g. in Hebrew אֱוִיל *foolish*, אֱלִיל *vanity*, בְּדִיל *lead*, כְּסִיל *a fool*, חֲזִיר *a swine* (the prop. name חֲזִיר points to the ground-form *qĭṭîl*, cf. Arab. *ḥĭnzir*).

p 12. The ground-form *qĭṭûl* or *qŭṭûl*, Hebr. קְטוּל, e. g. גְּבוּל *a boundary*, לְבוּשׁ *a garment*; fem. גְּבוּרָה *strength*, אֱמוּנָה *faithfulness*.

q Rem. When the forms *qᵉṭûl* and *qᵉṭôl* begin with א, they almost invariably take in the singular a *Ṣere* under the א instead of the ordinary *Ḥaṭeph-Sᵉghôl*; cf. אֲבוּס *a crib*, אֲטוּן *thread*, אֲמוּן *faithful*, אֵזוֹב *hyssop*, אָזוֹר *a waist-band*, אֲסוּר *a bond*, אֵפוֹד *an 'ephod'*; cf. § 23 *h*, and the analogous cases of *Ṣere* for *Ḥaṭeph-Sᵉghôl* in verbal forms § 52 *n*, § 63 *p*, § 76 *d*.

IV. *Nouns with a Long Vocal in the First Syllable and originally a Short Vowel in the Second Syllable.*

r 13. The ground-form *qâṭăl*, in Hebrew, always changes the *â* into an obscure *ô*, קוֹטָל (לְטָל), e. g. עוֹלָם (§ 93, Paradigm III, *a*), Arab. *'âlăm*, *eternity*; חוֹתָם (Arab. *ḥâtăm*) *a seal* (according to Barth a loan-word of Egyptian origin), fem. חוֹתֶמֶת (from *ḥôtămt*); תּוֹלָע *worm* (unless from a stem ולע, like תּוֹשָׁב from ושׁב; see the analogous cases in § 85 *b*). On the participles *Qal* of verbs ל״ה (§ 93, Paradigm III, *c*), cf. § 75 *e*; on the feminines of the participles *Qal*, which are formed with the termination ת, see below, *s*.

Rem. Of a different kind (probably from a ground-form *qauṭal*) are such forms as אוֹפָן (or אוֹפַן Ez 10⁹ in the same verse) *a wheel*; גּוֹזָל *a young bird*, דּוֹנַג *wax*, &c.

s 14. The ground-form *qâṭîl* also becomes in Hebrew almost invariably קוֹטֵל (קְטֵל). Besides *participles active masc. Qal* this class includes also feminines of the form קֹטֶלֶת, if their ground-form *qôṭalt* (§ 69 *c*) goes back to an original *qâṭîlt*. The substantives of this form, such as כֹּהֵן *priest* (Arab. *kâhĭn*), were also originally participles *Qal*. The fem. of the substantives has *ē* (lengthened from *ĭ*) retained before the tone, e. g. יוֹלֵדָה *a woman in travail* (cf. also בּוֹגֵדָה *the treacherous woman*, Jer 3⁸; הַצּוֹלַעָה *her that halteth*, Mi 4⁶ f., Zp 3¹⁹; סוֹחֵרָה *a buckler*, ψ 91⁴); the participles as a rule have the form יֹלֶדֶת, &c., the original *ĭ* having become *Šᵉwâ*; however, the form with *Ṣere* occurs also in the latter, Is 29⁶.⁸, 34⁹, ψ 68²⁶, 118¹⁶ (all in principal *pause*; in subordinate *pause* 2 S 13²⁰, Is 33¹⁴; with a conjunctive accent, Ct 1⁶).

t 15. The ground-form *qûṭăl*, Hebrew קוּטַל (as יוּבַל *river*, Jer 17⁸) or קוּטָל e. g. עוּגָב *a pipe*, commonly עֻגָב, and to be so read, with Baer, also in ψ 150⁴, not עֻגָב.

V. *Nouns with a Long Vowel in each Syllable.*

u 16. קִיטוֹל, e. g. קִיטוֹר *smoke*. The few forms of this kind are probably derived from the ground-form *qîṭâl* (*qîṭṭâl* ?), i. e. the original *â* has become an obscure *ô*.

§ 84[b]. *Formation of Nouns from the Intensive Stem.*

This includes all forms which have arisen, either through the *a* doubling of the middle radical, or the repetition of one or of two consonants of the simple stem.

VI. *Nouns with the Middle Consonant sharpened.*

As in the corresponding verbal stems (cf. § 52 *f*), so also in some noun-formations of this class, the Dageš in the second radical expresses an intensification of the idea of the stem, either emphasizing the energy of the action or relation, or else indicating a longer continuance of the relation or state. Other nouns of this character are evidently only by-forms of the nouns derived from the simple stem, which were treated in the last section: cf. the instances adduced under *f* and *g*, and Barth, *Nominalbildung*, Introd., p. x.

17. The ground-form *qāṭṭāl* is mostly lengthened in Hebrew to קָטָל; cf. *b* אַיָּל *a stag*, fem. אַיָּלָה, *constr. st.* אַיֶּלֶת (from *'ăyyālt*); cf. also the fem. (originating from *Qal*) לְהָבָה *a flame* (according to § 27 *q* for *lāhhābhā*), חֲרָבָה *dry land* (for *ḥarrābhā*), and קַדַּחַת קַלַּקַת *a burning fever*, יַבָּשָׁה and יַבֶּשֶׁת *dry land*, טַבַּעַת *a seal-ring*, שַׁחֶפֶת *consumption*. Adjectives of this class ('intensified participles of the active verb', Barth, *ibid.*, § 33) are חַטָּא *sinful*, נַזָּח *wont to gore*, קַנָּא *jealous*, כַּחַשׁ (for *kaḥḥāš*, by § 22 *c*) *lying*. *Nomina opificum* also, curiously enough, are so treated in Hebrew (at least in the *constr. state* of the sing.), although the corresponding Arabic form *qāttāl* points to an original (unchangeable) *ā* in the second syllable; cf. גַּנָּב *a thief*, דַּיָּן *a judge* (*constr. st.* דַּיַּן *ψ* 68[6]), טַבָּח *a cook*, חָרָשׁ (for *ḥarrāš*) *artificer* (*constr. st.* חָרַשׁ, but *plur. constr.* חֲרָשֵׁי); פָּרָשׁ *horseman* (for *parrāš*), *const. st.* פָּרַשׁ Ez 26[10].

18. The ground-form *qīṭṭāl* appears in צָחָה *dry*, גָּאֶה *haughty* (the *ī* being *c* lengthened to *ē* according to § 22 *c*), if these forms go back to original *ṣiḥḥāy*, *gi''āy*. On the analogy, however, of the adjectives denoting defects (see *d* below), we should rather expect a ground-form *qīṭṭūl*; moreover, *'iwwalt*, ground-form of the fem. אִוֶּלֶת *foolishness*, goes back to an original *iwwilt*, see § 69 *c*.

19. The ground-form *qŭṭṭāl* and *qŭṭṭŭl*; cf. the fem. כֻּתֹּנֶת *spelt*, כְּתֹנֶת *coat*.

20. The ground-form *qāṭṭūl*; from the intensive stem, the infinitives *Pi'ēl* of *d* the form קַטֵּל.

21. The ground-form *qiṭṭŭl*, in Hebrew lengthened to קִטֻּל. Of this form are a considerable number of adjectives which denote a bodily or mental fault or defect. Cf. אִטֵּר *disabled*, אִלֵּם *dumb*, גִּבֵּן *hump-backed*, עִוֵּר *blind*, חֵרֵשׁ *deaf* (for *ḥirrēš*), פִּסֵּחַ *lame*, קֵרֵחַ *bald*, עִקֵּשׁ *perverse*; פִּקֵּחַ *open-eyed* follows the same analogy.

22. The ground-form *qāṭṭāl*, cf. the remarks in *b* above, on the *nomina* *e* *opificum*; moreover, to this class belong infinitives *Pi'ēl* of the Aramaic form בַּקָּרָה *a searching out*; בַּקָּשָׁה *a request*; with middle guttural (see § 22 *c*) נָאצָה *contumely*; but cf. also נָאצוֹתֶיךָ Ez 35[12], with full lengthening of the original *ă* before א; נֶחָמָה *comfort*. From the attenuation of the *ă* of this form to *ĭ*, arises undoubtedly:

23. The ground-form *qiṭṭāl*, e. g. אִכָּר *husbandman* (Arab. *'ăkkār*).

24. The ground-form *qiṭṭōl*, most probably only a variety of the form *qāṭṭāl* with the *ă* attenuated to *ĭ* (as in No. 23), and the *ā* obscured to *ō* (as in *n* and

r); cf. גִּבּוֹר *hero* (Arab. *găbbâr*), יִסּוֹר *caviller*, צִפּוֹר (*piper* or *chirper*) *a bird*, שִׁכּוֹר *drunkard*. On the other hand, יִלּוֹד *born* probably arises from *yullôd*, an old *participle passive* of *Qal*, the *ŭ* being dissimilated in the sharpened syllable before *ô*: so Barth, *ibid.*, p. 41 f.

f 25. The ground-form *qăṭṭil*, קַטִּיל, almost exclusively of persons, who possess some quality in an intensive manner, e.g. אַבִּיר *strong*, צַדִּיק *righteous*, בָּרִיחַ *fugitive* (for *barrî^{a}ḥ*), עָרִיץ *violent* (for *'ărrîṣ*).

That some of these are only by-forms of the *qăṭîl*-class (see above, remark on *a*), appears from the *constr. st.* פְּרִיץ *ravenous*, Is 35^9 (but פָּרִיצִים, פָּרִיצֵי always), and according to Barth (*ibid.*, 35 *a*) also from the *constr. st.* אֲבִיר (but also אַבִּיר 1 S 21^8) of אַבִּיר. However, the form אֲבִיר, as a name of God, may be intentionally differentiated from אַבִּיר, a poetic term for the bull.

In the same way אַסִּיר *prisoner*, סָרִיס *eunuch* (*constr. st.* always סְרִיס, plur. סָרִיסִים, *constr. st.* סְרִיסֵי Gn 40^7, but in the book of Esther always סָרִיסֵי, with *suffix* סָרִיסָיו, &c.), and עַתִּיק *weaned*, may be regarded as by-forms of the *qăṭîl*-class with passive meaning, see § 84^a *l*.

g 26. The ground-form *qăṭṭûl*, קַטּוּל, e.g. חַנּוּן *gracious*, רַחוּם *compassionate* (with virtual strengthening of the ח), חָרוּץ *diligent* (for *ḥarrûṣ*), probably, again, to a large extent by-forms of the *qăṭûl*-class, § 84^a *m*. The same applies to substantives like אַשֻּׁר *a step* (in אַשֻּׁרִי, as well as אֲשֻׁרוֹ, &c.), עַמּוּד *pillar*; fem. חַבּוּרָה *a stripe* (*also* חֲבֻרָתוֹ), בַּטֻּחוֹת *security*: cf. Barth, *ibid.*, § 84.

h 27. The ground-form *qăṭṭôl*; besides the infinitives absolute *Pi'ēl* of the form קַטֹּל, also קַנּוֹא *jealous* (as well as קַנָּא, an obscured form of *qăṭṭâl*, see *e*).

i 28. The ground-form *qĭṭṭûl*, קִטּוּל, e.g. צִפּוּי *a coating of metal*, שִׁלּוּם *requital*, שִׁקּוּי *drink*, שִׁקּוּץ *detestable thing*; with concrete meaning לִמּוּד *a disciple*, עִזּוּז *strong*; frequently in the plural in an abstract sense, as גִּדּוּפִים *reproach*, מִלֻּאִים *filling* (the induction of a priest), נִחֻמִים *consolations, compassion*, שִׁכֻּלִים *bereavement*, שִׁלֻּחִים *dismissal*, שִׁמֻּרִים *observance*.

VII. *Nouns with the Third Consonant repeated.*

k 29. The ground-form *qăṭlăl*, e.g. שַׁאֲנָן *quiet*, fem. שַׁאֲנַנָּה (with sharpening of the second *Nûn*, in order to keep the preceding vowel short); רַעֲנָן *green*, plur. רַעֲנַנִּים.

l 30. The ground-form *qăṭlĭl*, in Hebrew קַטְלֵל; of this form are e.g. the infinitives *Pi'lēl* (prop. *Pa'lēl*), cf. § 55 *d*.

m 31. The ground-form *qăṭlŭl*; so the plur. גַּבְנֻנִּים *ridges* (with sharpening of the *Nûn*, as in No. 29).

32. The ground-form *qĭṭlăl*, in פִּרְחָח *a brood*.

33. The ground-form *qŭṭlăl*, in אֻמְלָל *faint*.

34. The ground-form *qăṭlil*, e.g. עַבְטִיט *plunder*, סַגְרִיר *rain-storm*, שַׁפְרִיר *glittering tapestry*, Jer 43^{10} *Q^{e}rê*; with attenuation of the *ă* to *i* כִּמְרִירִים *all that maketh black*, Jb 3^5 (but the better reading is כַּמְרִירֵי).

35. The ground-form *qăṭlûl*, e.g. שַׁפְרוּר Jer 43^{10} *K^{e}th.*; נַאֲפוּפִים *adulteries*.

VIII. *Nouns with the Second and Third Consonants repeated.*

n 36–39. *Q^{e}ṭălṭăl*, *q^{e}ṭălṭĭl*, *q^{e}ṭălṭŭl*; *q^{e}ṭălṭûl*, *q^{e}ṭălṭôl* (in *fem.* and *plur.* often with the last consonant sharpened for the reason given in *a* above); cf. הֲפַכְפַּךְ

crooked, חֲלַקְלַקּוֹת *slippery places*, עֲקַלְקַלּוֹת *crooked* (*ways*); פְּתַלְתֹּל *tortuous*; also words denoting colours, אֲדַמְדָּם (Lv 13[42.49] in pause) *reddish*, fem. אֲדַמְדֶּמֶת, plur. אֲדַמְדַּמּוֹת; יְרַקְרַק *greenish*, plur. fem. יְרַקְרַקּוֹת; *qᵉṭalṭĭl*, יְפֵיפִיָּה *very fair* (to be read in Jer 46[20] for יפהפיה); *qᵉṭalṭŭl*, שְׁחַרְחֹרֶת (fem.) *blackish*; אֲסַפְסֻף *a rabble* (augmented from אָסוּף *collected*). From a verb פ״י with aphaeresis of the initial syllable צֶאֱצָאִים *offspring*. Moreover, of the same form, probably, is חֲצוֹצְרָה *a trumpet* (for חֲצַרְצְרָה, cf. § 55 *e*). Also in Is 2[20] לַחֲפַרְפָּרוֹת is to be read instead of לַחְפֹּר פֵּרוֹת (from the *sing.* חֲפַרְפָּרָה a *digging* or *burrowing* animal, perhaps the *mole*). But פְּקַחְקוֹחַ *opening*, Is 61[1] (ed. Mant., Baer, Ginsb. פְּקַח־קוֹחַ), is an evident mistake due to dittography; read פְּקֹחַ as in 42[7].

IX. *Nouns in which the Whole (Biliteral) Stem is repeated.*

Naturally this class includes only isolated forms of the stems ע״ו and ע״ע *o* (on פִּיפִיּוֹת see § 96 under פֶּה). Thus:—

40. גַּלְגַּל *a wheel*, and, with attenuation of the first *ă* to *ĭ*, גִּלְגָּל (from גלל); fem. חַלְחָלָה *anguish* (from חול or חִיל); כִּכָּר (for *kirkar*) *a talent*; cf. also כּוֹכָב *a star* (from *kăwkăb*, Arabic *kaukăb*, for כַּבְכַּב), טוֹטָפֹת *bands*, for טַפְטָפֹת; צְלָצַל probably *a whirring locust*.

41. כַּלְכֵּל infin. *Pilpēl* (prop. *Palpĭl*) from כּוּל; fem. טַלְטֵלָה *a hurling* (from טוּל). *p*

42. כַּדְכֹּד perhaps a *ruby* (for *kădkŭd*), from כדד.

43. קָדְקֹד *the crown of the head* (for *qŭdqŭd*), from קדד; fem. גֻּלְגֹּלֶת *a skull* (for *gŭlgŭlt*), from גלל.

44. זַרְזִיר *girded*, from זרר; בַּקְבּוּק *a bottle*, from בקק; בַּרְבֻּרִים *fattened birds* (?).

§ 85. *Nouns with Preformatives and Afformatives.*

These include nouns which are directly derived from verbal forms *a* having preformatives (*Hiph'îl*, *Hoph'al*, *Hithpa'ēl*, *Niph'al*, *&c.*), as well as those which are formed with other preformatives (א, י, מ, נ, ת), and finally those which are formed with afformatives. The quadriliterals and quinqueliterals also are taken in connexion with these formations, inasmuch as they arise almost always by the addition or insertion of one or two consonants to the triliteral stem.

X. *Nouns with Preformatives.*

45. Nouns with א prefixed. Cf. the substantives with א *prosthetic* (§ 19 *m*), *b* such as אֶזְרוֹעַ *arm* (Jer 32[21], Jb 31[22]; elsewhere always זְרוֹעַ); אֶצְבַּע *a finger*, אַרְבֶּה *a locust*, אֶגְרוֹף *fist* (others *mattock*, or *clod*), אַשְׁמוּרָה or אַשְׁמֹרֶת *a watch*. In these examples the א is a 'euphonic' prefix (Barth, *ibid.*, § 150 *b*); in other cases it is 'essential'; cf. especially the adjectives, אַכְזָב *deceitful*, אַכְזָר *cruel*, אֵיתָן *perennial* (for *'aitan*) [= the Arab. 'elative', used for expressing the compar. and superl. degrees]. The fem. אַזְכָּרָה *fragrant part*[1] (of the meal-

[1] Or perhaps more correctly with Jacob, *ZAW.* 1897, p. 79, '*declaration*,' i.e. the part of the meal-offering which 'announces the sacrifice and its object'.

offering) is a *nomen verbale* of *Hiph'il*, answering to the Aramaic infinitive of the causal stem (*'Aph'ēl*), hence with suff. אַזְכָּרָתָהּ Lv 2², &c.

c 46. Nouns with ה prefixed. Besides the ordinary infinitives of *Hiph'il* הַקְטֵל and הַקְטִיל, of *Niph'al* הִקָּטֵל, הִקָּטֹל (for *hinq.*), and of the conjugations formed with the prefix הִתְ, this class also includes some rare *nomina verbalia* derived from *Hiph'il* (cf. § 72 *z*), viz. הַכָּרָה *appearance* (from נָכַר), Is 3⁹; הֲנָפָה *a swinging* (from נוּף), [Is 30²⁸; הֲנָחָה *a rest-giving*, Est 2¹⁸]; הַצָּלָה *deliverance* (from נָצַל), [Est 4¹⁴ an Aram. form: cf. הֲזָדָה Dn 5²⁰]; perhaps also הֵיכָל *palace*, from *haikăl*, unless it is borrowed from the Assyrian; see the Lexicon.

d 47. Nouns with י prefixed, as יִצְהָר *oil*, יַלְקוּט *wallet*, יַנְשׁוּף *owl* (?); from verbs ע״ו, e. g. יְקוּם *a living thing*, יְתוּר *a range*; from a verb ע״י, יָרִיב *an adversary*. Of a different character are the many proper names which have simply adopted the imperfect form, as יַעֲקֹב, יִצְחָק, &c.

e 48. Nouns with מ prefixed. This *preformative Mêm*, which is no doubt connected with מִי *who*, and מָה *what* (see § 37 and § 52 *c*), appears in a very large number of nouns, and serves to express the most varied modifications of the idea of the stem: (1) מ *subjective*, when preformative of the participles *Pi'ēl*, *Hiph'il*, *Hithpa'ēl*, and other active conjugations. (2) מ *objective*, when preformative of the participles *Pu'al*, *Hoph'al*, and other passive conjugations, as well as of numerous nouns. (3) מ *instrumental*, as in מַפְתֵּחַ *a key*, &c. (4) מ *local*, as in מִדְבָּר *a drive for cattle*, &c.

f As regards the formation of these nouns, it is to be remarked that the preformative מ was originally in most cases followed by a short *ă*. This *ă*, however, in a closed syllable is frequently attenuated to *ĭ*; in an open syllable before the tone it is lengthened to *ā* (so also the *ĭ*, attenuated from *ă*, is lengthened to *ē*), and in מָגֵן *shield* (with suff. מָגִנִּי) it even becomes unchangeable *â*. But in an open syllable which does *not* stand before the tone, the *a* necessarily becomes *Šᵉwâ*.

g The following forms are especially to be noticed: (*a*) ground-form *măqṭăl*, in Hebrew מַקְטָל,[1] e. g. מַאֲכָל *food*; fem. מַמְלָכָה *kingdom*, מַאֲכֶלֶת *a knife*, מְלָאכָה (for מַלְאָכָה by § 23 *c*) *business*; from a verb פ״ן, מַתָּן *a gift*; from verbs פ״ו, מוֹצָא *a going forth*, מוֹשָׁב *a seat*; from verbs פ״י, מֵיטָב *the best* (from *maiṭăb*); with י (or ו) assimilated, מַצָּע *a bed*; from verbs ע״ע, מָסָךְ *a screen*, and with the shortening of the *ă* under the preformative, מֶמֶר *bitterness* (from מְמַר developed to a segholate), fem. מְשַׁמָּה *desolation*; from a verb ע״ו, probably of this class is מָקוֹם *place*, the *ă* lengthened to *ā* and obscured to *ô* (Arabic *măqâm*); from verbs ל״ה, מַרְאֶה *appearance*, מַעַן (for מַעֲנֶה) prop. *intention*, only in לְמַעַן *on account of, in order that*.

h (*b*) Ground-form *miqṭăl* (the usual form of the infin. *Qal* in Aramaic), Hebr. מִקְטָל, e. g. מִדְבָּר (in Jer 2³¹ also, where Baer requires הֲמִדְבַּר, read with ed. Mant., Ginsburg, &c. הֲמִדְבָּר) *a cattle-drive*, fem. מִלְחָמָה *war*, מֶרְכָּבָה *a chariot* (with *Sᵉghôl* instead of *ĭ*, but in *constr. st.* מִרְכֶּבֶת Gn 41⁴³; cf. מֶרְחָק *distance*), מִשְׁמֶרֶת *a watch*; from verbs ע״ע, e. g. מֵסַב *surroundings* (from *mĭ-săb*; *ĭ* in the open syllable being lengthened to *ē*; but cf. also מַשַּׁק Is 33⁴ as *constr. state* from שׁקק with sharpening of the first radical; cf. § 67 *g*); from verbs ל״ה, מִקְנֶה *a possession*, fem. מִקְנָה.

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[1] In מַמְתַּקִּים Ct 5¹⁶, Neh 8¹⁰, the first syllable is artificially opened to avoid the cacophony; on the *ă* of the second syllable cf. § 93 *ee*.

(*c*) Ground-form *măqṭīl*, Hebr. מַקְטִל, e.g. מַשְׁעֵן *a support* (fem. מַשְׁעֲנָה), *i* מַסְגֵּר *a smith*, מַעֲשֵׂר *a tithe*; fem. מַכְשֵׁלָה *a ruin*; from a verb פ״ן, מַפֵּלָה *an overthrow*, מַצֵּבָה *a pillar*; from verbs ע״ע, מָגֵן *a shield*; fem. מְגִלָּה *a roll* (from גָּלַל), מְאֵרָה *a curse* (for *mᵉʾirrā* from אָרַר); from a verb פ״ו, מוֹקֵשׁ *a snare* (from *māwqēš*).

(*d*) Ground-form *mĭqṭil*, Hebr. מִקְטַל, e.g. מִסְפֵּד *mourning*, מִזְבֵּחַ *an altar* *k* (*place of sacrifice*); from a verb ע״ע, e.g. מִסַּב (מְסֻבַּ?) *consessus*; (*e*) ground-form *măqṭūl*, Hebr. מַקְטוֹל; fem. מַאֲכֹלֶת *food*, מַשְׂכֹּרֶת *wages*; from a verb ע״ע, fem. מְסֻכָּה *a covering* (from סָכַךְ). Also from ע״ע, according to the Masora, מָעוֹז *a refuge*, with suffixes מָעֻזִּי and מְעוּזִּי, plur. מְעֻזִּים, but, very probably, most if not all of these forms are to be referred to the stem עוז *to flee for safety*, and therefore should be written מָעוֹזִי, &c. The form מָעֻז, if derived from the stem עזז, would mean *stronghold*.—Cf. also מֻרְכָּךְ *faintness*, developed to a segholate, probably from מֻרְכָּךְ, for *mărōkh* from רָכַךְ, like מְתֹם *soundness* of body, from תָּמַם.

With a long vowel in the second syllable: (*f*) ground-form *maqṭāl*, with *â* *l* always obscured to *ô*, e.g. מַחְסוֹר *want*, מַלְקוֹחַ *booty*; from verbs ע״ו, e.g. מָגוֹר *fear*, fem. מְגוֹרָה and מְגוּרָה (with the *ô* depressed to *û* in a toneless syllable; cf. § 27 *n*), מְהוּמָה, &c., Is 22⁵. (*g*) Ground-form *mĭqṭāl*, in Hebr. again מִקְטוֹל, e.g. מִסְתּוֹר *a covert*, מִכְשׁוֹל *a stumbling-block* (cf. above under *i*, *măkhšēlā*); fem. מִכְמֹרֶת *a fishing-net*; (*h*) the ground-forms *maqṭil*, *miqṭil* (cf. מְקִים) are found only in participles *Hiph'il*; the fem. מַבְלִינִית, *cheerfulness*, is a denominative formed from a participle *Hiph'il*; (*i*) ground-form *măqṭāl*, as מַלְבּוּשׁ *a garment*.

Rem. On מ as preformative of the participles of all the conjugations except *m* *Qal* and *Niph'al*, cf. § 52 *c*. Many of these participles have become substantives, as מְזַמֶּרֶת *snuffers*, מַשְׁחִית *destroyer*, *destruction*.

49. Nouns with נ prefixed. Besides the participles *Niph'al* (ground-form *n* *năqṭāl*, still retained e.g. in נוֹלָד for *năwlād*, but commonly attenuated to *nĭqṭāl*, Hebr. נִקְטָל) and the infinitive *Niph'al* of the form נִקְטוֹל, the prefix נ is found in נַפְתּוּלִים *wrestlings*, Gn 30⁸, which is also to be referred to *Niph'al*, and נָזִיד *boiled pottage* (stem זיד).

50. With שׁ prefixed, e.g. שַׁלְהֶבֶת *a flame*. On this *Šaph'ēl* formation, cf. § 55 *i*. *o*

51. Nouns with ת prefixed. Examples of this formation are numerous, *p* especially from weak stems, for the purpose of strengthening them phonetically (see Barth, *ibid.*, p. 283), and notably from verbs פ״ו and ע״ו. They may be classified as follows:—(*a*) the ground-form *tăqṭāl* in תַּחְמָס *ostrich* (?); from verbs פ״ו, תּוֹשָׁב *a settler*; fem. תּוֹחֶלֶת *expectation*, תּוֹכַחַת (from the *Hiph'il* תּוֹכִיחַ) *correction*; from a verb פ״י, תֵּימָן *the south*; from verbs פ״ו and ל״ה, תּוֹדָה *thanksgiving*, and תּוֹרָה *law*, both from *Hiph'il*; from a verb פ״ו and ל״א, תּוֹצָאוֹת *issues*; probably belonging to this class, from verbs ע״ע, תָּבֵל *confusion*, and תָּמֵס *a melting away* (developed from תְּבַל and תְּמַס, from בָּלַל and מָסַס).

(*b*) *Tiqṭāl*, e.g. fem. תִּפְאָרָה and תִּפְאֶרֶת *glory*; from a verb ל״ה, e.g. תִּקְוָה *q* *hope*; (*c*) *tăqṭūl*, e.g. תַּשְׁבֵּץ *chequer work*; fem. תַּרְדֵּמָה *deep sleep* (probably from the *Niph'al* נִרְדָּם); from a verb פ״ו, תּוֹכֵחָה *correction* (from the *Hiph'il*-stem, like the *constr. st. plur.* תּוֹלְדוֹת *generations*); from verbs ע״ע, תְּהִלָּה *praise*, תְּפִלָּה *prayer* (from the *Pi'ēl* of the stems הָלַל and פָּלַל).

r With a long vowel in the second syllable: (*d*) *tĭqtâl*, as תְּהוֹם *the ocean, the deep* (for *tihâm*; in Assyrian the fem. *tiâmtu*, constr. st. *tiâmat*, is the usual word for *sea*), unless it is to be derived with Delitzsch, *Prolegomena*, p. 113, from the stem תהם; (*e*) *tăqtîl* (in Arabic the usual form of the infinitive of conjugation II. which corresponds to the Hebrew *Pi'ēl*), e.g. from a verb ל״ה, fem. תַּכְלִית *completeness*; תַּרְבִּית *increase, usury*, with a parallel form מַרְבִּית; in a passive sense, תַּלְמִיד *a disciple*; (*f*) תַּקְטוּל, e.g. תַּפּוּחַ *an apple* (for *tănpû*^{a}*ḥ*); very frequently used to form abstracts, e.g. תַּגְמוּל *a benefit* (also גְּמוּל); from verbs ע״ו, תְּבוּסָה *a treading down*, תְּנוּפָה *a waving* (like תְּרוּמָה *a lifting up*, from the *Hiph'il* stem), תְּשׁוּקָה *a longing*, &c.; very frequently also as an abstract plural, e.g. תַּהְפֻּכוֹת *perverseness*, תַּחְבֻּלוֹת *guidance*, תַּמְרוּרִים *bitterness*, תַּנְחוּמִים and תַּנְחוּמוֹת *consolation*; from a verb ע״ו, תְּאֻנִים *toil*.

XI. *Nouns with Affformatives.*

s 52. Nouns with ל affixed. Perhaps חַשְׁמַל *amber* (?), and probably בַּרְזֶל *iron*, כַּרְמֶל *garden-land* (*S^{e}ghôl* in both cases is probably a modification of the original *ă* in the tone-syllable), גִּבְעֹל *bloom*, cf. § 30 *q*.—According to Prätorius, *ZDMG.* 1903, p. 530 ff., *al* is an affix of endearment in the proper names מִיכַל, חֲמוּטַל (*little lizard* ?) אֲבִיגַיִל (also אֲבִיגַל).

t 53. Nouns with ם affixed. With an original *ăm* as affformative, אוּלָם *vestibule* (although the *ā* in the *sing.* remains unchangeable), plur. אֻלָמִים; but in כִּנָּם *a swarm of gnats*, the ם is radical. With original affformative *ûm*, עֵרֹם (also עָרֹם) *naked* (from עור), plur. עֵרֻמִּים Gn 3^{7}, parallel form עָרוֹם, plur. עֲרוּמִּים Gn 2^{25}.—To this class also belong the adverbs in *ām* and *ōm*, mentioned in § 100 *g*, and many proper names, as גֵּרְשֹׁם, also גֵּרְשׁוֹם, and גֵּרְשֻׁנִּי (*patronymic* גֵּרְשֻׁנִּי), מִלְכָּם, עַמָּרָם, &c.; but for פְּדוּיִם *ransom* (?), Nu 3^{49}, probably פְּדוּיִם is to be read.

u 54. Nouns with ן affixed. The ן is added by means of a simple helping vowel in כְּנַעַן *Canaan*, and צִפֹּרֶן *a finger nail*; more frequently the addition is made by means of a tone-bearing *ă*, which in Hebrew is modified to *S^{e}ghôl* (as קֶנֶן *axe*) or lengthened to *ā* (but cf. also אֲחַרְנִית and קְרַבְנִית); e.g. קִנְיָן *a possession*, שֻׁלְחָן *a table*, קָרְבָּן *an offering*. From an original *â* being changed into an obscure *ô* we may probably explain such forms as דְּאָבוֹן *a pining away*; דָּרְבוֹן (also דָּרְבָן) *a goad*; רָעָבוֹן *hunger*; from verbs ל״ה, גָּאוֹן *pride*, הָמוֹן *noise*, חָזוֹן *a vision*; שִׁרְיוֹן *a coat of mail*; from a verb פ״ן, מַשָּׁאוֹן *guile* (the only instance with both מ preformative and *ôn* affformative)[1]; very frequently from the simple stem with an unorganic sharpening of the second radical, e.g זִכָּרוֹן *memorial*, כְּלִיוֹן *destruction* (*constr. st.* וְכִרוֹן and כְּלִיוֹן), &c.; cf. also הֵרָיוֹן *pregnancy* (for הָרְיוֹן) and § 93 *uu*; קִיקָלוֹן *shame*, for קִלְקָלוֹן. Proper names occur with the termination *ûn*, as יְשֻׁרוּן, § 86 *g*, and others.

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[1] The plurals נְצָנִים *flowers*, Ct 2^{12}, and קִפּוֹדִנִּים *thorns* appear to be formed directly from the singulars נִין (cf. נְצָה) and קִפּוֹד with the insertion of *án* (which in קמו is obscured to *ôn*). See Nöldeke, *Mand. Gr.*, p. 169, Rem. 3; similarly, according to Hoffmann, 'Einige phöniz. Inschriften,' p. 15 (*Abh. der Gött. Ges. der Wiss.*, xxxvi), עִזְבוֹנִים *wares*, Ez 27$^{14.16}$ from עֵזֶב = עָזַב.

Rem. A large number of proper names now ending in ֹה or וֹ used to be classed as nouns originally formed with the affix וֹן. The subsequent rejection of the final *Nûn* seemed to be confirmed by the form מְגִדּוֹן, once used (Zc 12[11]) for מְגִדּוֹ (and conversely in Pr 27[20] *Kethîbh* אֲבַדֹּה, *Qerê* אֲבַדּוֹ for אֲבַדּוֹן *destruction*), also by the fact that for שְׁלֹמֹה the LXX give the form Σολωμών or Σαλωμών, and especially that in patronymics and tribal names (§ 86 *h*) a *Nûn* appears before the termination *î*, as גִּילֹנִי *Gilonite* from גִּלֹה and שִׁילֹנִי from שִׁילֹה (modern name *Sailûn*). Wetzstein, however (in Delitzsch's *Commentary on Job*, 1st ed., p. 599), explained the *Nûn* in מְגִדּוֹן as a secondary addition to the common old-Palestinian termination *ô* (יְרִיחוֹ, עַכּוֹ, רִמּוֹנוֹ, &c.), and Barth (*Nominalbildung*, § 224 *b*) has since shown the unsoundness of the prevailing view on other grounds: the rejection of the *Nûn* would be much more likely to occur in the numerous appellatives in *ôn* than in proper names, and גִּילֹנִי and שִׁילֹנִי are due to the necessity of avoiding, for euphonic reasons, such forms as *gîlô-i*, *šilô-i*, &c.; cf. also שִׁלָנִי from שֵׁלָה.

On the afformatives ִי, ַי, וּת, ִית, see below, § 86 *h–l*.

XII. *Quadriliterals and Quinqueliterals.*

55. גַּלְמוּד *barren*, חַלָּמִישׁ *a flint*, and the fem זַלְעָפָה *heat*, &c., have probably arisen from the insertion of a ל; חַרְגֹּל *a locust*, קַרְדֹּם *an axe*, סַרְעַפָּה *a branch*, Ez 31[5] (verses 6, 8 סְעַפָּה), שַׂרְעַפִּים (also שְׂעִפִּים) *anxious thoughts*, שַׁרְבִּיט *sceptre*, from insertion of a ר, which is common in Aramaic. Cf., moreover, חֶרְמֵשׁ *a sickle*, סְמָדַר *vine-blossom*; with an initial ע, עֲטַלֵּף *a bat*, עַכָּבִישׁ *a spider*, עַכְבָּר *a mouse*, עַקְרָב *a scorpion*,[1] &c.—Quinqueliteral, צְפַרְדֵּעַ *a frog*.

§ 86. *Denominative Nouns.*

1. Such are all nouns formed *immediately* from another noun, whether the latter be primitive or derived from a verb, e.g. קַדְמוֹן *eastern*, immediately from קֶדֶם *the east* (verbal stem קָדַם *to be in front*).

2. Most of the forms which nouns of this class assume have already been given in §§ 84 and 85, since the denominatives, as secondary (although in some cases very old) forms, invariably follow the analogy of the verbal derivatives. As, for instance, the verbals with a prefixed מ (§ 85 *e* to *m*) express the place, &c., of an action, so the denominatives with מ *local* represent the place where a thing is found or its neighbourhood (see *e*).

The most common forms of denominatives are—

1. Those like the *participle Qal* (§ 84[a] *s*), e.g. שֹׁעֵר *a porter*, from שַׁעַר *a gate*; בֹּקֵר *a herdsman*, from בָּקָר *a herd*; בֹּרֵם *a vinedresser*, from כֶּרֶם *a vineyard*.

2. Those like the form *qăṭṭāl* (§ 84[b] *b*), e.g. קַשָּׁת *an archer*, from קֶשֶׁת *a bow*.

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[1] Derenbourg (*REJ.*, 1883, p. 165) infers from the above examples and a comparison of the Arabic *'uṣfûr*, *sparrow* (from *ṣafara*, *to chirp*), that ע was especially employed to form quadriliteral names of animals.

Both these forms (*c* and *d*) indicate customary occupations, inhering in the subject, like Greek nouns in *της, τεύς*, e. g. *πολίτης, γραμματεύς*.

e 3. Nouns with מ prefixed, denoting the place where a thing is (cf. § 85 *e*), or its neighbourhood, e. g. מַעְיָן *a place of fountains*, from עַיִן; מַרְגְּלוֹת *the place about the feet*, מְרַאֲשׁוֹת *the place about the head*, from רֶגֶל, רֹאשׁ; מִקְשֶׁה (for מִקְשָׁאָה) *a cucumber field*, from קִשֶּׁא *cucumber*. Cf. *ἀμπελών* from *ἄμπελος*.

f 4. Nouns with the termination ־ָן or ־ֹן expressing adjectival ideas: קַדְמוֹן *eastern*, from קֶדֶם; אַחֲרוֹן *posterior*, from אַחַר; חִיצוֹן *exterior*, from חוּץ; probably also לִוְיָתָן *coiled*, hence *coiled animal, serpent*, from לִוְיָה *a winding*; נְחֹשְׁתָן *brazen*, from נְחֹשֶׁת *brass*. Also *abstracts*, e. g. עִוָּרוֹן *blindness*, from עִוֵּר. Cf. § 85 *u*.—With a double termination (*ôn* or *án* with *î*) אַרְמֹנִי *reddish*, יִדְּעֹנִי *a knowing* (spirit); צִפְעֹנִי *basilisk*; רַחֲמָנִיוֹת *merciful* [fem. plur.].

g ־ִן appears to be used as a diminutive ending (cf. the Syriac ־ܝܢ) in אִישׁוֹן *little man* (in the eye), *apple of the eye*, from אִישׁ[1]; on the other hand שְׁפִיפֹן *adder*, which was formerly regarded as a diminutive, is properly an adjectival form from שָׁפַף *to rub* (hence, as it were, a *rubbing* creature); in the same way יְשֻׁרוּן is a *denominative* from יָשׁוּר (=יָשָׁר), properly *upright* (*righteous people*), and not a *diminutive* (*pious little people*, and the like); finally, שַׁהֲרוֹן is not *lunula*, but *an artificial moon* (used as an ornament), and צַוְּארֹנִים not *little neck*, but *necklace* (from צַוָּאר *neck*). Cf. Delitzsch on Ct 4[9].

h 5. Peculiar to denominatives is the termination ־ִי, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *ordinals*, *patronymics*, and *tribal names*; e. g. רַגְלִי *footman*, plur. רַגְלִים, from רֶגֶל *foot*; אַכְזָרִי *cruel*, נָכְרִי *strange*, from נֵכֶר *strangeness*, תַּחְתִּי *lower*, from תַּחַת *below*, fem. תַּחְתִּית and תַּחְתִּיָּה, plur. תַּחְתִּיִּים, תַּחְתִּיּוֹת; שִׁשִּׁי *the sixth*, from שֵׁשׁ *six*; מוֹאָבִי *Moabite*, from מוֹאָב, plur. מוֹאָבִים, fem. מוֹאֲבִיָּה and מוֹאֲבִית, plur. מוֹאֲבִיּוֹת; עִבְרִי *Hebrew*, plur. עִבְרִים and עִבְרִיִּים, fem. עִבְרִיָּה, plur. עִבְרִיּוֹת; יִשְׂרְאֵלִי *Israelite*, from יִשְׂרָאֵל. When the original substantive is a *compound*, it is resolved again into two words, e. g. בֶּן־יְמִינִי *Benjamite*, from בִּנְיָמִין (cf. on the use of the article in such cases, § 127 *d*).

i Instead of ־ִי we find in a few cases (*a*) the ending ־ִי (as in Aram.), e. g. כְּיִלִי (*crafty*, or, according to others, *churlish*) if it stands for נְכִילִי and is not rather from a stem כלא or כלה; חוֹרִי *white cloth*, Is 19[9] in pause; perhaps also גֹּבִי *a swarm of locusts*, Am 7[1] (גּוֹבֵי Na 3[17]); hardly נְגִינוֹתַי Is 38[20], Hb 3[19]; but certainly in proper names as בַּרְזִלַּי (*ferreus*) *Barzillai*;[2] and (*b*) ה־ֶ,

[1] Cf. Barth, § 212; König, ii. 1, 413. Diminutives in Semitic languages are, however, most commonly formed by inserting a *y* after the second radical, e. g. Aram. עוּלֵימָא, Syr. ܥܘܠܝܡܐ, Arab. غُلَيِّمٌ *a very young man, kulaib, a little dog*, &c. Since Olshausen (§ 180), זְעֵיר *a little* (Is 28[10.13], Jb 36[2]) has commonly been regarded as an example of the same form, to which others have added שְׁבִיסִים Is 3[18] (as though a foreign dialectical form for *šumais, little sun*), and אֲמִינֹן 2 S 13[20], as a contemptuous diminutive form of אֲמְנוֹן; cf. Ewald, § 167, W. Wright, *Arab. Gramm.*[2] i. § 269, De Lagarde, *Nominalbildung*, pp. 85–87, König. ii. 1, p. 143 f. The existence of the form in Hebrew is disputed by Barth, § 192 *d*.]

[1] On ־ִי as an old fem. ending, see above, § 80 *l*.

arising from *ăy*, in אִשָּׁה *belonging to fire* (אֵשׁ), i. e. *a sacrifice offered by fire*; לְבֹנָה (prop. *milky*) *the storax-shrub*, Arabic *lubnay*.

k 6. *Abstract* nouns formed from *concretes* by the addition of וּת, ־ִ]ת (§ 95 *t*), cf. our terminations *-dom*, *-hood*, *-ness*, e.g. יַלְדוּת *youth*, מַלְכוּת *kingdom* (the omission of the *Dageš* in כ shows that the *Šᵉwâ* is weakened from a full vowel; on *malik* as underlying the present form מֶלֶךְ cf. § 84ᵃ *a*); אַלְמָנוּת *widowhood*, from אַלְמָן *widower*, אַלְמָנָה *widow*. In Aram. this fem. ending וּת (or וּ with rejection of the ת) is a common termination of the infinitive in the derived conjugations (cf., as substantival infinitives of this kind, הַשְׁמָעוּת *the announcing*, Ez 24[26], and הִתְחַבְּרוּת *the making of a league*, Dn 11[23]); in Hebr. וּת as a termination to express abstract ideas (including some which appear to be directly derived from the verbal stem, as סִכְלוּת *folly*, רְפָאוּת *a healing*[1]) becomes more common only in the later books. It is affixed to adjectives ending in *î* (see above, *h*) in אַכְזָרִיּוּת *cruelty*, and קוֹמְמִיּוּת *upright position* (Lv 26[13], used adverbially).

l The ending ־ִית is found earlier, e.g. in שְׁאֵרִית *remainder*, רֵאשִׁית *principium*, from רֹאשׁ = רֵאשׁ (*head*) *princeps*. The termination *ôth* seems to occur in חָכְמוֹת *wisdom* (in Pr 1[20], 9[1], joined to a *singular*; so also חַכְמוֹת Pr 14[1], where, probably, חָכְמוֹת should likewise be read) and in הוֹלֵלוֹת Ec 1[17], &c., with the parallel form הוֹלֵלוּת Ec 10[13].

§ 87. *Of the Plural.*

Brockelmann, *Grundriss*, i. 426 ff., and on the feminines, p. 441 ff.; M. Lambert, 'Remarques sur la formation du pluriel hébreu,' *REJ.* xxiv. 99 ff., and 'Les anomalies du pluriel des noms en Hébreu,' *REJ.* xliii. 206 ff.; P. Lajčiak, *Die Plural- u. Dualendungen im semit. Nomen*, Lpz. 1903; J. Barth, 'Beiträge zur Pluralbildung des Semit.,' *ZDMG.* 1904, p. 431 ff., i. 'the *ai* of the constr. st.'

a **1.** The regular *plural* termination for the *masculine gender* is ־ִים, always with the tone, e.g. סוּס *horse*, plur. סוּסִים *horses*; but also very often written defectively ־ִם, especially when in the same word one of the vowel letters, וֹ or י, precedes, e.g. Gn 1[21] תַּנִּינִם. Nouns in ־ִי make their plural in ־ִיִם, e.g. עִבְרִי *a Hebrew*, plur. עִבְרִיִּים (Ex 3[18]); but usually contraction takes place, e.g. עִבְרִים; שָׁנִים *crimson garments*, from שָׁנִי.

b Nouns in ־ֶה lose this termination when they take the plural ending, e.g. חֹזֶה *seer*, plur. חֹזִים (cf. § 75 *h*).—In regard to the loss of the tone from the ־ִם in the two old plurals מַיִם *water* and שָׁמַיִם *heaven*, cf. § 88 *d* and § 96.

c The termination ־ִים is sometimes assumed also by feminines (cf. נָשִׁים *women*, § 96 under אִשָּׁה; שָׁנִים *years*, from שָׁנָה; רְחֵלִים *ewes*, from רָחֵל), so that an indication of gender is not necessarily implied in it (cf. also below, *m–p*).—On the use of this termination ־ִים to express abstract, extensive, and intensive ideas, cf. § 124.

[1] [See a complete list of instances in König, *Lehrgebäude*, ii. 1, p. 205 f.]

d The ending *îm* is also common in Phoenician, e. g. צדנם *Sidonii*; Assyrian has *âni* (acc. to P. Haupt originally *âmi*, cf. § 88 *d*); Aramaic has *în*; Arabic *ûna* (nominative) and *îna* (in the oblique cases, but in vulgar Arabic *în* is also used for the nominative); Ethiopic *ân*. Cf. also the verbal ending ן in the 3rd plur. perf. (§ 44 *l*) and in the 3rd and 2nd plur. impf. (§ 47 *m*).[1]

e Less frequent, or only apparent terminations of the plur. masc. are—

(*a*) ין־, as in Aramaic,[2] found almost exclusively in the later books of the O. T. (apart from the poetical use in some of the older and even the oldest portions), viz. מְלָכִין *kings*, Pr 31[3], צָדְנִין 1 K 11[33], רָצִין *the guard*, 2 K 11[13], חִטִּין *wheat*, Ez 4[9]; defectively אִיִן *islands*, Ez 26[18]; יְמִין *days*, Du 12[13]. Cf. also מְדִין *carpets*, Ju 5[10], in the North-Palestinian song of Deborah, which also has other linguistic peculiarities; עִיִין *heaps*, Mi 3[12] (before ת; cf. § 44 *k*); מְלִין *words* (from the really Aram. מְלָה), Jb 4[2], and twelve other places in Job (beside מִלִּים, ten times in Job); further, חַיִין Jb 24[22], אֲחַרִין 31[10], and שׁוֹמְמִין La 1[4], תַּנִּין 4[3].—The following forms are doubtful:

f (*b*) י־ (with the ם rejected, as, according to some, in the *dual* יְדַי for יָדַיִם Ez 13[18], cf. § 88 *c*), e. g. מְנֵי *stringed instruments*, ψ 45[9] for מְנִים (unless it is to be so written)[3]; עַמֵי *peoples*, ψ 144[2], and, probably, also La 3[14] (in 2 S 22[44] it may be taken as עַמִּי *my people*; cf. in the parallel passage ψ 18[44] עָם; also in Ct 8[2] the *i* of רַמֵּנִי is better regarded as a *suffix*); see also 2 S 23[8] as compared with 1 Ch 11[11], and on the whole question Gesenius, *Lehrgebäude*, p. 524 ff. More doubtful still is—

g (*c*) י־ (like the constr. state in Syriac), which is supposed to appear in e. g. שָׂרֵי *princes*, Ju 5[15] (perhaps *my princes* is intended: read either the constr. st. שָׂרֵי, which also has good authority, or with LXX שָׂרִים); for חַלּוֹנֵי וס׳ Jer 22[14] (according to others *dual*, see § 88 *c*, or a loan word, cf. *ZA*. iii. 93) read חַלּוֹנָיו סְפוּן. On גּוֹבֵי and חוֹרֵי, which have also been so explained, see above, § 86 *i*.—חֲשׁוּפֵי Is 20[4] (where the right reading is certainly חֲשׂוּפֵי) must be intended by the Masora either as a singular with the formative syllable י־ = *bareness* or, more probably, as a constr. st. with the original termination *ay* (cf. § 89 *d*) to avoid the harsh combination *hᵃsûfê šēt*[4]; in אֲדֹנֵי *the Lord* (prop. *my lord*, from the plur. *majestatis*, אֲדֹנִים *lord*), the *ay* was originally a *suffix*, § 135 *q*.

h (*d*) ם־ a supposed *plural* ending in כִּנִּים = כִּנָּם *gnats* (or *lice*), and סֻלָּם *ladder* (supposed by some to be a plur. like our *stairs*); but cf. on the former, § 85 *t*.

i **2.** The plural termination of the *feminine gender* is generally indicated by the termination וֹת (often written defectively ת׳—, e. g. תְּהִלָּה *song of praise, psalm*, plur. תְּהִלּוֹת (only in post-biblical Hebrew

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[1] On the connexion between all these endings see Dietrich's *Abhandl. zur hebr. Gramm.*, Leipzig, 1846, p. 51 ff.; Halévy, *REJ.* 1888, p. 138 ff. [cf. also Driver, *Tenses*, § 6, *Obs.* 2].

[2] So also always in the Mēša' inscription, e. g. line 2 שלשן *thirty*; line 4 מלכן *kings*; line 5 ימן רבן *many days*, &c.

[3] According to some this *i* is simply due to a neglect of the point (§ 5 *m*), which in MSS. and elsewhere marked the abbreviation of the plur. ending.

[4] Prätorius, *ZDMG.* 1903, p. 525, regards חֲשׁוּפֵי as an instance of the affix of endearment (cf. כְּלוֹבֵי, אֲחוֹמֵי) transferred to an appellative, but such an explanation is rendered unlikely by the meaning of this isolated instance.

תְּהִלִּים, as in the headings of the printed editions, as well as סֵפֶר תְּהִלּוֹת *the Book of Psalms*); אִגֶּרֶת *a letter*, plur. אִגְּרוֹת; בְּאֵר *a well*, plur. בְּאֵרוֹת. Feminines in ית־ form their plural in יוֹת־, e.g. מִצְרִית *an Egyptian woman*, plur. מִצְרִיּוֹת; and those in וּת either make יוֹת־, as מַלְכוּת *kingdom*, plur. מַלְכֻיּוֹת, Dn 8[22] (cf. חֲנִיּוֹת *cells*, Jer 37[16]), or are inflected like עֵדוּת *testimonies* (pronounced *ʿēdhᵉwôth* for *ʿēdhŭwôth*).

k It is only from a mistake or disregard of these feminine endings וּת־ and יתּ־ that some words ending with them form their plural by the addition of ים־ or וֹת־, e.g. חֲנִית *spear*, plur. חֲנִיתִים and חֲנִיּוֹת; זְנוּת *whoredom*, plur. זְנוּתִים (by the side of זְנוּנִים); אַלְמְנוּתִים *widowhood*; שְׂחִיתוֹת *pits*, כְּסָתוֹת *amulets* (if connected with Assyr. *kâsu*, *to bind*), &c.

l The termination *-ôth* stands primarily for *-âth* (which is the form it has in Arab., Eth., in the *constr. st.* of Western Aramaic, in Eastern Syriac, and also in Assyrian; on the change of *â* into an obscure *ô*, see § 9 *q*). On the other hand, it is doubtful whether this *âth* is to be regarded as a lengthened and stronger form of the singular fem. ending *ăth* (cf. § 80 *b*).

How the changeable vowels of a noun are shortened or become *Šᵉwâ* in consequence of the addition of the plural endings is explained in §§ 92–5.

m **3.** Words which in the singular are used both as masculine and feminine (§ 122 *d*), often have in the plural parallel forms with the masculine and feminine terminations, e.g. עָב *cloud*, plur. עָבִים and עָבוֹת; and each form may be treated either as masculine or feminine, according to the usage of the particular word.—But even those words, of which the gender is invariable, sometimes have both plural forms, e.g. דּוֹר masc. *a generation*, plur. דּוֹרִים and דּוֹרוֹת; שָׁנָה fem. *a year*, plur. שָׁנִים and שָׁנוֹת (see the Rem.). In these words the gender of both plural forms remains the same as in the singular, e.g. אֲרִי masc. *a lion*, plur. אֲרָיוֹת masc., Zp 3[3], דּוֹרוֹת masc., Jb 42[16].

n Sometimes usage makes a distinction between the two plural forms of the same word. Thus, יָמִים *days*, שָׁנִים *years* are the usual, but יָמוֹת (only twice, in the *constr. st.* Dt 32[7], ψ 90[15]) and שָׁנוֹת (also only in the *constr. st.* and before suffixes) are rarer poetic forms.

o A difference of meaning appears in several names of members of the body, the dual (see § 88) denoting the living members themselves, while the plur. in וֹת expresses something like them, but without life (§ 122 *u*), e.g. יָדַיִם *hands*, יָדוֹת *artificial hands*, also e.g. the *arms* of a throne; כַּפַּיִם *hands*, כַּפּוֹת *handles* (Lat. *manubria*); פַּעֲמַיִם *foot*, פְּעָמוֹת *artificial feet* (of the ark), קַרְנַיִם *horns*, קְרָנוֹת *horns* (of the altar); עֵינַיִם *eyes*, עֵינוֹת *fountains*; cf. also אֲרָיוֹת *lions*, the *figures of lions* on Solomon's throne, תָּמָר *palm*, תְּמָרָה *a palm-like column*, plur. תְּמָרִים and תְּמֹרוֹת.

p **4.** A considerable number of masculines form their plural in וֹת, while many feminines have a plural in ים־. The gender of the singular, however, is as a rule retained in the plural.

Undoubted instances of masculines with (masculine) plural in וֹת— are: אָב *father*, אוֹצָר *treasure*, בְּאֵר and בּוֹר *cistern*, זָנָב *tail*, חֲלוֹם *dream*, כִּסֵּא *throne*, לֵב and לֵבָב *heart*, לוּחַ *tablet*, לַיִל and לַיְלָה *night*, מִזְבֵּחַ *altar*, מָקוֹם *place*, נֹאד *skin-bottle*, נֵר *lamp*, עוֹר *skin*, קוֹל *voice*, שֻׁלְחָן *table*, שֵׁם *name*, שׁוֹפָר *trumpet*.

q Feminines ending in ה_ which take in the plural the termination ים_ are אֵלָה *terebinth*, אֵימָה *terror* (but also אֵימוֹת), דְּבֵלָה *a cake* of figs, חִטָּה *wheat*, לְבֵנָה *a brick*, מִלָּה (only in poetry) *a word*, סְאָה *seā, a dry measure*, שְׂעוֹרָה *barley*, and the following names of animals דְּבוֹרָה *a bee* and יוֹנָה *a dove*; also, for בֵּיצִים fem. *eggs*, a singular בֵּיצָה is to be assumed. אֲלֻמָּה *sheaf* and שָׁנָה *year* (see above, *n*) take both ים_ and וֹת; cf. finally שִׁבֹּלֶת *an ear of corn*, plur. שִׁבֳּלִים, and without the fem. termination in the singular פִּילֶגֶשׁ *concubine*, plur. פִּילַגְשִׁים.

r 5. A strict distinction in gender between the two plural endings is found, in fact, only in adjectives and participles, e.g. טוֹבִים *boni*, טוֹבוֹת *bonae*, קְטָלִים masc., קְטָלוֹת fem. So also in substantives of the same stem, where there is an express distinction of sex, as בָּנִים *filii*, בָּנוֹת *filiae*; מְלָכִים *reges*, מְלָכוֹת *reginae*.

s Rem. 1. In some few words there is added to the plural ending וֹת a second (masculine) plural termination (in the form of the *constr. st.* י_, cf. § 89 *c*), or a dual ending ַיִם_, e.g. בָּמָה *a high p'ace*, plur. בָּמוֹת, *constr. st.* בְּמוֹתֵי (also בְּמֹתֵי *bāmºthê*, Is 14^{14}, Jb 9^{8}, &c., sometimes as *Qºrê* to the Kᵉthibh במותי; see § 95 *o*); מֵרַאשֹׁתַי שָׁאוּל *from Saul's head*, 1 S 26^{12}; חוֹמָה *wall*, plur. חוֹמוֹת *moenia*, whence dual חוֹמֹתַיִם *double walls*. This double indication of the plural appears also in the connexion of suffixes with the plural ending וֹת (§ 91 *m*).

t 2. Some nouns are only used in the singular (e.g. אָדָם *man*, and collectively *men*); a number of other nouns only in the plural, e.g. מְתִים *men* (the old *sing.* מָתוּ is only preserved in proper names, see § 90 *o*; in Eth. the *sing.* is *mĕt*, man); some of these have, moreover, a singular meaning (§ 124 *a*), as פָּנִים *face*. In such cases, however, the same form can also express plurality, e.g. פָּנִים means also *faces*, Gn 40^{7}, Ez 1^{6}; cf. אֱלֹהִים *God*, and also *gods* (the *sing.* אֱלֹהַּ, a later formation from it, occurs only ten times, except in Job forty-one and in Daniel four times).

§ 88. *Of the Dual.*

Cf. the literature on the Semitic dual in Grünert, *Die Begriffs-Präponderanz und die Duale a potiori im Altarab.* (Wien, 1886), p. 21; Brockelmann, *Grundriss*, p. 455 ff.

a 1. The *dual* is a further indication of number, which originated in early times. In Hebrew, however, it is almost exclusively used to denote those objects which naturally occur in pairs (see *e*). The dual termination is never found in adjectives, verbs, or pronouns. In the noun it is indicated in both genders by the termination ַיִם_

appended to the ground-form,[1] e.g. יָדַיִם *both hands*, יוֹמַיִם *two days*. In the feminine the dual termination is always added to the old ending *ath* (instead of ה־), but necessarily with *ā* (since it is in an open syllable before the tone), thus תַּיִם־, e.g. שְׂפָתַיִם *lip*, שְׂפָתַיִם *both lips*. From a feminine with the ending תּ־, e.g. נְחֹשֶׁת (from *nᵉḥušt*) the dual is formed like נְחֻשְׁתַּיִם *double fetters*.

b With nouns which in the singular have not a feminine ending, the dual termination is likewise really added to the ground-form; but the latter generally undergoes certain changes in consequence of the shifting of the tone, e.g. כָּנָף *wing* (ground-form *kănāph*), dual כְּנָפַיִם, the first *ă* becoming *Šᵉwâ*, since it no longer stands before the tone, and the second *ă* being lengthened before the new tone-syllable. In 1 K 16[24], 2 K 5[23*b*] the form כִּכְּרַיִם (which should be כִּכָּרַיִם) evidently merely points to the *constr. st.* כִּכְּרֵי, which would be expected before כֶּסֶף; cf. כִּכָּרִים in 2 K 5[23*a*], and on the syntax see § 131 *d*. In the segholate forms (§ 84[a] *a*) the dual ending is mostly added to the ground-form, e.g. רֶגֶל *foot* (ground-form *răgl*), dual רַגְלַיִם; cf., however, קְרָנַיִם (only in the book of Daniel), as well as קַרְנַיִם from קֶרֶן *horn*, and לְחָיַיִם from לְחִי *cheek* (as if from the plurals קַרְנוֹת, לְחָיִים).—A feminine dual of an adjective used substantivally occurs in עֲצַלְתַּיִם *a sluggish pair* (of hands) Ec 10[18] from the sing. עָצֵל.

c Rem. 1. Certain place-names were formerly reckoned as dual-forms (so in earlier editions of this Grammar, and still in König's *Lehrgebäude*, ii. 437), viz.—(*a*) those in ־ַיִן and ־ַן, e.g. דֹּתָיִן Gn 37[17*a*] (locative דֹּתָיְנָה, but in [17*b*] דֹּתָן), and דֹּתָן 2 K 6[13]; קַרְתָּן Jos 21[32], identical with קִרְיָתַיִם in 1 Ch 6[61] (cf. also the Moabite names of towns in the Mēša' inscription, line 10 קריתן = Hebrew קִרְיָתַיִם; line 30 בת דבלתן = בֵּית דִּבְלָתַיִם Jer 48[22]; lines 31, 32 חורנן = חֹרֹנַיִם Is 15[5], &c.); (*b*) in ־ָם, Jos 15[34] הָעֵינָם (= עֵינַיִם Gn 38[21]). The view that ־ָן and ־ָם arise from a contraction of the dual terminations ־ַיִן (as in Western Aramaic, cf. also nom. *âni*, accus. *aini*, of the dual in Arabic) and ־ַיִם seemed to be supported by the Mēša' inscription, where we find (line 20) מאתן *two hundred* = מָאתַיִן, Hebrew מָאתַיִם. But in many of these supposed duals either a dual sense cannot be detected at all, or it does not agree at any rate with the nature of the Semitic dual, as found elsewhere. Hence it can hardly be doubted that ־ַיִן and ־ַיִם in these place-names only arise from a subsequent expansion of the terminations ־ָן and ־ָם: so Wellhausen, *Jahrbücher für Deutsche Theologie*, xxi. 433; Philippi, *ZDMG.* xxxii. 65 f.; Barth, *Nominalbildung*, p. 319, note 5; Strack, *Kommentar zur Genesis*, p. 135. The strongest argument in favour of this opinion is that we have a clear case of such an expansion in the *Qᵉrê perpetuum* (§ 17 *c*) יְרוּשָׁלַיִם for יְרוּשָׁלֶם (so, according to Strack, even in old MSS. of the Mišna; cf. *Urusalim* in the Tel-el-Amarna tablets, and the Aramaic form יְרוּשְׁלֶם): similarly in

[1] On dual endings appended to the plural see § 87 *s* and § 95 *o* at the beginning.

the Aramaic שֹׁמְרַיִן = שֹׁמְרוֹן for the Hebrew שֹׁמְרוֹן *Samaria*.—We may add to this list אֲפִרַיִם, נַהֲרַיִם *the river country* (in the Tel-el-Amarna letters *nârima*, *na'rima*), מִצְרַיִם *Egypt*, Phoenician מצרם; also the words denoting time, צָהֳרַיִם *midday* (Mēša' inscription, line 15 צהרם), and perhaps עַרְבַּיִם *in the evening*, if the regular expression בֵּין־הָעַרְבַּיִם Ex 12⁶, 16¹², &c., is only due to mistaking עַרְבַּיִם for a dual: LXX *πρὸς ἑσπέραν*, *τὸ δειλινόν*, *ὀψέ*, and only in Lv 23⁵ *ἀνὰ μέσον τῶν ἑσπερινῶν*. The Arabs also say *el 'išâ'án*, *the two evenings*, cf. Kuhn's *Literaturblatt*, iii. 48.

Instead of the supposed dual יָדַי Ez 13¹⁸ read יָדַיִם. On חַלּוֹנַי (generally taken to be *a double window*) Jer 22¹⁴, see above, § 87 *g*.

d 2. Only apparently dual-forms (but really plural) are the words מַיִם *water* and שָׁמַיִם *heaven*. According to P. Haupt in *SBOT*. (critical notes on Isaiah, p. 157, line 18 ff.), they are to be derived from the old plural forms (found in Assyrian) *mâmi*, *šamâmi*, whence the Hebr. מים, שמים arose by inversion of the *i*, *mâmi*, *mâimi*, *maim*. It is simpler, however, to suppose that the primitive singulars *may* and *šamay*, when they took the plural of extension (§ 124 *b*), kept the tone on the *ay*, thus causing the *im* (which otherwise always has the tone, § 87 *a*) to be shortened to *im*. Cf. the analogous formations, Arab. *tarḍaina*, *2nd fem. sing. imperf.* of a verb ל״י, for *tarḍay+ína*, corresponding to *taqtulina* in the strong verb; also bibl.-Aram. בָּנַיִן the *abs. st. plur.* of the *ptcp. Qal* of בָּנָה (ל״י), which otherwise always ends in *in* with the tone, e.g. in the *p'cp. Qal* of the strong verb, דָּבְחִין *sacrificing*.

e **2.** The use of the dual in Hebrew is confined, except in the numerals 2, 12, 200, &c. (see § 97), practically to those objects which are by nature or art always found in *pairs*, especially to the double members of the body (but not necessarily so, cf. זְרֹעַיִם and זְרוֹעוֹת *arms*, never in the dual), e.g. יָדַיִם *both hands*, אָזְנַיִם *both ears*, שִׁנַּיִם *teeth* (of both rows), also נַעֲלַיִם *a pair of sandals*, מֹאזְנַיִם *a pair of scales*, Lat. *bilanx*, &c.; or things which are at least thought of as forming a pair, e.g. יוֹמַיִם *two* (successive) *days*, Lat. *biduum*; שְׁבֻעַיִם *two weeks*; שְׁנָתַיִם *two years* (in succession), Lat. *biennium*; אַמָּתַיִם *two cubits*.[1]

f In the former case the dual may be used for a plural, either indefinite or defined by a numeral, where it is thought of in a double arrangement, e.g. אַרְבַּע רַגְלַיִם *four feet*, Lv 11²³; שֵׁשׁ כְּנָפַיִם *six wings* (i.e. three pairs), Is 6², Ez 1⁶; even שִׁבְעָה עֵינַיִם *seven eyes*, Zc 3⁹, כָּל־בִּרְכַּיִם *all knees*, Ez 7¹⁷; כָּל־יָדַיִם *all hands*, Ez 21¹²; מְצִלְתַּיִם *cymbals*, Ezr 3¹⁰; שְׁפַתַּיִם *double-hooks*, Ez 40⁴³.—To express a certain emphasis the numeral *two* is used with the dual, as in Ju 16²⁸, Am 3¹².—See some other remarks on the use of the dual in § 87 *o* and *s*.

g It is not impossible that Hebrew at an earlier period made a more extensive and freer use of the dual, and that the restrictions and limitations of its use, mentioned above, belong to a relatively later phase of development. The

[1] But for דְּרָכַיִם Pr 28¹⁰·¹⁸ (which the Masora takes as two roads leading from the cross-ways) דְּרָכִים is to be read.

Arabic literary language forms the dual in the noun, pronoun, and verb, almost as extensively as the Sanskrit or Greek; but in modern Arabic it has almost entirely disappeared in the verb, pronoun, and adjective. The Syriac has preserved it only in a few stereotyped forms, with which such duals as the Latin *duo, ambo, octo* may be compared. In the same way, the dual of the Sanskrit is lost in the modern Indian languages, and its full use in Old Slavonic has been restricted later, e.g. in Bohemian, just as in Hebrew, to *pairs*, such as hands, feet, eyes, ears. On the Germanic dual, see Grimm's *Gramm.*, 2nd ed., i. p. 814.

§ 89. *The Genitive and the Construct State.*

Philippi, *Wesen und Ursprung des Stat. Constr. im Hebr.* . . ., Weimar, 1871, p. 98 ff: on which cf. Nöldeke in the *Gött. Gel. Anzeigen*, 1871, p. 23.— Brockelmann, *Grundriss*, p. 459 ff.

a 1. The Hebrew language no longer makes a living use of *case-endings*,[1] but either has no external indication of case (this is so for the *nominative*, generally also for the *accusative*) or expresses the relation by means of prepositions (§ 119), while the *genitive* is mostly indicated by a close connexion (or interdependence) of the *Nomen regens* and the *Nomen rectum*. That is to say, the noun which as genitive serves to define more particularly an immediately preceding *Nomen regens*, remains entirely unchanged in its form. The close combination, however, of the governing with the governed noun causes the tone first of all to be forced on to the latter,[2] and the consequently weakened tone of the former word then usually involves further changes in it. These changes to some extent affect the consonants, but more especially the vocalization, since vowels which had been lengthened by their position *in* or *before* the tone-syllable necessarily become shortened, or are reduced to *Šᵉwâ* (cf. § 9 *a*, *c*, *k*; § 27 *e–m*); e.g. דָּבָר *word*, דְּבַר אֱלֹהִים *word of God* (a sort of compound, as with us in inverted order, *God's-word*, *house-top*, *landlord*); יָד *hand*, יַד הַמֶּלֶךְ *the hand of the king*; דְּבָרִים *words*, דִּבְרֵי הָעָם *the words of the people*. Thus in Hebrew only the noun which stands *before a genitive* suffers a change, and in grammatical language is said to be dependent, or in the *construct state*, while a noun which has not a genitive after it is said to be in the *absolute state*. It is sufficiently evident from the above that the *construct state* is not strictly to be regarded as a *syntactical* and *logical* phenomenon, but rather as simply *phonetic* and *rhythmical*, depending on the circumstances of the tone.

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[1] On some remains of obsolete case-endings see § 90.

[2] The same phenomenon of the tone may also be easily seen in other languages, when two words are closely connected in a similar way. Observe, for example, in German the natural stress on the last word in '*der Thron des Königs*'; though here the other order of the words (inadmissible in Hebrew) '*des Königs Thron*' exhibits the same peculiarity.

b Very frequently such interdependent words are also united by *Maqqeph* (§ 16 *a*); this, however, is not necessary, but depends on the accentuation in the particular case. On the wider uses of the *constr. st.* see the Syntax, § 130.

c **2.** The *vowel* changes which are occasioned in many nouns by the *construct state* are more fully described in §§ 92–5. But besides these, the *terminations* of the noun in the construct state sometimes assume a special form. Thus:

(*a*) In the *construct state*, plural and dual, the termination is יְ—, e. g. סוּסִים *horses*, סוּסֵי פַרְעֹה *the horses of Pharaoh*; עֵינַיִם *eyes*, עֵינֵי הַמֶּלֶךְ *the eyes of the king*.

d Rem. The יְ— of the dual has evidently arisen from יַ— (cf. יָדַיִם), but the origin of the termination יְ— in the *constr. st.* plur. is disputed. The Syriac *constr. st.* in *ay* and the form of the plural noun before suffixes (סוּסַי, סוּסַיִךְ, &c., § 91 *h*) would point to a contraction of an original יַ—, as in the dual. But whether this *ay* was only transferred from the dual to the plural (so Olshausen, and Nöldeke, *Beitr. zur sem. Sprachwiss.*, Strassb. 1904, p. 48 ff.), or is to be regarded as the *abstract, collective* termination, as in אִשָּׁה (see *f*) and חוֹרִי (so Philippi, *ThLZ.* 1890, col. 419; Barth, *ZDMG.* 1904, p. 431 ff.), must be left undecided.

e (*b*) The original תַ— is regularly retained as the feminine termination in the *construct state* sing. of those nouns which in the *absolute* state end in הָ—, e. g. מַלְכָּה *queen*, מַלְכַּת שְׁבָא *the queen of Sheba*. But the feminine endings תֶ—, תֵ—, and also the plural וֹת—, remain unchanged in the *construct state*.

f (*c*) Nouns in הֶ— (cf. § 75 *e*) from verbs ל״ה (§ 93, Paradigm III *c*) form their *constr. st.* in הֵ—, e. g. רֹאֶה *seer*, constr. רֹאֵה. If this הֵ— is due to contraction of the original יֵ—, with ה added as a vowel letter, we may compare דַּי, constr. דֵּי *sufficiency*; חַי, constr. חֵי *life*; גַּיְא (גַּי), constr. גֵּיא (גֵּי) *valley*.

On the terminations וֹ and יְ— in the *constr. st.* see § 90.

§ 90. *Real and Supposed Remains of Early Case-endings.* הָ— *local,* וֹ *in compound proper names,* יְ— *and* וֹ *in the Construct State.*

K. U. Nylander, *Om Kasusändelserna i Hebräiskan*, Upsala, 1882; J. Barth, 'Die Casusreste im Hebr.,' *ZDMG.* liii. 593 ff.

a **1.** As the Assyrian and old Arabic distinguish three cases by special endings, so also in the Hebrew noun there are three endings which, in the main, correspond to those of the Arabic. It is, however, a question whether they are all to be regarded as real remnants of former case-endings, or are in some instances to be explained other-

wise. It can hardly be doubted (but cf. *h*, Rem.) that the (locative) termination ה_ֶ is a survival of the old accusative termination *a*, and that ִי in certain compound proper names is the old sign of the nominative. The explanation of the *î* as an old genitive sign, which, as being no longer understood in Hebrew, was used for quite different purposes, and the view that ִי is a form of the nominative termination ִי, are open to grave doubts.

b In Assyrian the rule is that *u* marks the nominative, *i* the genitive, and *a* the accusative,[1] 'in spite of the many and various exceptions to this rule which occur' (Delitzsch, *Assyrische Gramm.*, § 66). Similarly, the Arabic case-endings in the fully declined nouns (*Triptotes*) are: *-u* for the nominative, *-i* for the genitive, and *-a* for the accusative; in the *Diptotes* the ending *-a* represents the genitive also. In modern Arabic these endings have almost entirely disappeared, and if they are now and then used, as among the Beduin, it is done without regularity, and one is interchanged with another (Wallin, in *ZDMG.* v, p. 9, xii, p. 874; Wetzstein, *ibid.*, xxii, p. 113 f., and especially Spitta, *Gramm. des arab. Vulgärdialekts von Ägypten*, Lpz. 1880, p. 147 ff.). Even as early as the Sinaitic inscriptions, their regular use is not maintained (Beer, *Studia Asiatica*, iii. 1840, p. xviii; Tuch, *ZDMG.* iii. 139 f.). Ethiopic has preserved only the *-a* (in proper names *-hâ*), which is, however, still used for the whole range of the accusative, and also (the distinction of case being lost) as a termination of the *constr. st.* to connect it with a following genitive.

2. As remarked above, under *a*, the *accusative* form is preserved *c* in Hebrew most certainly and clearly in the (usually toneless) ending ה_ַ, originally *ă*, as in the old Arabic accusative. This is appended to the substantive:

(*a*) Most commonly to express *direction towards* an object, or *motion to a place*,[2] e. g. יָמָּה *seaward, westward*, קָדְמָה *eastward*, צָפוֹנָה *northward*, אַשּׁוּרָה *to Assyria*, בָּבֶלָה *to Babylon*, הָרָה (from הַר) *to the mountain*, Gn 14[10], אַרְצָה *to the earth*, בַּיְתָה *to the house*, תִּרְצָתָה *to Tirzah* (תִּרְצָה) 1 K 14[17], &c., עַזָּתָה *to Gaza* (עַזָּה) Ju 16[1]; with the article הָהָרָה *to the mountain*, הַבַּיְתָה *into the house*, הַחַדְרָה *into the chamber*, 1 K 1[15]; הָאֹהֱלָה[3] *into the tent*, Gn 18[6], &c.; similarly with adverbs, as שָׁמָּה *thither*, אָנָה *whither?*; even with the *constr. st.* before a genitive בֵּיתָה יוֹסֵף *into Joseph's house*, Gn 43[17.24]; אַרְצָה הַנֶּגֶב *toward the land of the south*, Gn 20[1]; אַרְצָה מִצְרַיִם *to the land of Egypt*, Ex 4[20]; מִדְבַּרָה דַּמֶּשֶׂק *to the wilderness of Damascus*, 1 K 19[15]; מִזְרָחָה שֶׁמֶשׁ *toward the sun-rising*, Dt 4[41]; and even with the plural בַּשְׂדִּימָה *into Chaldea*, Ez 11[24]; הַשָּׁמַיְמָה *towards the heavens*.

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[1] This rule is almost always observed in the Tell-el-Amarna letters (see § 2*f*); cf. the instances cited by Barth, l. c., p. 595, from Winckler's edition.

[2] On this meaning of the accusative see the Syntax, § 118 *d*, and cf. the Latin accusative of motion to a place, as in *Romam profectus est, domum reverti, rus ire*.

[3] הָאֹהֱלָה in Baer's text, Gn 18[6], is an error, according to his preface to Isaiah, p. v.

Rem. The above examples are mostly rendered definite by the article, or by a following genitive of definition, or are proper names. But cases like יָמָּה, הָרָה, בַּיְתָה show that the locative form *of itself* possessed a defining power.

d (*b*) In a somewhat weakened sense, indicating the place *where* something is or happens (cf. § 118 *d*), e.g. מַחֲנַיְמָה *in Maḥanaim*, 1 K 4^{14}; שָׁמָּה *there* (usually *thither*, see *c*), Jer 18^{2}, cf. 2 K 23^{8}, and the expression *to offer a sacrifice* הַמְזַבֵּחָה, properly *towards the altar* for *on the altar*. On the other hand, בָּבֶלָה Jer 29^{15}, and וְכֻלָּה Hb 3^{11}, are to be regarded as ordinary accusatives of direction, *to Babylon*, *into the habitation*; also expressions like פְּאַת צָפוֹנָה *the quarter towards the north*, Jos 15^{5} (at the beginning of the verse, גְּבוּל יָרְמָה *the border toward the east*), cf. $18^{15.20}$, Ex 26^{18}, Jer 23^{8}.

e (*c*) The original force of the ending ה_ָ is also disregarded when it is added to a substantive with a preposition prefixed (cf. also עַד־אָנָה *how long?*), and this not only after לְ, אֶל־ or עַד־ (which are easily explained), e.g. לְמַעְלָה *upwards*, לְמַטָּה *downwards*, לִשְׁאוֹלָה *to Sheol*, ψ 9^{18}; עַד־אֲפֵקָה *unto Aphek*, Jos 13^{4}, אֶל־הַצָּפוֹנָה *toward the north*, Ez 8^{14}, cf. Ju 20^{16}; but also after בְּ, and even after מִן, e.g. בַּנֶּגְבָּה *in the south*, Jos 15^{21}, cf. Ju 14^{2}, 1 S $23^{15.19}$, 31^{13}, 2 S 20^{15}, Jer 52^{10}; מִבָּבֶלָה *from Babylon*, Jer 27^{16}; cf. 1^{13}, Jos 10^{36}, 15^{10}, Ju 21^{19}, Is 45^{6}.

f Rem. Old locative forms (or original accusatives) are, according to the Masora, still to be found in

(*a*) לַיְלָה, in *pause* לָיְלָה, the usual word in prose for *night*, which is always construed as masculine. The nominative of this supposed old accusative[1] appeared to be preserved in the form לַיִל, only used in poetry, Is 16^{3}, *constr. st.* לֵיל (even used for the *absol. st.* in pause Is 21^{11}). Most probably, however, לַיְלָה is to be referred, with Nöldeke and others, to a reduplicated form לילי; cf. especially the western Aramaic לֵילְיָא, Syr. *lilya*, &c.—Another instance is מְאוּמָה *something*, probably from מָאוּם, מוּם *spot*, *point*, generally with a negative = *nothing*. Similarly אַרְצָה Is 8^{23} and (in pause) Jb 34^{13}, סוּפָתָה Ho 8^{7}, and the place-name יַהְצָה 1 Ch 6^{63}, might be explained as accusatives. Elsewhere, however, the toneless ה_ָ can be regarded only as a meaningless appendage, or at the most as expressing poetic emphasis; thus אָרְצָה (in *pause*) Jb 37^{12}; הַמָּוְתָה *death*, ψ 116^{15}; נַחְלָה *stream*, ψ 124^{4}; הַחַשְׁמַלָה *amber*, Ez 8^{2} [in 1^{4} הַחַשְׁמַל, cf. § 80 *k*], &c. In Jos 15^{12} הַיָּמָּה is probably only a scribal error (dittography). In Ju 14^{18} instead of the quite unsuitable poetic word הַחַרְסָה (towards the sun??) read as in 15^{1} הַחֲדָרָה *to the bride-chamber*.

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[1] Brockelmann, *Sem. Sprachwiss.*, p. 113, also takes it as such, *laylā* being properly *at night*, then *night* simply. Barth, however (*Sprachwiss. Abhandlungen*, p. 16, note 1), refers it to an original לַיְלֵה, like אָנָה from אָנָּה.

(*b*) In the termination ָ֫תָה often used in poetry with feminines, viz. אֵימָ֫תָה *terror* (= אֵימָה), Ex 15[16]; עֶזְרָ֫תָה *help* (= עֶזְרָה), ψ 44[27], 63[8], 94[17]; יְשׁוּעָ֫תָה *salvation* (= יְשׁוּעָה), ψ 3[3], 80[3], Jon 2[10]; עַוְלָ֫תָה *unrighteousness* (= עַוְלָה), Ez 28[15], Ho 10[13], ψ 125[3]; עֹלָ֫תָה ψ 92[16] *Keth.* Jb 5[16]; צָרָ֫תָה ψ 120[1]; עֵיפָ֫תָה *darkness*, Jb 10[22]; הַמְזִמָּ֫תָה Jer 11[15] is corrupt, see the LXX and Commentaries. These cases are not to be taken as double feminine endings, since the loss of the tone on the final syllable could then hardly be explained, but they are further instances of an old accusative of direction or intention. In examples like עֶזְרָ֫תָה *for help* (ψ 44[27]) this is still quite apparent, but elsewhere it has become meaningless and is used merely for the sake of poetical emphasis.[1] *g*

This termination ָה usually has reference to *place* (hence called ָה *locale*[2]); sometimes, however, its use is extended to time, as in מִיָּמִים יָמִ֫ימָה *from year to year*. Its use in חָלִ֫ילָה, properly *ad profanum! = absit!* is peculiar. *h*

As the termination ָה is almost always toneless (except in מִזְרְחָה *constr. st.* Dt 4[41]; גִּתָּה and עִתָּה Jos 19[13]) it generally, as the above examples show, exercises no influence whatever upon the vowels of the word; in the *constr. st.* מִדְבַּ֫רָה Jos 18[12], 1 K 19[15], and in the proper names גַּ֫תָה 1 K 2[40], דַּ֫נָה 2 S 24[6] (so Baer; ed. Mant. and Ginsb. דָּ֫נָה), צְפַ֫תָה 2 Ch 14[9], צָרְפַ֫תָה 1 K 17[9], צָרְתַ֫נָה 1 K 4[12], an *ă* is retained even in an open tone-syllable (cf., however, הֶ֫רָה Gn 14[10], פַּדֶּ֫נָה Gn 28[2] from פַּדָּן, with modification of the *a* to *è*; also כַּרְמֶ֫לָה 1 S 25[5] from כַּרְמֶל). In segholate forms, as a general rule, the ָה *local* is joined to the already developed form of the *absol. st.*, except that the helping-vowel before ָה naturally becomes *Šewâ*, e.g. בַּ֫יְתָה, הָאֹ֫הֱלָה Gn 18[6], &c.; הַיַּ֫עֲרָה Jos 17[15], הַשַּׂ֫עֲרָה[3] Ju 20[16], &c., but also נַ֫חְלָה Nu 34[5] (*constr. st.*; likewise to be read in the *absolute* in Ez 47[19], 48[28]) and שָׁ֫עְרָה Is 28[6] (with *Silluq*); cf. נֶ֫גְבָּה Ez 47[19] and גֹּ֫רְנָה (Baer, incorrectly, גֹּרְנָה) Mi 4[12] (both in *pause*).—In the case of feminines ending in ָה the ָה *local* is added to the original feminine ending ַת (§ 80 *b*), the *ă* of which (since it then stands in an open tone-syllable) is lengthened to *ā*, e.g. תִּרְצָ֫תָה.—Moreover the termination ָה is even weakened to ֶה in נֹ֫בֶה *to Nob*, 1 S 21[2], 22[9]; אָ֫נֶה *whither*, 1 K 2[36.42] and דְּדָ֫נֶה *to Dedan*, Ez 25[13]. *i*

3. Of the three other terminations וּ may still be regarded as a survival of the old nominative ending. It occurs only in the middle *k*

[[1] The form elings also to a few place-names, as גֻּדְגֹּ֫דָה Dt 10[7]; שָׁלִ֫שָׁה 1 S 9[4], 2 K 4[42]; קְהֵלָ֫תָה Nu 33[22 f.]; יָטְבָּ֫תָה verse 33 f.; תִּמְנָ֫תָה Jos 19[43], &c.; אֶפְרָ֫תָה Mi 5[1], &c.]

[2] Cf. Sarauw, 'Der hebr. Lokativ,' *ZA.* 1907, p. 183 ff. He derives the ָה from the adverbs שָׁ֫מָּה, אָ֫נָה and holds that it has nothing whatever to do with the old accusative.

[3] So Qimḥi, and the Mant. ed. (Baer הַשַּׂ֫עְרָה), i.e. locative from שַׂ֫עַר (Is 7[20]). The reading הַשַּׂ֫עֲרָה (Opit., Ginsb.) implies a feminine in ָה.

of a few (often undoubtedly very old) proper names,[1] viz. אֲחִימִי (if compounded of אחו and מי), חֲמוּטַל (for which in Jer 52[1] *Keth.* חֲמִיטַל), מְתוּשָׁאֵל and מְתוּשֶׁלַח (otherwise in Hebrew only in the plur. מְתִים *men*; to מָתוּ corresponds most probably בְּתוּ in בְּתוּאֵל), פְּנוּאֵל Gn 32[31] (but in ver. 32 פְּנִיאֵל) *face of God* (otherwise only in the plur. פָּנִים *constr. st.* פְּנֵי).[2]—נַּשְׁמוּ Neh 6[6] (elsewhere גֶּשֶׁם), is the name of an Arab, cf. 6[1]. On the other hand the terminations ־ִי and ־וּ are most probably to be regarded (with Barth, l. c., p. 597) as having originated on Hebrew soil in order to emphasize the *constr. st.*, on the analogy of the *constr. st.* of terms expressing relationship.

In view of the analogies in other languages (see *b*) there is nothing impossible in the view formerly taken here that the *litterae compaginis* ־ִי and ־וּ are obsolete (and hence no longer understood) case-endings, *î* being the old genitive and *ô* for the nominative sign *u*. Barth objects that the *î* and *ô* almost invariably have the tone, whereas the accusative ־ָה is toneless, and that they are long, where the Arab. *ĭ* and *ŭ* are short. Both these objections, however, lose their force if we consider the special laws of the tone and syllable in Hebrew. The language does not admit a final *ĭ* or *ŭ*, and the necessarily lengthened vowel might easily attract the tone to itself. On the other hand a strong argument for Barth's theory is the fact that these *litterae compaginis* are almost exclusively used to emphasize the close connexion of one noun with another, hence especially in the *constr. st.* Consequently it seems in the highest degree probable that all these uses are based upon forms in which the *constr. st.* is expressly emphasized by a special termination, i. e. the *constr. st.* of terms of relationship, אֲבִי, אֲחִי, חֲמִי from אָב *father*, אָח *brother*, חָם *father-in-law* (cf. § 96). The instances given under *l* and *m* followed this analogy.

Like *î*, ־וּ is also used only to emphasize the *constr. st.* (see *o*), and must therefore have a similar origin, but its exact explanation is difficult. According to Barth, this ־וּ corresponds to a primitive Semitic *â* (cf. § 9 *q*) and is traceable to *'abâ*, *'aḫâ*, the accusatives of terms of relationship in the *constr. st.*, which have *â* only before a genitive. Against this explanation it may be objected that there is no trace of the supposed Hebrew accusatives אֲבוֹ, אֲחוֹ, חֲמוֹ, and only of the analogous בְּנוֹ. It is also remarkable that so archaic a form should have been preserved (except in בְּנוֹ) only in two words and those in quite late passages. However we have no better explanation to offer in place of Barth's.

Finally we cannot deny the possibility, in some cases, of Barth's explanation of the ־וּ in compound proper names like בְּתוּאֵל, &c. (see above), as due to the analogy of terms of relationship with nominative in ־וּ. But this in no way militates against the view expressed above, that in some very old names, like פְּנוּאֵל, בְּתוּאֵל, &c., the original common nominative sign has simply been preserved.

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[1] Cf. the list in L. Kaila, *Zur Syntax des in verbaler Abhängigkeit stehenden Nomens im alttest. Hebr.*, Helsingfors, 1906, p. 54.

[2] The name שְׁמוּאֵל formerly regarded as a compound of שֵׁם = שְׁמוּ *name* and אֵל, is better explained with Prätorius, *ZDMG.* 1903, p. 777, as a name of affection, for שְׁמוּעֵ אֵל = יִשְׁמָעֵאל [but see Driver on 1 S 1[20]]; similarly, according to Prätorius, פְּתוּחַ אֵל = פְּתוּאֵל and many others.

The instances found are:

l (*a*) Of the ending ־ִי: בְּנִי אֲתֹנוֹ *his ass's colt*, Gn 49[11]; עֹזְבִי הַצֹּאן *that leaveth the flock*, Zc 11[17] (cf. the preceding רֹעִי הָאֱלִיל); שֹׁכְנִי סְנֶה *the dweller in the bush*, Dt 33[16] (on שָׁכְנִי cf. below Jer 49[16a], Ob[3]); appended to the feminine גְּנֻבְתִי יוֹם וְגְנֻבְתִי לָיְלָה *whether stolen by day or stolen by night*, Gn 31[39] (in prose, but in very emphatic speech); מְלֵאתִי מִשְׁפָּט *plena iustitiae*, Is 1[21]; רַבָּתִי עָם *full of people*, La 1[1] (on the retraction of the tone before a following tone-syllable, cf. § 29 *e*; in the same verse the second רבתי and שָׂרָתִי, see below, follow the example of רַבָּתִי, although no tone-syllable follows; cf. also Ho 10[11] below); עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק *after the order of Melchizedek*, ψ 110[4]; cf. also ψ 113[9], Jer 49[16b]. To the same category belong the rather numerous cases, in which a preposition is inserted between the *construct state* and its genitive (cf. § 130 *a*), without actually abolishing the dependent relation, e. g. רַבָּתִי בַגּוֹיִם *she that was great among the nations*, שָׂרָתִי בַּמְּדִינוֹת *princess among the provinces*, La 1[1]; אֹהַבְתִּי לָדוּשׁ *that loveth to tread*, Ho 10[11]; cf. also Jer 49[16a], Ob[3].—In Ex 15[6] נֶאְדָּרִי can only be so explained if it is a vocative referring to יהוה, but perhaps we should read נֶאְדָּרָה as predicate to יְמִינֶךָ.

Further, the *Hireq compaginis* is found with certain particles which are really also nouns in the *constr. st.*, as זוּלָתִי (=זוּלָת) *except*, מִנִּי (poetical for מִן) *from*, בִּלְתִּי *not*, אַפְסִי *not* (thrice in the formula אֲנִי וְאַפְסִי עוֹד *I am, and there is none else beside me*; but many take the ־ִי as a suffix here), Is 47[8.10], Zp 2[15]. [The above are all the cases in which this ־ִי is attached to independent words in the O.T.; it occurs, however, besides] in compound proper names (again attached to the *constr. st.*), as מַלְכִּי־צֶדֶק (*king of righteousness*), נַבְרִיאֵל (*man of God*), חַנִּיאֵל (*favour of God*), and others (cf. also the Punic name *Hannibal*, i. e. חַנִּיבַּעַל *favour of Ba'al*).

m Otherwise than in the *constr. st.* the *Hireq compaginis* is only found in participial forms, evidently with the object of giving them more dignity, just as in the case of the construct forms in *î*. We must distinguish, however, between passages in which the participle nevertheless does stand in close connexion, as Gn 49[11], Is 22[16] (חֹצְבִי and חֹקְקִי, also in impassioned speech), Mi 7[14] (probably influenced by Dt 33[16]), ψ 101[5], 113[7]; and passages in which the *î* added to the participle with the article merely serves as an ornamental device of poetic style, e. g. in the late Psalms, 113[5.6.7.9] (on verse 8 see *n*), 114[8], 123[1].

n In *K^ethibh* the termination *i* also occurs four times in יושבתי, i. e. יוֹשַׁבְתִּי, Jer 10[17], 22[23] (before בְּ), Ez 27[3] (before עַל־), La 4[21] (before בְּ). The *Q^ere* always

requires for it יוֹשֶׁבֶת (or 'יש), except in Jer 22[23] יֹשַׁבְתְּ; cf. ibid. מקננתי *K^eth.*, מְקֻנַּנְתְּ *Q^ere*, and finally Jer 51[13] שבנתי *K^eth.*, שֹׁכַנְתְּ *Q^ere*. Perhaps יֹשַׁבְתִּי and שֹׁכַנְתִּי are *formae mixtae*, combining the readings יֹשֶׁבֶת, &c. and יָשַׁבְתְּ (*2nd fem. perf.*), &c., but מְקֻנַּנְתִּי may be merely assimilated to יֹשַׁבְתִּי which immediately precedes it.

The following are simply textual errors: 2 K 4[23] ההלכתי *K^eth.*, due to the preceding אתי, and to be read הַהֹלֶכֶת as in the *Q^ere*; ψ 30[8] (read הַרְרֵי), 113[8] (read לְהוֹשִׁיבוֹ), 116[1] (read קוֹל תח', as in five other places). On בְּרִיתִי, thrice, in Lv 26[42], cf. § 128 *d*.

o (*b*) Of the ending וֹ[1] (always with the tone): in prose only in the Pentateuch, but in elevated style, Gn 1[24] חַיְתוֹ־אֶרֶץ *the beast of the earth* (=חַיַּת הָאָרֶץ ver. 25); similarly in ψ 50[10], 79[2], 104[11.20], Is 56[9] (twice), Zp 2[14]; otherwise only in בְּנוֹ צִפֹּר *son of Zippor*, Nu 23[18]; בְּנוֹ בְעֹר *son of Beor*, Nu 24[3.15]; and מַעְיְנוֹ מַיִם *a fountain of waters*, ψ 114[8].

§ 91. *The Noun with Pronominal Suffixes.*

W. Diehl, *Das Pronomen pers. suffixum 2 u. 3 pers. plur. des Hebr.*, Giessen, 1895; A. Ungnad, 'Das Nomen mit Suffixen im Semit.,' *Vienna Oriental Journal*, xx, p. 167 ff.

a With regard to the connexion of the noun with pronominal suffixes, which then stand in a genitive relation (§ 33 *c*) and are, therefore, necessarily appended to the *construct state* of the noun, we shall first consider, as in the verb (§ 57 ff.), the forms of the suffixes themselves, and then the various changes in the form of the noun to which they are attached. The nouns are also tabulated in the Paradigms of the flexion of the noun in § 92 ff. Cf. also Paradigm A in the Appendix. We are here primarily concerned with the different forms of the suffixes when added to the singular, plural, and dual.

b **1.** The Suffixes of the singular are—

With nouns ending in a—

	Vowel.	*Consonant.*	
Sing. 1.	*c.* י	ִי	*my.*
2.	*m.* ךָ	ְךָ (*pause* ֶךָ)	*thy.*
	f. ךְ	ֵךְ	
3.	*m.* הוּ, ו	ֵהוּ (ֹה), וֹ	*his.*
	f. הָ	ֶהָ, ָהּ	*her.*

[1] Cf. Kaila, l.c., p. 59 ff.

		Vowel.	*Consonant.*	
Plur.	1.	*c.* נוּ	נוּ־	*our.*
	2.	*m.* כֶם	כֶם־	*your.*
		f. כֶן	כֶן־	
	3.	*m.* הֶם	ם־	*eorum.*
		מוֹ	(poet. מוֹ־)	
		f. הֶן (הֵן)	ן־	*earum.*

Rem. 1. There is less variety of forms in these than in the verbal suffixes; *c* the particular forms are used as follows:—

(*a*) Those without a connecting vowel (on the derivation of these 'connecting vowels' from original stem-vowels, see note on § 58*f*) are generally joined to nouns of a peculiar form (see § 96*f*, the *constr. st.* of which ends in a vowel, as אָבִיךָ, אָבִיהוּ and אָבִיו, אָבִיהָ, אֲבִינוּ, אֲבִיכֶם, אֲבִיכֶן, אֲבִיהֶם, אֲבִיהֶן, sometimes also to segholate forms ending in *î* from ל״ה stems (see § 93 *x*, *y*), e. g. פְּרִיהֶם *the fruit of them*, Am 9[14] (also פְּרִים Is 37[30], &c.), פְּרִיהֶן Jer 29[28] (also פְּרִי verse 5); cf., moreover, חֶלְבֵּהֶן Lv 8[16.25] and similar examples with הֶן (Is 3[17] הֵן) Gn 21[28], Ez 13[17], 16[53]. Also in Gn 1[21], 4[4], Ez 10[12], Nah 2[8], &c., the *K^eth.* perhaps intends the singular, לְמִינֵהוּ, &c., but the Masora requires the plural with defective *ê*.

(*b*) The forms with connecting vowels (§ 58*f*) are joined to nouns ending *d* in a consonant. The connecting vowel is regularly *a* in the *3rd sing. fem.* ה־ (for *aha*) and *3rd plur.* ם־, מוֹ־, ן־, also in the *3rd sing. masc.* וֹ (ה), since the *ô* is contracted from *a*[*h*]*û*, and in the pausal form of the *2nd masc.* ךָ (a modification of original ךַ־).

The forms with *ē* in the above-mentioned persons are common only with nouns in ה־ (from stems ל״ה), *constr. st.* ה־ (cf. § 89*f*), e. g. שָׂדֵהוּ (from *sadaihû*) *his field*; עָלֶהָ *its leaf*, Is 1[30]; מַרְאֵהָ *the appearance thereof*, Lv 13[4] (from *mar'aihā*; on the *S^eghôl* see *k*); but שָׂדָהּ *her field*. The orthographic retention of the י, e. g. מַעֲשָׂיו, מַעֲשָׂיִךְ, gives to many forms the appearance of plurals; see the instances in § 93 *ss*.

Apart from these ל״ה forms the connecting vowel *ē* in the 3rd pers. occurs only in isolated cases; אוֹרֵהוּ *his light*, Jb 25[3]; לְמִינֵהוּ *after its kind*, Gn 1[12.25] [+ 12 times]; Na 1[13]; in Ju 19[24] read פִּילַגְשׁוֹ as in vv. 2, 25. On the other hand ךָ־ in the *2nd sing. fem.* and נוּ־ in the *1st plur.* are by far the more common forms, while ךָ־, נוּ־ are of rare occurrence; see *c*.—Instead of ךָ־ (כָה־ in Gn 10[19], Ex 13[16], Jer 29[25], &c., cf. לְכָה, בְּכָה § 103*g*), כֶם־, כֶן־ (with *Še'wâ mobile*), if the last consonant of the noun is a guttural, the forms are ךָ־, כֶם־, כֶן־, e. g. רוּחֲךָ *thy spirit*, בּוֹרְאֲךָ *thy creator*, Is 43[1], רֵיעֲכֶם *your friend*, Jb 6[27] (on such cases as בְּחוֹכְכֶם Hag 2[5], see § 10*g*).—With *Nun energicum* (cf. § 58*i*, and on עוֹנֶךָ Jb 5[1], &c., cf. § 61*h*) דֶּיךָ occurs in Pr 25[16], in principal pause.

2. Rare or incorrect forms are—

Sing. 1st pers. נִי־ in בְּשׁוּבֵנִי Ez 47[7] (certainly only a scribal error, caused *e* by וַיְשִׁבֵנִי in verse 6).

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[1] Also in Jer 15[10] read (according to § 61*h*, end) בְּלֹהֵם קִלְלֻנִי; in Ho 7[6] probably אַפֵּהֶם for אֹפֵהֶם.

2nd pers. *m.* in pause ־ֶ֫כָה, e.g. כַּפֶּ֫כָה (*thy hand*), ψ 139[5], cf. Pr 24[10]; once חֹנָ֑ךְ ψ 53[6] (cf. the analogous cases in the verbal suffix § 75 *ll*); *fem.* ־ֵיךְ Ez 5[12] (in 16[53] also for שְׁבִיתַ֫יִךְ probably שְׁבִיתֵיךְ is intended), ־ֵ֫כִי Jer 11[15], ψ 103[3], 116[19], 135[9] (corresponding to the Aramaic suffix of the *2nd fem. sing.*; on the wholly abnormal ־ֵ֫כֵה Na 2[14], cf. *l*), לֵ֫כִי *K^eth.* 2 K 4[2], Ct 2[13]. Also ־ָ֫ךְ Is 22[1], Ez 23[28], 25[4].

3rd pers. ־ֹה (cf. § 7 *c*), e.g. אָהֳלֹה Gn 9[21], 12[8], 13[3], 35[21] (always with *Q^erê* אָהֳלוֹ); נֻחֹה Nu 10[36]; לֵחֹה Dt 34[7]; כֻּלֹּה Jer 20[7], Na 2[1] *Q^erê*; קִצֹּה 2 K 19[23] *K^eth.*, for which קִצּוֹ is read in Is 37[24]; עִירֹה and סוּתֹה Gn 49[11], cf. Ex 22[26] (*Q^erê* עִירוֹ, סוּתוֹ); סֻכֹּה ψ 10[9], 27[5] *K^eth.*; הֲמוֹנֹה Ez 31[18], &c., *K^eth.*; תְּבוּאָתֹה Ez 48[18] [altogether fourteen times in the Pentateuch, and some forty times in other books: see Driver, *Samuel*, p. xxxv, and on 2 S 2[9], 21[1]].

3rd fem. ־ָה for ־ָהּ (with the softening of the *Mappiq*, cf. § 23 *k*, and the analogous cases in § 58 *g*) occurs repeatedly before *B^eghadhk^ephath* and other soft consonants, Ex 9[18] (before וְ, if the text is right), Lv 13[4] (before ל), Nu 15[28.31], 1 S 1[9] (unless אָכְלָה, the infin. with fem. termination, is intended; שָׁתֹה follows), Ez 16[44], 24[6] (before ב), 1 S 20[20], 2 K 8[6], Pr 12[28] (before א), Na 3[9] (before וּ), ψ 48[14] (before פ), Ez 47[10], Jb 31[22] twice (before ת), Is 21[2], Jer 20[17] (before ה), Nu 32[42], Am 1[11] (before נ), Lv 6[2] (before ע); even in *pause*, Lv 12[4 a] and [5 b]; Is 23[17], Pr 21[22], also with Zaqeph, Is 45[6], Jer 6[6] (probably), 44[19]; on הָשַׁמָּה Lv 26[34], &c., see § 67 *y*. Cf. also ־ָא Ez 36[5].—Sometimes the Masora appears (but this is very doubtful) to regard the ־ָהּ with feminines as a shortening of ־ָתָהּ, e.g. נִצָּהּ Gn 40[10] for נִצָּ֫תָהּ, פִּנָּהּ Pr 7[8] for פִּנָּ֫תָהּ; also ־ָם for ־ָחָם in כִּתְבוּנָם Ho 13[2], and עָרְמָם Jb 5[13]. The examples, however, are for the most part uncertain, e.g. in Is 28[4] the reading is simply to be emended to בִּכּוּרָה, and in Zc 4[2] to גֻּלָּה, Jb 11[9] to מִדָּה, Neh 5[14] to פֶּחָה. [See also, after prepositions, § 103 *g*.]

f *Plur.* 1st pers. ־ָ֫נוּ, in *pause* קִימָ֫נוּ Jb 22[20] (where, however, קָמֵ֫נוּ is certainly to be read); cf. Ru 3[2] [Is 47[10], cf. § 61 *c*, *h*], and so always כֻּלָּ֫נוּ *all of us*, Gn 42[11], &c [cf. בָּנוּ, לָנוּ, אִתָּנוּ, עִמָּנוּ].

2nd pers. *fem.* כֶּ֫נָה Ez 23[48.49].

3rd pers. *masc.* ־ָ֫מוֹ ψ 17[10] (on מוֹ in פִּ֫ימוֹ in the same verse, and in ψ 58[7] see *l*); ־ָהֵם 2 S 23[6], according to Sievers probably to call attention to the reading כלהם. *Fem.* ־ָ֫הְנָה 1 K 7[37], Ez 16[53] (in *pause*); ־ֶ֫נָה Gn 41[21]; ־ֶ֫נָּה Gn 30[41]; ־ָ֫נָה Ru 1[19]; elsewhere generally in *pause* (Gn 21[29], 42[36], Jer 8[7], Pr 31[29], Jb 39[2]); finally הֵן as suffix to a noun, only in Is 3[17].

For examples of singulars with plural suffixes see *l*.

g **2.** In the *plural masc.* and in the *dual* the suffixes are to be regarded primarily as affixed to the original ending of the *construct state* (־ַ֫י, cf. § 89 *d*). This ending, however, has been preserved unchanged only in the *2nd fem.* In most cases it is contracted to ־ֵי, as in the *constr. st.* without suffixes (so throughout the plur. and in the poetical suffix ־ֵ֫יהוּ of the *3rd sing. masc.*); in the *2nd masc.* and *3rd fem. sing.* it is ־ֶי (cf. *k*). On the *1st pers.* and *3rd masc. sing.* see *i*.—Thus there arise the following

Suffixes of Plural Nouns. *h*

Singular.		*Plural.*	
1. *c.* ◌ִי—, *pause* ◌ִי֫	*my.*	1. *c.* ◌ֵינוּ	*our.*
2. *m.* ◌ֶיךָ	*thy.*	2. *m.* ◌ֵיכֶם	*your.*
f. ◌ֵיךְ, *pause* ◌ֶי֫ךְ		*f.* ◌ֵיכֶן	
3. *m.* ◌ָיו, poet. ◌ֶיהוּ	*his.*	3. *m.* ◌ֵיהֶם, poet. ◌ֵימוֹ	*their.*
f. ◌ֶיהָ	*her.*	*f.* ◌ֵיהֶן	

Thus the original ◌ִי— is (*a*) contracted in the *3rd sing. masc.* *i* ◌ֶיהוּ and throughout the *plural*, as סוּסֵינוּ, סוּסֵיהֶם, &c.; (*b*) retained unchanged in the *1st sing.* סוּסִי, the real suffix-ending ◌ִי (see *b*) being united with the final *Yôdh* of the ending ◌ִי—; and in the *2nd fem. sing.* סוּסַיִךְ, with a *helping-Ḥireq* after the *Yôdh*. On the other hand (*c*) the *Yôdh* of ◌ִי— is lost in pronunciation and the *ă* lengthened to *ā* in the *3rd masc. sing.* סוּסָיו, i. e. *sûsāw* (pronounced *susā-u*).[1] The *2nd masc. sing.* סוּסָיִךְ and the *3rd fem. sing.* סוּסֶיהָ were formerly also explained here as having really lost the ◌ִי, and modified the *a* of *sûsakā*, *sûsahā* to *Seghôl*; but cf. the view now given in *g* and *k*.

Rem. 1. As סוּסֵינוּ represents *sûsai-nû*, so סוּסַיִךְ and סוּסֶיהָ represent *sûsai-kā*, *k*
sûsai-hā, and the use of *Seghôl* instead of the more regular *Ṣere* is to be explained from the character of the following syllable,—so P. Haupt who points to יִקְטְלֶהוּ as compared with יִקְטְלָהּ. In support of the view formerly adopted by us that the ◌ִי is only orthographically retained, too much stress must not be laid on the fact that it is sometimes omitted,[2] thereby causing confusion in an unpointed text with the singular noun. A number of the examples which follow may be due to an erroneous assumption that the noun is a plural, where in reality it is a singular, and others may be incorrect readings. Cf. דְּרָכָיִךְ *thy ways* (probably דַּרְכֵּךְ is intended), Ex 33^{13}, Jos 1^{8}, ψ 119^{37}; for other examples, see Jos 21^{11} ff. (מִגְרְשֶׁיהָ; but in 1 Ch 6^{40} ff. always ◌ֶי֫הָ), Ju 19^{9}, 1 K 8^{29}, Is 58^{13}, ψ $119^{41.43.98}$ (probably, however, in all these cases the *sing.* is intended); אֶסְרֶיהָ Nu 30^{8} (cf. v. 5); מַכּוֹתֶיהָ Jer 19^{8}, 49^{17}; מְבִיאֶיהָ Dn 11^{6}. For the orthographic omission of ◌ִי before suffixes cf. רֵעֵיהוּ for *his friends* 1 S 30^{26}, Pr 29^{18}; Jb 42^{10} (but it is possible to explain it here as a *collective* singular); עֲוֹנֵנוּ *our iniquities*, Is $64^{5.6}$, Jer 14^{7}; Ex 10^{9}, Neh 10^{1} (לְיֹמֵנוּ from לְיוֹם which is always written defectively); נִסְכֵּכֶם Nu 29^{33}; רֵעֵכֶם Jer 44^{9}; יְדֵכֶם ψ 134^{2}; לְמִינֵהֶם *after their kinds*, Gn 1^{21} (but see *c*), cf. 4^{4} and Na 2^{8}. The

[1] In the papyrus of the decalogue from the Fayyûm, line 16, ויקרשין occurs for ויקרשהו Ex 20^{11}. Gall, *ZAW.* 1903, p. 349, takes this as an indication that the traditional forms of the noun-suffix ◌ָיו or ◌ֹו represent *aiŭ* or *eŭ*. P. Haupt aptly compares the Greek use of the *iota subscript* (ᾳ̃).

[2] So in the Mêša' inscription, l. 22 מגדלתה *its towers* (along with שעריה *its gates*). Can it have been the rule to omit ◌ִי after the termination *ôth*? Cf. below, *n*.

defective writing is especially frequent in the *3rd masc. sing.* ָו, which in *Qᵉrê* is almost always changed to ָיו, e.g. חִצָּו *his arrows*, ψ 58⁸, *Qᵉrê* חִצָּיו. On יַחְדָּו, only three times יַחְדָּיו, cf. § 135 *r*.

l 2. Unusual forms (but for the most part probably only scribal errors) are—*Sing.* 2nd pers. *fem* ֵיךְ (after אַשְׁרֵי *happy!* Ec 10¹⁷, which has become stereotyped as an interjection, and is therefore unchangeable; cf. Delitzsch on the passage); ַיְכִי (cf. Syr. ֵכִי) 2 K 4³, and ⁷ in *Kᵉth.*, ψ 103³⁻⁵, 116⁷ (ָיְכִי in *pause*).—In Ez 16³¹ ַיִךְ (so ֵיכֶם in 6⁸) occurs with an *infin.* ending in וֹת, the וֹת being therefore treated as a plural ending; similarly, the plural suffix is sometimes found with the feminine ending וּת (Nu 14³³, Is 54⁴, Jer 3⁸, Ez 16¹⁵, 23⁷, as well as in 16²⁰ *Qᵉrê*, and Zp 3²⁰), with the ending *îth* (Lv 5²⁴, reading חֲמִשִׁתוֹ), and even with the ordinary feminine ending *ath*; Is 47¹³, Ez 35¹¹, ψ 9¹⁵, Ezr 9¹⁵.—Wholly abnormal is מַלְאָכֵכֵה *thy messengers*, Na 2¹⁴, evidently a case of dittography of the following ה: read מַלְאָכַיִךְ.

3rd masc. ֵיהוּ Hb 3¹⁰, Jb 24²³; ֵהוּ 1 S 30²⁶, Ez 43¹⁷, Na 2⁴; וֹהִי (a purely Aramaic form) ψ 116¹².—*3rd fem.* ֶיהָא Ez 41¹⁵.

Plur. The strange *2nd pers. masc.* תְּפוֹצוֹתִיכֶם (with *î*, so Qimḥi; cf. Norzi) Jer 25³⁴, is probably a mixed form combining תָּפוּצוּ and הֲפִיצוֹתִיכֶם; *fem.* ֵיכֶנָה Ez 13²⁰.

3rd masc. ֵיהֵמָה Ez 40¹⁶; *fem.* ֵיהֶנָה Ez 1¹¹.

3. The termination ֵמוֹ (also with the *dual*, e.g. ψ 58⁷, 59¹³), like מוֹ and ָמוֹ, occurs with the noun (as with the verb, § 58 *g*) almost exclusively in the later poets [viz. with a substantive in the singular, ψ 21¹¹, 17¹⁰·¹⁰, 58⁷, 59¹³, 89¹⁸; with a dual or plural, Dt 32²⁷·³²·³⁷·³⁸, 33²⁹, ψ 2³·³, 11⁷, 35¹⁶, 49¹², 58⁷, 59¹⁴, 73⁵·⁷, 83¹²·¹², 140⁴·¹⁰, Jb 27²³; after prepositions, see § 103 *f*, *o*, notes], and cannot, therefore, by itself be taken as an indication of archaic language. On the other hand there can be no doubt that these are revivals of really old forms. That they are consciously and artificially used is shown by the evidently intentional accumulation of them, e.g. in Ex 15⁵·⁷·⁹, ψ 2³·⁵, and 140⁴·¹⁰, and also by the fact observed by Diehl (see the heading of this section) that in Ex 15 they occur *only* as verbal suffixes, in Dt 32 *only* as noun suffixes.

m **3.** It is clear and beyond doubt that the *Yôdh* in these suffixes with the plural noun belongs, in reality, to the ending of the *construct state* of the masculine plural. Yet the consciousness of this fact became so completely lost as to admit of the striking peculiarity (or rather inaccuracy) of appending those *suffix*-forms which include the plural ending ֵי, even to the feminine plural in וֹת (סוּסוֹתֵינוּ, סוּסוֹתֶיךָ, &c.), so that in reality the result is a double indication of the plural.[1]

n Such is the rule: the singular suffix, however (see *b*), also occurs with the ending וֹת (probably through the influence of Aramaic), e.g. עֵדְוֹתִי ψ 132¹² (unless it be *sing.* for עֵדוּתִי, as, according to Qimḥi in his Lexicon, תַּחֲנֹתִי 2 K 6⁸ is for תַּחֲנוּתִי); מַכֹּתְךָ Dt 28⁵⁹ (treated on the analogy of an *infin.* ל״ה);

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[1] See an analogous case in § 87 *s*. Cf. also the double feminine ending in the *3rd sing. perf.* of verbs ל״ה, § 75 *i*.

אַחֲיוֹתֵךְ Ez 16[52]. On the other hand מִצְוֹתֶךָ (so Baer, Ginsb.; but Opit. ־ֶיךָ) ψ 119[98], Dn 9[5] is merely written defectively, like גַּרְגְּרֹתֶךָ according to Baer (not Ginsb.) in Pr 1[9], &c. In the *3rd plur.* the use of the singular suffix is even the rule in the earlier Books (see the instances in Diehl, l. c., p. 8), e.g. אֲבוֹתָם (*their fathers*) oftener than אֲבֹתֵיהֶם (this only in 1 K 14[15], and in Jer, Ezr, Neh, and Ch [in 1 K, Jer, Ezr, however, אֲבוֹתָם is more common]); so always שְׁמוֹתָם, שְׁמוֹתָן *their names*, דּוֹרוֹתָם *their generations*. From parallel passages like 2 S 22[46] compared with ψ 18[46], Is 2[4] with Mi 4[3], it appears that in many cases the longer form in ־ֵיהֶם can only subsequently have taken the place of ־ָם.

4. The following Paradigm of a masculine and feminine noun with suffixes is based upon a monosyllabic noun with one unchangeable vowel. With regard to the ending ־ַת in the *constr. st.* of the fem. it should be further remarked that the short *ă* of this ending is only retained before the *grave* suffixes כֶם and כֶן; before all the others (the *light* suffixes) it is lengthened to *ā*. *o*

Singular. *p*

		Masculine.	*Feminine.*
		סוּס *a horse.*	סוּסָה *a mare.*
Sing. 1.	*com.*	סוּסִי *my horse.*	סוּסָתִי *my mare.*
2.	*m.*	סוּסְךָ *thy horse.*	סוּסָתְךָ *thy mare.*
	f.	סוּסֵךְ *thy horse.*	סוּסָתֵךְ *thy mare.*
3.	*m.*	סוּסוֹ *equus eius (suus).*	סוּסָתוֹ *equa eius (sua).*
	f.	סוּסָהּ *equus eius (suus).*	סוּסָתָהּ *equa eius (sua).*
Plur. 1.	*com.*	סוּסֵנוּ *our horse.*	סוּסָתֵנוּ *our mare.*
2.	*m.*	סוּסְכֶם *your horse.*	סוּסַתְכֶם *your mare.*
	f.	סוּסְכֶן *your horse.*	סוּסַתְכֶן *your mare.*
3.	*m.*	סוּסָם *equus eorum (suus).*	סוּסָתָם *equa eorum (sua).*
	f.	סוּסָן *equus earum (suus).*	סוּסָתָן *equa earum (sua).*

Plural. *q*

		Masculine.	*Feminine.*
		סוּסִים *horses.*	סוּסוֹת *mares.*
Sing. 1.	*com.*	סוּסַי *my horses.*	סוּסוֹתַי *my mares.*
2.	*m.*	סוּסֶיךָ *thy horses.*	סוּסוֹתֶיךָ *thy mares.*
	f.	סוּסַיִךְ *thy horses.*	סוּסוֹתַיִךְ *thy mares.*
3.	*m.*	סוּסָיו *equi eius (sui).*	סוּסוֹתָיו *equae eius (suae).*
	f.	סוּסֶיהָ *equi eius (sui).*	סוּסוֹתֶיהָ *equae eius (suae).*
Plur. 1.	*com.*	סוּסֵינוּ *our horses.*	סוּסוֹתֵינוּ *our mares.*
2	*m.*	סוּסֵיכֶם *your horses.*	סוּסוֹתֵיכֶם *your mares.*
	f.	סוּסֵיכֶן *your horses.*	סוּסוֹתֵיכֶן *your mares.*
3.	*m.*	סוּסֵיהֶם *equi eorum (sui).*	סוּסוֹתֵיהֶם *equae eorum (suae).*
	f.	סוּסֵיהֶן *equi earum (sui).*	סוּסוֹתֵיהֶן *equae earum (suae).*

§ 92. *Vowel Changes in the Noun.*

a **1.** Vowel changes in the noun may be caused (*a*) by dependence on a following genitive; (*b*) by connexion with pronominal suffixes, (*c*) by the plural and dual terminations, whether in the form of the absolute state or of the construct (before a following genitive of a noun or suffix).

b **2.** In all these cases, the tone of the noun is moved forward either one or two syllables, while the tone of the *construct state* may even be thrown upon the following word. In this way the following changes may arise :—

(*a*) *When the tone is moved forward only one place,* as is the case when the plural and dual endings ־ִים, ־וֹת and ־ַיִם are affixed, as well as with all monosyllabic or paroxytone suffixes, then in dissyllabic nouns the originally short vowel of the first syllable (which was lengthened as being in an open syllable before the tone) becomes *Šᵉwâ*, since it no longer stands before the tone. On the other hand, the originally short, but tone-lengthened vowel, of the second syllable is retained as being now the pretonic vowel ; e. g. דָּבָר *word* (ground-form *dābăr*), plur. דְּבָרִים; with a light suffix beginning with a vowel, דְּבָרֵנוּ, דְּבָרֶיךָ, דְּבָרַי, &c.; כָּנָף *wing*, dual כְּנָפַיִם. With an unchangeable vowel in the second syllable : פָּקִיד *overseer*, plur. פְּקִידִים; with the *suffix* of the sing. פְּקִידֵנוּ, פְּקִידֶיךָ, &c.; with the *suff.* of the plur. פְּקִידַי, פְּקִידֶיךָ, &c. With an unchangeable vowel in the first syllable : עוֹלָם *eternity*, plur. עוֹלָמִים, with *suff.* עוֹלָמִי, &c.[1]

c But in participles of the form לוֹטֵל, with tone-lengthened *ē* (originally *ĭ*) in the second syllable, the *ē* regularly becomes *Šᵉwâ mobile* before a tone-bearing affix, e. g. אוֹיֵב *enemy*, plur. אוֹיְבִים, with *suff.* אוֹיְבַי, &c. Likewise in words of the form קָטֵל, קָטֵל, &c. (with *ē* in the second syllable; § 84ᵇ *d*, *l*, *p*; § 85 *i* and *k*), e. g. אִלֵּם *dumb*, plur. אִלְּמִים.

d (*b*) When the tone of the *construct state*, plural or dual, is carried over to the following word, or, in consequence of the addition of the *grave suffixes* to the *constr. st.* plur. or dual, *is moved forward two places* within the word itself, in such cases the originally short vowel of the second syllable becomes *Šᵉwâ*, while the vowel of the first syllable reverts to its original shortness, e. g. דִּבְרֵי הָעָם *the words of the people*, דִּבְרֵיכֶם *your words*, דִּבְרֵיהֶם *their words* (in all which instances the *ĭ* of the first syllable is attenuated from an original *ă*).

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[1] The participles *Niph'al* נֶהֱחָךְ Dt 30⁴, נֶדַח 2 S 14¹³, and some plurals of the participle Niph. of verbs ל״א form an exception ; cf. § 93 *oo*.

In the segholate forms in the singular and mostly in the dual the suffix is appended to the ground-form (מַלְכִּי *my king*, מַלְכֵּנוּ, &c.); on the other hand, before the endings ־ִים, ־וֹת (sometimes also before ־ַיִם) a *Qames* regularly occurs,[1] before which the vowel of the first syllable then becomes vocal *Šᵉwâ* (מְלָכִים, מְלָכוֹת). This *Qameṣ* (on which cf. § 84ᵃ *a*) remains even before the light suffixes, when attached to the plur. masc. (מְלָכַי, מְלָכֶיךָ, &c.). On the other hand, the *constr. st.* plur. and dual, regularly, according to *d*, has the form מַלְכֵי, with grave suffix מַלְכֵיהֶם, &c., דַּלְתֵי from דְּלָתַיִם *folding-doors*. *e*

(*c*) Before the *Šᵉwâ mobile* which precedes the suffix ךָ when following a consonant, the *a*-sound, as a rule, is the only tone-lengthened vowel which remains in the final syllable (being now in an open syllable *before* the tone), e.g. דִּמְךָ, דִּבְרְךָ, &c. (on the forms with *ē* in the second syllable, see § 93 *qq*); but before the grave suffixes ־ְכֶם and ־ְכֶן in the same position it reverts to its original shortness, as דִּבַּרְכֶם (*dᵉbhărkhèm*), &c. In the same way the tone-lengthened *ā* or *ē* of the second syllable in the *constr. st.* sing. also becomes short again, since the *constr. st.* resigns the principal tone to the following word, e.g. דְּבַר אֱלֹהִים; חֲצַר הַבַּיִת (from חָצֵר). *f*

Rem. The Masora (cf. *Diqduqe ha-ṭᵉamim*, p. 37) reckons thirteen words which retain *Qameṣ* in the *constr. st.*, some of which had originally *â* and therefore need not be considered. On the other hand, אוּלָם or אֻלָם 1 K 7⁶, Ez 40⁴⁸, &c. (in spite of the *constr. st.* plur. אֲלָמֵי); מִבְטָח ψ 65⁶, Pr 25¹⁹; מַצָּב 1 S 13²³ (so Baer, but ed. Mant., Ginsburg, &c. מַצָּב); מִשְׁקָל Ezr 8³⁰ and מַתָּן Pr 18¹⁶ are very peculiar. *g*

3. The vowel changes in the inflexion of *feminine nouns* (§ 95) are not so considerable, since generally in the formation of the feminine either the original vowels have been retained, or they have already become *Šᵉwâ*. *h*

Besides the vowel changes discussed above in *a–g*, which take place according to the general formative laws (§§ 25–28), certain further phenomena must also be considered in the inflexion of nouns, an accurate knowledge of which requires in each case an investigation of the original form of the words in question (see §§ 84–86). Such are, e.g., the rejection of the ה of ל״ה stems before all formative additions (cf. § 91 *d*), the sharpening of the final consonant of ע״ע stems in such cases as חֹק, חֻקִּי, &c. *i*

A striking difference between the vowel changes in the verb and noun is that in a verb when terminations are added it is mostly the second of two changeable vowels which becomes *Šᵉwâ* (קָטַל, קָטְלָה, קָטְלוּ), but in a noun, the first (דָּבָר, דְּבָרִי, דְּבָרִים), cf. § 27. 3. *k*

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[1] For the rare exceptions see § 93 *l* and § 97 *f*, note 2.

§ 93. *Paradigms of Masculine Nouns.*[1]

a Masculine nouns from the simple stem may, as regards their form and the vowel changes connected with it, be divided into *four* classes. A synopsis of them is given on pp. 264, 265, and they are further explained below. Two general remarks may be premised:

(*a*) That all feminines without a distinctive termination (§ 122 *h*) are treated like these masculine nouns, e.g. חֶ֫רֶב *f. sword*, like מֶ֫לֶךְ *m. king*, except that in the *plural* they usually take the termination ־ֹת; thus חֲרָבוֹת, *constr.* חַרְבוֹת (and so always before *suffixes*, see § 95).

b (*b*) That in the plural of the first three classes a changeable vowel is always retained even before the light suffixes as a lengthened pretonic vowel, whenever it also stands before the plural ending ־ִים. All suffixes, except כֶם, כֶן, הֶם, הֶן (־ֵיכֶם, ־ֵיכֶן, ־ֵיהֶם, ־ֵיהֶן), are called *light*. Cf. § 92 *e*.

Explanations of the Paradigms (see pp. 264, 265).

c 1. Paradigm I comprises the large class of *segholate* nouns (§ 84[a] *a–e*). In the first three examples, from a strong stem, the ground-forms, *mălk*, *sĭphr*, *qŭdš* have been developed by the adoption of a helping *S*[e]*ghôl* to מֶ֫לֶךְ (with *ă* modified to *è*), סֵ֫פֶר (*ĭ* lengthened to *ē*), קֹ֫דֶשׁ (*ŭ* lengthened to *ō*).[2] The next three examples, instead of the helping *S*[e]*ghôl*, have a helping *Pathaḥ*, on account of the middle (*d*, *f*) or final guttural (*e*). In all these cases the *constr. st. sing.* coincides exactly with the *absolute*. The singular suffixes are added to the ground-form; but in *c* and *f* an *ŏ* takes the place of the original *ŭ*, and in *d* and *f* the guttural requires a repetition of the *ă* and *ŏ* in the form of a *Ḥaṭeph* (נַעֲרִי, פָּעֳלִי); before a following *Š*[e]*wâ* this *Ḥaṭeph* passes into a simple helping vowel (*ă*, *ŏ*), according to § 28 *c*; hence נַעַרְךָ, &c.

d In the plural an *a*-sound almost always appears before the tone-bearing affix ־ִים (on the analogy of forms with original *a* in the

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[1] A sort of detailed commentary on the following scheme of Hebrew declensions is supplied by E. König in his *Hist.-krit. Lehrgeb. der hebr. Spr.*, ii. 1, p. 1 ff.

[2] According to P. Haupt 'The book of Nahum' in the *Journ. of bibl. Lit.*, 1907, p. 29, the *e* in סֵ֫פֶר and the *o* in קֹ֫דֶשׁ are not long but accented, and hence to be pronounced *σέφρ*, *ὄζν* (אֹ֫זֶן), a theory unknown at any rate to the Jewish grammarians.

second syllable; cf. § 84ª *a*), in the form of a pretonic *Qameṣ*, whilst the short vowel of the first syllable becomes vocal *Šᵉwâ*. The original *a* of the 2nd syllable is elided in the *construct state*, so that the short vowel under the first radical then stands in a closed syllable. The omission of *Dageš* in a following *Begadkephath* (מַלְכֵי, not מַלְכֵּי, &c.) is due to the loss of a vowel between ל and כ. On the other hand, the pretonic *Qames* of the *absolute state* is retained before the light plural suffixes, whilst the grave suffixes are added to the form of the *construct state*.—The ending of the *absolute state* of the dual is added, as a rule, to the ground-form (so in *a–d* and *h*, but cf. *k*). The *construct state* of the dual is generally the same as that of the plural, except, of course, in cases like *m*.

Paradigms *g* and *h* exhibit forms with middle *u* and *i* (§ 84ª *c*, γ and δ); the ground forms *maut* and *zait* are always contracted to *môth*, *zêth*, except in the *absol. sing.*, where *u* and *i* are changed into the corresponding consonants ו and י. *e*

Paradigm *i* exhibits one of the numerous forms in which the contraction of a middle *u* or *i* has already taken place in the *absol. sing.* (ground-form *šauṭ*).

Paradigm *k* is a formation from a stem ל״ה (§ 84ª *c*, ε).

Paradigms *l*, *m*, *n* are forms from stems ע״ע, and hence (see § 67 *a*) originally biliteral, *yam*, *'im*, *ḥuq*, with the regular lengthening to יָם, אִם, חֹק. Before formative additions a sharpening, as in the inflexion of verbs ע״ע, takes place in the second radical, e.g. אִמִּי, יַמִּים, &c. (see § 84ª *c*, β). *f*

Remarks.

1. A. On I. *a* and *d* (ground-form *qaṭl*). In *pause* the full lengthening to *ā* generally takes place, thus כֶּרֶם *vineyard*, זֶרַע *seed* (from זָרַע), and so always (except ψ 48¹¹), in אֶרֶץ *earth* with the article, הָאָרֶץ, according to § 35 *o* (cf. also in the LXX the forms 'Αβέλ, 'Ιαφέθ for הֶבֶל, יֶפֶת). However, the form with *è* is also sometimes found in pause, along with that in *ā*, e.g. חֶסֶד together with חָסֶד; and very frequently only the form with *Sᵉghôl*, e.g. מֶלֶךְ, דֶּשֶׁא *grass*, נֵצַח *perpetuity*, פֶּלֶא *a wonder*, צֶדֶק *righteousness*, קֶדֶם *the East*, יֶשַׁע *help*, &c.—With two *Sᵉghôls*, although with a middle guttural, we find לֶחֶם *bread* (in *pause* לָחֶם) and רֶחֶם *womb* (in *pause* רָחֶם), besides רַחַם Ju 5³⁰ (in *pause* רָחַם). A helping *Sᵉghôl* always stands before a final א, as בֶּטֶן, דֶּשֶׁא (with *suff.* בִּטְנְךָ), פֶּלֶא, פֶּרֶא (also written פֶּרֶה), except in גָיְא, see *v*. *g*

B. The *constr. st.* is almost always the same as the *absolute*. Sometimes, however, under the influence of a final guttural or ר, Pathaḥ appears in the second syllable as the principal vowel (see below, *s*), e.g. גִּבְעָה ψ 18²⁶; זֶרַע *h*

Paradigms of

I.

	a.	*b.*	*c.*	*d.*	*e.*	*f.*
Sing. absolute	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נַעַר	נֵצַח	פֹּעַל
	(*king*)	(*book*)	(*sanctuary*)	(*a youth*)	(*perpetuity*)	(*work*)
,, *construct*	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נַעַר	נֵצַח	פֹּעַל
,, *with light suff.*	מַלְכִּי	סִפְרִי	קָדְשִׁי	נַעֲרִי	נִצְחִי	פָּעֳלִי
	מַלְכְּךָ	סִפְרְךָ	קָדְשְׁךָ	נַעֲרְךָ	נִצְחֲךָ	פָּעָלְךָ
,, *with grave suff.*	מַלְכָּם	סִפְרָם	קָדְשָׁם	נַעֲרָם	נִצְחָם	פָּעָלָם
Plur. absolute	מְלָכִים	סְפָרִים	[קָדָשִׁים]	נְעָרִים	נְצָחִים	פְּעָלִים
,, *construct*	מַלְכֵי	סִפְרֵי	קָדְשֵׁי	נַעֲרֵי	נִצְחֵי	פָּעֳלֵי
,, *with light suff.*	מְלָכַי	סְפָרַי	[קָדָשַׁי]	נְעָרַי	נִצְחַי	פְּעָלַי
,, *with grave suff.*	מַלְכֵיכֶם	סִפְרֵיכֶם	קָדְשֵׁיכֶם	נַעֲרֵיכֶם	נִצְחֵיכֶם	פָּעָלֵיכֶם
Dual absolute	רַגְלַיִם	כִּבְשַׁיִם	מָתְנַיִם	נַעֲלַיִם		
	(*feet*)	(*two heaps*)	(*loins*)	(*sandals*)		
	[proper name.]					
,, *construct*	רַגְלֵי		מָתְנֵי	נַעֲלֵי		

II.

	a.	*b.*	*c.*	*d.*	*e.*	*f.*
Sing. absolute	דָּבָר	חָכָם	זָקֵן	כָּתֵף	חָצֵר	שָׂדֶה
	(*word*)	(*wise*)	(*an old man*)	(*shoulder*)	(*court*)	(*field*)
,, *construct*	דְּבַר	חֲכַם	זְקַן	כֶּתֶף	חֲצַר	שְׂדֵה
,, *with light suff.*	דְּבָרִי	חָכְמִי	זְקָנִי	כְּתֵפִי	חֲצֵרִי	שָׂדִי
	דְּבָרְךָ	חָכְמְךָ				שָׂדְךָ
,, *with grave suff.*	דְּבָרָם	חָכְמָם				
Plur. absolute	דְּבָרִים	חֲכָמִים	זְקֵנִים		חֲצֵרִים	פָּנִים
,, *construct*	דִּבְרֵי	חַכְמֵי	זִקְנֵי		חַצְרֵי	פְּנֵי
,, *with light suff.*	דְּבָרַי	חָכְמַי	זְקָנַי		חֲצֵרַי	פָּנַי
,, *with grave suff.*	דִּבְרֵיכֶם	חַכְמֵיכֶם	זְקָנֵיכֶם		חַצְרֵיכֶם	פְּנֵיכֶם
Dual absolute	כְּנָפַיִם	חֲלָצַיִם	יְרֵכַיִם			
	(*wings*)	(*loins*)	(*thighs*)			(*face*)
,, *construct*	כַּנְפֵי					

Masculine Nouns.

I.

g.	*h.*	*i.*	*k.*	*l.*	*m.*	*n.*
מָוֶת	זַיִת	שׁוֹט	פְּרִי	יָם	אֵם	חֹק
(*death*)	(*olive*)	(*whip*)	(*fruit*)	(*sea*)	(*mother*)	(*statute*)
מוֹת	זֵית	שׁוֹט	פְּרִי	יַם, יָם	אֵם	חָקּ־
מוֹתִי	זֵיתִי	שׁוֹטִי	פְּרָיִי	יַמִּי	אִמִּי	חֻקִּי
מוֹתְךָ	זֵיתְךָ	שׁוֹטְךָ	פִּרְיְךָ	יַמְּךָ	אִמְּךָ	חָקְךָ
מוֹתְכֶם	זֵיתְכֶם	שׁוֹטְכֶם	פִּרְיְכֶם	יַמְּכֶם	אִמְּכֶם	חָקְכֶם
[מוֹתֵיכֶם]	זֵיתִים	שׁוֹטִים	פְּרָיִים	יַמִּים	אִמּוֹת	חֻקִּים
מוֹתֵי	זֵיתֵי	שׁוֹטֵי	פִּרְיֵי	יַמֵּי	אִמּוֹת	חֻקֵּי
	זֵיתַי	שׁוֹטַי	(*kids*)	יַמַּי	אִמּוֹתַי	חֻקַּי
	זֵיתֵיכֶם	שׁוֹטֵיכֶם		יַמֵּיכֶם	אִמּוֹתֵיכֶם	חֻקֵּיכֶם
	עֵינַיִם	יוֹמַיִם	לְחָיַיִם	כַּפַּיִם	שִׁנַּיִם	
	(*eyes*)	(*two days, biduum*)	(*cheeks*)	(*hands*)	(*teeth*)	
	עֵינֵי		לְחָיֵי	כַּפֵּי	שִׁנֵּי	

III.

a.	*b.*	*c.*
עוֹלָם	אוֹיֵב	חוֹזֶה
(*eternity*)	(*enemy*)	(*seer*)
עוֹלַם	אוֹיֵב	חוֹזֵה
עוֹלָמִי	אוֹיְבִי	חוֹזִי
עוֹלָמְךָ	אוֹיִבְךָ	חוֹזְךָ
עוֹלָמְכֶם	אוֹיִבְכֶם	חוֹזָכֶם
עוֹלָמִים	אוֹיְבִים	חוֹזִים
עוֹלָמֵי	אוֹיְבֵי	חוֹזֵי
עוֹלָמַי	אוֹיְבַי	חוֹזַי
עוֹלָמֵיכֶם	אוֹיְבֵיכֶם	חוֹזֵיכֶם
מֶלְקָחַיִם	מֹאזְנַיִם	
(*pair of tongs*)	(*balance*)	
	מֹאזְנֵי	

IV.

a.	*b.*	*c.*
פָּקִיד	עָנִי	כְּתָב
(*overseer*)	(*poor*)	(*writing*)
פְּקִיד	עֲנִי	כְּתָב
פְּקִידִי		כְּתָבִי
פְּקִידְךָ		כְּתָבְךָ
פְּקִידְכֶם		כְּתָבְכֶם
פְּקִידִים	עֲנִיִּים	[כְּתָבִים]
פְּקִידֵי	עֲנִיֵּי	[כְּתָבֵי]
פְּקִידַי		[כְּתָבַי]
פְּקִידֵיכֶם	עֲנִיֵּיכֶם	[כְּתָבֵיכֶם]
שְׁבֻעַיִם		
(*two weeks*)		

(only in Nu 11[7], before Maqqeph), חֲדַר Ju 3[24] (but Ct 3[4] חֶ֫דֶר), נְטַע, סְחַר as well as זֶ֫רַע, &c.; cf., moreover, קְחַת 2 K 12[9] (for קַ֫חַת, *infin. constr.* from לָקַח).

i C. The ה֫ *locale* is, according to § 90 *i*, regularly added to the already developed form, e.g. נֶ֫נְדָה ψ 116[14.18]: הַפֶּ֫תְחָה Gn 19[6], *to the door*; but also with a firmly closed syllable נֶ֫נְבָּה Ex 40[24]; under the influence of a guttural or ר, חַ֫דְרָה, אַ֫רְצָה, in *pause* אָ֫רְצָה (cf. גָּ֫זְרָה 1 Ch 14[16], from גֶּ֫זֶר).

k D. The suffixes of the singular are likewise added to the ground-form, but forms with middle guttural take *Ḥaṭeph-Pathaḥ* instead of the *Šᵉwâ quiescens*; נַעֲרִי, &c. (but also לַחְמִי, זַעְמִי, &c.). In a rather large number of *qăṭl*-forms, however, before suffixes in the sing., as well as in the *constr. st.* plur. and dual, the *ă* of the first syllable is attenuated to *ĭ*,[1] thus בִּטְנִי *my womb*, יִתְרוֹ; so in בֶּ֫גֶד, בֶּ֫צַע, גֶּ֫זַע, זֶ֫בַח, טֶ֫בַח, פֶּ֫שַׁע, פֶּ֫תַח, צֶ֫דֶק, קֶ֫בֶר, קֶ֫רֶב, רֶ֫שַׁע, שֶׁ֫מֶשׁ, and many others. In some cases of this kind besides the form with *ă* there most probably existed another with original *ĭ* in the first syllable; thus certainly with יֵ֫שַׁע beside יֶ֫שַׁע, נֵ֫צַח beside נֶ֫צַח, &c. (According to the *Diqduqe ha-ṭᵉamim*, § 36, the *absolute st.* in such cases takes *è*, the *constr. ē*; cf. נֶ֫דֶר Nu 30[4] (*absol.*) and נֵ֫דֶר 30[10] (*constr.*); שֶׁ֫בֶר Lv 24[20] (*absol.*) and שֵׁ֫בֶר Am 6[6] (*constr.*). According to this theory[2] פֵּ֫לֶא (so the best authorities) Is 9[5] would be the *constr. st.*, although the accentuation requires an *absol. st.*)—A weakening of the firmly closed syllable occurs in בִּגְדִי, &c. from בֶּ֫גֶד and יִקְבֶּ֫ךָ Dt 15[14], 16[13], in both cases evidently owing to the influence of the palatal in the middle of the stem. With *Sᵉghôl* for *ĭ*: הֶבְלִי, יֶשְׁעֲךָ, נֶגְדִּי, &c.

l E. In the plural the termination וֹת is found as well as ִים, e.g. נְפָשׁוֹת, עֲצָמוֹת together with נְפָשִׁים (Ez 13[20] [but read חָפְשִׁים; see comm.]), &c., *constr. st.* נַפְשׁוֹת. Other nouns have only the ending וֹת, e.g. אֲרָצוֹת, *constr.* אַרְצוֹת from אֶ֫רֶץ. Without *Qameṣ* before the ending ִים we find רַחֲמִים (*bowels*) *mercy*. On the numerals עֶשְׂרִים *twenty*, &c., cf. § 97 *f*, note 2. Moreover *a* is not inserted before plural suffixes with the tone on the penultima in אַשְׁרֶ֫יךָ, &c., properly *thy happiness!* (a word which is only used in the *constr. st. pl.* and at an early period became stereotyped as a kind of interjection).

m F. In the *constr. st. plural* a firmly closed syllable is sometimes found, contrary to the rule, e.g. כַּסְפֵּיהֶם Gn 42[25.35]; רִשְׁפֵּי Ct 8[6] (רִשְׁפֵי ψ 76[4]); טַרְפֵּי Ez 17[9]; צִמְדֵּי Is 5[10], and so always in נִסְכֵּיכֶם Nu 29[39], נִסְכֵּיהֶם ψ 16[4], &c. (on the other hand, according to the best authorities *not* in חַסְדֵי Is 55[3], &c., though in ψ 107[43] Ginsburg reads חַסְדֵּי); cf. § 46 *d*. Even with a middle guttural בַּעְלֵיהֶן Est 1[17.20].—The attenuation of *ă* to *ĭ* also occurs sometimes in this form (see above, *k*), e.g. זִבְחֵי, &c., even יִלְדֵי Is 57[4] beside יַלְדֵי Ho 1[2], &c.

n G. In the *dual absol.* beside forms like רַגְלַ֫יִם *feet*, with suff. רַגְלֶ֫יךָ, רַגְלָיו, &c. אַלְפַּ֫יִם *two thousand*, נַעֲלַ֫יִם *sandals*, בִּרְכַּ֫יִם *knees* (*ă* attenuated to *ĭ*, *constr. st.* בִּרְכֵּי with a firmly closed syllable), with suffixes בִּרְכַּי, &c. (cf., however, בִּרְכֵיהֶם Ju 7[6]), forms with pretonic *Qameṣ* are also found (in consequence of the

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[1] According to M. Lambert, *REJ.* 1896, p. 21, *a* tends to remain with labials; so in 14 cases out of 22 masculines, and in 3 out of 6 feminines.

[2] Probably only a theory of one particular school and not generally accepted, or at any rate not consistently carried out; cf. König, *Lehrgeb.*, ii. 22.

tendency to assimilate the dual to the plural in form: so König, *Lehrgeb.*, ii. 17), as קְרָנַ֫יִם *horns*, with suff. קְרָנָיו (Dn 8³ ff.; elsewhere always קַרְנַ֫יִם, קַרְנָיו, &c.), and so always דְּלָתַ֫יִם, *constr. st.* דַּלְתֵי *folding-doors*, דְּרָכַ֫יִם (?) *double way*.

2. On Paradigms *b* and *e*. With a final א rejected (but retained orthographically) we find חֵטְא *sin*. An initial guttural before suffixes generally receives *Sᵉghôl* instead of the original *ĭ*, e.g. חֶלְקִי, עֶזְרִי, &c., so in the *constr. st. plur.* עֶגְלֵי, &c.; חֵטְא forms חֲטָאֵי 2 K 10²⁹, &c., retaining the *Qameṣ* of חֲטָאִים before the weak א.—The pausal forms סָ֫תֶר and שָׁ֫בֶט (out of pause always סֵ֫תֶר, שֵׁ֫בֶט) go back to by-forms סֶ֫תֶר, שֶׁ֫בֶט.—On עִשְּׁבוֹת (*constr. st.* plur. of עֵ֫שֶׂב) Pr 27²⁵, cf. § 20 *h*; שִׁקְמִים *sycamores*, without *Qameṣ* before the termination ִים (see above, *l*), is probably from the sing. שִׁקְמָה found in the Mišna. *O*

3. On Paradigms *c* and *f*. קֹשְׁטְ occurs in Pr 22²¹ without a helping vowel; with a middle guttural פֹּ֫עַל, &c., but with ה also אֹ֫הֶל, בֹּ֫הֶן; with a final guttural גֹּ֫בַהּ, רֹ֫בַע, &c., but with א, גֹּ֫מֶא; with a firmly closed syllable אָסְפֵּי Mi 7¹. *p*

Before suffixes the original *ŭ* sometimes reappears in the sing., e.g. גֻּדְלוֹ (ψ 150²) beside גָּדְלוֹ, from גֹּ֫דֶל *greatness*; סֻבְּלוֹ (with *Dageš forte dirimens*, and the *ŭ* repeated in the form of a *Ḥaṭeph-Qameṣ*, cf. § 10 *h*) Is 9³, &c.; גֻּשְׁמָהּ Ez 22²⁴.—Corresponding to the form פָּעָלְכֶם *pŏʿŏlᵉkhèm* we find קָטָבְךָ Ho 13¹⁴, even without a middle guttural; similarly קָטְנִי (so Jablonski and Opitius) 1 K 12¹⁰, 2 Ch 10¹⁰, from קֹ֫טֶן *little finger*; but the better reading is, no doubt, קָטָנִּי (so ed. Mant., 'the ק proleptically assuming the vowel of the following syllable'; König, *Lehrgeb.*, ii. 69), and the form is to be derived, with König, from קְטֹן, not *qŭtŭn*, as Brockelmann quotes him, in *Grundriss*, p. 103. The reading קָטְנִּי (Baer and Ginsburg) is probably not due to a confusion of the above two readings, but ָ is merely intended to mark the vowel expressly as *ŏ*. In the forms פֹּעֲלוֹ Is 1³¹ (for פָּעֳלוֹ) and תֹּאֲרוֹ Is 52¹⁴ (for תָּאֳרוֹ 1 S 28¹⁴), the lengthening of the original *ŭ* to *ō* has been retained even before the suffix; cf. § 63 *p* and § 74 *h* (בְּמֹצַאֲכֶם Gn 32²⁰).—In the same way *ō* remains before ָה *locale*, e.g. גֹּ֫רְנָה, הָאֹ֫הֱלָה Gn 18⁶, 24⁶⁷, &c. Dissimilation of the vowel (or a by-form נֶ֫כַח?) seems to occur in נִכְחוֹ Ex 14², Ez 46⁹, for נָכְחוֹ. *q*

In the *absol. st. plur.* the original *ŭ* generally becomes *Šᵉwâ* before the *Qameṣ*, e.g. בְּקָרִים from בֹּ֫קֶר *morning*, פְּעָלִים *works*, רְמָחִים *lances*, שְׁעָלִים *handfuls* (*constr. st.* שַׁעֲלֵי Ez 13¹⁹); on the other hand, with an initial guttural the *ŭ*-sound reappears as *Ḥaṭeph Qameṣ*, e.g. חֳדָשִׁים *months*, עֳפָרִים *gazelles*, אֳרָחוֹת *ways*; and so even without an initial guttural, הַגָּרָנוֹת *the threshing-floors*, 1 S 23¹, Jo 2²⁴; קָדָשִׁים *sanctuaries*, and שָׁרָשִׁים *roots* (*qŏdhāšim*, &c., with *ŏ* for ָ); also קָדָשַׁי [but קָדָשֶׁיךָ, קָדָשָׁיו, once קָ׳], where, however, the reading frequently fluctuates between קָ׳ and קְ׳; with the article הַקְּ׳, בַּקְּ׳, לַקְּ׳, according to Baer and Ginsburg. On these forms cf. especially § 9 *v*. From אֹ֫הֶל *tent*, both בָּאֳהָלִים and אֹהָלִים (cf. § 23 *h* and פֹּעֲלוֹ above) are found; with light suffixes אֹהָלַי, &c.; so from אֹרַח *way*, אֹרְחֹתָיו (also אָרְחֹתַי)—hence only with initial א, 'on account of its weak articulation' (König, *Lehrgeb.*, ii. 45). It seems that by these different ways of writing a distinction was intended between the *r*

plural of אֹרְחָה *caravan*, and of אֹרַח *way*; however, אָרְחוֹת is also found in the former sense (in *constr. st.* Jb 6[19]) and אֹרְחוֹת in the latter (e.g. Jb 13[27] according to the reading of Ben Naphtali and Qimḥi); cf. also אוֹנִיּוֹת 2 Ch 8[18] *K^eth.* (אָנִ׳ *Q^erê*).—The *constr. st.* plural of בֹּהֶן *thumb* is בְּהֹנוֹת Ju 1[6 f.], as if from a sing. בְּהֹן: of נֹגַהּ *brightness*, Is 59[9] נְגֹהוֹת (on these *q^eṭōl*-forms, cf. *t*).—If אָפְנָיו Pr 25[11] is not dual but plural (see the Lexicon) it is then analogous to the examples, given in *l* and *o*, of plurals without a pretonic *Qameṣ*; cf. בָּטְנִים *pistachio nuts*, probably from a sing. בָּטְנָה. According to Barth, *ZDMG.* xlii, 345 f. אָפְנָיו is a sing. (אָפְנַי, the ground-form of אָפְנֶה, with suffix).

In the *constr. st. plur.* the only example with original *ŭ* is רֻכְסֵי ψ 31[21]; otherwise like קָדְשֵׁי, אָהֳלֵי, &c.

s 4. Besides the forms treated hitherto we have to consider also a series of formations, which have their characteristic vowel under the *second* radical, as is ordinarily the case in Aramaic (on the origin of these forms see further, § 84[a] *e*). Thus (*a*) of the form קְטַל; דְּבַשׁ *honey*, מְעַט *little*; in *pause*, דְּבָשׁ, מְעָט; גְּבַר *man* (as *constr. st.*, see above, *h*), ψ 18[26] (elsewhere always גֶּבֶר), and *infinitives* like שְׁכַב (§ 45 *c*; on קְחַת, see above, *h*); שְׁכֶם *shoulder*, *ă* being modified to *è* (but in *pause* שֶׁכֶם); locative שְׁכֶמָה, also שֶׁכְמָה Ho 6[9]. With suffixes in the usual manner שִׁכְמִי, שִׁכְבָהּ Gn 19[33.35] (an infin. with suffix, therefore not שִׁכְבָּהּ). On the other hand, the *ă* is retained in the *plur. absol.* by sharpening the final consonant: אֲגַמִּים (*constr.* אַגְמֵי) *marshes*, הֲדַסִּים *myrtles*, מְעַטִּים *few*.

t (*b*) Of the form קְטֵל: בְּאֵר *a well*, זְאֵב *wolf*, &c.[1]; *locative* בְּאֵרָה, with *suff.* בְּאֵרִי, *plur.* זְאֵבִים, זְאֵבֵי; but בְּאֵרוֹת, *constr.* בֶּאֱרוֹת; on the *infin. constr.* שְׂאֵת, cf. § 76 *b*.

(*c*) of the form קְטֹל: בְּאֹשׁ *stench* (with *suff.* בָּאְשׁוֹ, just as סֻבְּכוֹ occurs in Jer 4[7] along with the *constr. st.* סְבָךְ־ ψ 74[5]; cf. for the Dageš, § 20 *h*), perhaps also לְאֹם *nation*, pl. לְאֻמִּים.

u 5. Paradigms *g-i* comprise the segholate forms with middle ו or י: (*a*) of the form *qăṭl* with *Wāw* as a strong consonant, in which cases the original *ă* is almost always lengthened to *ā* (Paradigm *g*), thus מָוֶת, אָוֶן *vanity*, עָוֶל *iniquity*, תָּוֶךְ *midst*; with final א, שָׁוְא *falsehood*; cf. however, also רֶוַח *space*. In the *constr. st.* contraction always occurs, מוֹת, &c. (from original *maut*), and likewise before suffixes מוֹתוֹ, &c. Exception, עָוֶל as *constr. st.* Ez 28[18] (according to Qimḥi) and with suff. עַוְלוֹ. The contraction remains also in all cases in the plural (but see below, *w*).

v (*b*) Of the form *qăṭl* with consonantal *Yôdh* (Paradigm *h*). With final א, גַּיְא (also גַּי), in Is 40[4] גֵּיא, in the *constr. st.* (also *absol.* Zc 14[4]) גֵּיא (also גֵּי); plur. 2 K 2[16] and Ez 6[3] *K^eth.* according to Baer נאות, i.e. doubtless גֵּאוֹת (cf. גֵּיאוֹתֶיךָ Ez 35[8]; according to another reading [and so Ginsburg] גיאות,

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[1] The proposal of Haupt (*SBOT.* 'Proverbs', p. 34, l. 44 ff.) to read בֵּאר, זֵאב, &c., does not seem to be warranted. The case here is quite different from that in Pr 1[22] where the Masora requires תְּאֵהֲבוּ, no doubt on the analogy of בְּאֵר, &c., for תֵּאהֲבוּ, which was probably intended, see § 63 *m*.

i. e. doubtless גְּאָיוֹת), but in *Qᵉrê*, and all other passages, גְּאָוֹת. The uncontracted form (in the *absol. st.* with helping *Hireq*) remains also before ה— *locale*, e. g. בַּיְתָה (but in the *constr. st.* e. g. בֵּיתָה יוֹסֵף).—עִירָה (from עִיר) Gn 49¹¹ is peculiar, so also שִׁיתוֹ Is 10¹⁷ (from שִׁית).—In the *plural absol.* uncontracted forms occur, like חֲיָלִים *hosts*, עֲיָנוֹת *springs*, עֲיָרִים *young asses*, תְּיָשִׁים *he-goats*, &c.; as *constr. st.* Pr 8²⁸ עִינוֹת for עֲיָנוֹת.

(*c*) With the contraction of the ו and י even in the *absol. st.* sing. (Paradigm *i*). In this way there arise formations which are unchangeable throughout; thus from the ground-form *qāṭl*: יוֹם (cf., however, § 96), סוֹף, שׁוֹר, &c.; with middle *Yôdh*, חַיִל 1 Ch 9¹³ (elsewhere חֵיל), לֵיל Is 21¹¹ (elsewhere לָיְלָה, in prose, see above, § 90 *f*); from the ground-form *qīṭl*, דִּין, עִיר, שִׁיר (see, however, § 96); from the ground-form *qŭṭl*, גּוֹר, רוּחַ, &c. The plurals דְּוָרִים *pots*, שְׁוָקִים *streets*, שְׁוָרִים *oxen*, have a strong formation (but for חֲוָחִים 1 S 13⁶ read חוֹרִים as in 14¹¹). Finally, forms with a quiescent middle א also belong to this class, such as רֹאשׁ *head* (obscured from רָאשׁ = *ra'š*, see § 96) and צֹאן *sheep*. ש

6. On Paradigm *k*: segholate forms from ל״ה stems. Besides the formations mentioned in § 84ᵃ *c*, *e*, like גַּבָּה, &c., and שַׂחוּ Ez 47⁵, with the original ו resolved, according to § 24 *d* (cf. the *constr. plur.* חַגְוֵי *clefts*, Ob 3, &c., and קַצְוֵי *ends*, ψ 48¹¹, &c., where the ו becomes again a strong consonant,[1] from חָגֻו and קָצֻו or חָגוּ and קָצוּ), there occur also (*a*) commonly, of the ground-form *qaṭl*, forms like פְּרִי, בֶּכִי, לֶחִי, גְּדִי, בְּכִי, צְבִי, אֲרִי, &c.; in *pause* פֶּרִי, בֶּכִי, לֶחִי, עֶבִי, אֲרִי Ju 14¹⁸; with suffixes פִּרְיוֹ (attenuated from *păryô*), בִּכְיִי ψ 6⁹, but also פִּרְיָךְ, לֶחְיוֹ, &c.; before a grave suffix פִּרְיָהֶם, but also פִּרְיָכֶם. Plur. גְּדָיִים (constr. גְּדָיֵי, see above, *o*, חֲטָאִי), אֲרָיִים and אֲרָיוֹת; with softening of the י to א (as elsewhere in בְּלוֹאֵי Jer 38¹² for which there is בְּלוֹי in verse 11, according to § 8 *k*; עַרְבִיאִים 2 Ch 17¹¹, cf. 26⁷ *Kᵉth.*; probably in לְלָאוֹת, דּוּדָאִים from דּוּדַי and לוּלַי; also חלבאים ψ 10¹⁰ *Kᵉth.*, divided into two words by the Masora, is to be referred to a sing. חֶלְבַּי *hapless*): חֲלָאִים *jewels*, Ct 7² (from חֲלִי), טְלָאִים *lambs*, Is 40¹¹ (from טְלִי); but instead of פִּתָּאִים and צְבָאִים (from פֶּתִי and צְבִי) the Masora requires פְּתָאִים and צְבָאִים; dual: לְחָיַיִם, *constr. st.* לְחָיֵי, with *suff.* לְחָיַי, &c. On דַּל *door*, cf. § 95 *f*, and on such formations generally, see Barth on biliteral nouns in *ZDMG.* 1887, p. 603 ff., and *Nominalbildung* (isolated nouns), p. 1 ff. ת

(*b*) From the ground-form *qīṭl*, חֵצִי *half*, in *pause* חֲצִי, with suff. חֶצְיוֹ, &c.— From stems with middle *Wāw* arise such forms as אִי (from *'iwy*), צִי, עִי *ship*, plur. אִיִּים, צִיִּים, &c.; instead of the extraordinary plur. צִים Nu 24²⁴ read with the Samaritan יְוָצְאִים, and for בַּצִּים Ez 30⁹ read probably with Cornill אֳצִים. ע

(*c*) From the ground-form *qŭṭl* sometimes forms like בֹּהוּ, תֹּהוּ (from *tŭhw*, *bŭhw*), sometimes like חָלְמִי, עָנְיִי, and even without an initial guttural יָפְיִי, דָּמְיִי, ≈

[1] Nöldeke, *Beiträge*, p. 58: the direct or indirect retention of this ו is hardly a feature of early Hebrew. The true Hebrew forms from קָצֶה would be קְצֵה, קְצוֹת, קָצוֹת, the aramaizing forms קְצָה, קָצָת, קְצָוֹת.

צָרִי (also צְרִי, יְפִי, דְּמִי), רָאִי, &c ; in *pause* חֹלִי, &c., with suff. חָלְיוֹ, plur. חֳלָיִים. From עָפִי *branch*, there occurs in ψ 104[12] the plur. עֳפָאִים (analogous to פְּתָאִים, &c., see above, *x*) ; the *K^eth.* evidently intends עֳפָאִים (so Opitius and others). Dual, with *suff.* דָּלְיָו Nu 24[7], *bucket* (from דְּלִי, for דָּלִי), more correctly, with the Masora, דָּלְיָו with Munaḥ for Metheg. This unusual Metheg is to be treated as following the analogy of the cases mentioned in § 9 *v*.

aa 7. On Paradigms *l–n* : segholate forms from stems ע״ע (see § 84^a *c*, *β*).

(*a*) In the *qaṭl*-form the *ă* of the contracted formation is sometimes lengthened in the *absol. st.*, sing. as in יָם (so also in the *constr. st.*, except in the combination יַם־סוּף *the Red sea*; and even before *Maqqeph*, יָם־הַמֶּלַח *the salt sea*), sometimes it remains short, e.g. פַּת *morsel*, עַם *people*, but even these formations generally have *Qameṣ* in pause, as well as after the article (e.g. הָעָם). Adjectives under the influence of a guttural either have forms like לַחִים, צַחִים or, with *compensatory lengthening*, רָעִים, רָעֵי. In the *constr. st.* חַי *living* (in the plural חַיִּים also a substantive, *life*), and דַּי *sufficiency*, are contracted to חֵי[1] and דֵּי. As a locative form notice הֶרָה *to the mountain*, Gn 14[10] (see § 27 *q*) beside הָהָרָה. The stem is expanded to a triliteral form in הֲרָרִי (unless it is simply derived from a by-form הָרָר on the analogy of *qătăl*-forms) Jer 17[3] (but in ψ 30[8] for הַרְרִי read הַרְרֵי) and הַרְרָם Gn 14[6] ; plur. *constr.* הַרְרֵי Nu 23[7], &c. (but only in poetical passages), with suffix, הֲרָרֶיהָ Dt 8[9] ; עֲמָמִים Ju 5[14] (where, however, read probably בְּעַמֶּךָ), Neh 9[22] ; עַמְמֵי Neh 9[24] : elsewhere עַמִּים, עַמֵּי.—Before *suffixes* and in the plur. *ă* is sometimes attenuated to *ĭ*, e.g. פִּתִּי, פִּתִּים, from פַּת ; סִפִּים and סִפּוֹת (also סַפּוֹת 2 S 17[28]) from סַף. Before ח *ă* is retained in a virtually sharpened syllable, e.g. פַּחִים *traps*.

bb (*b*) *Qiṭl*-forms : אֵם, אֵשׁ *fire* (with suff. אִשִּׁי, but cf. also אֶשְׁכֶם Is 50[11]), חֵן *favour*, &c. ; of a triliteral form, the plur. חֲצָצֶיךָ ψ 77[18].

(*c*) *Qŭṭl*-forms : חֹק, כֹּל *totality*, before *Maqqeph* חָק־, כָּל־, with suff. חֻקִּי, &c., with omission of *Dageš forte* (according to § 20 *m*) always חָקְךָ, חָקְכֶם, but from עֹז, עֻזִּי, עֻזְּךָ, עֻזְּכֶם, for which עָזִּי and עָזְּךָ are also found. חִקְקֵי, expanded to a triliteral form, Ju 5[15] and Is 10[1], generally explained as a secondary form of חֻקְקֵי with abnormal weakening of the *ŭ* to *ĭ*, is more probably to be referred to a *qiṭl*-form = Arabic *ḥiqq*.

cc The forms with assimilated middle *Nûn* likewise follow the analogy of Paradigms *l–n*, e.g. אַף *nose, anger* (אַפִּי, dual אַפַּיִם, also *face*) for *'anp* ; חֵךְ *palate* for *ḥink*, זִקִּים *fetters*, עֵז *goat*, plur. עִזִּים, for *'inz*, probably also אֵב *green herb*, for *'inb*.

dd **2.** Paradigm II comprises all formations with original short vowels, whether in the first or second syllable ; cf. § 84^a *f–i*, and the general laws of formation, § 92 *b–g*.

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[1] חֵי only in Dn 12[7] as *constr. st.*, since in the asseverative formulae (cf. § 149) חֵי פַרְעֹד, חֵי נַפְשְׁךָ (otherwise only in 2 S 15[21], after חַי יהוה, and Amos 8[14]), חֵי is a contracted form of the *absol. st.* (prop. *living is Pharaoh !* &c.). It is evidently only a rabbinical refinement which makes the pronunciation חַי distinctive of an oath by God (or of God by himself), as in the regular formulae חַי אָנִי (חַי אָנֹכִי Dt 32[40]) and חַי יְהוָֹה (= חַי אֲדֹנָי).

Rem. 1. On Paradigms *a* and *b*: ground-form *qăṭăl*. The lengthening of the second *ă* to *ā* is maintained in the *constr. st. sing.* only in ל״א-forms, e.g. צָבָא *army*, צְבָא. For the construct forms חֲלֵב *milk*, לְבֶן־ *white*, Gn 49[12], instead of the ordinary *absolutes* חָלָב, לָבָן, a secondary form חָלֵב, לָבֵן must be assumed; from עָשָׁן *smoke*, the *constr. st.* עֶשֶׁן occurs once, Ex 19[18], beside עֲשַׁן, from הָדָר *ornament* the *constr. st.* הֶדֶר Dn 11[20], beside the common form הֲדַר.—The plur. פָּרָשִׁים *horses*, Is 21[7] (instead of פְּרָשִׁים, ground-form *părăš*) is no doubt due to a confusion with the *qaṭṭâl*-form פָּרָשׁ *horseman*.

A. Sometimes a sharpening of the third radical takes place, in order to keep the preceding vowel short, e.g. גְּמַלִּים *camels*, קְטַנִּים *small ones*, פְּלַגּוֹת *brooks* (see § 20 *a*).—The attenuation of the *ă* of the first syllable to *ĭ* does not take place in the *constr. st. plur.* as a rule after an initial guttural, as חַכְמֵי, עַנְוֵי, but חִזְקֵי, and never before a middle guttural, e.g. נַהֲרֵי; nor (according to König, owing to the influence of the nasal) in the non-guttural forms זַנְבוֹת *tails*, כַּנְפוֹת, and (in the dual) כַּנְפֵי *wings*, from זָנָב, כָּנָף.—The dual נַהֲרַיִם from נָהָר *river*, shows an abnormal omission of the lengthening of the *ă* before a tone-bearing termination, but cf. § 88 *c*. *ee*

B. From ע״ע stems, forms like חָלָל, עָנָן, &c., belong to this class. *ff*

C. The few nouns of the ground-form *qĭṭăl* follow the same analogy, such as לֵבָב *heart*, שֵׁכָר *strong drink*, עֵנָב *grape*, &c. From שֵׂעָר *hair*, in the *constr. st.* besides שְׂעַר the form שַׂעַר is also found (perhaps a survival of a secondary form like those in Paradigm I, *d*); so from צֵלָע *rib*, צֶלַע and even צֵלַע 2 S 16[13] (so ed. Mant., Ginsb.; but Baer צֶלַע), both, probably, old secondary forms (also used for the *absol. st.*) of צֵלָע; cf. also צַלְעִי and צַלְעוֹ, as well as the *constr. st. plur.* צַלְעוֹת; also from נֵכָר *strangeness*, the *constr. st.* נֵכַר־ is found, Dt 31[16]. *gg*

2. On Paradigms *c–e*: ground-form *qăṭĭl*, developed to *qāṭēl*; with a final guttural, e.g. שָׂבֵעַ *satisfied*. In the *constr. st.* the original *ĭ* of the second syllable, probably on the analogy of the forms discussed in § 69 *c*, becomes *ă*, e.g. זְקַן, חֲדַל, חֲסַר, &c., but not before suffixes, כְּתֵפִי, &c., nor in forms from ל״א stems, e.g. מָלֵא *full*, מְלֵא; cf., moreover, עֲקֵב Gn 25[26] from עָקֵב *heel*, and אֲבֶל־ ψ 35[14], *mourning*. Paradigm *d* represents forms which in the *constr. st.* instead of the ordinary כְּתַף, &c., have a segholate form, as אֶרֶךְ, גֶּדֶר, יֶרֶךְ, גֵּזֶל, עֶרֶל (Ez 44[9]), *constr. st.* of אָרֵךְ *long*, גָּדֵר *wall*, יָרֵךְ *thigh*, גָּזֵל *robbery*, עָרֵל *uncircumcised*. In Is 11[14] בְּכָתֵף would be altogether without precedent as a *constr. st.* (for בְּכֶתֶף); most probably the *absol. st.* is intended by the Masora (according to Nöldeke, *Gött. Gel. Anzeigen*, 1871, No. 23 [p. 896] for בכ׳ אֶחָד *with one shoulder*, i.e. *shoulder to shoulder*); [cf. Driver, *Tenses*, § 190, *Obs.*]. *hh*

In the *plur. constr.* the *ē* lengthened from *ĭ* is frequently retained in verbal adjectives of this formation, e.g. שְׁכֵחֵי, שְׂמֵחֵי, אֲבֵלֵי, יְשֵׁנֵי, חֲפֵצֵי; cf. also יְתֵדֹתָיו (with *ē* under the protection of the secondary tone) from יָתֵד *tent-peg*. On the other hand from יָרֵא *fearing*, always יִרְאֵי; cf. also רִגְעֵי ψ 35[20] from רָגֵעַ.—With *ă* retained in the initial syllable cf. אַחֵר *alius* (with a virtual sharpening of the ח).—From ע״ו stems come forms like מֵת *dead person*, גֵּר *resident stranger*, עֵד *witness*, with unchangeable *Ṣērê*; hence מֵתִים, מֵתֵי, &c. *ii*

Kindred in character are the formations from the ground-form *qăṭŭl*. This *kk*

ground-form is regularly lengthened to *qāṭōl*, e.g. עָגֹל *round*, עָמֹק *deep*, אָדֹם *red*; but before formative additions the short *ŏ* returns, protected by the sharpening of the following consonant (see *ee* above), as עֲגֻלִּים, &c. (but in stems with a third guttural or ר, גְּבֹהָה, שְׁחֹרִים). The form עָגוֹל, 1 K 10[19], is abnormal; likewise עָמוּקָה Pr 23[27], Jablonski (ed. Mant. עֲמֻקָּה, Baer and Ginsburg עֲמֻקָּה).

ll 3. On Paradigm *f*: ground-form *qāṭăl* from ל״ה stems. As in verbs ל״ה § 75 *h*, the general rule is that before the terminations of the plur. and dual and before suffixes beginning with a vowel, the third radical is usually elided altogether. But besides שָׂדֶה the form שָׂדַי, with the final *Yôdh* retained, is also found in poetry (cf. also the singulars with suffixes, like מִשְׁפָּתֵיהֶם, in *ss*); in the same way final ו is retained in the singulars with suffixes, like עֲנָוִי. The plur. of שָׂדֶה is שָׂדוֹת, *constr.* שְׂדוֹת (also שְׂדֵי, unless this is a *sing.*, contracted from שְׂדָי; so Barth, *ZDMG.* xlii, p. 351). The *qĭṭāl*-form (see § 84[a] *i*) רֵעָה 2 S 15[37], 16[16], 1 K 4[5] is remarkable as a *constr. st.* (the reading רֵעֶה of Opitius and others is opposed to the express statement of the Masora). To the category of these forms also belongs without doubt פָּנִים *face* (only in *plur.*), פָּנַי, פָּנֶיךָ, פָּנֶיהָ, &c.

mm In a few formations of this kind the vowel of the second syllable appears to have been already lost in the *absol. st. sing.*; so according to the ordinary view, in יָד *hand*, *constr.* יַד, with *suff.* יָדוֹ, but יֶדְכֶם; plur. יָדוֹת, *constr.* יְדוֹת, dual יָדַיִם, יְדֵי, with *suff.* יָדַי, יָדֶיךָ, יָדֶיהָ, &c., and in דָּם *blood*, *constr.* דַּם, with *suff.* דָּמִי, but דְּמֵיכֶם (*ă* attenuated to *ĕ*), plur. דָּמִים, דְּמֵי. But perhaps both these nouns are to be regarded as primitive (§ 81), and as original monosyllabic formations.

nn 3. Paradigm III comprises forms with an unchangeable vowel in the first syllable, whilst the vowel of the second syllable has been lengthened from an original short vowel, and is therefore changeable. The special cases are to be distinguished in which the original short vowel is lengthened both *in* and *before* the tone, but in an open syllable becomes *Šᵉwâ* (Paradigm *a*, but cf. also examples like אוֹפַנִּים *wheels*, for אוֹפָנִים, and אֶלְמִים *porches*), secondly, the cases in which the vowel becomes *Šᵉwâ* even *before* the tone (Paradigm *b*), and finally, those in which the termination of ל״ה formations is entirely lost (Paradigm *c*).

oo Rem. 1. On the model of עוֹלָם (which, moreover, is obscured from *'ālăm*), the following forms also are inflected: מִקְטָל (§ 85 *h*), in some cases with virtual sharpening of the third radical (see § 20 *a*), as מִבְטַחוֹ Jer 17[7], ψ 40[5], Jb 8[14], &c.; ל״א nouns of this form maintain the *Qameṣ* in the *constr. st. plur.*, e.g. מִקְרָאֵי from מִקְרָא[1]; on the other hand, in the plur. of the *participles Niph.* (§ 85 *n*) of verbs ל״א (which likewise belong to this class), are found not only regular forms like נִקְרָאִים but also נֶחְבָּאִים Jos 10[17], נִטְמָאִים Ez 20[30 f.],

[1] מְקַדְּשֵׁיהֶם Ez 7[24] for מְקֻדָּשׁ (from מְקַדֵּשׁ) is wholly irregular; perhaps, however, the *part. Pi'ēl* is intended, without *Dageš* in the ד (according to § 20 *m*).

and so always נִבְּאִים (except Ez 13[2] הַנִּבָּאִים) and נִמְצְאִים 1 S 13[15], 2 K 14[14], &c. (except Ezr 8[25] הַנִּמְצָאִים in pause).[1]

pp Moreover, the other participles in *ā* also follow the analogy of עוֹלָם as regards the final syllable (מְקֻטָּל, מָקְטָל; cf., however, הַמּוּשַׁב Gn 43[12] in close connexion; see the analogous cases in § 65 *d*); also שֻׁלְחָן *table* (§ 85 *u*; plur. שֻׁלְחָנוֹת, *constr.* שֻׁלְחֲנוֹת), קָרְבָּן, *constr.* קָרְבַּן, hence in plur. *constr.* with *suff.* קָרְבְּנֵיהֶם Lv 7[38]; עַקְרָב (§ 85 *w*), plur. עַקְרַבִּים (with sharpening of the final consonant for עַקְרָבִים, cf. also עֵירֹם *naked*, plur. עֵירֻמִּים Gn 3[7] [but in 2[25] עֲרוּמִּים, according to § 90 *o* an orthographic licence for עֲרֻמִּים from עָרֹם], מַעֲרֻמִּים *nakedness*, 2 Ch 28[15]; קַרְדֹּם, קַרְדֻּמּוֹ; מַעֲמַקֵּי Is 51[10]; נִכְבַּדֵּי Is 23[8 f.]; מִשְׂגַּבִּי ψ 18[3]; even with attenuation of the *ă* to *ĭ*, מוֹרִגִּים *threshing instruments*, 2 S 24[22], 1 Ch 21[23], from מוֹרָג), מַתָּן (§ 85 *g*), מָגֵן (§ 85 *i*), מָעֹז (§ 85 *k*), inasmuch as they retain the *ā* of the first syllable, contrary to rule, even when not pretonic. e.g. מָגִנִּי, מָעֻזִּי; מוֹשָׁב (§ 85 *g*); תּוֹשָׁב (§ 85 *p*), *constr. st. plur.* תֹּשָׁבֵי 1 K 17[1]; also isolated forms according to § 84[a] *t*, and § 84[b] *b*, *c*, *k*, *m*, *n*, *o*. Cf. finally, צַוָּאר *neck* (from *ṣăw'ăr*), *constr. st.* צַוַּאר Jer 28[10 ff.], *constr. st. plur.* צַוְּארֵי Gn 45[14], &c.

qq 2. (Paradigm *b*; cf. § 84[a] *s*.) Instead of the original *ĭ* in such forms as אֹיִבְכֶם (cf. 2 K 22[29]), the second syllable more frequently has *ĕ*, e.g. יֹצֶרְךָ *thy creator*; with a closing guttural (according to § 91 *d*; but cf. also אֹבַד Dt 32[28]) forms are found sometimes like שֹׁלֵחֲךָ, sometimes like בֹּרַאֲךָ; *constr. st.* without *suff.* נֹטַע ψ 94[9] (according to § 65 *d*); with a middle guttural גֹּאַלְךָ Is 48[17]; cf. 43[14].—The same analogy also is followed in the flexion of the other participles which have *ē* in the final syllable (מְקַטֵּל, מִתְקַטֵּל, &c.), see further, in § 84[b] *d*, גִּבֵּן, &c. (but with exceptions, as שִׁלֵּשִׁים, רִבֵּעִים), and ibid. *l*, *p*; § 85 *i*, *k* (מִזְבֵּחַ *altar*, *constr. st.* מִזְבַּח, plur. מִזְבְּחוֹת), and ibid. *q*, but here also there are exceptions like מַקְהֵלִים ψ 26[12].

rr 3. (Paradigm *c*: *part. Qal* of verbs ל״ה, differing from Paradigm II, *f* in the unchangeableness of the vowel of the first syllable.) In Ez 17[15] *ē* in the *absol. st.* is abnormal, and *S^eghôl* in the *constr. st.* in 2 S 24[11] (so Opitius, Ginsburg; but Baer חֹזֵה), Ec 2[15] (according to Baer, but not the Mantua ed.; מִקְרֶה Ec 3[19] is in the *absol. st.*). To this class belong, as regards their formation, the ל״ה-forms mentioned in § 84[a] *r*, § 85 *g* (with *suff.*, e.g. הַמַּעַלְךָ Dt 20[1], *which brought thee up*), and *h*.

ss In a few instances, before a suffix beginning with a consonant, the original *ăy* of the termination has been contracted to *ē*, and thus there arise forms which have apparently *plural suffixes*; as מִשְׁתֵּיהֶם Is 5[12], Dn 1[10.16]; מַרְאֵיהֶם *their appearance*, Dn 1[15], Gn 41[21], cf. Na 2[5]; נוֹטֵיהֶם *who stretched them forth*, Is 42[5]; *defectively* אֹפֵהֶם Ho 7[5] (cf. נְוֵהֶם Ez 34[14]); on the other hand, the examples in Is 14[11], Gn 47[17], which were formerly classed with the above, are really plurals. But מַחֲנֶיךָ *thy camp*, Dt 23[15] (מַחֲנֶךָ occurs just before),

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[1] Brockelmann, *Grundriss*, p. 659, observes that except in 2 Ch 5[11], 35[17] הַנִּמְצְאִים is always followed by a preposition governing a word, so that the punctuators perhaps intended to indicate a sort of *constr. st.*

מִקְנֶ֫יךָ *thy cattle*, Is 30[23] (probably also שָׂדֶ֫יךָ 1 K 2[26]), מַרְאַ֫יִךְ Ct 2[14], and מַרְאָיו *the sight of him*, Jb 41[1] (with the י here retained orthographically), מַעֲלָיו Ez 40[31], &c., are still to be explained as singulars.—On a few other examples which may perhaps be thus explained, see § 124 *k*. Before the plural ending the original termination *ay* reappears in מְמֻחָ֫יִם Is 25[6] (*part. Pu.* from מָחָה).

tt **4.** Paradigm IV comprises the forms with a changeable vowel (*a*, *b*), or a vowel which has already become *Šᵉwâ* (*c*), in the first syllable, and an unchangeable vowel in the second. With Paradigm *c* (which, however, for the most part consists merely of forms based on analogy, without biblical parallels) are also connected all the forms which have unchangeable vowels in both syllables, and therefore (like כְּתָב) cannot undergo any vowel changes.

uu Rem. 1. Analogous to פָּקִיד (ground-form *păqîd*) are § 84ᵃ *k*, גָּדוֹל, &c. (with *ô*, not changeable *ō* for *ŭ*); in substantives like שָׁלוֹם, this *ô* is demonstrably obscured from *â* (Arab. *sălâm*); ibid. *l*, *m*, אָסוּר, אָסִיר, &c.; § 85 *u*, זִכָּרוֹן, *constr.* זִכְרוֹן; חִזָּיוֹן, *constr.* חֶזְיוֹן; כִּלָּיוֹן, *constr.* כִּלְיוֹן (cf., however, the forms in the *constr. st.* עִצְּבוֹן, קִנְּמוֹן, and with the plural suffix עִזְּבוֹנַ֫יִךְ Ez 27[12 ff.]); § 85 *w*, חַלָּמִישׁ, *constr.* חַלְמִישׁ; § 85 *l*, מָקוֹם, &c.

vv 2. עָנִי (ground-form *'ăníy*, stem עָנָה) represents forms in which a final *Yôdh* has been resolved into *î*; before formative additions the original *Yôdh* under the protection of a *Dageš forte* again becomes audible as a firm consonant, whilst the (originally short) vowel of the first syllable becomes *Šᵉwâ*; cf. § 84ᵃ *l*, נָקִי, plur. נְקִיִּים, and § 87 *a*.

ww 3. כְּתָב with unchangeable *â* in the second syllable, whilst the *Šᵉwâ* is weakened from a short vowel (Arab. *kĭtâb*); *constr. st.* כְּתָב־ Est 4[8] (readings like כְּתַב 2 Ch 35[4] are incorrect, although יְקַר Est 1[4] and כְּתַב־ 4[8] are supported by fairly good authority; however, these *qᵉṭâl*-forms in Hebrew are probably all loan-words from the Aramaic). The only plural form found in the O. T. is עֲבָדֵיהֶם *their deeds*, Ec 9[1]. In a narrower sense the forms enumerated in § 84ᵃ *n–p* belong to this class; in a wider sense all those which have unchangeable vowels throughout, thus § 84ᵃ *u*, § 84ᵇ *e* (קַטָּל, cf., however, the anomalous forms mentioned there), ibid. *f–i*, *m* (No. 34 f.), *n* (No. 39), *p* (No. 44), also partly § 85 *b–w* (especially *l* and *r*).

xx In opposition to the anomalous shortening of the form קַטָּל (see above), cases are also found where pretonic vowels are retained even in the antepenultima (with the secondary tone); cf. above, *ii* and *pp*, also of the form קָטִיל (properly *qăṭîl*) the examples סָרִיסִים, פָּרִיצִים, שָׁלִישִׁים, whilst the *constr. st. sing.* according to the rule, changes the *ā* into *Sᵉwâ* (פְּרִיץ, סְרִיס). (These are not to be confounded with forms like עָרִיץ *tyrant*, which is for עַרִּיץ, and consequently has an unchangeable *Qameṣ*.) Of the form קָטוּל (*qăṭûl*) in this class are שָׁבוּעַ *week*, plur. שָׁבֻעִים and שָׁבֻעוֹת, *constr.* שְׁבֻעוֹת, but with *Metheg* of the secondary tone in the fifth syllable from the end, שָׁבֻעֹתֵיכֶם.—On מָעוֹן, מָעֻזִּי, &c., cf. § 85 *k*.

§ 94. *Formation of Feminine Nouns.*

1. The feminine ending ָה, when appended to the masculine forms treated in § 93, effects in almost all cases the same changes as are produced in the masculine forms by the addition of a light suffix, since in both cases the tone is moved one place farther forward (see § 92 *b*). The following scheme is based on the same division into four classes, with their subdivisions, as in § 93; a few special forms will be treated in § 95 in connexion with the paradigms of feminine nouns. *a*

Paradigm I: segholate forms, with the feminine ending always added to the ground-form, (*a*) מַלְכָּה *queen*, כַּבְשָׂה, and with attenuation of *ă* to *ĭ* כִּבְשָׂה *lamb*, רִצְפָּה *hot stone*, Is 6[6] (from another root רִצְפָה; see Baer on Ez 40[17]), חֶזְקָה *strength* (unless belonging to Paradigm *b*); (*b*) סִתְרָה *covering* (masc. סֵתֶר); עֶדְנָה *pleasure* (עֵדֶן), not to be confounded with the unchangeable forms with a prefixed מ, derived from ל״ה stems, as מִצְוָה *command*, plur. מִצְוֹת; (*c*) חֻלְדָּה, proper name (חֹלֶד *mole*), אָכְלָה *food* (אֹכֶל); (*d*) נַעֲרָה *girl* (נַעַר); (*f*) בָּאְשָׁה *weed*, טָהֳרָה *purity* (טֹהַר); (*g*) עַוְלָה *wrong* (also עוֹלָה, Paradigm *i*); (*i*) צֵידָה *victuals* (masc. צַיִד, cf. Paradigm *h*); from *qiṭl* and *quṭl*-forms, בִּינָה *understanding*, סוּפָה *tempest*; (*k*) אַלְיָה *fat tail* (as if from אֵלִי), שִׁבְיָה (*ă* attenuated to *ĭ*) *captivity* (שְׁבִי), לִוְיָה *wreath* (probably an original *qiṭl*-form); (*l*) חַיָּה *life*, מִדָּה *measure* (attenuated from מַדָּה). Adjectives derived from ע״ע stems also belong in flexion to this class, as רַבָּה *multa*, with middle guttural רָעָה *mala*; (*m*) זִמָּה *plan*; (*n*) חֻקָּה *statute* (חֹק). *b*

Paradigm II: ground-form *qăṭălăt*, &c., (*a*) נְקָמָה *vengeance* (נָקָם); (*b*) אֲדָמָה *earth*; (*c*) נְבֵלָה *corpse*; (*d*) עֲיֵפָה *languida*; (*f*) יָפָה *beautiful*, קָצָה *end* (from יָפֶה, קָצֶה). From stems ע״ו arise such forms as עֵדָה (masc. עֵד, properly *part. Qal* from עוּד) *female witness*. From the ground-form *qăṭŭl*, עֲמֻקָּה *profunda* (masc. עָמֹק), עֲבֻדָּה *servitude*, &c. *c*

Paradigm III: unchangeable vowel in the first, changeable in the second syllable, (*a*) יֹלֵדָה *a woman with child* (cf. the examples in § 84[a] *s*, and the retention of the *ē* in the *part. Pi'ēl*, Ex 22[17], 23[26]; in the *Hithpa'ēl* 1 K 14[5f.]), but also with the change of the *ē* (originally *ĭ*) into *Šewâ*, יֹשְׁבָה *dwelling*, Na 3[8]. However, in these participial forms the feminine is mostly indicated by ֶת (see below, *h*); (*c*) גּוֹלָה *those of the captivity* (masc. גּוֹלֶה), but also with a return of the final *Yôdh*, הֹמִיָּה *clamorous*, Pr 7[11], and the examples in § 75 *v*. On the *â* of the participles of verbs ע״ו, which also belong to this class, such as זָרָה *peregrina*, cf. § 72 *g*. *d*

e Paradigm IV: originally changeable vowel in the first syllable, unchangeable in the second, (*a*) גְּדֹלָה *magna*, חֲסִידָה *stork*, properly *pia*; בְּתוּלָה *virgin*, properly *seiuncta*; (*b*) עֲנִיָּה *misera*.

f **2.** A simple ת is added as feminine ending in forms like בְּכִית *weeping* (masc. בְּכִי, § 93 *x*, *a*), בְּרִית *covenant*; but *feminine participles* of verbs ל״א, as יֹצֵאת, מֹצֵאת, may be due to contraction from *yôṣe'et*, &c. (hardly to lengthening of the *ĕ* in the ground-form *môṣi*), whilst forms like מָוֹצֵאת, נְשֹׂאֵת (see § 74 *i*) are to be explained on the analogy of the forms treated in § 93 *t*. Apart from the ל״ה formations, we find the simple ת in the participle מְשָׁרֶת 1 K 1[15], contracted from מְשָׁרַתְתִּ. But וַיֹּלֶדְתִּ Gn 16[11], Ju 13[5.7] is the ground-form of the ptcp. וְיֹלֶדֶת (as in the same connexion in Gn 17[19], Is 7[14]), cf. § 80 *d* and the *Qᵉre* שְׁבָתִּ, &c., discussed in § 90 *n*.

g The forms which arise by appending the ת feminine to masculine nouns with a changeable vowel in a closed final syllable are, as a rule, developed exactly in the same way as masculine segholate forms. Thus there arise in Paradigm I (*a*) from גְּבַרְתִּ (for original *gᵉbirt*; § 69 *c*), the form גְּבֶרֶת *mistress* (but only in *construct st.*; in Is 47[7] also גְּבֶרֶת עַד are to be taken together; the *absolute st.* is גְּבִירָה); from מְלַכְתִּ, מְלֶכֶת *queen* (in Paradigm II, *a*); פְּחַתְתִּ (פַּחַת = פְּחַת *pit*) Lv 13[55]; (*c*) גְּדֶר *wall*, גְּדֶרֶת (from גְּדַרְתִּ = *gᵉdirt*; cf. זְקַן as *construct st.* of זָקֵן); on the other hand, חֲמֶשֶׁת is *construct st.* of חֲמִשָּׁה *five*, with lengthening of the original *ĕ* of חֲמִשְׁתִּ.

h Formations with a changeable *ō* in the second syllable belonging to this class are נְחֹשֶׁת *bronze* (from נְחֹשְׁתִּ), כְּתֹנֶת the *constr. st.* of כֻּתֹּנֶת *coat*, perhaps also כְּתֹבֶת *writing* (unless it be obscured from כָּתָב, § 93, Paradigm IV, *c*).—Paradigm III, (*a*) חֹתֶמֶת (from חֹתַמְתִּ), masc. חוֹתָם *seal*; (*b*) יוֹנֶקֶת (properly *sucking*) *sprout* (in *pause*, e. g. הֹבֶרֶת Ex 26[4], &c.), and so most feminines of participles קֹטֵל. On this transition of the ground-form *qôṭilt* to קֹטַלְתִּ (regularly before suffixes in יְוֹנְקָתוֹ, יְלֹדָתוֹ, &c.), cf. § 69 *c*; *qôṭalt* serves as the ground-form under the influence of a guttural as well as before suffixes, e. g. יֹדַעַת, feminine of יֹדֵעַ *knowing*; in a wider sense, גֻּלְגֹּלֶת *skull* may also be included here, see § 95, Paradigm IV, *c*.

On the endings וֹת and יֹת—, see § 86 *k*, *l*, § 95 at the end.

§ 95. *Paradigms of Feminine Nouns.*

a In accordance with the general formative laws, stated in § 92 *b–k*, the following cases have chiefly to be considered in the flexion of

feminines also: (1) a tone-lengthened vowel on the removal of the tone reverts to its original shortness (thus the *ā* of the termination ה־ becomes again *ă* in the *construct st.* ת־); On the other hand, even an originally short vowel is retained as (a long) pretonic vowel *before* the endings ה־ and וֹת in the *abs. st.*, e. g. צְדָקָה; (2) without the tone or foretone an originally short vowel almost always becomes *Šᵉwâ*; on the other hand, *before* a vowel which had thus become *Šᵉwâ* the *ă* in the first syllable which had hitherto also been reduced to *Šᵉwâ* returns, although usually attenuated to *ĭ*, e. g. צִדְקַת from *ṣădhăqăth*; (3) in the plural of the feminines of segholate forms before the termination of וֹת or ־ִים, and in formations of the latter kind also before the light suffixes, a *pretonic Qameṣ* reappears, while the short vowel of the first syllable becomes *Šᵉwâ*. This short vowel, however, returns in the *construct st. plur.*, whether ending in וֹת or ־ֵי; in formations of the latter kind also before the grave suffixes.

The following Paradigms (with the exception of I, *d*) deal only with such of the forms treated in § 94 as incur some vowel changes or other. All forms with unchangeable vowels follow the analogy of Paradigm I, *d*.

I. *b*

	a.	*b.*		*c.*	*d.*	*e.*
Sing. absolute	מַלְכָּה (*queen*)	[כִּלְיָה] (*kidney*)	חֶרְפָּה (*reproach*)	חָרְבָּה (*waste*)	חֻקָּה (*statute*)	[גְּבִירָה] (*mistress*)
,, *construct*	מַלְכַּת		חֶרְפַּת	חָרְבַּת	חֻקַּת	גְּבֶרֶת
,, *with light suff.*	מַלְכָּתִי		חֶרְפָּתִי	חָרְבָּתִי	חֻקָּתִי	גְּבִרְתִּי
,, *with grave suff.*	מַלְכָּתְכֶם		חֶרְפַּתְכֶם	חָרְבַּתְכֶם	חֻקַּתְכֶם	גְּבִרְתְּכֶם
Plur. absolute	מְלָכוֹת	כְּלָיוֹת	חֲרָפוֹת	חֳרָבוֹת	חֻקּוֹת	
,, *construct*	מַלְכוֹת	כִּלְיוֹת	חֶרְפוֹת [1]	חָרְבוֹת	חֻקּוֹת	
,, *with suff.*	מַלְכוֹתַי	כִּלְיוֹתַי		חָרְבוֹתַי	חֻקּוֹתַי	
Dual absolute			רִקְמָתַיִם (*a double piece of embroidery*)			מְצִלְתַּיִם (*cymbals*)

[1] Only in ψ 69[10], contrary to rule, with a firmly closed syllable, cf. § 93 *m*.

	II.			III.	
	a.	*b.*	*c.*	*a.*	*b.*
Sing. absolute	צְדָקָה (*righteousness*)	זְעָקָה (*outcry*)	שָׁנָה (*year*)	יוֹנֶקֶת (*sprout*)	גֻּלְגֹּלֶת (*skull*)
,, *construct*	צִדְקַת	זַעֲקַת	שְׁנַת	יוֹנֶקֶת	גֻּלְגֹּלֶת
,, *with light suff.*	צִדְקָתִי	זַעֲקָתִי	שְׁנָתִי	יוֹנַקְתִּי	גֻּלְגַּלְתִּי
,, *with grave suff.*	צִדְקַתְכֶם	זַעֲקַתְכֶם	שְׁנַתְכֶם	יוֹנַקְתְּכֶם	גֻּלְגַּלְתְּכֶם
Plur. absolute	צְדָקוֹת		שָׁנוֹת [1]	[יוֹנְקוֹת]	
,, *construct*	צִדְקוֹת		שְׁנוֹת	יוֹנְקוֹת	גֻּלְגְּלוֹת
,, *with suff.*	צִדְקוֹתַי		שְׁנוֹתַי	יוֹנְקוֹתַי	גֻּלְגְּלוֹתַי
Dual absolute	[נְחֹשְׁתַּיִם] (*fetters of brass*)		שְׂפָתַיִם (*lips*)		
,, *construct*			שִׂפְתֵי		

c

Remarks.

d 1. Paradigm I: feminines of segholate forms. (*a*) The locative of this class has the form גִּבְעָתָה *towards Gibeah* (masc. גִּבְעַ). In some cases, especially with an initial guttural, there is no means of deciding whether the form in question is to be referred to a *qăṭl* or a *qĭṭl* base, e. g. חֶזְקָה *strength* (cf. חָרְפָּה under *b*). A *dual* of this form occurs in שִׁבְעָתַיִם *seven times* (cf. שֶׁבַע *seven*, fem.). Analogous to masculine forms like דֶּבֶשׁ (§ 93 *s*) is הֲדַסָּה *myrtle*.—From masculines of the form פְּרִי (ל״ה, cf. § 93 I, *k*) arise feminines sometimes like נַאֲוָה, שַׁלְוָה, אַלְיָה (see above, § 94 *b*), sometimes like בְּכִירָה (§ 94 *f*); occasionally the final ת is retained before the plural ending, as if it belonged to the stem (cf. § 87 *k*), e. g. חֲנִיתוֹת *spears*. Forms like גְּדִיָּה (cf. אֲנָיָה, a *qŭṭl* form) are derived directly from the masculine forms גְּדִי *kid*, אֳנִי *a fleet*.—(*b*) From a stem חָטָה, ע״ן *wheat* (for חִנְטָה), *plur.* חִטִּים.—(*c*) From עָרְלָה *foreskin*, the *plur. absol.* is עֲרָלוֹת (cf. פְּעָלִים, § 93, Paradigm I, *f*), *constr.* עָרְלוֹת.—(*d*) Example of a feminine segholate form from a stem ע״ע (ground-form *qŭṭl*, like חַיָּה of the form *qăṭl*, זְמָה of the form *qĭṭl*), with ŏ for *ŭ*, חָמָּא *terror*, Is 19[17] (Aramaic orthography for חֲמָה).

e (*e*) To the list of segholate forms with ת fem. belong also the infinitives of verbs פ״ו and פ״ן, which have rejected the weak consonant at the beginning, as שֶׁבֶת (from יָשַׁב), דַּעַת (from יָדַע), נֶגֶשׁ (from נָגַשׁ), as well as כַּחַת (from לָקַח); cf. § 69 *m* and § 66 *b* and *g*. The infinitives of verbs פ״ו are, however, also found in the form הֵעָה, לֵדָה, צֵאָה, and of the same origin also are עֵדָה *congregation* (from יָעַד), עֵצָה *counsel* (from יָעַץ), שֵׁנָה *sleep* (from יָשֵׁן), *constr.* עֲדַת, שְׁנַת, while in the *constr.* forms וְעַת *sweat*, Gn 3[19] (from יָזַע *to flow*), and צֵאַת *excrement*, Ez 4[12], the Ṣere has remained firm.

f From a stem בוש ע״ו (cf. בּוֹשׁ *to be ashamed*) is בֹּשֶׁת *shame*, with *suffix* בָּשְׁתִּי.

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[1] On שָׁנוֹת as a less frequent (poetic) form for שָׁנִים see § 87 *n*.

From a stem ל״ה (דָּלָה, cf., however, Barth, *ZDMG.* 1887, p. 607, who assumes a stem ידל) the masculine דַּל appears to have been formed after the rejection of the final *Yôdh*, and afterwards the feminine דֶּלֶת *door*; but in the *plural* דְּלָתוֹת, *constr.* דַּלְתוֹת, the ת of the termination is retained (see above, *d*, חֲנִיתוֹת). In a similar way רְפָתִים *stalls*, Hb 3[17], has arisen, if it is from the stem רפה, and שִׁקֻּת *trough* (from שָׁקָה), of which the masc. must have been שִׁקּ = שִׁקְקִי; on the other hand, the *plur. constr.* שִׁקֻּתוֹת Gn 30[38] (again retaining the feminine ת as an apparent radical) can only be an abnormal formation from the *singular* שִׁקֻּת, not from a kindred form שִׁקֶּת or שִׁקֶּת.

g 2. Paradigm II: ground-form *qăṭălăt*, &c., cf. § 94 *c*, Paradigm II, *a* and *b*. Analogous to the masculine forms like קָטָן, plur. קְטַנִּים, we find קְטַנָּה *parva*, &c.—The *constr.* forms, like צִדְקַת (*ṣidhᵉqăth*), are distinguished by the vocal *Šᵉwâ* (§ 10 *d*) from the segholate forms, like כִּבְשַׂת (*kibh-säth*). Consequently the *constr. st.* בִּרְכַּת Gn 28[4], &c. (from בְּרָכָה *blessing*), and חֶרְדַּת 1 S 14[15], &c. (from חֲרָדָה *a trembling*), are abnormal.—Under the influence of a guttural (see Paradigm *b*) the original *ă* is retained in the first syllable in the *constr. st.* (cf. also אַדְמַת *earth*, אֲדָמָה); in other cases it is modified to *Sᵉghôl*, e.g. עֶגְלָה *wagon*, עֶגְלָתוֹ. Frequently from an *absol. st.* in ה_ the *constr.* is formed with the termination ת, e.g. עֲטָרָה *crown*, constr. עֲטֶרֶת (from עֲטָרְתּ); along with עֲצָרָה *assembly*, עֲצֶרֶת is found usually, even in the *absol. st.*; יְבֶמֶת (from יָבָם *levir*) before suffixes is pointed as in יְבִמְתִּי, and thus entirely agrees with גְּבֶרֶת (Paradigm I *e*). From a stem ל״ן (אָמַן) is formed אֱמֶת *truth* (from *'ămant*, and this no doubt for an original *'ămint*, § 69 *c*) before suffixes אֲמִתִּי, &c.

h From the masc. form קָטֶל (*qāṭĕl*) are formed, according to rule, גְּדֵרָה *wall*, נִבְלָה *corpse*, constr. נִבְלַת; בְּהֵמָה *cattle*, constr. בְּהֶמַת (for בְּהֵמַת), with suffix בְּהֶמְתְּךָ Lv 19[19]. More frequently, however, the *ē* of the second syllable is retained before the termination *ath* of the *constr. st.*; thus from נִבְלָה once נִבְלָתִי Is 26[19], and always בְּרֵכַת *pool*, גְּוֵלַת *prey*, טְמֵאַת *unclean*, מְלֵאָתִי *full*, Is 1[21] (with *Ḥireq compaginis*, see § 90 *l*), מְרֵרָתִי Jb 16[13]; שְׁאֵלָתִי 1 S 1[27], &c. (with elision of the א, שְׁלָחֵךְ 1 S 1[17]), also שְׁאֵלָתִי Jb 6[8]. Cf. the analogous forms of the *constr. st.* מַגֵּפַת *plague*, תַּרְדֵּמַת *deep sleep*, from מַגֵּפָה, תַּרְדֵּמָה.

i As dual we find יַרְכָתַיִם *sides* (cf. יַרְכָתוֹ Gn 49[13], from the obsolete יֵרֶכָה, feminine of יָרֵךְ); the *constr. st.* יַרְכְתֵי is perhaps to be referred to a segholate form (יַרְכָה, cf. יֶרֶךְ as *constr. st.* of יָרֵךְ), unless the closed syllable be due to the analogy of בִּרְכַּת and חֶרְדַּת (see *g*).

k In the forms with simple ת feminine the ground-form *qăṭĭlt* is developed (§ 69 *c*) to *qᵉṭalt*, and this again regularly to קְטֹלֶת. Thus the feminine of חָבֵר *companion* is חֲבֶרֶת (with suffix חֲבֶרְתָּהּ Mal 2[14], cf. שִׁבְנָתָהּ Ex 3[22]), of גְּדֵר fem. גְּדֶרֶת besides גְּדֵרָה.—Of ע״ו stems the segholate forms נַחַת *rest* and שַׁחַת *pit* (from נוּחַ, שׁוּחַ) belong to this class; Böttcher (*Gram.* i. 411) rightly distinguished the latter from שַׁחַת *corruption* (stem שָׁחַת); in the same way also נַחַת *rest* is distinct from נַחַת *a lighting down* (stem נָחַת).

l The feminines of the form *qăṭīl* from stems ע״ו, as מֵתָה *mortua*, עֵרָה fem.

witness (from מוּת, עוּד), have likewise an unchangeable vowel in the first syllable. Cf., on the other hand, the forms from פ״י stems mentioned above, under *e*, such as שֵׁנָה *sleep*, constr. st. שְׁנַת; moreover, חֵמָה *anger*, constr. st. חֲמַת (but חֵ֫מֶת *a leathern bottle*, in *pause* חֶ֫מֶת [so Baer, Ginsb., but Kittel חֵ׳] Gn 21[15], *constr. st.* חֵ֫מַת מַ֫יִם Gn 21[14], perhaps from a stem חמת).

m The feminines of the form *qăṭŭl*, like עֲמֻקָּה (masc. עָמֹק), maintain the original *ŭ* by sharpening the following consonant (cf. § 93 *kk*); on the other hand, by appending the fem. ת, segholate forms arise like נְחֹ֫שֶׁת, before suff. נְחֻשְׁתָּם, &c. Dual נְחֻשְׁתַּ֫יִם (see Paradigm II, *a*); but cf. נְחָשְׁתִּי La 3[7].

n A few (aramaising) feminines from ל״ה stems (Paradigm II, *c*) are found with the ending *âth*, due to the rejection of the final *Wāw* or *Yôdh* and contraction of the preceding *ă* with the *ă* of the termination *ăth*; thus מְנָת *portion* (for *mănăyăth* or *mănăwăth*), קְצָת end (also קָצֶה and קָצָה), plur. מְנָיוֹת (*constr. st.* Neh 12[47], 13[10]) and מְנָאוֹת (Neh 12[44]); קְצָוֹת Ex 38[5]; cf. 37[8] and 39[4] *K^eth.*; on גֵּ֫אָיֹת *valleys*, see § 93 *v*.—אוֹת *sign* (stem אוה) is obscured from אָת, and this is contracted from *'âyăth* = *'ăwăyăth*; plur. אֹתוֹת, with the double feminine ending; cf. above, *f*, and § 87 *k*.—The retention of the *ā* in the first syllable in אָ֫לָתִי, &c., Gn 24[41], &c., is abnormal.

o 3. Paradigm III, cf. the various forms in § 94 *d* and *f–h*. The *dual* חוֹמֹתַ֫יִם *two walls*, Is 22[11], &c., taken directly from the plur. חוֹמוֹת, for חוֹמָתַ֫יִם, is abnormal (cf. § 87 *s*, and the proper name גְּדֵרֹתַיִם Jos 15[36]).—Among the forms resembling participles *Qal* of verbs ע״ו, such as זָרָה (masc. זָר from *zâïr*, hence with unchangeable *â*), must be reckoned also בָּמָה *high place* (from בּוּם), which has for its *constr. st. plur.* the pleonastic form בָּ֫מוֹתֵי, or written defectively בָּ֫מֹתֵי (see § 87 *s*); for this the Masora everywhere requires בָּ֫מָתֵי, which is to be read *bām^othê* (not *bŏm^othê*), with an anomalous shortening of the *ô* to ָ; but with suffixes בָּ֫מוֹתַי, &c.

p In a wider sense the feminines of the form קַטָּל (§ 84[b] *e*) belong to this class, in so far as they shorten the *â* of the second syllable before the termination ת, e.g. דַּלֶּ֫קֶת *inflammation* (from *dallăqt*), with suff. צַדֶּקְתֵּךְ Ez 16[52]; טַבַּ֫עַת *signet*; also fem. of the forms קִטַּל and קִטֵּל (§ 84[b] *c* and *d*), as אִוֶּ֫לֶת *folly* (for *'iwwălt*), and of all the forms which have a changeable vowel in the second syllable, and are formed with the prefix מ (§ 85 *g–k*), e.g. מַמְלָכָה *kingdom*, *constr.* always מַמְלֶ֫כֶת; מַזְמֵרָה (not used in the sing.) *pruning-hook*, plur. מַזְמֵרוֹת; מַשְׂכֹּ֫רֶת *reward*, with suff. מַשְׂכֻּרְתִּי; cf. also the examples given in § 85 *g* and *p*, like מוֹלֶ֫דֶת *birth* (but from ל״א, מוֹצָאָה *outgoing*), תּוֹלֶ֫דֶת *generation*, תּוֹעֵבָה *abomination*, constr. תּוֹעֲבַת, &c.

q Sometimes the plural of these forms is to be traced to a secondary form, e.g. אִגֶּ֫רֶת *a letter*, plur. אִגְּרוֹת (as if from אִגְּרָה); also יוֹנְקוֹת, which is merely formed on the analogy of the other plur. fem. of participles *Qal*, is to be referred to a sing. יוֹנְקָה. Cf., moreover, מַחֲרֶ֫שֶׁת *ploughshare*, plur. מַחֲרֵשׁוֹת (as if from מַחֲרֵשָׁה)[1]; on the other hand, כֹּתָרוֹת *capitals* (of columns), and תּוֹכָחוֹת *reproofs*, are the regular plurals of כֹּתֶ֫רֶת and תּוֹכַ֫חַת.

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[1] עַשְׁתֹּ֫רֶת *Astarte* (plur. עַשְׁתָּרוֹת), which was formerly included among these examples, is most probably due to an intentional alteration of the

In בְּתֹנֶת *coat* the original *ŭ* of the first syllable is maintained by the *r* sharpening of the following consonant (cf. Arab. *qŭṭŭn*), with suff. בְּתָנְתִּי, the *constr. st.*, however, is כְּתֹנֶת (as also in the *absol. st.* in Ex 28^{39}); plur. כֻּתָּנוֹת, *constr.* כְּתָנוֹת.—The form גְּלֹגֶלֶת given in Paradigm III, *b* is a *Pŭlpŭl*-form of the stem גָּלַל, cf. קָרְקַר, § 84^{b} *p*.

4. To the fourth class, for which no Paradigm is required, belong all the *s* numerous forms which in classical Hebrew have unchangeable vowels throughout, the originally short vowel of the first syllable having become *Šᵉwâ*, owing to the tone being thrown forward. Of the forms mentioned in §§ 84 and 85 those from ע״ע stems especially belong to this class, as מְגִלָּה *scroll*, תְּהִלָּה *praise*, תְּפִלָּה *prayer* (§ 85 *i* and *q*), as well as the feminine of the participle *Hiph'il* of verbs ע״ע, e.g. מְאִירָה *enlightening* (from מֵאִיר), and generally the feminines of ע״ו stems which are compounded with the *preformative* מ, as מְנוּחָה *rest* (from מָנוֹחַ), see § 85 *l*; from ל״ה stems perhaps also תְּעָלָה *conduit* (*constr. st.* תְּעָלַת Is 7^{3}, &c.) and תְּלָאָה *travail*. Thus all these forms coincide externally with those which already, in the masculine form, have unchangeable vowels throughout (see the list of them in § 93 *ww*).

5. The feminine ending יֹת__ (apart from ל״ה-forms like בְּכִיָּת, § 94 *f*) arises *t* from the addition of the feminine ת to the ending יָ__, which is employed to form adjectives, &c., see § 86 *d*, *h*, and *k*. The ending וּת, mentioned there, is attached, in segholate forms, sometimes to the ground-form, as עַשְׁתּוּת Jb 12^{5} (v. l. עַשְׁתּוֹת), sometimes to forms with a loosely-closed syllable, as מַלְכוּת *kingdom*; from ל״ה stems we find forms sometimes like שִׁבְיוּת *captivity* (according to others from the stem שׁוּב, like לִוּוּת *perverseness* from לָוָה), sometimes like בְּכוּת *weeping*, גָּלוּת *exile*, חָזוּת *vision*; the latter retain the *ā* of the first syllable even in the *constr. st.* and before *suffixes*. From a *qăṭṭūl*-form is formed כְּבֵדוּת *heaviness*; from a *qāṭūl*-form פְּקֻדוּת, &c.

In the plural of these forms different methods of treatment may be distin- *u* guished. In some cases the whole ending וֹת is retained, as if belonging to the stem (cf. above, *f*), e.g. אַלְמְנוֹתַיִךְ from אַלְמָנוּת, in others this ending is resolved, as in מַלְכֵיוֹת Dn 8^{22} (no doubt for *mălᵉkhuwwôth*), and עֵדוֹת *ʿēdhᵉwôth*, from עֵדוּת *testimony*, but only with suffixes, עֵדֹתֶיךָ ψ 119^{14}, &c.; עֵדְוֹתָיו 1 K 2^{3}, &c.

§ 96. *Nouns of Peculiar Formation.*

In the following Paradigms,[1] pp. 282 to 284, a number of frequently used nouns are arranged, whose flexion presents more or less striking peculiarities. These peculiarities, however, are almost always subordinate to the usual phonetic laws, and the usual designation of the nouns as *irregular* is, therefore, not justified, when once the ground-forms are properly recognized on which the present forms are based.

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original עַשְׁתֹּרֶת, like מֹלֶךְ Lv 18^{21}, &c. (for מָלֶךְ), with the vowels of בֹּשֶׁת *shame*, the latter word being substituted in reading for the name of the goddess.

[1] The only omissions from these Paradigms are אֶחָד, חָם, and חֲמוֹת (on which see the remarks), and all forms which are not found in the O. T.

	אָב (*father*)	אָח (*brother*)	אָחוֹת (*sister*)	אִישׁ (*man*)	אִשָּׁה (*woman*)
Sing. absolute					
,, *construct*	אֲבִי	אֲחִי	אֲחוֹת	אִישׁ	אֵשֶׁת
,, *with suff. of* 1 *sing.*	אָבִי	אָחִי	אֲחֹתִי	אִישִׁי	אִשְׁתִּי
,, 2 *masc.*	אָבִיךָ	אָחִיךָ	אֲחוֹתְךָ		אִשְׁתְּךָ
,, 2 *fem.*	אָבִיךְ	אָחִיךְ	אֲחוֹתֵךְ	אִישֵׁךְ	
,, 3 *masc.*	אָבִיו (אָבָיהוּ)	אָחִיו (אָחִיהוּ)	אֲחֹתוֹ	אִישׁוֹ	אִשְׁתּוֹ
,, 3 *fem.*	אָבִיהָ	אָחִיהָ	אֲחוֹתָהּ	אִישָׁהּ	
,, 1 *Pl.*	אָבִינוּ	אָחִינוּ	אֲחוֹתֵנוּ		
,, 2 *masc.*	אֲבִיכֶם	אֲחִיכֶם	[אֲחוֹתְכֶם]		
,, 2 *fem.*	אֲבִיכֶן				
,, 3 *masc.*	אֲבִיהֶם	אֲחִיהֶם	אֲחוֹתָם		
,, 3 *fem.*	אֲבִיהֶן				

Plur. absolute	אָבוֹת	אַחִים		אֲנָשִׁים	נָשִׁים
,, *construct*	אֲבוֹת	אֲחֵי		אַנְשֵׁי	נְשֵׁי
,, *with suff. of* 1 *sing.*	אֲבֹתַי	אֶחָי, *pause* אֲחֵי	אַחְיוֹתַי	אֲנָשַׁי	נָשַׁי
,, 2 *masc.*	אֲבֹתֶיךָ	אַחֶיךָ		אֲנָשֶׁיךָ	נָשֶׁיךָ
,, 2 *fem.*		אַחַיִךְ	אֲחוֹתַיִךְ		
,, 3 *masc.*	אֲבֹתָיו	אֶחָיו	אַחְיֹתָיו	אֲנָשָׁיו	נָשָׁיו
,, 3 *fem.*		אַחֶיהָ		אֲנָשֶׁיהָ	
,, 1 *Pl.*	אֲבֹתֵינוּ	אַחֵינוּ		אֲנָשֵׁינוּ	נָשֵׁינוּ
,, 2 *masc.*	אֲבֹתֵיכֶם	אֲחֵיכֶם	אֲחוֹתֵיכֶם		נְשֵׁיכֶם
,, 3 *masc.*	אֲבֹתָם (אֲבֹתֵיהֶם)	אֲחֵיהֶם	אַחְיֹתֵיהֶם	אַנְשֵׁיהֶם	נְשֵׁיהֶם
,, 3 *fem.*				אַנְשֵׁיהֶן	

Remarks.

אָב *father*; the *constr.* אֲבִי, like אֲחִי and בְּנִי (which occurs once), belongs to the connective forms discussed in § 90 *k*, which serve as the model for the *Ḥireq compaginis*. However, אַב also occurs in compound proper names, e.g. אַבְשָׁלוֹם, beside אֲבִישָׁלוֹם, &c.; also Gn 17[4 f.] אַב־הֲמוֹן for the purpose of explaining the name אב[ר]הם. On the plur. אָבוֹת see § 87 *p*.

אָח *brother*. The plur. *absol.* אַחִים has *Dageš forte implicitum* (§ 22 *c*); אָחָיו stands for אַחָיו according to the phonetic law stated in § 27 *q*, and so also אֶחָי in *pause* for אַחָי. The sharpening of the ח merely serves to keep the preceding *Pathaḥ* short, as in גַּמָּלִים, &c. (§ 93 *cc*).

אֶחָד *one* (for אַחַד, likewise with *Dageš forte implicitum*, § 22 *c*, cf. § 27 *q*), *constr.* and otherwise in close connexion, אַחַד, Gn 48[22], 2 S 17[22], Is 27[12],

כְּלִי	יוֹם	בַּת	בֵּן	בַּיִת	אָמָה
(*vessel*)	(*day*)	(*daughter*)	(*son*)	(*house*)	(*handmaid*)
כְּלִי	יוֹם	בַּת	בֶּן־	בַּיִת	
		בִּתִּי	בְּנִי	בֵּיתִי	אֲמָתִי
כֶּלְיְךָ		בִּתְּךָ, *pause* בַּתְּךָ	בִּנְךָ, *pause* בְּנָךְ	בֵּיתְךָ	אֲמָתְךָ
			בִּנֵּךְ	בֵּיתֵךְ	
	יוֹמוֹ	בִּתּוֹ	בְּנוֹ	בֵּיתוֹ	אֲמָתוֹ
		בִּתָּהּ	בְּנָהּ	בֵּיתָהּ	אֲמָתָהּ
			בִּנֵּנוּ		
		בִּתְּכֶם		בֵּיתְכֶם	
	יוֹמָם			בֵּיתָם	

כֵּלִים	יָמִים	בָּנוֹת	בָּנִים	בָּתִּים	אֲמָהוֹת
כְּלֵי	יְמֵי	בְּנוֹת	בְּנֵי	בָּתֵּי	אַמְהוֹת
כְּלַי	יָמַי	בְּנֹתַי	בָּנַי		אַמְהֹתַי
כֵּלֶיךָ	יָמֶיךָ	בְּנֹתֶיךָ	בָּנֶיךָ	בָּתֶּיךָ	
	יָמַיִךְ	בְּנֹתַיִךְ	בָּנַיִךְ	בָּתַּיִךְ	
כֵּלָיו	יָמָיו	בְּנֹתָיו	בָּנָיו		אַמְהֹתָיו
כֵּלֶיהָ	יָמֶיהָ	בְּנֹתֶיהָ	בָּנֶיהָ		אַמְהֹתֶיהָ
כֵּלֵינוּ	יָמֵינוּ	בְּנֹתֵינוּ	בָּנֵינוּ	בָּתֵּינוּ	
כֶּלֵיכֶם	יְמֵיכֶם	בְּנֹתֵיכֶם	בְּנֵיכֶם	בָּתֵּיכֶם	אַמְהֹתֵיכֶם
כֶּלֵיהֶם	יְמֵיהֶם	בְּנֹתֵיהֶם	בְּנֵיהֶם	בָּתֵּיהֶם	
			בְּנֵיהֶן	בָּתֵּיהֶן	אַמְהֹתֵיהֶן

Zc 11[7]; and especially before מִן (מֵ) Gn 3[22], Ex 3c[14], Nu 16[15], Ju 17[5], 1 S 9[8], Ez 18[10]; fem. אַחַת *una* (for אַחַדְתְּ, according to § 19 *d*), in *pause* אֶחָת. Once חַד masc. (by aphaeresis, § 19 *h*), Ez 33[30], as in Aramaic; plur. אֲחָדִים *some*, but also *iidem*.

אָחוֹת *sister*, from *'ăḥăwăt* or *'ăḥăyăt*, with elision of the ו or י, and with the *â*, which has arisen from *ăă*, obscured to *ô*.[1] In Nu 6[7] אֲחֹתוֹ stands for אֲחֹתָו (with virtual sharpening of the ח). The plur. *absol.* (אֲחָיוֹת) does not happen

[1] This explanation of אָחוֹת (and חָמוֹת q. v.) still seems to us more probable than the assumption that the fem. ending *ăth* is lengthened to compensate for the loss of the 3rd radical (so Wellhausen, *Skizzen*, vi. 258), or that the form is derived from *'aḥâ*, the old-semitic *constr. st.* of the accusative, with ת feminine (so Barth, *ZDMG.* 1899, p. 598).

	[מַי] (*water*)	עִיר (*city*)	פֶּה (*mouth*)	רֹאשׁ (*head*)	שֵׁם (*name*)	[שָׁמַי] (*heaven*)
Sing. absolute						
,, *construct*		עִיר	פִּי	רֹאשׁ	שֵׁם־, שֵׁם	
,, *with suff. of* 1 *sing.*		עִירִי	פִּי	רֹאשִׁי	שְׁמִי	
,, 2 *masc.*		עִירְךָ	פִּיךָ	רֹאשְׁךָ	שִׁמְךָ, *pause* שִׁמְךָ	
,, 2 *fem.*				רֹאשֵׁךְ	שְׁמֵךְ	
,, 3 *masc.*		עִירוֹ	פִּיהוּ, פִּיו	רֹאשׁוֹ	שְׁמוֹ	
,, 3 *fem.*		עִירָהּ	פִּיהָ	רֹאשָׁהּ	שְׁמָהּ	
,, 1 *Pl.*			פִּינוּ	רֹאשֵׁנוּ	שְׁמֵנוּ	
,, 2 *masc.*			פִּיכֶם	רֹאשְׁכֶם	שִׁמְכֶם	
,, 3 *masc.*		עִירָם	פִּיהֶם	רֹאשָׁם	שְׁמָם	
,, 3 *fem.*			פִּיהֶן	רֹאשָׁן		
Plur. absolute	מַיִם	עָרִים	פִּיּוֹת	רָאשִׁים	שֵׁמוֹת	שָׁמַיִם
,, *construct*	מֵימֵי, מֵי	עָרֵי		רָאשֵׁי	שְׁמוֹת	שְׁמֵי
,, *with suff. of* 1 *sing.*	מֵימַי	עָרַי				
,, 2 *masc.*	מֵימֶיךָ	עָרֶיךָ				שָׁמֶיךָ
,, 2 *fem.*		עָרַיִךְ				
,, 3 *masc.*	מֵימָיו	עָרָיו		רָאשָׁיו		שָׁמָיו
,, 3 *fem.*	מֵימֶיהָ	עָרֶיהָ		רָאשֶׁיהָ		
,, 1 *Pl.*	מֵימֵינוּ	עָרֵינוּ		רָאשֵׁינוּ		
,, 2 *masc.*		עָרֵיכֶם		רָאשֵׁיכֶם		שְׁמֵיכֶם
,, 3 *masc.*	מֵימֵיהֶם	עָרֵיהֶם		רָאשֵׁיהֶם	שְׁמוֹתָם	
,, 3 *fem.*				רָאשֵׁיהֶן	שְׁמוֹתָן	

to occur. In Ez 16[52] אַחְיוֹתֵךְ occurs (for אַחְיֹתַיִךְ). In the forms אֲחוֹתִי Jos 2[13] *Kᵉth.*, אֲחוֹתַיִךְ Ez 16[51.55.61] (to be read also in verse 45 for אֲחוֹתֵךְ, which has been erroneously assimilated to the singular occurring in vv. 48, 49, 56), and אֲחוֹתֵיכֶם Ho 2[3] (for which, however, read אֲחוֹתְכֶם), the third radical has been entirely lost.

אִישׁ *man*, according to the common opinion either incorrectly lengthened for אֶנֶשׁ (from *'iš*, with assimilation of the *Nūn* of the ground-form *'inš*, which again has been attenuated from *'anš* from the stem אָנַשׁ), or softened directly from *'inš*. It is, however, probable that a separate stem (אִישׁ *to be strong*?) is to be assumed for the singular[1]; consequently the stem אָנַשׁ *to be sociable*,

[1] So already Gesenius in his *Thes. linguae Hebr.*, i. 83 f., and recently again Friedr. Delitzsch, *Prolegg.*, p. 160 ff., Praetorius in Kuhn's *Orient. L.-B.*, 1884, p. 196; König, *Lehrgeb.*, ii. 38; while Nöldeke (*ZDMG.* 1886, p. 739 f.), against Delitzsch, would connect both אִישׁ and נָשִׁים with the stem אנשׁ.

would be connected only with the plur. אֲנָשִׁים (אִישִׁים is found only in Is 53[3], ψ 141[4], Pr 8[4]).

אָמָה *slave, handmaid*; with the plur. אֲמָהוֹת, with consonantal ה, cf. in Aram. אֲבָהָן *fathers*, and similarly in Phoen. דלהת from דלת, also Arab. *'abahât* (fathers), *'ummahât* (mothers), with an artificial expansion into a triliteral stem.

אִשָּׁה *woman*, probably for אִנְשָׁה; from אָנַשׁ i.e. not (as Aram. אִתְּתָא shows) אָנַשׁ *to be sociable* (see above, on אִישׁ) but אָנַשׁ *to be weak* (Arab. *'ânŭtâ*). So De Lagarde, *Uebersicht*, p. 68; König, *Lehrgeb.*, ii. 159 f. The form אֵשֶׁת (for *'išt*, with ת fem., from *'iš*, after rejection of the doubling and lengthening of the *i* to *ē*) occurs in Dt 21[11], 1 S 28[7], ψ 58[9], even in *absol. st.* [cf., however, below, § 130. 4, 5].—In ψ 128[3] אֶשְׁתְּךָ is found for אִשְׁתְּךָ. Instead of the plur. נָשִׁים, we find in Ez 23[44] אִשּׁוֹת.[1]

בַּיִת *house*, locative בַּיְתָה, הַבַּיְתָה, in *pause* בָּיְתָה, הַבָּיְתָה, *constr.* בֵּיתָה, plur. בָּתִּים (but in Dt 6[11], 1 Ch 28[11] בָּתִים without *Metheg*), pronounced *bâttim*. The explanation of the Dageš in the ת is still a matter of dispute. The Syriac *bâttîn*, however, shows that the *Dageš* is original, and belongs to the character of the form.[2] According to Wright, *Comparative Grammar*, p. 88, בָּתִּים is simply contracted from *bai-tîm* (as אַיִן from אַיְנָם, עֵינָם from עֵינַיִם, &c.), and the Dageš, therefore, is *lene*; König, *Lehrgeb.*, ii. 56, proposes the namo *Dageš forte orthoconsonanticum*; on the other hand Rahlfs, *ThLZ.* 1896, col. 587, suggests that the י is assimilated to the ת, while Philippi, *ZDMG.* xlix, p. 206, assumes for the plural a stem distinct from that of the singular. A definite solution is at present impossible. The incorrectness of the formerly common pronunciation *bottim* is sufficiently shown by the Babylonian punctuation (see § 8 *g*, note 3), which leaves no doubt as to the *â*.

בֵּן *son* (Gn 30[19] בֶּן־שִׁשִּׁי) *constr.* usually בֶּן־ (also with a conjunctive accent as an equivalent for *Maqqeph*, Gn 17[17], Is 8[2], &c., 1 Ch 9[21]; even with smaller disjunctives, especially in the combination מִבֶּן, Ex 30[14], Lv 27[3], &c. [מִבֶּן־ only after וְאִם and before חֹדֶשׁ, also in Is 51[12]; see Strack on Ex 30[14]]), rarely בְּנֵי־ (Dt 25[2], Jon 4[10] twice, Pr 30[1], and so always in the combination בְּנֵי־נוּן, and in the proper names בְּנֵי־יָמִין [but בֶּן־יְמִינִי *Benjamite*] and בְּנֵי־יַעֲקָה Pr 30[1]), once בְּנִי (cf. § 90 *l*) Gn 49[11], and בְּנוֹ (§ 90 *o*) Nu 23[18], 24[3.15].—In Gn 49[22] בֵּן, for which בֶּן־ ought to be read, is intended by the Masora for the *absol. st.*, not the *constr.*

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[1] Friedr. Delitzsch (in his Babylonian glosses to Baer's text of Ezekiel, p. xi) on Ez 23[44] remarks that in Assyro-Babylonian the plur. of *aššatu* (woman) is *aššâti*, corresponding, therefore, to אִשּׁוֹת, not to the ordinary plur. נָשִׁים. The *a* of נָשִׁים (instead of *i* as in Arab. or *e* as in Syr.) is to be explained with Barth (*Orient. Studien zu Ehren Th. Nöldekes*, Giessen, 1906, p. 792) from the natural connexion of the ideas '*men*' and '*women*', נָשִׁים and אֲנָשִׁים.

[2] This disposes of the traditional view that the *Dageš* (after a firm Metheg, see § 16 *fζ*) only serves to distinguish it from בָּתִּים *passing the night*, ptcp. Qal of בּוּת, a stem which never occurs in the O. T. According to P. Haupt the stem is בא *to go in*, ת therefore being the feminine termination, as in *bint daughter*, and the original form *ba'tu*, *bâtu* (*entrance*) is preserved in the plural *bâttim* where the *tt* is to be explained as due to the analogy of trisyllabic stems. In the singular *bât* passed into *bêt* (?), and this was resolved into *bait*, as *Y[e]rûšâlêm* into *Y[e]rûšâlayim*.

בַּת *daughter* (from *bant*, and this again, according to the law stated in § 69 *c*, for *bint*, fem. of בֵּן), with suff. בִּתִּי for בִּנְתִּי. Plur. בָּנוֹת, from the sing. בָּנָה, comp. בָּנִים *sons*.

חָם *husband's father*, only with suff. חָמִיהָ, חָמִיךָ; and חָמוֹת *husband's mother*, only with suff. חֲמוֹתָהּ, חֲמוֹתֵךְ. Cf. אָב, אָח, and especially אֲחוֹת.

יוֹם *day* (Arab. *yaum*),[1] dual יוֹמַיִם; the plur. יָמִים is probably from a different sing. (יָם *yām*), *constr.* יְמֵי and (poetically) יְמוֹת, Dt 32[7], ψ 90[15].

כְּלִי *vessel*, in *pause* כֶּלִי (with suff. כֶּלְיֵךְ Dt 23[25]) from כָּלָה *to contain*, plur. כֵּלִים (as if from כֵּל, כֶּלָה; according to König, ii. 63, shortened from *kilyim*).

מַיִם *water*; on the plur. cf. § 88 *d*.

עִיר *city*. The plur. עָרִים is scarcely syncopated from עֲיָרִים, as it is pointed in Ju 10[4] (no doubt erroneously, in imitation of the preceding עֲיָרִים *ass colts*), but from a kindred sing. עָר, which still occurs in proper names.

פֶּה *mouth*, *constr. st.* פִּי (for original פִּי = פֶּה?). Its origin is still disputed. According to Gesenius and König (ii. 103), פֶּה stands for פֵּאָה (ground-form *pi'ay*) from פָּאָה *to breathe, to blow*; according to Olshausen, for פַּי, from a stem פָּיָה or פָּוָה. But parallel with the Hebrew פֶּה are Assyr. *pû*, Arab. *fû*, *fam*, *famm*, *fumm*, bibl. Aram. פֻּם, פֻּמָּא, Syr. *pûm*, *pûmā*, so that Barth, *ZDMG.* xli, p. 634, assumes two forms of development from the same stem (פמו), viz. *fm* and *fw*. פִּי *my mouth*, from *pi-y*; for פִּיהֶם we find in ψ 17[10], 58[7], 59[13] פִּימוֹ. The supposed plur. פִּים 1 S 13[21] is generally explained as a contraction from פְּעִים, but the text is altogether corrupt. The plur. פִּיּוֹת, for the *edges* of a sword, occurs in Pr 5[4]; reduplicated פִּפִיּוֹת Is 41[15], ψ 149[6].

רֹאשׁ *head* (obscured from רָאשׁ = *rā'š*); plur. רָאשִׁים (for רְאָשִׁים, § 23 *c*); רֹאשָׁיו only in Is 15[2].

שֶׂה *a head of small cattle* (*sheep* or *goat*), *constr. st.* שֵׂה, with suff. שֵׂיוֹ 1 S 14[34] and שֵׂיו Dt 22[1], according to König, ii. 131, from a ground-form *si'ay*, but according to De Lagarde, *Uebersicht*, 81 f., from a stem ושי (שֶׂה = *say* = *wīsay*).

שֵׁם *name*, *constr.* generally שֵׁם (only six times שֶׁם־); cf. בֵּן.

שָׁמַיִם *heaven* (§ 88 *d*).

§ 97. *Numerals.* (*a*) *Cardinal Numbers.*

Brockelmann, *Sem. Sprachwiss.*, p. 116 ff.; *Grundriss*, i. 484 ff.

a **1.** The formation of the cardinal numbers from 3 to 10 (on 1 and 2 see below) has this peculiarity, that numerals connected with a mascu-

[1] Cf. Nöldeke, *Beiträge*, p. 58, *yaum*, probably an extension of a biliteral word which has survived in יְמִי, יְמֵי. Barth, however, *Orient. Studien*, p. 791 (see above on אִשָּׁה), sees in יְמֵי, יְמִים, יְמוֹת new formations in Hebrew, caused by the naturally close connexion and association of these plurals with שְׁנֵי, שְׁנַיִם, שָׁנוֹת *years*, to which they became assimilated in form. The view that יוֹם is merely an incorrect obscuring of יָם, and therefore distinct from the Arab. *yaum*, is contradicted by the invariable spelling יוֹם, &c., notwithstanding the spelling וביֹם (= וּבְיֹם?) in the Siloam inscription, line 3 (cf. § 7 *f*), and מִיֹּמִים Ho 6[2]. Cf. also the note on § 100 *g*.

line substantive take the feminine form, and those with a feminine substantive take the masculine form. The common explanation of this strange phenomenon used to be that the primary form of the numeral was an abstract noun in the feminine (cf. § 122 *p*). This was originally attached in the *constr. st.* to the word qualified, then came to be also used in apposition to it, and finally was placed after it like an adjective. The consequence of the appositional, and finally adjectival, construction was, that for numerals connected with feminine nouns a special shorter form came to be used, whilst the original forms, with the abstract feminine ending, were used in connexion with masculine nouns, after as well as before them.

On this view the historical process would have been that originally the abstract numerals (like Latin *trias, decas*, Greek *πεντάς, δεκάς*, &c.) were placed in the *constr. st.* before masculines and feminines alike, e. g. שְׁלֹשֶׁת בָּנִים *trias filiorum*, עֲשֶׂרֶת נָשִׁים *decas mulierum*. A trace of this earlier usage was seen in the examples mentioned under *c*, like שְׁלֹשֶׁת נָשִׁים.—Further, it was possible to say בָּנִים שְׁלֹשָׁה *trias*, sc. *filii*, as well as שְׁלֹשָׁה בָּנִים *filii, trias*. From this second appositional construction it was only a step to the treatment of the abstract numeral as an adjective, *filii tres*. Similarly the subsequently shortened forms of the abstract numeral, which were used in connexion with feminines, might stand either in the *constr. st.* before, or in apposition before or after the word numbered, thus שְׁלֹשׁ בָּנוֹת *trias filiarum*, or שָׁלֹשׁ בָּנוֹת *trias*, sc. *filiae*, or בָּנוֹת שָׁלֹשׁ *filiae, trias*, or adjectivally *filiae tres*.

A different and much more intelligible explanation of the striking disagreement between the gender of the numeral and that of the word numbered has recently been given by Reckendorf, *Die syntaktischen Verhältnisse des Arabischen*, pt. ii, Leiden, 1898, p. 265 ff. He also considers that the earliest forms were abstract numerals which were placed in the *constr. st.* before the noun numbered, the latter depending on them in the genitive. The original form, however, of the abstract numerals from 3 to 9 is not the feminine, but the masculine, used for both genders, as it still is in the tens, 20, 30, &c. The feminine abstract numeral was first distinguished by a special form in the numbers from 13 to 19 (see further, below) when connected with masculines, and this distinction was afterwards extended to the numbers from 3 to 10. This explanation does not affect the view stated above that the appositional and adjectival use of the abstract numerals was only adopted later in addition to their use in the genitive construction.

The differentiation of the numerals (originally of common gender) into masculine and feminine forms in the second decade, was occasioned, according to Reckendorf, by the use of the abstract feminine עֶשְׂרֵה in compounds.

So long as it was felt that שְׁלֹשׁ עֶשְׂרֵה simply meant *the three of the decade*, the gender of the noun numbered made no difference. When, however, the consciousness of this meaning became weakened and the combination of units and tens came to be felt as a copulative rather than a genitive relation, it seemed suitable to connect only feminine nouns with the feminine form עֶשְׂרֵה. New forms were therefore invented, both of the units and the tens, for use with masculine nouns. The former, however, no longer had the form of the *constr.* but of the absolute state, clearly showing that the consciousness of the original syntactical relation in שְׁלֹשׁ עֶשְׂרֵה, &c., was lost. On the other hand, after the extension of these new formations to the first decade, the new feminine forms readily came to be used also in the genitive construction (and therefore in the *constr. st.*) on the analogy of the earlier masculine forms.

Of the first two numerals, אֶחָד *one*, with its fem. אַחַת (see § 96), may be recognized, from its form and use, as an adjective, although even so it admits of such combinations as אַחַד הֶהָרִים *unus e montibus*. The numeral two, as would be expected, appears as an abstract in the *dual*, but, like the other numerals, can also stand in apposition to the noun numbered. In form it always agrees with the gender of its noun. Accordingly, the numerals from 1 to 10 are as follows:

b

	With the Masculine.		*With the Feminine.*	
	Absol.	*Constr.*	*Absol.*	*Constr.*
1.	אֶחָד	אַחַד	אַחַת	אַחַת
2.	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם [1]	שְׁתֵּי
3.	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4.	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה [2]	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
6	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	[שִׁבְעַ] [3]
8.	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
9.	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	[תִּשְׁעַ] [3]
10.	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר

[1] Shortened from שְׁנָתַיִם, which would be the regular feminine form of שְׁנַיִם. Nevertheless, the *Dageš* in שְׁתַּיִם, &c. (even after מִן; מִשְׁתֵּי Jon 4^{11}; cf., however, מִשְׁתֵּי Ju 16^{28}), can by no means be regarded as a *Dageš forte* arising from assimilation of the *Nûn*, for in that case the word could only be שְׁתַּיִם (cf. Arab. *ṯintāni*). This form does occur in the Codex Babylonicus of A.D. 916, but it is only a later correction for שְׁתַּיִם, while in the Berlin MS. or. qu. 680 described by Kahle (Lpz. 1902) there is no trace of the Dageš. It is rather to be read *štáyim*, *štê* (with *Dageš lene*), cf. אִשְׁתַּיִם, representing the later Palestinian pronunciation (Philippi, *ZDMG.* xlix, p. 206), and Arab. *'iṯnătāni* (with a kind of prosthetic א; cf. § 19 *m*), as a further feminine form of

On the connective forms שִׁבְעַ, תִּשַׁע, cf. the analogous forms in § 93 *h*.

The other Semitic languages also exhibit the same peculiarity in the external differentiation of the numerals from 3 to 10 as regards gender. The fem. form of the numeral abstracts is only rarely found in connexion with feminine nouns,[4] e. g. שְׁלֹשֶׁת נָשִׁים Gn 7^{13}, 1 S 10^{3}, Jb 1^{4}, Ez 7^{2} *Keth.*; probably also Jos 17^{11}, where we should read with Dillmann שְׁ֯ הַנָּפוֹת. In apposition, Zc 3^{9}, 4^{2}, cf. Jer 36^{23}. From what was said above, under *a*, it follows that these cases are not a return to original usage, but only an intrusion of the form used before masculines into the sphere of the feminine. Conversely in Gn 38^{24} שְׁלֹשׁ חֳדָשִׁים (but in the Samaritan שְׁלֹשֶׁת).—For שִׁבְעָה *seven*, there occurs in Jb 42^{13} the strange form שִׁבְעָנָה, according to Ewald [*Ausführl. Lehrb.*[8], § 269 *b*] an old feminine substantive (German *ein Siebend, a set of seven*), but more probably a scribal error.

c **2.** The numerals from 11 to 19 are formed by placing the units, *d* without the *copula*, before the number ten (in the form עֶשְׂרֵה masc., עֶשְׂרֵה fem.), but without the two words being joined into one. As was said above, under *a*, and as is proved by the use of אַחַת, אַחַד in the numeral 11, the feminine numerals from 13 to 19 are to be regarded as *construct* forms in a genitive connexion. The connective forms of the masculine abstracts, like שְׁלֹשֶׁת, &c., are not admitted in combination with עֶשְׂרֵה, since they are merely in apposition, and not in a genitive relation (see the rare exceptions at the end of *e*). On the other hand שְׁנֵי and שְׁתֵּי in the numeral 12 are undoubtedly true *constructs*, like אַחַד and the fem. numerals 13–19. But instead of שְׁנֵי (Ex 28^{21}, Jos 3^{12} and four other places) and שְׁתֵּי (Jos 4^{8} and three times in Ezek.), we generally find שְׁנַיִם and שְׁתַּיִם. Two explanations have been given of these forms: (1) that the *Kethîbh* really intends שְׁנַיִם, שְׁתַּיִם, in the *absol. st.*, which was first introduced in the case of שְׁנַיִם, on the analogy of עֶשְׂרֵה, &c., and then extended to שְׁתַּיִם; the Masora, however, required שְׁנֵי, שְׁתֵּי (but see below), and therefore pointed שְׁנַיִם, שְׁתַּיִם as a *Qerê perpetuum* (see § 17).—(2) that the *absolute* forms שְׁנַיִם, שְׁתַּיִם (introduced on the analogy of שְׁלֹשָׁה, &c.) were contracted to שְׁנֵים, שְׁתֵּים to facilitate the pronunciation of the duals when closely

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'iṯnāni, duo. According to Barth (*Orient. Studien ... Th. Nöldeke*, ii. 792 f.) the irregularity of שְׁתַּיִם (he takes the Dageš as *Dageš forte*) is due to the complete assimilation of its vowels to those of the masc. שְׁנַיִם where the *Šᵉwâ mobile* is normal.

[2] With Dageš probably on the analogy of שִׁשָּׁה, as שֵׁשֶׁת on the analogy of חֲמֶשֶׁת. Cf. also J. K. Blake on חֲמִשָּׁה, חֲמִשִּׁים in *JAOS.* 1905, p. 117 ff.

[3] שִׁבַּע and תִּשַׁע appear only as connective forms before עֶשְׂרֵה and מֵאוֹת.

[4] In the vulgar dialects of Arabic, and in Ethiopic, the feminine form of the numeral is by far the more common. This form appears also in Hebrew, when the number is regarded in the abstract, as in the multiplicatives (see § 97 *h*).

connected with עָשָׂר and עֶשְׂרֵה, and that the contraction is founded on an early and correct tradition. The second explanation is supported by the large number of examples of שנים (66) and שתים (34). It would be strange if the Masora required the alteration of the far commoner forms on account of isolated instances of שְׁנֵי and שְׁתֵּי. As a matter of fact even in regard to the latter forms the tradition often varies between שְׁנֵי and שְׁנַיִם, &c., cf. e. g. Ginsburg on Jos 3^{12}. We cannot therefore assume a *Qᵉrê perpetuum*.

e Accordingly the numbers from 11 upwards are—

	Masculine.	*Feminine.*
11.	אַחַד עָשָׂר	אַחַת עֶשְׂרֵה
	עַשְׁתֵּי[1] עָשָׂר	עַשְׁתֵּי עֶשְׂרֵה
12.	שְׁנֵים עָשָׂר	שְׁתֵּים עֶשְׂרֵה
	שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרֵה
13.	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה

&c., on the analogy of the last. These numerals regularly have only the above form. In regard to their syntax, cf. § 134 *f*.

Very rarely the units appear in the *masc.* in the *constr. st.*, as חֲמֵשֶׁת עָשָׂר *fifteen*, Ju 8^{10}, 2 S 19^{18}; שְׁמֹנַת עָשָׂר *eighteen*, Ju 20^{25}.—Connected by וְ we find עֶשְׂרָה וַחֲמִשָּׁה in Ex 45^{12}.

f 3. The tens from 30 to 90 are expressed by the plural forms of the units (so that the plural here always stands for *ten times* the unit), thus, שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שִׁשִּׁים 60, שִׁבְעִים 70, שְׁמֹנִים 80, תִּשְׁעִים 90. But *twenty* is expressed by עֶשְׂרִים, plur. of עֶשֶׂר *ten*.[2] These numerals are all of common gender, and do not admit of the *construct state*.—In compound numerals, like 22, 23, 44, &c., the units

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[1] עַשְׁתֵּי, which remained for a long time unexplained, was recognized (first by J. Oppert) in the Assyro-Babylonian inscriptions in the form *ištin* or *ištên*; cf. Friedr. Delitzsch, *Assyrische Grammatik*, p. 203, and P. Haupt, in the *American Journal of Philology*, viii. 279. Accordingly, עַשְׁתֵּי עָשָׂר is a compound, like the Sansk. *êkâdaçan*, ἕνδεκα, *undecim* (analogous to the combination of units and tens in the numerals from 12 to 19), and is used at the same time in the composition of the feminine numeral eleven. On the gradual substitution of עַשְׁתֵּי ע׳ for אַחַת ע׳ and אַחַד ע׳ see Giesebrecht in *ZAW.* 1881, p. 226; עַשְׁתֵּי ע׳ occurs only in Jer., Ez., in the prologue to Deuteronomy (1^3), in the Priestly Code, and in passages undoubtedly post-exilic, so that it may very well be a loan-word from the Babylonian.

[2] For עֶשְׂרִים, שִׁבְעִים, תִּשְׁעִים (from the *segholates* עֶשֶׂר, שֶׁבַע, תֵּשַׁע), we should expect *ʿᵃsārîm*, *šᵉbhāʿîm*, *tᵉšāʿîm*. Is this very unusual deviation from the common formation (see above, § 93 *l*, *o*, *r*) connected with the special meaning of these plurals, or are these survivals of an older form of the plural of segholates?

may precede (*two and twenty*, as in Arabic and English), e.g. Nu 3^{39}, 26^{14}. Very frequently, however, the reverse order is found (*twenty and two*, as in Syriac, cf. French and English *twenty-two*), e.g. 1 Ch 12^{28}, 18^{5}.[1] In all cases the units and tens are connected by the *copula*, ordinarily וְ, but וָ before numerals with the tone on the penultima, וֵ before ־, וְ before *Šᵉwâ*; see § 104 *d*, *e*, *g*.

The remaining numerals are the substantives— *g*

100 מֵאָה fem., *constr.* מְאַת.

200 מָאתַיִם dual (contracted from מְאָתַיִם; cf. § 23 *c*).

300 שְׁלֹשׁ מֵאוֹת plur. (but in 2 K $11^{4.9.10.15}$, *Kᵉth.* הַמְּאָיוֹת).

1000 אֶלֶף masc.

2000 אַלְפַּיִם dual.

3000 שְׁלֹשֶׁת אֲלָפִים plur., and so on (except עֲשָׂרָה אֲלָפִים in 2 S 18^{3}, 2 K 24^{14} *Kᵉth.*; elsewhere always עֲשֶׂרֶת אֲלָפִים).

10000 רְבָבָה, in the later books the aramaising[2] forms רִבּוֹ, רִבּוֹא, רִבּוֹת (properly *multitude*, cf. *μυριάς*).

20000 רִבְּתַיִם dual (see below, *h*); but שְׁתֵּי רִבּוֹת Neh 7^{70} (also שְׁתֵּי רִבּוֹא Neh 7^{71}).

40000 אַרְבַּע רִבּוֹא Neh 7^{66}.

60000 שִׁשׁ־רִבְאוֹת Ezr 2^{69} (Baer and Ginsburg רִבְאוֹת, as in Dn 11^{12}). אַלְפֵי רְבָבָה *thousands of myriads*, Gn 24^{60}.

Rem. 1. The dual form which occurs in some of the units has the meaning *h* of our ending *-fold*, e.g. אַרְבָּעְתַּיִם *fourfold*, 2 S 12^{6}; שִׁבְעָתַיִם *sevenfold*, Gn $4^{15.24}$, Is 30^{26}, ψ 12^{7}, 79^{12} (cf. § 134 *r*). The dual רִבְּתַיִם ψ 68^{18} (explained by אַלְפֵי שְׁנָאן *thousands of duplication*) is not meant to be taken in the sense of *two myriads* or *twice the number of myriads*, but in a multiplicative sense.[3]—Besides the plural which denotes the tens, there are also the plurals אֲחָדִים *some*, also *iidem*, and עֶשְׂרוֹת *decades* (not *decem*) Ex $18^{21.25}$.

2. The *suffixes* to numerals are, as with other nouns, properly genitives, *i* although they are translated in English as nominatives, e.g. שְׁלִשְׁתָּם *your triad*, i.e. *you three*, Nu 12^{4}; חֲמִשָּׁיו *his fifty* (i.e. the 50 belonging to him) 2 K 1^{9-13}, and חֲמִשִּׁיךְ 2 K $1^{10.12}$.

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[1] According to the conclusions of König (*De Criticae Sacrae Argumento*, p. 61, and *Lehrgeb.*, ii. p. 215 ff.), the smaller number more commonly precedes in Ezek. and the Priestly Code, but the larger always elsewhere. S. Herner (*Syntax der Zahlwörter im A. T.*, Lund, 1893, p. 71 ff.) arrives at the same conclusion by a full examination of the statistics; cf. also his remarks on König in *ZAW.* 1896, p. 123, and König's reply, *ibid.*, p. 328 f.

[2] Cf. Kautzsch, *Die Aramaismen im A.T.* (Halle, 1902), p. 79 f.

[3] Cf. D. H. Müller, 'Die numeralia multiplicativa in den Amarnatafeln u. im Hebr.,' *Semitica*, i, Wien, 1906, p. 13 ff.

§ 98. *Numerals.* (*b*) *Ordinal Numbers.*

a The ordinal numbers from 2 to 10 are formed from the corresponding cardinals by adding the termination ־ִי (§ 86 *h*), before which another ־ִי also is generally inserted between the second and third radicals. They are as follows: שֵׁנִי *second*, שְׁלִישִׁי, רְבִיעִי (like אַרְבַּע, רֹבַע, רִבְּעִים, without the prosthetic א, which appears in אַרְבַּע, &c.), חֲמִישִׁי or חֻמְשִׁי (which, according to Strack, is always to be read for חֲמִשִׁי), שִׁשִּׁי, שְׁבִיעִי, שְׁמִינִי, תְּשִׁיעִי, עֲשִׂירִי. The ordinal *first* is expressed by רִאשׁוֹן (cf. § 27 *w*), from רֹאשׁ *head, beginning*, with the termination וֹן (§ 86 *f*). On the use of אֶחָד as an ordinal in numbering the days of the month, cf. § 134 *p*; in such cases as Gn 1^5, 2^{11}, the meaning of *first* is derived solely from the context.

b The feminine forms have the termination ־ִית, more rarely (and only in the case of 3 and 10) ־ִיָּה. They are employed also to express fractions, e. g. חֲמִשִׁית *fifth* or *fifth part*, עֲשִׂירִית and עֲשִׂירִיָּה *tenth part*. Side by side with these, in the same sense, there are also forms like רֹבַע and רֶבַע *a quarter*, חֹמֶשׁ *a fifth part*, and with the afformative וֹן, עִשָּׂרוֹן (plur. עֶשְׂרוֹנִים) *a tenth part*; these are to be regarded as abstracts, and are denominatives from the cardinal numbers. Cf. finally שָׁבוּעַ ἑβδομάς, *a week*; עֲשׂוֹר *a decade* (of days), and also the *tenth day*.

On the expression of the other relations of number, for which the Hebrew has no special forms, see the Syntax, § 134 *q* and *r*.

CHAPTER IV

THE PARTICLES

§ 99. *General View.*

Brockelmann, *Grundriss*, i. 492 f.

a **1.** The particles, which in general express the secondary modifications of thought in speech, the closer relation of words to one another, and the mutual connexion of sentences, are for the most part either borrowed or derived from noun-forms, sometimes also from pronouns and verbs (§ 30 *s*). *Primitive* particles (apart from a few demonstrative forms, see § 100 *i*) can only be so called in the sense defined in § 81 f.

b **2.** So far as the origin of the particles can be discovered with certainty, they are either (1) *borrowed* from other parts of speech; i. e. certain forms of the noun, pronoun, or verb, with more or less loss of their original meaning, have come to be employed as particles; cf. in the Indo-Germanic languages, e. g. the Latin *certo, falso, partim, verum, causa*, the German *statt, anstatt, wegen, weg*, and the English *instead, away*; or (2) *derived* from other parts of speech, either (*a*) by the *addition* of formative syllables, as יוֹמָם *by day*, from יוֹם (cf., however, § 100 *g*); or most commonly (*b*) by *abbreviations* effected in various ways, the extent of their mutilation being in proportion to the frequency of their use, so that in some cases (see below) the original stem has become wholly unrecognizable.

Cf. in German *gen*, from *gegen*, *Gegend*; *seit*, from *Seite*; *weil* (originally a particle of time, like our *while*), from *Weile*.

Still more violent abbreviations occur in Greek, Latin, and the Romance languages, e. g. *ἀπό, ab, a*; *ἐξ, ex, e*; *ad*, Fr. *à*; *aut*, Fr. *ou*, Ital. *o*; *super*, Ital. *su*.[1]

c The greatest shortening occurs in those particles which have entirely lost the character of an independent word, by being reduced to a single consonant with its vowel (generally short) or *Še-wâ*. According to the laws of syllable formation in Hebrew (§ 26 *m*),

[1] Even short phrases are contracted into one word: Lat. *forsitan*, from *fors sit an*, δηλονότι, δηλαδή, Fr. *peut-être*, Eng. *pritheè* from *I pray thee*. — In Chinese most of the particles are verbs or nouns; e. g. *iù* (to give), also the sign of the dative; *ì* (to make use of), *to, for*; *nëi* (the interior), *in*.

such particles cannot stand by themselves, but are united, as prefixes, with the following word (§ 102), very much like the preformatives of the imperfect (§ 47 *a–d*).

d The view that this shortening of whole words to single letters has actually taken place in the gradual course of linguistic development is rendered highly probable by the fact that similar abbreviations in later Hebrew and in Aramaic, i.e. as the development of the original Semitic speech progresses, become more and more striking and frequent. Thus the Biblical Aramaic דִּי becomes at a later period דְ; in modern Arabic, e.g. *hallaq* (now) is from *halwaqt*; *lēš* (why?) from *li-ayyi-šaiʾn*, &c. Cf. also the analogous cases mentioned above from the Western languages. Nevertheless, the use of the simplest particles is found already in the earliest periods of the Hebrew language, or, at any rate, in the earliest documents which have come down to us.

e 3. Less frequently particles are formed by *composition*; as מַדּוּעַ *wherefore?* for מַה־יָּדוּעַ *quid edoctus?* (*τί μαθών;*) or *quid cognitum?*; בִּלְעֲדֵי (from בַּל and עֲדֵי) *besides*; מִלְמַעְלָה (from מִן, לְ, מַעְלָה) *from above, above.*

More frequent is the combination of two words into one without contraction, e.g. אַחֲרֵי־כֵן, אַף־כִּי, כִּי־אִם, כִּי־עַל־כֵּן; cf. also the compounds of אֵי with demonstrative pronouns, as אֵי־מִזֶּה *from what?*; אֵי לָזֹאת *wherefore?* [R.V. *how*]. See the lexicon under אֵי.

§ 100. *Adverbs.*

On demonstrative adverbs cf. Brockelmann, *Grundriss*, i. 323; on interrogative adverbs, *ibid.*, i. 328; on adverbs in general, i. 492 ff.

a 1. The negative לֹא *not*, and a few particles of place and time, as שָׁם *there*, are of obscure origin.

b 2. Forms of other parts of speech, which are used adverbially without further change, are—

(*a*) Substantives with prepositions, e.g. בִּמְאֹד (with might) *very*; לְבַד *alone* (prop. *in separation*, Fr. *à part*), with suffix לְבַדִּי *I alone*; מִבַּיִת *from within, within*; cf. also בְּאֶחָד (as one) *together*, לְעֻמַּת and מִלְּעֻמַּת (originally *in connexion with*) *near to, corresponding to, like*, &c., cf. § 161 *b*.

c (*b*) Substantives in the accusative (the adverbial case of the Semites, § 118 *m*), cf. *τὴν ἀρχήν*, *δωρεάν*, e.g. מְאֹד (might) *very*, אֶפֶס (cessation) *no more*, הַיּוֹם (the day) *to-day* (cf. § 126 *b*), מָחָר[1] *to-morrow*, יַחַד (union) *together*. Several of these continued to be used, though rarely, as substantives, e.g. סָבִיב, plur. סְבִיבִים and סְבִיבוֹת, *circuit*, as adverb

[1] Generally derived from the *ptcp. Pu'al* מְאֻחָר *mᵉʾŏḥār* (=*mᵉʿŏḥār*) and hence to be read *mŏḥār* (cf. מְחָרַת *morning*); but according to P. Haupt (notes to Esther, p. 159) from יוֹם אַחַר.

circum, around; others have quite ceased to be so used, e.g. כְּבָר (length) *long ago* [Aram.: only in Ec.]; עוֹד (repetition, duration) *again* or *further*.

(*c*) Adjectives, especially in the feminine (corresponding to the Indo-Germanic neuter), e.g. רִאשׁוֹנָה *primum, formerly* (more frequently בָּרִאשׁוֹנָה, also לָרִאשׁוֹנָה); רַבָּה and רַבַּת [both rare] *multum, much, enough*; נִפְלָאוֹת *wonderfully* (properly *mirabilibus*, sc. *modis*), יְהוּדִית *Jewish*, i. e. in the Jewish language. *d*

(*d*) Verbs in the infinitive absolute, especially in *Hiph'îl*, which are likewise to be regarded as accusatives (§ 113 *h*), e. g. הַרְבֵּה (prop. *a multiplying*) *much* [frequent], לְהַרְבֵּה [rare and late] *in multitude*; הַשְׁכֵּם (*mane faciendo*) *early*; הַעֲרֵב (*vespere faciendo*) *in the evening*. *e*

(*e*) Pronouns and numerals, e. g. זֶה (prop. *there=at this place*) *here*, הֵנָּה *here, hither* (also of time, עַד־הֵנָּה *till now*, cf. the late and rare עֲדֶן and עֲדֶנָּה=עַד־הֵן); אַחַת, שְׁתַּיִם, שֶׁבַע, מֵאָה *once, twice, seven times, a hundred times*; שֵׁנִית *for the second time*. *f*

3. Some adverbs are formed by the addition of formative syllables (most frequently ָם) to substantives or adjectives, e.g. אָמְנָם and אֻמְנָם *truly* (from אֹמֶן *truth*); חִנָּם (by favour) *gratis* (from חֵן *gratia*); רֵיקָם *in vain, frustra*, but also *empty* (from רֵיק *empty, emptiness, vanum*), Ru 1[21], parallel with the *fem.* מְלֵאָה *full*; יוֹמָם *by day* (from יוֹם)[1]; with *ô* in the last syllable, פִּתְאֹם, for פִּתְעֹם, *in a twinkling, suddenly* (from פֶּתַע *a twinkling*, the *ô* being probably obscured from an original *â*).[2]—Moreover, cf. אֲחֹרַנִּית *backward*, and קְדֹרַנִּית *darkly attired*, Mal 3[14]. In both these cases, the formative syllable *an* has been first attached to the stem, and then the feminine ending *îth*, which is elsewhere used to form adverbs, has been added to it. *g*

The termination ָם occurs also in the formation of substantives, e.g. אוּלָם *porch*, and hence the above adverbs may equally well be regarded as nouns used adverbially, so that ָם, ֹם, would correspond to ָן, וֹן (§ 85, Nos. 53, 54), cf. בְּפִתְאֹם (with prep.) *suddenly*, 2 Ch 29[36]. According to others, this *am* is an obsolete accusative ending, to be compared with the indeterminate accusative sing. in *ăn* in Arabic. *h*

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[1] Is this ָם an instance of the locative or temporal termination (cf. especially צהרם) mentioned in § 88 *c*? Nöldeke, *ZDMG.* xl. p. 721, considers יוֹמָם a secondary substantival form (used adverbially like לַיְלָה *noctu*), corresponding to the Phoenician and Aramaic ימם, Syr. *'imāmā*; cf. on the other hand, König, ii. 255, who follows Olshausen in maintaining that the *ām* is an adverbial termination.

[2] דּוּמָם *silent* (an adjective in Is 47[5], La 3[26]; a substantive in Hb 2[19]), which was formerly included under this head, is better taken, with Barth (*Nominalbildung*, p. 352, Rem. 2), as a participle formed like שׁוֹבָב, עוֹלָל, so that דּוּמָם (perhaps assimilated to דּוּמָה) stands for original דּוֹמָם.

i 4. A number of forms standing in very close relation to the demonstrative pronoun may be regarded as primitive adverbs, since they arise directly from a combination of demonstrative sounds. Some of these have subsequently suffered great mutilation, the extent of which, however, can now very rarely be ascertained with certainty. Such are e.g. אָז *then*, הֵנָּה *here* (according to Barth, *Sprachwiss. Abhandlungen*, p. 16, formed from the two demonstrative elements *hin* and *na*), כֹּה, כָּכָה *thus* (cf. אֵיכָה, אֵיכָכָה *how?*), אַךְ *only*, אָכֵן *truly* (on all these adverbs, see the Lexicon), and especially the interrogative הַ (*Hē interrogativum*), e.g. הֲלֹא (Dt 3^{11} הֲלָה) *nonne?*, הֲגַם *num etiam?* This *Hē interrogativum* is perhaps shortened from הַל, which is still used in Arabic, and, according to the view of a certain school of Masoretes, occurs also in Hebrew in Dt 32^{6}.[1]

k The ה interrogative takes—(1) *Ḥaṭeph-Pathaḥ* generally before non-gutturals (even before ר), with a firm vowel, e.g. הֲשַׂמְתָּ *hast thou set?* see the interrogative clause, § 150 *c* (הֲיִיטַב Lv 10^{19} is an exception).

l (2) Before a consonant with *Šᵉwâ*, usually *Pathaḥ* without a following *Dageš forte*, e.g. הֲבֵרַכְתָּ Gn 27^{38}, cf. 18^{17}, 29^{5}, 30^{15}, 34^{31}; less frequently (in about ten passages), *Pathaḥ* with a following *Dageš forte*, e.g. הַבְּרֶרֶךְ *num in via*, Ez 20^{30}, הַלְּבָנוֹן Gn 17^{17}, 18^{21}, 37^{32}, Nu 13^{19}, Jb 23^{6}; even in ר, 1 S 10^{24}, 17^{25}, 2 K 6^{32}.

m (3) Before gutturals, not pointed with either *Qameṣ* or *Ḥaṭeph-Qameṣ*, it takes *Pathaḥ*, e.g. הַאֵלֵךְ *shall I go?*, הַאַתָּה *num tu?*, הַאִם *num si*; הַאֲרָצָה Mal 1^{13}; also in Ju 6^{31} read הַאַתֶּם (not הָאַ׳), likewise הַ in Ju 12^{5}, Jer 8^{19}, Neh 6^{11}.—In הָאִישׁ Nu 16^{22}, the Masora intends the article; read הַאִישׁ, and cf. Dt 20^{19}; in Ec 3^{21} read הַעֹלָה and הַיֹּרֶדֶת; the article is a correction due to doctrinal considerations.

n (4) The ה takes *Sᵉghôl* before gutturals pointed with *Qameṣ* or (as in Ju $9^{9\,ff.}$) *Ḥaṭeph-Qameṣ*, e.g. הֶאֱמוּר Mi 2^{7}; הֶהֱיִתָה Jb 21^{4}; הֶהָיִתָה Jo 1^{2}; הֲהָשֵׁב Gn 24^{5} (cf. the analogous instances in § 22 *c*, § 35 *k*, § 63 *k*). The place of this interrogative particle is always at the beginning of the clause [but see Jb 34^{31}, Neh 13^{27}, Jer 22^{15}, where one or more words are prefixed for emphasis].

o 5. Some adverbs occur also in connexion with suffixes, thus יָשְׁךָ *thou art there*, 3rd sing. masc. יְשָׁנוֹ[2] (but see note below), 2nd plur. masc. יְשֻׁבֶם; אֵינֶנִּי *I am not*, 2nd sing. אֵינְךָ, fem. אֵינֵךְ, 3rd sing. אֵינֶנּוּ, fem. אֵינֶנָּה, 2nd plur. אֵינְכֶם, 3rd plur. masc. אֵינָם.—Also עוֹדֶנִּי *I am yet* (עוֹדִי only in בְּעוֹדִי and מֵעוֹדִי), עוֹדְךָ, עוֹדֵךְ, עוֹדֵינוּ (La 4^{17} *Qᵉrê*; עוֹדֶיהָ

[1] The separation of the ה at the beginning of Dt 32^{6}, expressly noticed by Qimḥi (ed. Rittenb., p. 40 b) as an unique instance, is perhaps a protest against admitting a particle הַל.

[2] This form, which occurs in Dt 29^{14}, 1 S 14^{39}, 23^{23}, Est 3^{8}, is textually very doubtful, and cannot be supported by the equally doubtful קָבְנוֹ (for קָבֶּנּוּ) Nu 23^{13}. Most probably, with Stade, *Gramm.*, § 370 b, and P. Haupt, *SBOT* Numbers, p. 57, line 37, we should read יְשֻׁבֵנוּ.

K^eth.; the oriental school [see above, p. 38, note 2] recognize only the reading עוֹדֶינּוּ), עוֹדָם.—אַיֶּכָּה *where art thou?*, אַיּוֹ *where is he?*, אַיָּם *where are they?* The same applies to הֵן (הֵ֫ן) and הִנֵּה *behold!* (prop. *here, here is*; see § 105 *b*), only in Gn 19[2] הִנֵּה־נָ֫א; with suffixes, הִנֵּנִי, once הִנֶּ֫נִּי (Gn 22[7] with *Munaḥ*), in *pause* הִנֶּ֫נִּי *behold me* (*here am I*), הִנְּךָ (*pause* הִנֶּ֫ךָּ ψ 139[8]), הִנְּךְ, הִנּוֹ, and הִנֵּ֫הוּ [both very rare], הִנָּנוּ (*behold us*). and הִנֶּ֫נּוּ (in *pause* הִנֶּ֫נּוּ), הִנְּכֶם, הִנָּם; [see more fully in the Lexikon, p. 243].

The usual explanation of these suffixes (especially of the forms with *Nûn energicum*) as verbal suffixes, which ascribes some power of verbal government even to forms originally substantival (e.g. יֶשְׁנוֹ *there is, he is*), is at least inadmissible for forms (like אַיּוֹ, בְּעוֹדִי) which are evidently connected with noun-suffixes; even for the other forms it is questionable. Brockelmann suggests that the נ in connexion with these particles is a survival from הנה corresponding to the Arab. *'ánna* which introduces dependent clauses. *p*

101. *Prepositions.*

Brockelmann, *Grundriss*, i. 494 ff.

1. All words, which by usage serve as prepositions, were originally substantives, viz.: *a*

(*a*) Substantives in the accusative and in the construct state, so that the noun governed by them is to be considered as in the genitive, and in Arabic actually has the genitive ending, cf. in German *statt dessen, kraft dessen*, in Greek *τούτου χάριν*, in Latin *huius rei causa*, or *gratia, montis instar*.[1] Cf. אַחַר (hinder part*) *behind, after* (*Mil'êl* in אַ֫חַר בֵּן Lv 14[36], Dt 21[13], 1 S 10[5]; אַ֫חַר זֶה 2 Ch 32[9]); אֶצֶל (side) *close by*; בֵּין (intermediate space*) *between*; בְּעַד, בַּעַד (distance*) *behind, around*; זוּלָתִי, or with *Ḥireq compaginis* זוּלָתִי (removal, want) *except*; יַ֫עַן (purpose) *on account of*; מוּל (מוֹל only in Dt 1[1]) *before, over against*; מִן (separation; cf. § 119 *v*) *from, out of*; נֶ֫גֶד (coming in front, that which is over against) *before, over against*; עַד־ (progress, duration*) *during, until*; עַל (height, upper part*) *upon, over*; עִם־ (connexion?) *with*; it is doubtful whether this is to be derived from the same stem as עֻמַּת, לְעֻמַּת *near, beside, like*; תַּחַת (under part*) *under, instead of.*

(*b*) Substantives in the construct state, but to be regarded as in the genitive, since they depend on prepositions (especially the inseparable), e.g. לִפְנֵי (in the face of*) *before*; כְּפִי, לְפִי (according to the mouth, *b*

[1] In the examples which follow, the meaning of the noun is added in parentheses, and, when it is actually in use [though it is mostly in such cases very rare], is marked with an asterisk.—On a similar use in other languages, see W. von Humboldt, *Über die Kawisprache*, iii, p. 621.

[2] So also J. Hoch de Long, *Die hebr. Präpos.* בְּעַד, Lpz. 1905.

i. e. the command of *) *according to*; בִּגְלַל (in the concern of) *on account of*; לְמַ֫עַן (for the purpose of) *on account of.*

c **2.** Substantives used adverbially very frequently become prepositions in this way, e.g. בְּלִי, בִּבְלִי, מִבְּלִי, בִּלְתִּי, בְּאֵין, בְּאֶ֫פֶס (with cessation) *without*, בְּעוֹד (in the duration of) *during*; בְּדֵי, כְּדֵי (according to the requirement of) *for, according to.*

§ 102. *Prefixed Prepositions.*

a **1.** Of the words mentioned in § 101, מִן־ *from, out of,* frequently occurs as a prefix (§ 99 *c*), with its *Nûn* assimilated to the following consonant (by means of *Dageš forte*), e. g. מִיַּ֫עַר *out of a forest.*

b Rem. The separate מִן־ (always with a following *Maqqeph*) is usual (but not necessary, cf. Ju 20^{14} with verse 15, Ez 43^{6}, &c.) only before the article, e. g. מִן־הָאָ֫רֶץ, and sometimes occurs before the softer consonants, e. g. מִן־אָז Jer 44^{18}, מִן־בְּנֵי Jo 1^{12}, 1 Ch 5^{18}; cf. Ex 18^{14}, Lv 1^{14}, 14^{30}, Ju 7^{23}, 10^{11}, 19^{16}, ψ 104^{7} (2 K 23^{36} before ר; also before ק in ψ 18^{49}), and elsewhere in the later books (as in Aramaic) [1]; there is besides a poetic by-form מִנִּי (cf. § 90 *m*) and מִנֵּי Is 30^{11}. Its form is most commonly מִ· *with a following Dageš*, which may, however, be omitted in letters which have *Šᵉwâ* (cf. § 20 *m*). With a following י the מִ is, as a rule, contracted to מִי, e.g. מִידֵי = מִיְּדֵי or מִֽיְדֵי (but cf. מִיְּשֵׁנֵי Dn 12^{2}; מִיְּרֻשָּׁתְךָ 2 Ch 20^{11}); before gutturals it becomes מֵ (according to § 22 *c*), e.g. מֵאָדָם, מֵעָם; before ח the מִ occurs with the guttural virtually sharpened in מִחוּץ *on the outside*, and in מִחוּט Gn 14^{23}; before ה in מִֽהְיוֹת (cf. § 28 *b* and § 63 *q*. The closed syllable here is inconsistent with the required virtual sharpening of the ה; probably מִֽהְיוֹת is merely due to the analogy of לִֽהְיוֹת); similarly Is 14^{3} before ר; but in 1 S 23^{28}, 2 S 18^{16} מִדְּרֹף is to be read, according to § 22 *s*.

c **2.** There are also three other particles, the most commonly used prepositions and the particle of comparison, which have been reduced by abbreviation (§ 99 *c*) to a single prefixed consonant with *Šᵉwâ* (but see below, and § 103 *e*), viz.:

בְּ [poet. בְּמוֹ] *in, at, with.*

לְ [poet. לְמוֹ] *towards,* (belonging) *to, for,* Lat. *ad.*

כְּ [poet. כְּמוֹ] *like, as, according to* (no doubt the remnant of a substantive with the meaning of *matter, kind, instar*).

d With regard to the pointing it is to be observed that—

(*a*) The *Šᵉwâ mobile*, with which the above prefixes are usually pronounced, has resulted from the weakening of a short vowel (an original *ă*, according to *f*) [2]; the short vowel is regularly retained before *Šᵉwâ*: before *Šᵉwâ simplex*

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[1] König, *Einleitung ins A. T.*, p. 393 (cf. also the almost exhaustive statistics in his *Lehrgebäude*, ii. 292 ff.), enumerates eight instances of מִן before a word without the article in 2 Samuel and Kings, and forty-five in Chronicles.

[2] Jerome (see Siegfried, *ZAW.* iv. 79) almost always represents בְּ by *ba*.

in the form of an ĭ, attenuated from ă: before a *Ḥaṭeph* the prefix takes the vowel of the *Ḥaṭeph*, e. g. לִפְרִי *for fruit*, כַּאֲרִי *as a lion*, בְּעָנְיִ *bᵉʿoni, in affliction* (sometimes with the syllable subsequently closed, cf. § 28 *b*, and the infinitives with לְ § 63 *i*): before weak consonants it follows the rule given in § 24 *c*, e. g. לִיהוּדָה for לִיְ. When the prefixes בְּ, כְּ, וְ, לְ precede אֱלֹהִים *God*, the *Šᵉwâ* and *Ḥaṭeph Sᵉghôl* regularly coalesce in *Ṣērê*, e. g. בֶּאֱלֹהִים, &c., for בְּאֱלֹ; so with suffixes וֵאלֹהָיו, &c. (once also in the sing. לֵאלֹהוֹ Hb 1¹¹); also regularly לֵאמֹר *to say*, for לֶאֱמֹר, see § 23 *d*.

(*b*) When the prefixes precede the article, the ה is almost always dropped, *c* and they take its vowel. See further in § 35 *n*.

(*c*) Immediately before the tone-syllable, i. e. before monosyllables and dissyllables with the tone on the penultima (in the fore-tone), they take *Qameṣ* *f* (undoubtedly a lengthening of an original ă, cf. § 26 *e*, § 28 *a*), but only in the following cases:

(*aa*) לָ before infinitives of the above-mentioned forms, as לָתֵת *to give*, לָדִין *to judge*, לָבֹז *to plunder*, לָגֹז *to shear*, לָהֹג *to keep a festival*, לָלֶדֶת *to bring forth*, לָלֶכֶת *to go*, לָקַחַת *to take*, except when the infinitive (as a *nomen regens*) is closely connected with another word (especially its subject, § 115 *e*), and consequently, as being in a sort of *constr. state*, loses the principal tone, e. g. לְצֵאת Ex 19¹, לְשָׁכְבָת Gn 16³, and so always לְבֹא חֶמֶת Nu 13²¹, &c. (in such cases as לָתֵת־חֶרֶב Ex 5²¹ the ā is protected by the secondary tone; before infinitives of verbs ע״ו, the לָ is retained even in close connexion; cf. Ez 21²⁰·²⁵, 22³);

(*bb*) before many pronominal forms, e. g. בָּזֶה (so also in 1 S 21¹⁰; not בְּזֶה), *g* לָזֹאת, בָּזֹה, לָזֶה (in close connexion, however, לְזֹאת Gn 2²³; בְּזֹאת Gn 45²³); כָּאֵלֶּה *as these*; and especially בָּכֶם, לָכֶם, כָּכֶם (כָּכֵם) and בָּהֶם, לָהֶם, כָּהֶם (כָּהֵם), see § 103 *e*;

(*cc*) לָ before monosyllables or fore-toned nouns in such combinations as *h* פֶּה לְפֶה *mouth to mouth*, 2 K 10²¹, בֵּין מַיִם לָמָיִם *between waters and waters*, Gn 1⁶; לָטֹרַח *for a trouble*, Is 1¹⁴, but always before the principal pause. The instructive example in Dt 17⁸ also shows that the punctuation לָ is only possible with at least the lesser pause after it; in Is 28¹⁰·¹³ the לָ is twice repeated, even before the small and smallest disjunctives;

(*dd*) in certain standing expressions, which have become stereotyped almost *i* as adverbs, e. g. לָעַד *to eternity*, לָרֹב *in multitude*, לָבֶטַח *in security*, לָנֶצַח *to eternity*, but לָנֶצַח נְצָחִים *to all eternity*, Is 34¹⁰. Cf. also לָנֶפֶשׁ *for the dead*, Lv 19²⁸, Nu 5², 9¹⁰.

(*d*) With the interrogative מָה they are pointed as in בַּמֶּה; in *pause* and *k* before א as in בַּמָּה *by what?* (before a following relative clause, as in Ec 3²², בְּמֶה; cf. Delitzsch, *Jesaia*, 4th ed., on Is 2²²); בַּמָּה *how much?* but also בַּמֶּה 1 K 22¹⁶, in close connexion, and at a greater distance from the *pause*. The *Sᵉghôl* in these forms arises from a modification of the original ă, while the מ is sharpened in order to maintain the original ă of the prefixes.

When לְ (prop. *la*) is united to מָה, it takes, according to § 49 *f*, *g*, the form *l* לָמָּה (Jb 7²⁰ לָמָּה, 1 S 1⁸ לָמֶּה, all *Mil'él*, and hence the ă in the tone is lengthened to ā) *for what? why?* Before the gutturals א, ה, ע, לָמָּה is used for euphonic reasons (exceptions 1 S 28¹⁵, 2 S 14³¹, Jer 15¹⁸, before ה; 2 S 2²²,

ψ 49^{6}, before א); לָמָּה, however, remains before ח. Before letters which are not gutturals, לָמָּה is found in ψ 42^{10}, 43^{2} (immediately after a tone-syllable).

m Rem. The divine name יְהוָה, which has not its original vowels (יַהְוֶה) but those of אֲדֹנָי (see § 17 *c*), except that the י has simple not compound *Šᵉwâ*, takes the prefixes also, after the manner of אֲדֹנָי, thus בַּיהוָה, לַיהוָה, וַיהוָה, בַּאדֹנָי, לַאדֹנָי, וַאדֹנָי, מֵאֲדֹנָי (since they are to be read מֵיְהוָה); for the א of אֲדֹנָי, as of אֲדֹנִים, &c. (see below), *quiesces* after the prefixes בַּ, כַּ, לַ, וַ, but is *audible* after מִ (for מִן), שֶׁ (no instance in the O. T.), and הָ (in הָאֲדֹנִים Dt 10^{17}, ψ 136^{3}, the article, not הַ interrog., is intended; the only example with הַ interrog., Jer 8^{19}, is to be pointed הַיהוָה, i.e. הַאדֹנָי, not הַיְהוָה). Hence the rule, מֹשֶׁה מוֹצִיא *Moses brought out* (i. e. מ, שׁ, ה make the א audible), וְכָלֵב מַכְנִיס *and Caleb brought in* (i. e. ו, כ, ל, ב allow it to quiesce).[1]—As regards the other plural forms of אָדוֹן, elision of the א always takes place after בַּ, וַ, כַּ, לַ, except in the form אֲדֹנָיו, thus לַאדֹנָיו, לַאדֹנֶיךָ, &c.; but לַאֲדֹנֵיהֶם, &c., לַאֲדֹנֵינוּ, &c., לַאֲדֹנֶיהָ, &c.

§ 103. *Prepositions with Pronominal Suffixes and in the Plural Form.*

a **1.** As all prepositions were originally nouns (§ 101) in the accusative, they may be united with the noun-suffixes (§ 91 *b*–*l*), e. g. אֶצְלִי (prop. at my side) *by me*, אִתִּי (in my proximity) *with me*, תַּחְתָּם (in their place) *instead of them*, like the Latin *mea causa*, *for my sake*.

b Rem. 1. The preposition אֵת (usually אֶת־) *near*, *with*, is distinguished from אֵת (see below, and § 117 *a*, note 4), the sign of the definite accusative (§ 117 *a*), in its connexion with suffixes, by a difference of pointing, the former making אִתִּי, אִתְּךָ, in *pause* אִתָּךְ, 2nd fem. אִתָּךְ (Is 54^{10} אִתֵּךְ), אִתּוֹ, אִתָּהּ, אִתָּנוּ, אִתְּכֶם, אִתָּם (also in the later books, especially in Kings, and always in Jer. and Ezek., incorrectly אוֹתִי *with me*; מֵאוֹתְךָ *from thee*, 1 K 20^{25}; מֵאוֹתוֹ *from him*, 1 K 22^{7}; אוֹתָם *with them*), while the latter retains its *ô* (obscured from *â*) before the light suffixes, but before grave suffixes is pointed with *Sᵉghôl*. This Sᵉghôl is to be explained, with Praetorius, *ZDMG.* lv. 369 f., as the modification of an *ă* which again was shortened from original *â* (in *'ăthi*, *'âthô*, &c.) in a closed syllable (*'ăth-hem*, &c.). The same shortening and modification of the original *â* takes place before words in close connexion, hence אֶת־כֹּל, &c. When not in close connexion, the toneless אֵת becomes tone-long אֵת, e. g. אֵת הַשָּׁמַיִם Gn 1[1]. Hence the following forms arise:—

	Sing.	Plur.
1.	אִתִּי *me.*	אִתָּנוּ *us.*
2.	*m.* אִתְּךָ, *pause* אִתָּךְ; *f.* אִתָּךְ . . . . . *thee.*	אִתְּכֶם *you.*
		. . . . .
3.	*m.* אִתּוֹ *him.*	אִתָּם, rarely אִתָּהֶם
	f. אִתָּהּ *her.*	אִתָּן, rarely אִתָּהֵן *them.*

[1] Another *vox memor.* is כָּל־בּוֹ נֶעְלָם *all is hidden in him.*

Less common are the *plene* forms אוֹתִי, אוֹתְךָ (Nu 22^{33} אֹתָךְ before ה), אוֹתָךְ (Ex 29^{35} אֹתָכָה), אוֹתוֹ, אוֹתָהּ, אוֹתָנוּ, אוֹתָם. Moreover, for אֶתְכֶם we find אוֹתְכֶם Jos 23^{16}; for אֹתָם, five times אֶתְהֶם (Gn 32^{1}, Ex 18^{20}, &c.), and in Ez 23^{45} אוֹתְהֶם; for אֹתָן (Gn 19^{8}, &c. [13 times]), אֶתְהֶן (only found in Ez 16^{54}; Ex 35^{26} אֹתָנָה; Ez 34^{21} (אוֹתָנָה), and אוֹתְהֶן Ez 23^{47}.—No instance of the 2nd fem. plur. אֶתְכֶן occurs in the O. T.; in Cant 2^{7}, &c., אֶתְכֶם is used instead.

c 2. The preposition עִם *with* (with suffixes on the model of stems ע״ע, עִמִּי, עִמְּךָ [1 S 1^{26} עִמָּכָה], in *pause* עִמָּךְ; 2nd fem. עִמָּךְ; עִמּוֹ, עִמָּהּ) is united with the suffixes נוּ, כֶם, and הֶם by a (pretonic) *Qameṣ*, which causes the sharpening of the *Mêm* to be distinctly audible: עִמָּנוּ, עִמָּכֶם, עִמָּהֶם (so in Nu 22^{12}, Dt 29^{16}, both in principal pause, and often in very late passages, otherwise עִמָּם is generally used). In the first person, besides עִמִּי, we also find עִמָּדִי (probably from original עִנְדִי; cf. Arab. *'inda*, beside, with).

d 3. It is but seldom that prepositions occur with verbal suffixes, as תַּחְתֵּנִי 2 S $22^{37.40.43}$ (for which ψ $18^{37.40.48}$ תַּחְתַּי), תַּחְתֶּנָּה Gn 2^{21} and בַּעֲדֵנִי ψ 139^{11} (here probably for the sake of the rhyme with יְשׁוּפֵנִי).[1]

e **2.** When pronominal suffixes are added to the prefixes (§ 102), there appears occasionally, especially in the case of the shorter suffixes, an endeavour to lengthen the preposition, so as to give it more strength and body. Hence to בְּ is appended the syllable מוֹ (see below, *k*), and בְּ and לְ take at least a full vowel, בָּ and לָ (§ 102 *d*, *f*).—The following deviations from the analogy of the noun with suffixes are to be noticed (*a*) in the pausal forms בָּךְ, לָךְ, בָּהּ, לָהּ, אִתָּךְ, אִתָּהּ, עִמָּךְ, עִמָּהּ (not *bèkhā*, &c.); (*b*) in the similar forms with the suffix of the 2nd sing. fem. (not *bēkh*, &c.) and in בָּנוּ, לָנוּ, עִמָּנוּ, &c. (not *bēnû*, &c.).

f (*a*) לְ *with Pronominal Suffixes.*

	Sing.	Plur.
1.	לִי *to me.*	לָנוּ *to us.*
2.	*m.* לְךָ (לָכָה), in *pause* לָךְ; *f.* לָךְ . . . . . *to thee.*	לָכֶם; לָכֶן [2] *to you.*
3.	*m.* לוֹ *to him.*; *f.* לָהּ *to her.*	לָהֶם, לָהֶמָּה, poet. לָמוֹ [53 times][3]; לָהֵנָּה [4], לָהֶן *to them.*

[1] *Fini* and *bini* (in me), in vulgar Arabic for *fiyya* and *bi*, are compared by Socin. Brockelmann, *ZA.* xiv. 347, note 1, suggests that תחתני, תחתנה, בעדני are later formations on the model of מִמֶּנִּי when its origin from the reduplication of the preposition had become obscured, but see below, *m*.

[2] לָכֶן does not occur in the O. T., by a mere accident, no doubt; Ez 13^{18} לָכֶנָּה.

[For notes 3 and 4 see next page.]

g בְּ takes suffixes in the same manner: בִּי, בְּךָ (Ex 7[29], 2 S 22[30], ψ 141[8] בָּהּ, as in Gn 27[37], 2 S 18[22], Is 3[6] לָךְ [for 2nd fem. לָךְ the *Kethîbh* לכי occurs in 2 K 4[2], Ct 2[13], cf. § 91 *e*]), בּוֹ, &c.; except that for the 3rd plur., besides בָּהֶם (especially in the later books) and בָּהֵמָּה (only in Ex 30[4], 36[1], Hb 1[16]; לָהֵמָּה only in Jer 14[16]), the form בָּם is also used; and for the feminine, besides בָּהֵנָּה (three times), בָּהֵן is found fifteen times, and בָּהֶן only in 1 S 31[7], Is 38[16], Ez 42[14].—According to the Masora, לֹא is found fifteen times for לוֹ (as conversely in 1 S 2[16], 20[2] לוֹ for לֹא), e. g. Ex 21[8], 1 S 2[3], Is 9[2], ψ 100[3] (and, as has been conjectured, also Jb 41[4]); cf. Delitzsch on ψ 100[3].—In Nu 32[42], Zc 5[11], Ru 2[14], the Masora requires לָהּ instead of לָהּ (in all three places before a following tone-syllable; cf. § 23 *k*, and the analogous cases of the loss of *Mappîq* in § 58 *g*, § 91 *e*).

h (*b*) בְּ *with Pronominal Suffixes.*

	Sing.		Plur.	
1.	בָּמֹונִי[5]	*as I.*	בָּמֹונוּ	*as we.*
2.	*m.* בָּמֹוךָ[5]	*as thou.*	בָּכֶם, בָּכֶן, rarely בְּמוֹכֶם	*as ye.*
	f. . . .		. . . . .	
3.	*m.* בָּמֹוהוּ	*as he.*	בָּהֶם, [בָּהֵמָּה], בְּמוֹהֶם	*as they.*
	f. בָּמֹוהָ	*as she.*	[בָּהֵנָּה], בָּהֶן	

[3] The question whether לָמוֹ can also stand for the sing. לוֹ, which Rödiger and recently W. Diehl (*Das Pronomen pers. suff. . . . des Hebr.*, p. 20 f.) and P. Haupt (*SBOT.* on Pr 23[20], a contraction of *la-humâ*) have altogether denied, must be answered in the affirmative unless we conclude with Diehl and Haupt that *all* the instances concerned are due to corruptions of the text. It is true that in such places as Gn 9[26.27], Dt 33[2], Is 30[5], ψ 73[10] (all *in* or immediately before the principal pause; in Dt 33[2] with *Zaqeph qaṭon* at least) לָמוֹ can be better explained as plural (in reference to collective nouns); and in Is 53[8] for נֻגַּע לָמוֹ we should read with the LXX נֶגַע לַמֵּוֶת. On the other hand, in Is 44[15] its explanation as plural would be extremely forced. Even then there would remain—presuming the traditional text to be correct—פָּגְרֵימוֹ ψ 11[7] and בַּפֵּימוֹ Jb 27[23], as well as עָלֵימוֹ, three times, Jb 20[23], 27[23] (beside עָלָיו), and especially Jb 22[2]. In all these places the most extreme exegetical artifices can only be avoided by simply admitting a singular suffix (=פָּגְרָיו, בַּפָּיו, עָלָיו).—On the question of the antiquity of the suffixes in כְמוֹ see § 91 *l*.

[4] The form לָהֵן in Ru 1[13] is Aramaic (=*therefore*).

[5] The use of נִי here for יִ_ (cf. above, *d*) might be due to euphonic reasons.—בָּמֹונִי (defectively) only in the Pentateuch, בָּמֹוךָ Ex 15[11].

(*c*) מִן־ *with Pronominal Suffixes.* *i*

	Sing.	Plur.
1.	מִמֶּנִּי, poet. מִנִּי [4 times], in *pause* also מֶנִּי [6 times] *from me.*	מִמֶּנּוּ *from us.*
2.	*m.* מִמְּךָ, in *pause* מִמֶּךָּ; *f.* מִמֵּךְ *from thee.*	מִכֶּם; מִכֶּן *from you.*
3.	*m.* מִמֶּנּוּ, Jb 4^{12} in *pause* מֶנְהוּ, [מִנֵּהוּ or מִנֶּהוּ: see below] *from him.*; *f.* מִמֶּנָּה *from her.*	מֵהֵמָּה [twice], מֵהֶם; Jb 11^{20} מִנְּהֶם; מֵהֵנָּה [7 times] *from them.*

The syllable מוֹ (in Arabic *mâ* מָא = Heb. מָה *what*) in כָּמוֹנִי (probably from כְּמָה אֲנִי, prop. *according to what I*, for *as I*) is, in poetry, appended to the three simple prefixes בְּ, כְּ, לְ, even without suffixes, so that בְּמוֹ, כְּמוֹ, לְמוֹ appear as independent words, equivalent in meaning to בְּ, כְּ, לְ. Poetry is here distinguished from prose by the use of longer forms; in the case of מִן, on the other hand, it prefers the shorter, which resemble the Syriac and Arabic. *k*

The form כָּהֶם, enclosed in brackets above, occurs only in 2 K 17^{15} (in *pause*), כָּהֵמָּה only in Jer 36^{32} (in *pause*); כָּהֵן (Baer following Qimḥi כָּהֶן) only in Ez 18^{14}. Cf. Frensdorff, *Massora Magna*, p. 234 ff.—For כָּכֶם *as ye*, Qimḥi requires כָּכֵם (invariably or only in Jb 16^{4}?); in Jos 1^{15}, Ju 8^{2}, Ezr 4^{2} Baer gives כָּכֶם. *l*

With regard to מִן with suffixes, מִמֶּנִּי *from me* is usually explained as arising, by a reduplication of מִן, from an original מנמני, just as מִמֶּנּוּ *from him*, from מנמנ-הו, identical in form with מִמֶּנּוּ[1] *from us*, from מנמנ-נו, while מִמֶּנָּה *from her*, goes back to מנמנה. Far simpler, however, is Mayer Lambert's explanation (*REJ.* xxiii. 302 ff.), that מִמֶּנִּי, &c., have arisen from מִנֶּנִּי, &c., and that the forms of the suffixes are to be explained on the analogy of אֵינֶנִּי, עוֹדֶנּוּ, תַּחְתֶּנָּה, § 100 *o*.—The bracketed form מִנֵּהוּ, for which Baer, following Qimḥi and others, writes מִנֶּהוּ, occurs only in ψ 68^{24}, and is there regarded by Delitzsch, Hupfeld, and others (following Simonis) as a substantive (מֵן = *portion*). The expression מִן־הוּא (for מִמֶּנּוּ?) Is $18^{2.7}$ is very strange.—מֵהֵמָּה occurs only in Jer 10^{2}, Ec 12^{12} (Jb 11^{20} מִנְּהֶם); מֵהֶן (so Baer and Ginsburg, following the best authorities, instead of the ordinary reading מֵהֵן) only in Ez $16^{47.52}$. *m*

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[1] The Babylonian Masora writes מִמֵּנוּ (to distinguish it from the 3rd sing.), which is justly blamed by Ibn Ezra.

n **3.** Several prepositions, especially those which express relations of space and time, are (like the German *wegen*) properly plural nouns (for the reason, see § 124 *a*), and are, therefore, joined with the pronominal suffixes in the form of the plural *construct state*, just like other plural nouns (§ 91 *g*). On the other hand, the apparent connexion of אֶל־, עַד־, עַל־ with plural suffixes is explained from the ground-forms of those prepositions (from stems לה) אֶלַי (אֲלַי), עֲדַי, עָלַי (contracted to אֵלַי, אֲלֵי, &c.).[1]

o Without suffixes these prepositions are—

אַחַר, more frequently אַחֲרֵי (prop. *hinder parts*) *behind, after.*

אֶל־,[2] poet. [4 times in Job] also אֱלֵי (*region, direction*), *towards, to, according to.*

בֵּין (*interval*) *between*; the suffixes indicating the singular are added to the singular בֵּין, thus בֵּינִי, בֵּינְךָ, &c. (Gn 16[5] בֵּינֶיךָ, the second *Yôdh* is, however, marked with a point as critically doubtful; בֵּינָיו, which occurs three times, is only the Masoretic *Qᵉrê* for בֵּינוֹ, which is found e.g. in Gn 30[36]). On the other hand, the suffixes indicating a plural are attached to the plural forms בֵּינֵי or בֵּינוֹת.

סָבִיב (*circuit*) *around*, as a preposition, always has the plural form, sometimes masc. סְבִיבֶיךָ, &c. [10 times], but much more frequently in the fem. סְבִיבוֹת (*surroundings*). In Ez 43[17] סָבִיב אוֹתָהּ is a corruption of סְבִיבֹתֶיהָ; [in 1 K 6[5] סָבִיב אֶת also is so contrary to usage, that it must be due to some textual error].

עַד־ (*continuation, duration*, from עָדָה) *as far as, unto*, poet. עֲדֵי [12 times]. In Jb 32[12] עֲדֵיכֶם, with the *ā* retained in the secondary tone, is abnormal. Also in 2 K 9[18] for עַד־הֵם read עֲדֵיהֶם.

עַל־ *upon, over* (cf. the rare subst. עָל *height* [see Lexicon], from עָלָה *to ascend*), poet. עֲלֵי [40 times, and 2 *Qᵉrê*].

תַּחַת *under* (prop. *what is beneath*). On תַּחְתַּנִי, &c.; cf. above, *d*.

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[1] The reference of these forms to original plurals has been again expressly supported by De Lagarde, *Symmicta*, ii. 101 ff.; *Nachrichten der G. g. G.*, 1881, p. 376, cf. *Mittheilungen*, 1884, p. 63; also *GGA.* 1884, p. 280 f. According to Barth, *ZDMG.* xlii. p. 348 ff., and *Nominalbildung*, p. 375 ff., תַּחְתֶּיךָ, &c., was only formed on the analogy of עָלֶיךָ, &c., and אַחֲרֶיךָ, &c., only on the analogy of לְפָנַי, &c., since the real plural forms ought to be תְּחָתֶיךָ, אֲחָרֶיךָ, &c.; cf., however, König, *Lehrgebäude*, ii. 305 f.

[2] On the use of this particle see § 119 *g*.

With Suffixes.

Sing.	אַחֲרֵי (*after me*)	בֵּינֵי (*between me*)	סְבִיבוֹתַי (*around me*)	תַּחְתַּי (*beneath me*)	אֵלַי (*to me*)	עַדַי (*unto me*)	עָלַי (*on me*)
S. m.	אַחֲרֶיךָ	בֵּינְךָ	סְבִיבוֹתֶיךָ & סְבִיבֶיךָ	תַּחְתֶּיךָ	אֵלֶיךָ	עָדֶיךָ	עָלֶיךָ
S. f.	אַחֲרַיִךְ		סְבִיבוֹתַיִךְ & סְבִיבַיִךְ		אֵלַיִךְ		עָלַיִךְ
S. m.	אַחֲרָיו	בֵּינוֹ	סְבִיבוֹתָיו & סְבִיבָיו	תַּחְתָּיו	אֵלָיו	עָדָיו	עָלָיו
S. f.	אַחֲרֶיהָ		סְבִיבוֹתֶיהָ & סְבִיבֶיהָ	תַּחְתֶּיהָ	אֵלֶיהָ	עָדֶיהָ	עָלֶיהָ
Plur.	אַחֲרֵינוּ &	בֵּינֵינוּ [1] בֵּינוֹתֵינוּ	סְבִיבוֹתֵינוּ	תַּחְתֵּינוּ	אֵלֵינוּ		עָלֵינוּ
Pl. m.	אַחֲרֵיכֶם	בֵּינֵיכֶם	סְבִיבוֹתֵיכֶם	תַּחְתֵּיכֶם	אֲלֵיכֶם	עֲדֵיכֶם	עֲלֵיכֶם
Pl. m.	אַחֲרֵיהֶם	בֵּינֵיהֶם & בֵּינוֹתָם	סְבִיבוֹתֵיהֶם & סְבִיבוֹתָם	תַּחְתֵּיהֶם usually תַּחְתָּם	אֲלֵיהֶם & אֲלֵהֶם [אֵלֵימוֹ [2]]	[עֲדֵיהֶם]	עֲלֵיהֶם [עָלֵימוֹ [2]]
Pl. f.	אַחֲרֵיהֶן			תַּחְתֵּיהֶן	אֲלֵיהֶן & אֲלֵהֶן		עֲלֵיהֶן

§ 104. *Conjunctions.*

1. The conjunctions serve to connect sentences, and to express their relations one to another. They may be either— *a*

(*a*) Original pronouns, e.g. the demonstrative כִּי *that, because, for.*

(*b*) Original substantives, which afterwards were reduced to the rank of pronouns, adverbs, or conjunctions; so perhaps אֲשֶׁר (see § 36), which is sometimes used to express the general idea of relation, sometimes as a relative pronoun (properly a demonstrative), but in many cases stands simply for כִּי; also אַל־ (*nothing*), *that not*; פֶּן־ *that not* (the Greek μή of *prohibition*), &c. To these may be added the adverbial combination of substantives with prepositions, e.g. בַּבֹּקֶר

[1] As Mayer Lambert observes, usage (cf. esp. Gn 26[28]) distinguishes between the two forms: בינותינו means *between us and you*, whereas בינינו (Jos 22[25.27.28] before וביניכם) means *between us on the one side.*

[2] The poetical form אֵלֵימוֹ only in ψ 2[5]; עָלֵימוֹ, on which see note 3 on *f*, 12 times [viz. Dt 32[23], ψ 5[12], 55[16], 64[9], Jb 6[16], 20[23], 21[17.22], 27[23], 29[22], 30[2.3]].

(*in the not yet*) *earlier, before*, for which מִטֶּרֶם is also used. On the combination of two particles to express complex ideas (e.g. אַף־כִּי *added to this, that=much more*), see the Syntax, § 163 f.

b (*c*) Prepositions, which with the addition of the conjunction אֲשֶׁר or כִּי together form one single conjunction, e.g. יַ֫עַן אֲשֶׁר *because*, prop. *on account of the fact that*; אַחַר אֲשֶׁר, and more frequently אַחֲרֵי אֲשֶׁר, *after that*; כַּאֲשֶׁר *according as* (with כְּ); עֵ֫קֶב כִּי and עֵ֫קֶב אֲשֶׁר *in consequence of the fact that, for the reason that, because.* Sometimes, however, the conjunction in such cases is omitted, and the preposition itself used as a conjunction, e.g. עַל־ (for עַל־אֲשֶׁר) *although*, Jb 16[17].

So, at any rate, according to our linguistic principles. It would, however, be more correct to say, that instead of the intermediary אֲשֶׁר the whole of the succeeding sentence is regarded as *one* substantival idea, under the immediate government of the preposition. In the same way, all prepositions governing the gerund in English may be paraphrased by conjunctions with the finite verb, see §§ 114 and 115, *passim*.

c **2.** Besides those already mentioned, there are certain other small words now used as conjunctions, of which the derivation or original meaning is altogether obscure, thus אוֹ *or*, אִם־ *if* (also *or* before the second member of a double question), אַף *also*, וְ *and*, and others.

d Rem. The pointing of the וְ (originally וַ, as still before *Ḥaṭeph Pathaḥ* and—with a following *Dageš forte*—in *wāw consecutive* of the imperfect; cf. § 49 *f*) is in many respects analogous to that of the prefixes בְּ, כְּ, לְ (§ 102 *d–i*), but as being a weak consonant, the *wāw copulative* has some further peculiarities:

(*a*) Usually it takes simple *Šᵉwâ* (וְ).

(*b*) Before words which begin with a guttural having a *compound Šᵉwâ*, it takes the vowel with which the *Šᵉwâ* is compounded (according to § 28 *b*), e.g. וַחֲכַם *and be thou wise*, וַעֲבָדִים *and servants*, וֶעֱזוּז *and strength*, וֶאֱכֹל *and eat thou*, וָחֳלִי *and sickness*. On וֵאלֹהִים, וֵאלֹהַי, &c., see § 102 *d*; on וַאדֹנַי, &c., see § 102 *m*; on such cases as וַעְצֹר Jb 4[2], cf. § 28 *b*.

e (*c*) Before words with simple *Šᵉwâ* under the first consonant (except in the cases under *f*), the *Wāw* becomes the vowel *û* (cf. § 26 *a*), e.g. וּלְכֹל *and to all*, so also (except in the case under *g*) before the cognate labials ב, מ, פ, hence וּמֶ֫לֶךְ. On the cases in which *simple Šᵉwâ* has become a *Ḥaṭeph* after וּ *copulative* (e.g. וְזֵהַב Gn 2[12]), cf. § 10 *g*.

f (*d*) With a following יְ the וְ coalesces to form וִי according to § 24 *b*, as וִיהִי *and let him be*. On the peculiar punctuation of the *wāw copulative* before forms with initial *Šᵉwâ* from הָיָה *to be* and חָיָה *to live* (e.g. וִהְיִיתֶם Jos 8[4], וֶחְיֵה Gn 20[7]), cf. § 63 *q*.

g (*e*) Immediately before the tone-syllable it frequently takes *Qameṣ*, like בְּ, כְּ, לְ (see § 102 *f*), but in most cases only at the end of a sentence or clause (but cf. also וָבֹא 2 K 22[30]), e.g. וָמֵת Ex 21[12] (on the other hand, in verse 20

וּמֵת is in closer logical connexion with what follows); 2 K 7^{4} וָמַתְנוּ, וָמַתְנוּ שָׁם and וָמָתְנוּ; Ru 3^{3} וָסַכְתְּ; ψ 10^{15} וָרָע; 1 S 9^{4} וָאַיִן; 2 S 13^{26} וָלֹא; Ez 47^{9} וָחָי; cf. also (with *Ṭiphḥa*) Gn 33^{13}, 2 S 15^{12}. The very frequent connexion of nouns expressing kindred ideas, by means of וָ, is due simply to considerations of rhythm, for even in such cases the *Wāw* must immediately precede the tone-syllable, which must be marked by a disjunctive accent, e. g. תֹּהוּ וָבֹהוּ Gn 1^{2}, יוֹם וָלַיְלָה Gn 8^{22} (see also the previous examples); Gn 13^{14} (thrice); Ex 25^{3} זָהָב וָכֶסֶף; ψ 96^{7} כָּבוֹד וָעֹז; ψ 76^{7} וְרֶכֶב וָסוּס; Gn 7^{13} נֹחַ וְשֵׁם־וְחָם וָיֶפֶת; 1 K 21^{10} אֱלֹהִים וָמֶלֶךְ; כֹּה וָכֹה *thus and thus*; Est 1^{8} אִישׁ־וָאִישׁ at the end of the verse, but in ψ 87^{5} אִישׁ וְאִישׁ in spite of the *Dᵉḥi* with the second אִישׁ, because it is closely connected with the following predicate. Also with three words פַּחַד וָפַחַת וָפָח Is 24^{17}. On the other hand, the rapid pronunciation וְ occurs before a conjunctive accent (and, when farther removed from the principal pause, even with the smaller disjunctives, in spite of a following tone-syllable), e. g. צֹאן וְעֶבֶד Gn 32^{6}; cf. Gn 31^{40}, Lv 7^{23}, Dt 2^{21}, and among the examples given above, Gn 7^{13} and ψ 76^{7}. (Exceptions: וָקֶדְמָה Gn 13^{14}, where evidently the וָ is intended to ensure the slow and solemn recitation of the promise, but also וָזִיף Jos 15^{55}, וָעֵתֶר 19^{7}, וָבֶטֶן 19^{25}, all immediately before the pause.) For the same rhythmical reason וְ (not וָ) is used regularly with certain monosyllables which, by their nature, lean more closely upon the following word, thus וְזֶה, וְאֵת, וְגַם, וְלֹא (to be distinguished from וָלֹא *if not*, with *Zaqeph gadol*, 2 K 5^{17}), and others.

§ 105. *Interjections.*

1. Among the interjections some (as in all languages) are simply natural sounds, or, as it were, vocal gestures, called forth involuntarily by certain impressions or sensations, e. g. אֲהָהּ (Ez 30^{2} הָהּ), אָח *ah!* הֶאָח *aha!* (cf. this אָח also in אַחְלַי and אַחֲלֵי *utinam!*), אָנָּא Ex 32^{31}, &c. (Gn 50^{17} אָנָּא) *ah!* (from אָהּ and נָא), otherwise written אָנָּה 2 K 20^{3}, Jn 1^{14}, ψ 116^{4}; also הַס (in pause הָס, even in the plural הַסּוּ *hold your peace!* Neh 8^{11}) *hush!* הוֹי (Am 5^{16} הוֹ־הוֹ) *ha! woe!* אוֹי, אוֹיָה (ψ 120^{5}), אִי (in אִילוֹ Ec 4^{10}; אִי־לָךְ 10^{16}) *woe!* *a*

2. Others, however, originally expressed independent ideas, and become interjections only by rapid pronunciation and by usage, e. g. הֵן (הֵא) or הִנֵּה *behold!* (prop. *here*); רְאֵה *behold!* (prop. imperative); הָבָה, plur. הָבוּ (prop. *give*, imperative of יָהַב; as to the tone, cf. § 69 *o*), *come*, the Latin *age, agite!* לְכָה (also לְךָ), לְכוּ (prop. *go*, imperative of הָלַךְ) with the same meaning[1]; חָלִילָה *far be it!* (prop. *ad profanum!*) *b*

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[1] רְאֵה (Dt 1^{8}), הָבָה and לְכָה are also used in connexion with the feminine and the plural, which proves that they have become quite stereotyped as interjections.

בִּי (see the Lexicon) *I beseech, hear me!* נָא *pray!*[1] used to emphasize a demand, warning, or entreaty, and always placed after the expression to which it belongs.[2]

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[1] נָא serves to express the most various shades of expression, which are discussed in the various parts of the syntax. It is used especially (*a*) after the *imperative*, either in commands or entreaty, see § 110*d*; (*b*) with the *imperfect*, either in the cohortative (§ 108*b*) or jussive (§ 109*b*); (*c*) once with *perfect*, Gn 40[14]; (*d*) after various particles: הִנֵּה־נָא *behold now*; particularly after the conjunctions אִם and אַל: אִם־נָא *ne quaeso* and אִם־נָא *if now*, εἴπερ, εἴποτε, *if*, in a deprecatory sense, expressive of politeness or modesty. In Nu 12[13] נָא stands after a noun; but we ought certainly to read אֵל־נָא.— In polite language this particle is used constantly in all these ways, Gn 18[3.4], 19[7.8.19], and 50[17].

[2] Against the usual view which regards נָא as a hortatory particle (= *up! come!* analogous to the original imperatives הָבָה and לְכָה and the Ethiopic *nă'â*, properly *hither*, also *come!*), P. Haupt, in the *Johns Hopkins University Circulars*, xiii, no. 114, p. 109, justly observes that we should then expect the particle to be *prefixed* to the imperative, &c. He proposes to describe נָא as an emphatic particle. Haupt's suggested identification of this נָא with the Assyrian, Arabic, and Ethiopic particle *mā* (which is also an enclitic of emphasis), and ultimately with the interrogative *mā*, we shall not discuss here.

THIRD PART

SYNTAX[1]

CHAPTER I

THE PARTS OF SPEECH

I. Syntax of the Verb.

A. Use of the Tenses and Moods.[2]

§ 106. *Use of the Perfect.*

The perfect serves to express actions, events, or states, which the *a* speaker wishes to represent from the point of view of completion, whether they belong to a determinate past time, or extend into the present, or. while still future, are pictured as in their completed state.

The definition formerly given here ('the perfect serves to express *completed* actions') applies, strictly speaking, only to some of the varieties of the perfect discussed under *b-p*: hence the above modification based on the arguments of Knudtzon (for the title see note 2, and cf. further § 107 *a*).

More particularly the uses of the perfect may be distinguished as follows:—

1. To represent actions, events, or states, which, after a shorter *b*

[1] Recent works on Hebrew syntax are: A. B. Davidson, *Introductory Heb. Gram.*, vol. ii, *Heb. Syntax*, Edinburgh, 1894; Ed. König. *Hist.-compar. Syntax der hebr. Sprache*, Lpz. 1897 (see above, § 3 *f*). Important contributions to Hebrew syntax are also contained in H. Reckendorf's work *Die syntakt. Verhältnisse des Arab.*, 2 pts., Leiden, 1895, 1898, of which we have already made use in § 97 *a*. Cf. also the same author's very instructive discussions *Ueber syntakt. Forschung*, Munich, 1899.

[2] Cf. the sketch of the tenses and moods used in Hebrew in § 40; and on the general characteristics of the perfect and imperfect see the note on § 47 *a*; also Driver, *A Treatise on the Use of the Tenses in Hebrew* (Oxford, 1874; 3rd ed. 1892); Bennett, 'Notes on the Use of the Hebrew Tenses' (*Hebraica*, 1886, vols. ii, iii). A partial modification of the accepted definition of the Semitic perfect and imperfect was proposed by J. A. Knudtzon, *Om det saakaldte Perfektum og Imperfektum i Hebraisk*, Kristiania, 1890; of which a summary entitled 'Vom sogenannten Perf. und Imperf. im Hebr.' appeared in the *Transactions of the Oriental Congress at Stockholm*, section sémitique *b*, p. 73 ff. (Leiden, 1893). Cf. also Knudtzon's articles, 'Zur assyrischen und allgemein semitischen Grammatik' in the *Zeitschrift für Assyriologie*, especially vi. 422 ff. and vii. 33 ff.

or longer duration, were terminated in the past, and hence are finally concluded, viz.:

(*a*) Corresponding to the perfect proper in Latin and the English perfect definite, in assertions, negations, confirmations, interrogations, &c., e.g. Gn 18^{15} *then Sarah denied, saying, I laughed not* (לֹא צָחַקְתִּי) . . . . . ; *and he said, Nay, but thou didst laugh* (צָחָקְתְּ); Gn 3^{11} מִי הִגִּיד לְךָ *who told thee . . . . ?* Cf. $3^{13.14.17.22}$. Also pointing to some undefined time in the past, e.g. Is 66^{8} מִי־שָׁמַע כָּזֹאת *who hath (ever yet) heard such a thing ?*

c Rem. In opposition to this express use of the perfect to emphasize the completion of an event, the imperfect is not infrequently used to emphasize that which is still future, e.g. Jos 1^{5} *as I was* (הָיִיתִי) *with Moses, so will I be* (אֶהְיֶה) *with thee;* Jos 1^{17}, Ex 10^{14}, Dt 32^{21}, 1 K 2^{38}, Is $46^{4.11}$, Jo 2^{2}, Ec 1^{9}.

d (*b*) As a simple *tempus historicum* (corresponding to the Greek *aorist*) in narrating past events, e.g. Gn 4^{4} *and Abel, he also brought* (הֵבִיא), &c.; Gn 7^{19} *the waters did prevail* (גָּבְרוּ), &c.; Jb 1^{1} *there was a man* (אִישׁ הָיָה) *in the land of Uz*, &c.; even in relating repeated actions, 1 S 18^{30}.

e Rem. As the above examples indicate, the perfect of *narration* occurs especially at the head of an entire narrative (Jb 1^{1}; cf. Dn 2^{1}) or an independent sentence (e.g. Gn $7^{11.13}$), but in co-ordinate sentences, as a rule, only when the verb is separated from the copulative ו by one or more words (cf. above Gn 4^{4} and 7^{19}). In other cases, the narrative is continued in the imperfect consecutive, according to § 111 *a*. The direct connexion of the narrative perfect with ו copulative (not to be confounded with the perfect consecutive proper, § 112) agrees rather with Aramaic syntax (cf. Kautzsch, *Gramm. des Biblisch-Aram.*, § 71, 1 *b*). On the examples (which are in many respects doubtful) in the earlier texts, see § 112 *pp-uu*.

f (*c*) To represent actions, &c., which were already completed in the past, at the time when other actions or conditions took place (pluperfect),[1] e.g. 1 S 28^{3} *now Samuel was (long since) dead*[2] *. . . and Saul had put away* (הֵסִיר) *those that had familiar spirits . . . out of the land.* Both these statements, being as it were in parentheses, merely assign a reason for the narrative beginning at verse 6. Cf. 1 S 9^{15}, 25^{21}, 2 S 18^{18}.—Gn 20^{18} (*for the Lord had fast closed up*, &c.); 27^{30}, $31^{19.34}$, Dt 2^{10}; and in a negative statement, Gn 2^{5} *for the Lord God had not* (up to that time) *caused it to rain*, &c. This is especially frequent, from the nature of the case, in relative, causal, and temporal clauses, when the main clause contains a tense referring to the past, e.g. Gn 2^{2} *and he rested . . . from all his work which he had made* (עָשָׂה); Gn 7^{9},

[1] Cf. P. Haupt in the *Notes on Esther*, 9^{2}.

[2] Incorrectly, e.g. in the Vulgate, *Samuel autem mortuus est . . . et Saul abstulit magos*, &c.

19^{27}, &c.; 29^{10} *now when Jacob had seen Rachel* (כַּאֲשֶׁר רָאָה) . . . , *Jacob went near*, &c.; so also in clauses which express the completion or incompleteness of one action, &c., on the occurrence of another, as in Gn 24^{15}, 27^{30}, &c.; cf. § 164 *b*, with the note, and *c*.

g 2. To represent actions, events, or states, which, although completed in the past, nevertheless extend their influence into the present (in English generally rendered by the present):

(*a*) Expressing facts which were accomplished long before, or conditions and attributes which were acquired long before, but of which the effects still remain in the present (present perfect), e. g. ψ 10^{11} הִסְתִּיר פָּנָיו *he hath hidden his face* (*and still keeps it hidden*); ψ 143^{6} פָּרַשְׂתִּי *I have spread forth my hands* (*and still keep them spread forth*). This applies particularly to a large number of perfects (almost exclusively of intransitive[1] verbs, denoting affections or states of the mind) which in English can be rendered only by the present, or, in the case mentioned above under *f*, by the imperfect.[2] Thus, יָדַעְתִּי *I know* (prop. *I have perceived, have experienced*) Jb 9^{2}, 10^{13}, לֹא יָדַעְתִּי *I know not* Gn 4^{9}, &c.; on the other hand, e. g. in Gn 28^{16}, Nu 22^{34}, the context requires *I knew not*; זָכַרְנוּ *we remember* Nu 11^{5}; מֵאֲנָה *she refuseth* Jb 6^{7}; עָלַץ *it exulteth*; שָׂמַחְתִּי *I rejoice* 1 S 2^{1}; בִּקֵּשׁ *he requireth* Is 1^{12}; קִוִּיתִי *I wait* Gn 49^{18}, ψ 130^{5} (parallel with הוֹחַלְתִּי); חָפַצְתִּי *I delight* ψ 40^{9} (mostly negative, Is 1^{11}, &c.); אָהַבְתִּי *I love* Gn 27^{4}; שָׂנֵאתִי *I hate* ψ 31^{7}; מָאַסְתִּי *I despise* Am 5^{21}; תִּעֲבֻנִי *they abhor me* Jb 30^{10}; בָּטַחְתִּי *I trust* ψ 25^{2}; חָסִיתִי *I put my trust* ψ 31^{2}; צָדַקְתִּי *I am righteous* Jb 34^{5}; פָּקַדְתִּי *I have decided to requite* 1 S 15^{2}.—We may further include a number of verbs which express bodily characteristics or states, such as גָּדַלְתָּ *thou art great* ψ 104^{1}; קָטֹנְתִּי *I am little* Gn 32^{11}; גְּבֹהוּ *they are high* Is 55^{9}; רָחֲקוּ *they stand aloof* Jb 30^{10}; טֹבוּ *they are goodly* Nu 24^{5}; נָאוּוּ *they are beautiful* Is 52^{7}; זָקַנְתִּי *I am old* Gn 18^{13}; יָגַעְתִּי *I am weary* ψ 6^{7}; שָׂבַעְתִּי *I am full* Is 1^{11}, &c.

h Rem. To the same category probably belong also the perfects after עַד־מָתַי Ex 10^{3} *how long hast thou* already *been refusing* (and refusest still . . . ? which really amounts to *how long wilt thou refuse* ?), ψ 80^{5}, Pr 1^{22} (co-ordinate with the imperf.), and after עַד־אָנָה Ex 16^{28}, Hb 1^{2}.

i (*b*) In direct narration to express actions which, although really only in process of accomplishment, are nevertheless meant to be repre-

[1] With regard to the great but very natural preponderance of intransitive verbs (expressing an existing state), cf. the lists in Knudtzon (see above, p. 309, note 2), pp. 117 and 122 in the Danish text.

[2] Cf. *novi, odi, memini*; *οἶδα, μέμνημαι, ἔοικα, δέδορκα, κέκραγα*; in the New Testament, *ἥλπικα, ἠγάπηκα*.

sented as already accomplished in the conception of the speaker, e. g. הֲרִמֹתִי *I lift up* (my hand in ratifying an oath) Gn 14[22]; נִשְׁבַּעְתִּי *I swear* Jer 22[5]; הֵעַדְתִּי *I testify* Dt 8[19]; יָעַצְתִּי *I counsel* 2 S 17[11] (but in a different context in ver. 15, *I have counselled*); אָמַרְתִּי (prop. *I say*) *I decide* (*I consider as hereby settled*) 2 S 19[30]; *I declare* Jb 9[22], 32[10].

k (*c*) To express facts which have formerly taken place, and are still of constant recurrence, and hence are matters of common experience (the Greek *gnomic aorist*), e. g. ψ 9[11] *for thou, Lord, hast not forsaken* (לֹא־עָזַבְתָּ) *them that seek thee.* Cf. ver. 13, also ψ 10[3], 119[40] and Gn 49[11] (כִּבֵּס).

l Rem. In almost all the cases discussed in No. 2 (included under the English present) the imperfect can be used instead of the perfect, wherever the action or state in question is regarded, not as already completed, but as still continuing or just taking place (see § 107 *a*). Thus, לֹא יָכֹלְתִּי *I am not able* ψ 40[13] and לֹא אוּכַל Gn 31[35] have practically the same meaning. Hence also it very frequently happens that the imperfect corresponds to such perfects in poetic or prophetic parallelism, e. g. Is 5[12], ψ 2[1 f.], Pr 1[22], Jb 3[17].

m 3. To express *future* actions, when the speaker intends by an express assurance to represent them as finished, or as equivalent to accomplished facts:

(*a*) In contracts or other express stipulations (again corresponding to the English present, and therefore closely related to the instances noted under *i*), e. g. Gn 23[11] *the field I give* (נָתַתִּי) *thee*; cf. ver. 13 and 48[22], 2 S 14[21], 24[23], Jer 40[4]; in a threat, 1 S 2[16], 2 S 5[6] (unless, with Wellhausen, יָסִיר is to be read).—Especially in promises made by God, Gn 1[29], 15[18], 17[20], Ju 1[2].

n (*b*) To express facts which are undoubtedly imminent, and, therefore, in the imagination of the speaker, already accomplished (*perfectum confidentiae*), e. g. Nu 17[27] הֵן גָּוַעְנוּ אָבַדְנוּ כֻּלָּנוּ אָבָדְנוּ *behold, we perish, we are undone, we are all undone.* Gn 30[13], Is 6[5] (נִדְמֵיתִי *I am undone*[1]), Pr 4[2]. Even in interrogative sentences, Gn 18[12], Nu 17[28], 23[10], Ju 9[9.11], Zc 4[10] (?), Pr 22[20].[2] This use of the perfect occurs most frequently in prophetic language (*perfectum propheticum*). The prophet so trans-

[1] Cf. the similar use of ὄλωλα (*διέφθορας*, *Il.* 15. 128) and *perii!* On the kindred use of the perfect in conditional sentences, cf. below, *p*.

[2] In Gn 40[14] *a perf. confidentiae* (after כִּי אִם; but cf. § 163 *d*) appears to be used in the expression of an earnest desire that something may happen (*but have me in thy remembrance*, &c.). Neither this passage, however, nor the use of the perfect in Arabic to express a wish or imprecation, justifies us in assuming the existence of a *precative* perfect in Hebrew. In Jb 21[16], 22[18], also, translate *the counsel of the wicked is far from me.* Cf. Driver, *Tenses*[3], p. 25 f. In Is 43[9] either נִקָּבְצוּ is *imperative* (see § 51 *o*) or we must read יִקָּבְצוּ, corresponding to יֵאָסְפוּ which follows.

ports himself in imagination into the future that he describes the future event as if it had been already seen or heard by him, e.g. Is 5^{13} *therefore my people are gone into captivity* (גָּלָה); $9^{1\,ff.}$, 10^{28}, 11^{9} (after כִּי, as frequently elsewhere); 19^{7}, Jb 5^{20}, 2 Ch 20^{37}. Not infrequently the imperfect interchanges with such perfects either in the parallel member or further on in the narrative.

(*c*) To express actions or facts, which are meant to be indicated as existing in the future in a completed state (*futurum exactum*), e.g. Is 4^{4} אִם רָחַץ *when he has washed away* = *when he shall have washed away* (an *imperfect* follows in the co-ordinate sentence; cf. the conditional sentences in § 107 *x*); Is 6^{11} (after עַד אֲשֶׁר אִם, as in Gn 28^{15}, Nu 32^{17}; also 2 S 17^{13} after עַד אֲשֶׁר, Gn 24^{19} after עַד אִם and elsewhere frequently after temporal conjunctions); Mi 5^{2} (יָלְדָה); Gn 43^{14} וַאֲנִי כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי *and I—if I am bereaved* (*orbus fuero*), *I am bereaved*, an expression of despairing resignation. Cf. Pr 23^{15}, Est 4^{16}. *o*

4. To express actions and facts, whose accomplishment in the past is to be represented, not as actual, but only as possible (generally corresponding to the Latin imperfect or pluperfect subjunctive), e.g. Gn 31^{42} *except the God of my father . . . had been with me, surely now hadst thou sent me away empty* (שִׁלַּחְתָּנִי); Gn 43^{10}, Ex 9^{15} (שָׁלַחְתִּי *I had* almost *put forth*, &c.); Nu 22^{33}, Ju 13^{23}, 14^{18}, 1 S 13^{13} (הֵכִין); 2 K 13^{19}; so frequently after כִּמְעַט *easily, almost*, Gn 26^{10}, Is 1^{9} (where כִּמְעַט is probably to be connected with the word after it), ψ 73^{2}, 94^{17}, 119^{87}, Pr 5^{14}. Cf. also Jb 3^{13}, 23^{10} (בְּחָנַנִי), Ru 1^{12} (*if I should think*, &c.; cf. 2 K 7^{4}); in the apodosis of a conditional sentence, 1 S 25^{34}.—So also to express an unfulfilled desire, Nu 14^{2} לוּ מַתְנוּ *would that we had died . . . !* (לוּ with the imperfect would mean *would that we might die!* 1 S 14^{30}). Finally, also in a question indicating astonishment, Gn 21^{7} מִי מִלֵּל *who would have said . . . ? quis dixerit ?* ψ 73^{11}. *p*

§ 107. *Use of the Imperfect.*[1]

The imperfect, as opposed to the perfect, represents actions, events, or states which are regarded by the speaker at any moment as still continuing, or in process of accomplishment, or even as just taking place. In the last case, its occurrence may be represented as certainly imminent, or merely as conceived in the mind of the speaker, or simply as desired, and therefore only contingent (the modal use of the imperfect). *a*

[1] Cf. the literature cited above, p. 309, note 2.

Knudtzon (see above, Rem. on § 106 *a*), comparing the Ass.-Bab. usage, would prefer the term *present* rather than imperfect, on the ground that the tense expresses what is either actually or mentally present. In any case, the essential difference between the perfect and imperfect consists, he argues, in this, that the perfect simply indicates what is actually complete, while the imperfect places the action, &c., in a more direct relation to the judgement or feeling of the speaker.

More precisely the imperfect serves—

1. In the sphere of *past time*:

b (*a*) To express actions, &c., which *continued* throughout a longer or shorter period,[1] e. g. Gn 2^{6} *a mist went up* continually (יַעֲלֶה), 2^{25}, 37^{7}, 48^{10}, Ex 1^{12}, 8^{20}, 13^{22}, $15^{6.12.14.15}$, Nu $9^{15\,f.\ 20\,f.}$, 23^{7}, Ju 2^{1}, 5^{8}, 1 S 3^{2}, $13^{17\,f.}$, 2 S 2^{28}, 23^{10}, 1 K 3^{4}, 7^{8}, 21^{6}, Is 1^{21}, 6^{4} (יִפְלֶא), $17^{10\,f.}$, 51^{12}, Jer 13^{7}, 36^{18}, ψ $18^{7.14.17\,ff.38\,ff.}$, 24^{2}, $32^{4.5}$ (אוֹרִיעֲךָ), 47^{5}, $68^{10.12}$, $104^{6\,ff.}$, 106^{19}, $107^{18.29}$, 139^{13}, Jb 3^{11}, $4^{12.15\,f.}$, $10^{10\,f.}$, $15^{7\,f.}$—very frequently alternating with a perfect (especially with a frequentative perfect; cf. Nu 9^{15-23} and § 112 *e*), or when the narration is continued by means of an imperfect consecutive.[2]

c Rem. 1. The imperfect is frequently used in this way after the particles אָז *then*, טֶרֶם *not yet*, בְּטֶרֶם *before*, עַד־ *until*, e. g. Ex 15^{1} אָז יָשִׁיר־מֹשֶׁה *then sang Moses*, &c.; Nu 21^{17}, Dt 4^{41}, Jos 10^{12}, 1 K 3^{16}, 8^{1}, ψ 126^{2}, Jb 38^{21}. (The *perfect* is used after אָז when stress is to be laid on the fact that the action has really taken place, and not upon its gradual accomplishment or duration in the past, e. g. Gn 4^{26} אָז הוּחַל *then began*, &c.; Gn 49^{4}, Ex 15^{15}, Jos 22^{31}, Ju 5^{11}, ψ 89^{20}.)[3] After טֶרֶם e. g. Gn 19^{4} טֶרֶם יִשְׁכָּבוּ *before they lay down*; Gn 2^{5}, 24^{45}, 1 S $3^{3.7}$, always in the sense of our *pluperfect*. (In Gn 24^{15} instead of the perf. בָּלָה, the imperf. should be read, as in verse 45; so also in 1 S 3^{7} [יִגָּלֶה] an imperf. is co-ordinated with ידע). After בְּטֶרֶם (sometimes also simply טֶרֶם Ex 12^{34}, Jos 3^{1}), e.g. Jer 1^{5} בְּטֶרֶם תֵּצֵא *before thou camest forth*; Gn 27^{33}, 37^{18}, 41^{50}, Ru 3^{14} (perhaps also in ψ 90^{2} an imperf. was intended instead of יֻלָּדוּ; cf. Wellhausen on 2 S 3^{2}; but note also Pr 8^{25}, in a similar context, *before the mountains were settled*, הָטְבָּעוּ, the predicate being separated from בְּטֶרֶם הָרִים by ,, as in ψ 90^{2}). After עַד־ Jos 10^{13}, ψ 73^{17} (*until I went*), 2 Ch 29^{34}; on the other

[1] Cf. the Mêša' inscription, l. 5, כי יאנף כמש בארצה *for Chemosh was angry with his land*. As Driver, *Tenses*, 3rd ed., § 27, 1 α, remarks, this vivid realization of the accomplishment of the action is especially frequent in poetic and prophetic style.

[2] According to the Masora such imperfects occur in Is 10^{13} *bis* (where, however, וְאָסִיר might also mean *I am wont to remove*, &c.), Is 48^{3}, 57^{17}, ψ 18^{38a}, also (according to § 49 *c*) in 2 S 1^{10} and Ez 16^{10}. In some other cases וְ is no doubt a dogmatic emendation for וַ (*imperf. consec.*) in order to represent historical statements as promises; cf. Is 42^{6}, 43^{28} [contrasted with 42^{25}], 51^{2} *bis*, $63^{3\,ff.}$ and the note on § 53 *p*.

[3] After אָז *then* (to announce future events) the imperf. is naturally used in the sense of a future, Gn 24^{41}, Ex 12^{43}, Mi 3^{4}, Zp 3^{9}, ψ 51^{21}.

hand, with the perf., e.g. Jos 2^{22}. As after אִם, so also after בְּטֶרֶם, טֶרֶם, and עַד־ the imperf. may be used, according to the context, in the sense of our *future*, e.g. 2 K 2^{9}, Is 65^{24}, Jb 10^{21}; after עַד־ e.g. Is 22^{14}. The imperf. is used in the sense of our *present* after טֶרֶם in Ex 9^{30}, 10^{7}.

d 2. Driver (*Tenses*[3], p. 35 f.) rightly lays stress upon the inherent distinction between the *participle* as expressing *mere* duration, and the *imperfect* as expressing *progressive* duration (in the present, past, or future). Thus the words וְנָהָר יֹצֵא Gn 2^{10} represent the river of Paradise as going out of Eden in a continuous, uninterrupted stream, but יִפָּרֵד, which immediately follows, describes how the parting of its waters is always taking place afresh. In the same way יַעֲלֶה Gn 2^{6} represents new mists as constantly arising, and יִמָּלֵא Is 6^{4} new clouds of smoke. Also those actions, &c., which might be regarded in themselves as single or even momentary, are, as it were, broken up by the imperfect into their component parts, and so pictured as gradually completing themselves. Hence תִּבְלָעֵמוֹ Ex 15^{12} (after a *perf.* as in verse 14) represents the Egyptians, in a vivid, poetic description, as being swallowed up one after another, and יְנַחֵנִי Nu 23^{7} the leading on by stages, &c.

e (*b*) To express actions, &c., which were *repeated* in the past, either at fixed intervals or occasionally (the *modus rei repetitae*), e.g. Jb 1^{5} *thus did* (יַעֲשֶׂה) *Job continually* (after each occasion of his sons' festivities); $4^{3f.}$, $22^{6f.}$, 23^{11}, $29^{7.9.12f.}$, Gn 6^{4}, 29^{2}, 30^{38}, $42^{31.39}$ (*I used to bear* the loss of it), Ex 1^{12}, 19^{19}, $33^{7ff.}$ (יִקַּח *used to take* every time), $40^{36ff.}$, Nu $9^{17f.\ 20ff.}$, $11^{5.9}$, Ju 6^{4}, 14^{10}, 21^{25}, 1 S 1^{7}, 2^{22}, 9^{9}, 13^{19}, 18^{5}, 27^{9}, 2 S 1^{22}, 12^{3}, 13^{18}, 1 K 5^{25} (of tribute repeated year by year), 10^{5}, 13^{33}, 14^{28}, 2 K 4^{8}, 8^{29}, 13^{20}, 25^{14}, Jer 36^{23}, ψ 42^{5}, 44^{3}, $78^{15.40}$, 103^{7}, Est 2^{14}; even in a negative dependent clause, 1 K 18^{10}.

f **2.** In the sphere of *present time*, again

(*a*) To express actions, events, or states, which are *continued* for a shorter or longer time,[1] e.g. Gn 37^{15} מַה־תְּבַקֵּשׁ *what seekest thou?* 19^{19} לֹא־אוּכַל *I cannot*; 24^{50}, 31^{35}, Is 1^{13}. Other examples are Gn 2^{10}, 24^{31}, 1 S 1^{8}, 11^{5}, 1 K 3^{7}, ψ 2^{2}, and in the prophetic formula יֹאמַר יְהוָה *saith the Lord*, Is $1^{11.18}$, &c., cf. 40^{1}. So especially to express facts known by experience, which occur at all times, and consequently hold good at any moment, e.g. Pr 15^{20} *a wise son maketh a glad father*; hence especially frequent in Job and Proverbs. In an interrogative sentence, e.g. Jb 4^{17} *is mortal man just before God?* In a negative sentence, Jb 4^{18}, &c.

g (*b*) To express actions, &c., which may be *repeated* at any time, including therefore the present, or are *customarily* repeated on a given occasion (cf. above, *e*), e.g. Dt 1^{44} *as bees do* (are accustomed to

[1] It is not always possible to carry out with certainty the distinction between *continued* and *repeated* actions. Some of the examples given under *f* might equally be referred to *g*.

do); Gn 6^{21}, 32^{33}, 43^{32}, Ju 11^{40}, 1 S 2^{8}, 5^{5}, 20^{2}, 2 S 15^{32}, Is 1^{23}, 3^{16}, ψ 1^{3}. So again (see *f*) especially to express facts known by experience which may at any time come into effect again, e. g. Ex 23^{8} *a gift blindeth* (יְעַוֵּר), &c.; Gn 2^{24}, 22^{14}, Is 32^{6}, Am 3^{7}, Mal 1^{6}, Jb 2^{4}, &c. Of the same kind also is the imperfect in such relative clauses (see § 155), as Gn 49^{27} *Benjamin is* זְאֵב יִטְרָף *a wolf that ravineth* (properly, is accustomed to ravin). Finally, compare also the formulae יֵאָמֵר *it is* (wont to be) *said* (to introduce proverbial expressions) Gn 10^{9}, 22^{14}, &c.; לֹא־יֵעָשֶׂה כֵן *it is not* (wont to be) *so done* (and hence *may not, shall not be,* see *u*), Gn 29^{26}, 20^{9}, 34^{7}, 2 S 13^{12}.

h (*c*) To express actions, &c., which although, strictly speaking, they are already finished, are regarded as still lasting on into the present time, or continuing to operate in it, e. g. Gn 32^{30} *wherefore is it that thou dost ask* (תִּשְׁאַל) *after my name?* 24^{31}, 44^{7}, Ex 5^{15}, 2 S 16^{9}. In such cases, naturally, the perfect is also admissible, and is sometimes found in the same formula as the imperfect, e. g. Jb 1^{7} (2^{2}) מֵאַיִן תָּבֹא *whence comest thou* (just now)? but Gn 16^{8} (cf. 42^{7}) אֵי־מִזֶּה בָּאתָ *whence camest thou?* The imperfect represents the coming as still in its last stage, whereas the perfect represents it as an accomplished fact.

i **3.** In the sphere of *future time.* To express actions, &c., which are to be represented as about to take place, and as continuing a shorter or longer time in the future, or as being repeated; thus:

(*a*) From the standpoint of the speaker's present time, e. g. Ex 4^{1} *they will not believe* (יַאֲמִינוּ־) *me, nor hearken* (יִשְׁמְעוּ) *unto my voice: for they will say* (יֹאמְרוּ), &c., 6^{1}, 9^{5}, &c.

k (*b*) In dependent clauses to represent actions, &c., which from some point of time in the past are to be represented as future, e. g. Gn 43^{7} could we in any wise know *that he would say* (יֹאמַר)? 2^{19}, 43^{25}, Ex 2^{4}, 2 K 3^{27} אֲשֶׁר־יִמְלֹךְ *qui regnaturus erat*; 13^{14}, Jon 4^{5}, Jb 3^{3}, Ec 2^{3}, ψ 78^{6} *that the generation to come might know,* בָּנִים יִוָּלֵדוּ *the children which should be born* (*qui nascituri essent*; the imperfect here with the collateral idea of the occurrence being repeated in the future).

l (*c*) To represent a *futurum exactum*; cf. Is 4^{4}, 6^{11} (co-ordinated with a perfect used in the same sense, see § 106 *o*); so also sometimes after the temporal particles עַד, ψ 132^{5}, and עַד אֲשֶׁר *until,* Gn 29^{8}, Nu 20^{17}, &c.

m **4.** Finally to the sphere of future time belong also those cases in which the (modal) imperfect serves to express actions, events, or states, the occurrence of which is to be represented as willed (or not

willed), or as in some way conditional, and consequently only contingent. More particularly such imperfects serve—

n (*a*) As an expression of will, whether it be a definite intention and arrangement, or a simple desire, viz.:

(1) Sometimes in positive sentences in place of the cohortative (cf. e.g. ψ 59[17] with verse 18; 2 S 22[50] with ψ 18[50]; Ju 19[11], &c.), of the imperative (Is 18[3]), or of the jussive (which, however, in most cases, does not differ from the ordinary form of the imperfect), e.g. תֵּרָאֶה *let it appear* Gn 1[9], 41[34], Lv 19[2,3], 2 S 10[12] (and so frequently in verbs ל״ה; cf. § 109 *a*, note 2); Zc 9[5] (תָּחֵיל); ψ 61[7] (תְּוַסְּיֵהוּ); Pr 22[17] (תָּשִׁית); 23[1], Jb 6[23] (co-ordinated with the imperative), 10[20] *K^e th.*; so probably also יָדִין *let him judge!* ψ 72[2].—So also in the 1st pers., to express a wish which is asserted subsequently with reference to a fixed point of time in the past, e.g. Jb 10[18] אֱהִי *I ought to* [not *should* as A.V., R.V.] *have*, (then, immediately after being born) *given up the ghost*; cf. verse 19 אֱהִיֶה and אוּבָל Lv 10[18], Nu 35[28]. Even to express an obligation or necessity according to the judgement of another person, e.g. Jb 9[29] אֶרְשָׁע *I am to be guilty*, 12[4]. Cp. Jb 9[15], 19[16]; in a question, ψ 42[10], 43[2].

o (2) To express the definite expectation that something will not happen. The imperfect with לֹא represents a more emphatic form of prohibition than the jussive[1] with אַל־ (cf. § 109 *c*), and corresponds to our *thou shalt not do it!* with the strongest expectation of obedience, while אַל־ with the jussive is rather a simple warning, *do not that!* Thus לֹא with the imperfect is especially used in enforcing the divine commands, e.g. לֹא תִגְנֹב *thou shalt not steal* Ex 20[15]; cf. verses 3, 4, 5, 7, 10 ff. So לֹא with the 3rd pers. perhaps in Pr 16[10].

p Rem. The *jussive*, which is to be expected after אַל־, does not, as a rule (according to *n*, and § 109 *a*, note 2), differ in form from the simple imperfect. That many supposed jussives are intended as simple imperfects is possible from the occurrence after אַל־ of what are undoubtedly imperfect forms, not only from verbs ל״ה (cf. § 109 *a*, note 2), but also from verbs ע״ו, to express a prohibition or negative wish, אַל־תָּסוּר Gn 19[17], אַל־תָּבִיא Jos 1[7], אַל־נָא יָשִׁים 1 S 25[25]. Even with the 1st pers. plur. (after an imperative) וְאַל־נָמוּת *that we die not*, 1 S 12[19]. Also to express the conviction that something cannot happen, אַל־יָנוּם *he will not slumber*,[2] ψ 121[3]; cf. Jer 46[6], 2 Ch 14[10].

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[1] As stated in § 46 *a*, a prohibition cannot be expressed by אַל־ and the imperative.

[2] To regard this as an optative (so Hupfeld) is from the context impossible. It is more probably a strong pregnant construction, or fusion of two sentences (such as, *do not think he will slumber!*). Verse 4 contains the objective confirmation, by means of לֹא with the imperf., of that which was previously only a subjective conviction.

q (3) In dependent clauses after final conjunctions (§ 165 *b*), as אֲשֶׁר, Gn 11[7] (אֲשֶׁר לֹא יִשְׁמְעוּ *that they may not understand*); בַּעֲבוּר Gn 21[30], 27[4.19], Ex 9[14], &c.; לְמַעַן אֲשֶׁר Nu 17[5]; לְמַעַן Dt 4[1], ψ 51[6], 78[6], and יַעַן אֲשֶׁר[1] Ez 12[12], *in order that*[2]; לְבִלְתִּי *that . . . not*, Ex 20[20], 2 S 14[14]; also after פֶּן *that not, lest*, Gn 3[22], 11[4], 19[15], &c.[3]; cf. also the instances introduced by וְלֹא in § 109 *g*.—In Lv 9[6] such an imperfect (or jussive? see the examples in § 109 *f*) is added to the expression of the command by an asyndeton, and in La 1[19] to the principal clause simply by וְ: *while they sought them food* וְיָשִׁיבוּ אֶת־נַפְשָׁם *to refresh their souls* (cf. also La 3[26], *it is good and let him hope*, i. e. *that he should hope*); so after an interrogative clause, Ex 2[7]. Finally also in a relative clause, ψ 32[8] בְּדֶרֶךְ־זוּ תֵלֵךְ *in the way which thou shouldst go*.

r (*b*) To express actions, &c., which are to be represented as possibly taking place or not taking place (sometimes corresponding to the *potential* of the classical languages, as also to our periphrases with *can, may, should*[4]). More particularly such imperfects are used—

s (1) In a permissive sense, e. g. Gn 2[16] *of every tree of the garden* (אָכֹל תֹּאכֵל) *thou mayest freely eat* (the opposite in verse 17); 3[2], 42[37], Lv 21[3.22], Jb 21[3]. In the 1st pers. ψ 5[8], 22[18] (*I may*, or *can, tell*); in a negative sentence, e. g. ψ 5[5].

t (2) In interrogative sentences, e. g. Pr 20[9] מִי־יֹאמַר *quis dixerit?* Cf. Gn 17[17], 18[14], 31[43], 1 S 11[12], 2 K 5[12] הֲלֹא־אֶרְחַץ בָּהֶם *may I not wash in them?* Is 33[14], ψ 15[1], 24[3], Ec 5[5]. So especially in a question expressing surprise after אֵיךְ, e. g. Gn 39[9] *how then can I . . .?* 44[34], Is 19[11], ψ 137[4], and even with regard to some point of time in the past, looking forward from which an event might have been expected to take place, e. g. Gn 43[7] הֲיָדוֹעַ נֵדַע *could we in any wise know . . .?* Cf. 2 S 3[33] (יָמוּת *was Abner to die as a fool*, i. e. *was he destined to die . . .?*), and so probably also Gn 34[31] (*should he deal . . .?*). Very closely connected with this is the use of the imperfect—

u (3) In a consecutive clause depending on an interrogative clause, e. g. Ex 3[11], *who am I* (כִּי אֵלֵךְ) *that I should* (*ought, could*) *go?* 16[7], Nu 11[12], Ju 9[28], 1 S 18[18], 2 K 8[13], Is 29[16], Jb 6[11], 21[15], similarly after אֲשֶׁר Gn 38[18], Ex 5[2].

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[1] But יַעַן אֲשֶׁר in a causal sense (*because, since*), e. g. Ju 2[20] (as אֲשֶׁר Gn 34[27]) is followed by the perfect. On Jos 4[24] see above, § 74 *g*.

[2] R.V. *because he shall not see.*]

[3] In 2 K 2[16] פֶּן occurs with the perf. in a vivid presentment of the time when the fear is realized and the remedy comes too late. (In 2 S 20[6], since a *perfect consec.* follows, read with Driver יִמְצָא.)

[4] By this, of course, is not meant that these finer distinctions were consciously present to the Hebrew mind. They are rather mere expedients for making intelligible to ourselves the full significance of the Semitic imperfect.

Rem. In passages like 1 S 11^6, ψ 8^5, 114^5, the context shows that the *v* imperfect corresponds rather to our present. In such sentences the perfect also is naturally used in referring to completed actions, e.g. Gn 20^{10}, Ju 18^{28}, 2 S 7^{18}, Is 22^1.

(4) In *negative sentences* to express actions, &c., which cannot or *w* should not happen, e.g. Gn 32^{13} אֲשֶׁר לֹא־יִסָּפֵר מֵרֹב *which cannot be numbered for multitude*; 20^9 *deeds* (אֲשֶׁר לֹא־יֵעָשׂוּ) *that ought not to be done* (cf. above, *g*); ψ 5^5.

(5) In *conditional clauses* (the *modus conditionalis* corresponding *x* to the Latin present or imperfect conjunctive) both in the protasis and apodosis, or only in the latter, ψ 23^4 גַּם כִּי־אֵלֵךְ . . . לֹא־אִירָא רָע *yea, though I walk* (or *had to walk*) . . . *I fear* (or *I would fear*) *no evil*; Jb 9^{20} *though I be righteous, mine own mouth shall condemn me.* After a perfect in the protasis, e.g. Jb 23^{10}. Very frequently also in an apodosis, the protasis to which must be supplied from the context, e.g. Jb 5^8 *but as for me, I would seek unto God* (were I in thy place); $3^{13.16}$, $14^{14f.}$, ψ 55^{13}, Ru 1^{12}. However, some of the imperfects in these examples are probably intended as jussive forms. Cf. § 109 *h*.

§ 108. *Use of the Cohortative.*

The cohortative, i.e. according to § 48 *c*, the 1st pers.[1] sing. or *a* plur. of the imperfect lengthened by the ending ָה־,[2] represents in general an endeavour directed expressly towards a definite object. While the corresponding forms of the indicative rather express the mere announcement that an action will be undertaken, the cohortative lays stress on the determination underlying the action, and the personal interest in it.

Its uses may be divided into—

1. The cohortative standing alone, or co-ordinated with another *b* cohortative, and frequently strengthened by the addition of the particle נָא:

(*a*) To express self-encouragement, e.g. Ex 3^3 וגו׳ אָסֻרָה־נָּא *I will turn aside now, and see . . .!* So especially as the result of inward deliberation (in soliloquies), e.g. Gn 18^{21}, 32^{21} (rarely so used after אַל־, Gn 21^{16} *let me not look . . .!* Jer 18^{18}), and also as a more or less emphatic statement of a fixed determination, e.g. Is 5^1 *I will sing*[3] . . .! 5^6, 31^8. Cf. also Gn 46^{30} *now let me die* (*I am willing to die*),

[1] For the few examples of cohortatives in the 3rd sing., see § 48 *d*.

[2] But verbs ל״ה, according to § 75 *l*, even in the cohortative, almost always have the ending ֶה־; cf. e.g. in Dt 32^{20} אֶרְאֶה after אַסְתִּירָה.

[3] R.V. *let me sing*.]

since I have seen thy face; and ψ 31[8]. In the 1st pers. plur. the cohortative includes a summons to others to help in doing something, e. g. ψ 2[3] נְנַתְּקָה *come! let us break asunder!* &c., and Gn 11[3].

c (*b*) To express a wish, or a request for permission, that one should be allowed to do something, e. g. Dt 2[27] אֶעְבְּרָה *may I be allowed to pass through* (*let me pass through*)! Nu 20[17] נַעְבְּרָה־נָּא *may we be allowed to pass through!* Jer 40[15] *let me go, I pray thee!* &c.; 2 S 16[9]; so after לֹא 2 S 18[14]; after אַל 2 S 24[14], Jer 17[18], ψ 25[2] (אַל־אֵבוֹשָׁה *let me not be ashamed*; cf. ψ 31[2.18], 71[1]); 69[15]. After אַל־נָא Jon 1[14].

d **2.** The cohortative in dependence on other moods, as well as in conditional sentences: (*a*) In dependence (with *wāw copulative*; ψ 9[15] after לְמַעַן) on an imperative or jussive to express an intention or intended consequence, e. g. Gn 27[4] *bring it to me,* וְאֹכְלָה *that I may eat,* prop. *then will I eat*; Gn 19[5], 23[4], 24[56], 27[25], 29[21], 30[25 f.], 42[34], 49[1], Dt 32[1], Ho 6[1], ψ 2[8], 39[14], Jb 10[20] *Qᵉrê*; Is 5[19] *and let the counsel of the Holy One of Israel draw nigh and come,* וְנֵדָעָה *that we may know* (*it*)! Gn 26[28], 1 S 27[5]. Also after negative sentences, Gn 18[30.32], Ju 6[39], and after interrogative sentences, 1 K 22[7], Is 40[25], 41[26], Am 8[5].

e (*b*) In conditional sentences (with or without אִם) to express a contingent intention, e. g. Jb 16[6] אִם־אֲדַבְּרָה *should I determine to speak, my grief is not assuaged,* וְאַחְדְּלָה *and should I forbear, what am I eased?* without אִם Jb 19[18], 30[26] (where, however, וְאֵיחָלָה is probably intended); ψ 73[16] (unless וְאֶחְשְׁבָה should be read), 139[8 f.]. After the 3rd person, Jb 11[17] *though it be dark,* &c. So perhaps also 2 S 22[38] אֶרְדְּפָה *if I determined to pursue, then . . .*, but cf. ψ 18[38].

f (*c*) Likewise in the apodosis of conditional sentences, e. g. Jb 31[7 f.] *if my step hath turned out of the way . . .,* אֶזְרָעָה *then let me sow*; cf. 16[4 f.] *I also could speak as ye do, if . . . .!* So even when the condition must be supplied from the context, e. g. ψ 40[6] *else would I declare and speak of them*; 51[18] *else would I* (*gladly*) *give it,* i. e. if thou didst require it (cf. the precisely similar וְאֶשָּׂא ψ 55[13]); Jb 6[10]. In the 1st plur. Jer 20[10]. To the same category belong the cohortatives after the formula expressing a wish מִי־יִתֵּן, מִי־יִתְּנֵנִי, e. g. Jer 9[1] *oh, that I had . . .,* וְאַעֲזְבָה *then* (i. e. if I had) *should I* (or *would I*) *leave my people,* &c.; Ju 9[29]; without *Wāw* Is 27[4], ψ 55[7], Jb 23[4] (cf. also verse 7).

g Rem. 1. The question, whether a resolution formed under compulsion (a *necessity*) is also expressed by the cohortative (so, according to the prevailing opinion, in Is 38[10] אֶלְכָה; Jer 3[25], 4[19.21], 6[10], ψ 55[3.18] (?); 57[5], where, however, with Hupfeld, שְׁכָבָה should be read; 77[7], 88[16], and in the 1st plur. Is 59[10]), is to be answered in the sense that in these examples the cohortative *form* is used after its meaning has become entirely lost, merely for the sake of its fuller sound, instead of the ordinary imperfect. This view is strongly

supported by the rather numerous examples of cohortative forms after *wāw consec.* of the imperfect (cf. § 49 *e*, as also ψ 66[6] שָׂם נִשְׂמְחָה *there did we rejoice*[1]; ψ 119[163] וְאֶתְעֻבָה; Pr 7[7]), which can likewise only be explained as forms chosen merely for euphony, and therefore due to considerations of rhythm.

h 2. The cohortative is strange after עַד־ ψ 73[17] *until I went . . .* אָבִינָה *I considered their latter end*; possibly a pregnant construction for 'until I made up my mind, saying, I will consider', &c. (but אָבִינָה Pr 7[7] is still dependent on the preceding וְ); עַד־אַרְגִּיעָה Pr 12[19] is at any rate to be explained in the same way (in Jer 49[19], 50[44] we have כִּי־אֹ with a similar meaning), *as long as I* (intentionally) *wink with the eyelashes* (shall wink). On the other hand, in Ex 32[30] אֲכַפְּרָה is to be read, with the Samaritan, instead of אֲכַפֵּרָה after אוּלַי.

§ 109. *Use of the Jussive.*

a As the *cohortative* is used in the 1st pers., so the *jussive* is especially found in the 2nd and 3rd pers. sing. and plur. to express a more or less definite desire that something should or should not happen (cf. for its form, which frequently coincides with that of the ordinary *imperfect*,[2] § 48 *f*, *g*). More particularly its uses may be distinguished as follows:

1. The *jussive* standing alone, or co-ordinated with another jussive:

b (*a*) In affirmative sentences to express a command, a wish (or a blessing), advice, or a request; in the last case (the optative or precative) it is frequently strengthened by the addition of נָא. Examples: Gn 1[3] יְהִי אוֹר *let there be light!* Gn 1[6.9.11], &c. (the creative commands); Nu 6[26] *the Lord lift up his countenance upon thee, and give thee peace!* cf. verse 25. After particles expressing a wish, Gn 30[34] לוּ יְהִי *I would it might be;* ψ 81[9] אִם־תִּשְׁמַע־לִי *if thou wouldest hearken unto me!* As a humble request, Gn 44[33] . . . וְהַנַּעַר יַעַל . . . יֵשֶׁב־נָא עַבְדְּךָ *let thy servant, I pray thee, abide*, &c., *and let the lad go up*, &c., Gn 47[4].

c (*b*) In negative sentences to express prohibition or dissuasion, warning, a negative wish (or imprecation), and a request. The prohibitive particle used before the jussive (according to § 107 *o*) is almost always אַל־ (in negative desires and requests frequently

[1] Analogous to this cohortative (as equivalent to the imperfect) after שָׁם is the use of the historic imperf. after אָז, § 107 *c*.

[2] With regard to verbs ל״ה, it is true that the full form of the imperfect is frequently used with the meaning of the jussive (as also for the cohortative, see § 108 *a*, note 2), e.g. אַל־יִרְאֶה Jb 3[9] (but previously יִקְווּ *let it look for!*): especially *in* (Neh 2[3]) and immediately *before* the principal pause, Gn 1[9] תֵּרָאֶה; Ju 6[39] יִהְיֶה, but previously יְהִי־נָא; Is 47[3] תֵּרָאֶה, previously תִּגָּל; ψ 109[7]. On the attempt to distinguish such jussives from the imperfect by means of a special meaning ה__, see § 75 *hh*.

(אַל־נָא); e. g. Ex 34[3] אִישׁ אַל־יֵרָא *neither let any man be seen!* Pr 3[7] *be not* (אַל־תְּהִי) *wise in thine own eyes!* Jb 15[31] אַל־יַאֲמֵן *ne confidat.* In the form of a request (prayer), Dt 9[26] אַל־תַּשְׁחֵת *destroy not!* 1 K 2[20], ψ 27[9], 69[18].

d Rem. 1. The few examples of לֹא with the jussive could at most have arisen from the attempt to moderate subsequently by means of the jussive (voluntative) form what was at first intended to be a strict command (לֹא with imperf. indic.); probably, however, they are either cases in which the defective writing has been misunderstood (as in 1 K 2[6], Ez 48[14]), or (as in Gn 24[8]) instances of the purely rhythmical jussive form treated below, under *k*. Moreover, cf. לֹא יוֹסֵף Jo 2[2] and from the same verb Gn 4[12] (unless it is to be referred to *h*) and Dt 13[1]. The same form, however, appears also to stand three times for the cohortative (see below), and in Nu 22[19] for the ordinary imperfect (but see below, *i*). Thus it is doubtful whether an imaginary by-form of the ordinary imperf. is not intended by the Masora in all these cases, and whether consequently יוֹסֵף, &c., should not be restored.—On לֹא־תָחוֹס עֵינְךָ, &c., Dt 7[16], 13[9], &c., Ez 5[11], &c., cf. § 72 *r*, according to which תָּחוֹס should probably be read in every case.—The jussive appears in the place of the cohortative after לֹא 1 S 14[36] (וְלֹא־נַשְׁאֵר co-ordinated with two cohortatives), 2 S 17[12]; cf. Is 41[23] *K[e]th.* (ונרא, i. e. וְנֵרָא, after another cohortative); also (see above) לֹא אֶסֵף Dt 18[16], Ho 9[15], and even without לֹא Ez 5[16].

e 2. אַל־ with the jussive (or imperf., cf. § 107 *p*) is used sometimes to express the conviction that something cannot or should not happen; cf. Is 2[9] (where, however, the text is very doubtful) וְאַל־תִּשָּׂא לָהֶם *and thou canst not possibly forgive them* [R.V. *therefore forgive them not*]; ψ 34[6], 41[3], 50[3], 121[3] (אַל־יִתֵּן); Pr 3[25], Jb 5[22] אַל־תִּירָא *neither needest thou be afraid*; 20[17], 40[32].

f **2.** The jussive depending on other moods, or in conditional sentences:

(*a*) Depending[1] (with *Wāw*) on an imperative or cohortative to express an intention or an assurance of a contingent occurrence, e. g. Gn 24[51] *take her and go, and let her be* (וּתְהִי prop. *and she will be*)...; 30[3], 31[37], 38[24], Ex 8[4], 9[13], 10[17], 14[2], Jos 4[16], Ju 6[30], 1 S 5[11], 7[3], 1 K 21[10], ψ 144[5], Pr 20[22], Jb 14[6]. Also after interrogative sentences, which include a demand, Est 7[2] (say) *what is thy desire...*, וְתֵעָשׂ *and it shall* (i. e. in order that it may) *be granted!* 1 K 22[20], Is 19[12], Jb 38[34f.] Depending on a cohortative, e. g. Gn 19[20] אִמָּלְטָה נָּא שָׁמָּה *oh, let me escape thither...* וּתְחִי נַפְשִׁי *that my soul may live;* even after a simple imperf. (cf. below, *g*), 1 K 13[33] *whosoever would, he consecrated him...* וְיִהְיֶה *that he might be a priest* (read כֹּהֵן) *of the high places,* but probably the LXX reading וְיִהְיוּ is to be preferred.

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[1] This does not include the cases in which the jussive is not logically dependent on a preceding imperat., but is merely co-ordinated, e. g. Gn 20[7], ψ 27[14], &c.

Rem. In 2 Ch 35[21] a negative final clause with וְאַל־ is dependent on an imperative, *forbear from* (meddling with) *God . . . that he destroy thee not.* As a rule, however, negative final clauses are attached to the principal sentence by means of וְלֹא and a following imperfect; so after an imperative, Gn 42[2], 1 K 14[2], 18[44]; after a jussive, Ex 30[20], Neh 6[9]; after a perfect consec., Ex 28[35.43], 30[12], Nu 18[5]; after לֹא with an imperfect, Lv 10[6], Nu 18[3], Dt 17[17] *neither shall he multiply wives unto himself* (וְלֹא יָסוּר לְבָבוֹ) *that his heart turn not away*; 1 S 20[14], 2 S 21[17], Jer 11[21]; after אַל־ with jussive, Lv 10[9], 11[43], 16[2], 2 S 13[25], Jer 25[6], 37[20], 38[24 f.]; after the asseverative אִם with the impft., Gn 14[23]; even after a simple imperfect, Jer 10[4] *with nails . . . they fasten it* (וְלֹא יָפִיק) *that it move not*; after a participle, Jb 9[7]. *g*

(*b*) Frequently in conditional sentences (as in Arabic), either in the protasis or in the apodosis, cf. ψ 45[12] יִתְאַו *should he desire . . . then . . .*; 104[20] וַיְהִי . . . תָּשֶׁת *if thou makest darkness, then it is night*; so also in the protasis, Ex 22[4], Lv 15[24], Is 41[28], Ez 14[7] (וְיַעַל), Jb 34[29]; in the apodosis, Ex 7[9] *then will it* (not, *then shall it*) *become a serpent*; Pr 9[9] after an imperat. in the protasis; Jb 10[16], 13[5], 22[28]. In a negative apodosis, Gn 4[12] (לֹא־תֹסֵף, but see above, *d*). In 2 K 6[27] אַל־יוֹשִׁיעֲךָ (*if the Lord do not help thee*, &c.) is to be explained as a jussive in a negative protasis. *h*

Rem. Undoubtedly this use of the jussive (in conditional sentences) is based on its original *voluntative* meaning; let something be so and so, then this or that must happen as a consequence. Certain other examples of the *jussive*, however, show that in the consciousness of the language the *voluntative* has in such cases become weakened almost to a *potential* mood, and hence the *jussive* serves to express facts which may happen *contingently*, or may be expected, e. g. Nu 22[19] (מַה־יֹּסֶף, but cf. above, *d*); Jb 9[33] *there is no daysman betwixt us, that might lay* (יָשֶׁת, hence plainly a *subjunctive* = *qui ponat*; also in Nu 23[19] וְיכַזֵּב *that he should lie* is probably intended as a jussive); Ec 5[14]; so after interrogative sentences, Jer 9[11] *who is the wise man,* וְיָבֵן *qui intelligat hoc?*; Ho 14[10]. *i*

Moreover, in not a few cases, the jussive is used, without any collateral sense, for the ordinary imperfect form. and this occurs not alone in forms, which may arise from a misunderstanding of the defective writing, as Dt 28[21.36], 32[8], 1 K 8[1], Is 12[1], Mi 3[4], 5[8], ψ 11[6], 18[12], 21[2] *Qerê* (מַה־נָּגַל, *Keth.* יְגַיל), 25[9], 47[4], 90[3], 91[14], 107[29], Pr 15[25], Jb 13[27], 15[33], 18[9], 20[2], 27[22], 33[11], 36[14], 38[24], Ec 12[6] (verse 7 יָשֹׁב, but immediately afterwards תָּשׁוּב), Dn 8[12],—but also in shortened forms, such as יְהִי Gn 49[17] (Sam. יִהְיֶה), Dt 28[8], 1 S 10[5], 2 S 5[24], Ho 6[1], 11[4], Am 5[14], Mi 1[2], Zp 2[13], Zc 9[5], ψ 72[16 f.] (after other jussives), 104[31], Jb 18[12], 20[23.26.28], 27[8], 33[21], 34[37], Ru 3[4]. This use of the jussive can hardly be due merely to poetic licence, but is rather to be explained on rhythmical grounds. In all the above-cited examples, in fact, the jussive stands at the beginning of the sentence (and hence removed as far as possible from the principal tone), in others it is immediately before the principal pause (Is 42[6], 50[2], ψ 68[15], Pr 23[25], Jb 24[14], 29[3], 40[19]), or actually *in* pause (Dt 32[18], Jb 23[9.11], La 3[50]), and is then a simply rhythmical shortening due to the strong influence of the tone. Moreover, since the jussive in numerous cases is not distinguished in form from the imperfect (§ 48 *g*), it is frequently doubtful which of the two the writer intended. This especially applies to those cases, in which a *subjunctive* is to be expressed by one or other of the forms (cf. § 107 *k* and *m–x*). *k*

§ 110. *The Imperative.*

Mayer Lambert, 'Sur la syntaxe de l'impératif en hébreu,' in *REJ.* 1897, p. 106 ff.

a 1. The imperative,[1] which, according to § 46, is restricted to the 2nd pers. sing. and plur., and to *positive* commands, &c., may stand either alone, or in simple co-ordination (as in 1 K 18^{44}, Is 56^{1}, 65^{18}) with other imperatives:

(*a*) To express real commands, e.g. Gn 12^{1} *get thee out of thy country*; or (like the jussive) mere admonitions (Ho 10^{12}) and requests, 2 K 5^{22}, Is 5^{3}; on the addition of נָא see below, Rem. 1. The imperative is used in the sense of an ironical challenge (often including a threat) in 1 K 2^{22} *ask for him the kingdom also*; 22^{15}, Jn 10^{14}, Is 47^{12} (with נָא), Jer 7^{21}, Ez 20^{39}, Am 4^{4}, Jb $38^{3f.}$, $40^{10ff.}$, La 4^{21}. The imperative has a concessive sense in Na 3^{15} (though thou *make thyself many*, &c.), and in the cases discussed under *f*, e.g. Is $8^{9f.}$, 29^{9}.

b (*b*) To express permission, e.g. 2 S 18^{23} after previous dissuasion, (then) *run* (as far as I am concerned)! Is 21^{12}, 45^{11}.

c (*c*) To express a distinct assurance (like our expression, *thou shalt have it*)[2] or promise, e.g. Is 65^{18} *but be ye glad*, &c. (i.e. ye will have continually occasion to be glad); and Is 37^{30}, ψ 110^{2}; in a threat, Jer 2^{19}. So especially in commands, the fulfilment of which is altogether out of the power of the person addressed, e.g. Is 54^{14} *be far from anxiety* (meaning, thou needst not fear any more); Gn 1^{28}, &c. (for other examples, such as 1 K 22^{12}, 2 K 5^{13}, see below, *f*). Most clearly in the case of the *imperative Niph'al* with a passive meaning, e.g. Gn 42^{16} וְאַתֶּם הֵאָסְרוּ *and ye shall be bound*; Dt 32^{50}, Is 49^{9} (Is 45^{22}, see below, *f*).

d Rem. 1. The particle נָא *age!* (§ 105) is frequently added to the imperative, as to the jussive, sometimes to soften down a command, or to make a request in a more courteous form (see above, *a*), Gn 12^{13}, 24^{2}, sometimes to strengthen an exhortation uttered as a rebuke or threat (Nu 16^{26}, 20^{10}) or in ridicule (Is 47^{12}).

e 2. The imperative after the desiderative particle לוּ Gn 23^{13} (at the end of verses 5 and 14 also read לוּ for לוֹ and join it to the following imperative) is due to an anacoluthon. Instead of the imperfect which would be expected here after לוּ, the more forcible imperative is used in a new sentence.

f 2. The imperative in logical dependence upon a preceding imperative, jussive (or cohortative), or an interrogative sentence, serves to

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[1] On the close relation between the imperative and jussive (both in meaning and form), cf. § 46 and § 48 *i*.

[2] Like the threatening formulae in the Latin comic writers, e.g. *vapula*, Ter. Phorm. v. 6, 10 = *vapulare te iubeo*, Plaut. Curc. vi. 4, 12.

express the distinct assurance or promise that an action or state will ensue as the certain consequence of a previous action. So especially:

(*a*) The imperative when depending (with *wāw copulative*) upon another imperative. In this case the first imperative contains, as a rule, a condition, while the second declares the consequence which the fulfilment of the condition will involve. The imperative is used for this declaration, since the consequence is, as a matter of fact, intended or desired by the speaker (cf. *divide et impera*), e. g. Gn 42^{18} זֹאת עֲשׂוּ וִחְיוּ *this do, and live*, i. e. thus shall ye continue to live. Gn 17^{1}, 1 K 22^{12}, 2 K 5^{13}, Is 36^{16}, 45^{22} (וְהִוָּשְׁעוּ), Jer 6^{16}, Am $5^{4.6}$, ψ 37^{27}, Pr $3^{3f.}$, 4^{4}, 7^{2}, 13^{20} *Keth.*, Jb 2^{9}, 2 Ch 20^{20}; in Jer 25^{5}, Jb 22^{21} נָא is added to the first imperative. In other cases, the first imperative contains a mocking concession, the second an irrevocable denunciation, e. g. Is 8^{9} רֵעוּ עַמִּים וְחֹתּוּ (continue to) *make an uproar, O ye peoples, and ye shall be broken in pieces*; cf. verse 9 *b*.

Rem. 1. If a promise or threat dependent on an imperative be expressed in the 3rd pers. then the jussive is naturally used instead of the 2nd imperative Is 8^{10}, 55^{2}. *g*

2. In Pr 20^{13} the second imperative (containing a promise) is attached by asyndeton; elsewhere two imperatives occur side by side without the copula, where the second might be expected to be subordinated to the first, e. g. Dt 2^{24} הָחֵל רֵשׁ (where רֵשׁ is virtually, as it were, an object to הָחֵל) *begin, take in possession* for *to take in possession* (cf., however, Ju 19^{6} הוֹאֶל־נָא וְלִין *be content, I pray thee, and tarry all night*, and on this kind of co-ordination in general, cf. § 120 *d*). But such imperatives as לֵךְ (לְכוּ), קוֹם (קוּמוּ), when immediately preceding a second imperative, are for the most part only equivalent to interjections, *come! up!* *h*

(*b*) The imperative, when depending (with *wāw copulative*) upon a jussive (cohortative), or an interrogative sentence, frequently expresses also a consequence which is to be expected with certainty, and often a consequence which is intended, or in fact an intention; cf. Gn 20^{7} *and he shall pray for thee*, וְחָיֶה *and thou shalt live*; cf. Ex 14^{16}, 2 K 5^{10}, Jb 11^{6}, ψ 128^{5} *the Lord bless thee . . . so that* (or *in order that*) *thou seest*, &c.; Ru 1^{9}, 4^{11}; after a cohortative, Gn 12^{2}, 45^{18}, Ex 3^{10} וְהוֹצֵא *that thou mayest bring forth*; Ex 18^{22}, 1 S 12^{17}, 1 K 1^{12}; Jer 35^{15} (after imperative and jussive); after an interrogative sentence, 2 S 21^{3} *wherewith shall I make atonement*, וּבָרְכוּ *that ye may bless*, &c.—In Nu 5^{19} the imperative without וְ (in 32^{23} with וְ) is used after a conditional clause in the sense of a definite promise. *i*

Rem. The *2nd sing. masc.* occurs in addressing feminine persons in Ju 4^{20} (עֲמֹד, according to Qimḥi an infinitive, in which case, however, the infinitive absolute עָמֹד should be read; but probably we should simply read עִמְדִי with Moore), Mi 1^{13} and Zc 13^{7} (after עוּרִי); and in Is 23^{1}, the *2nd plur. masc.* (On *k*

the four forms of the *2nd fem. plur. imperative* in Is 32^{11}, erroneously explained here in former editions, see now § 48 *i*). In Na 3^{15} the interchange of masc. and fem. serves to express totality (the nation in all its aspects). Cf., moreover, § 145 *p* on other noticeable attempts to substitute the corresponding masculine forms for the feminine.

§ 111. *The Imperfect with Wāw Consecutive.*

a **1.** The *imperfect* with *wāw consecutive* (§ 49 *a–g*) serves to express actions, events, or states, which are to be regarded as the temporal or logical sequel of actions, events, or states mentioned immediately[1] before. The *imperfect consecutive* is used in this way most frequently as the *narrative tense*, corresponding to the Greek *aorist* or the Latin *historic perfect*. As a rule the narrative is introduced by a perfect, and then continued by means of imperfects with *wāw consecutive* (on this interchange of tenses cf. § 49 *a*, and especially § 112 *a*), e. g. Gn 3^{1} *now the serpent was* (הָיָה) *more subtil . . . and he said* (וַיֹּאמֶר) *unto the woman*; 4^{1}, $6^{9\text{ff.}}$, $10^{9\text{f.}}$, 15^{19}, $11^{12\text{ff.}\ 27\text{ff.}}$, $14^{5\text{f.}}$, $15^{1\text{f.}}$, $16^{1\text{f.}}$, $21^{1\text{ff.}}$, $24^{1\text{f.}}$, $25^{19\text{ff.}}$, $36^{2\text{ff.}}$, 37^{2}.

b Rem. 1. To this class belong some of the numerous *imperfects consec.* after various expressions of time, whenever such expressions are equivalent in meaning to a perfect[2] (viz. הָיָה *it came to pass*), e. g. Is 6^{1} *in the year that king Uzziah died, I saw* (וָאֶרְאֶה), &c.; Gn 22^{4}, 27^{34}, Ju 11^{16}, 1 S 4^{19}, 17^{57}, 21^{6}, Ho 11^{1}: on the use of וַיְהִי to connect expressions of time, see below, *g*.—It is only in late books or passages that we find the simple *perfect* in a clause following an expression of time, as 1 S 17^{55} (cf. Driver on the passage), 2 Ch 12^{7}, 15^{8}, &c., Dn 10^{11}, 15^{19}; the *Perfect* after וְ and the subject, 2 Ch 7^{1}.

c 2. The continuation of the narrative by means of the imperfect consec. may result in a series of any number of such imperfects, e. g. there are forty-nine in Gn. 1. As soon, however, as the connecting *Wāw* becomes separated from the verb to which it belongs, by the insertion of any word, the perfect necessarily takes the place of the imperfect, e. g. Gn 1^{5} *and God called* (וַיִּקְרָא) *the light Day, and the darkness he called* (וְלַחֹשֶׁךְ קָרָא) *Night*; verse 10, 2^{20}, 11^{3} and frequently.

d 3. Of two co-ordinate *imperfects consecutive* the former (as equivalent to a temporal clause) is most frequently subordinate in sense to the latter, e. g. Gn $28^{8\text{f.}}$ וַיַּרְא עֵשָׂו . . . וַיֵּלֶךְ *when Esau saw that . . . , he went*, &c.; so also, frequently וַיִּשְׁמַע, &c., Gn 37^{21}, &c. On the other hand, a second *imperfect consecutive* is seldom used in an explanatory sense, e. g. Ex 2^{10} (וַתֹּאמֶר *for she said*); cf. 1 S 7^{12}. Other examples of the imperfect consecutive, which apparently represent a progress in the narrative, in reality only refer to the same time, or explain what precedes, see Gn 2^{25} (וַיִּהְיוּ *they were*; but Jos 4^{9}, 1 K 8^{8} *they are*); Gn 36^{14} (וַתֹּלֶד), 36^{32} (וַיִּמְלֹךְ), 1 K 1^{44}.

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[1] On an apparent exception (the *imperf. consec.* at the beginning of whole books) see § 49 *b* note.

[2] Cf. Is 45^{4}, where the *imperf. consec.* is joined to an abrupt statement of the cause, and Jb 36^{7}, where it is joined to an abrupt statement of the place.

4. The imperfect consecutive sometimes has such a merely *external* connexion with an immediately preceding perfect, that in reality it represents an antithesis to it, e.g. Gn 32^{31} *and (yet) my life is preserved*; 2 S 3^{8} *and yet thou chargest me*; Jb 10^{8}, 32^{8}; similarly in dependence on noun-clauses, Pr 30^{25} ff. *e*

2. The introduction of independent narratives, or of a new section of the narrative, by means of an *imperfect consecutive*, likewise aims at a connexion, though again loose and external, with that which has been narrated previously. Such a connexion is especially often established by means of וַיְהִי (καὶ ἐγένετο) *and it came to pass*, after which there then follows either (most commonly) an *imperfect consecutive* (Gn $4^{3.8}$, 8^{6}, 11^{2}, Ex 12^{29}, 13^{17}, &c.), or *Wāw* with the perfect (separated from it), Gn 7^{10}, 15^{12}, 22^{1}, 27^{30}, or even a perfect without *Wāw* (Gn 8^{13}, $14^{1f.}$, 40^{1}, Ex 12^{41}, 16^{22}, Nu 10^{11}, Dt 1^{3}, 1 S 18^{30}, 2 K 8^{21}, &c.), or finally a noun-clause introduced by *Wāw*, Gn 41^{1}. *f*

Rem. 1. This loose connexion by means of ויהי[1] is especially common, when the narrative or a new section of it begins with any expression of time, see above, *b*; cf., in addition to the above-mentioned examples (e.g. Gn 22^{1} *and it came to pass after these things, that God did prove Abraham*), the similar cases in Gn 19^{34}, 21^{22}, 1 S 11^{11}, Ru 1^{1}. Elsewhere the statement of time is expressed by בְּ or כְּ with an infinitive (Gn 12^{14}, $19^{17.29}$ 39^{13}, $15^{18f.}$, Ju 16^{25}) or by an independent sentence with the perfect (equivalent to a pluperfect, cf. § 106*f*), e.g. Gn 15^{17}, 24^{15}, 27^{30}, or by a temporal clause introduced by כִּי *when*, Gn 26^{8}, 27^{1}, Ju 16^{16}, בַּאֲשֶׁר *when*, Gn 12^{11}, 20^{13}, מֵאָז *from the time that*, Gn 39^{5}; or, finally, by a noun-clause (cf. § 116*u*), e.g. 2 K 13^{21} וַיְהִי הֵם קֹבְרִים אִישׁ *and it came to pass, as they were* (just) *burying a man* (prop. they burying), *that* . . .; Gn 42^{35}, 2 K 2^{11} (the apodosis in both these cases being introduced by וְהִנֵּה); 1 S 7^{10}, 2 S 13^{30}, 2 K $6^{5.26}$, 19^{37} (= Is 37^{38}).—In 1 S 10^{11}, 11^{11}, 2 S 2^{23}, 15^{2} a noun standing absolutely follows וַיְהִי (as the equivalent of a complete sentence; see below, *h*), and then an *imperfect consecutive* follows. *g*

2. Closely related to the cases noticed in *g* are those in which the *imperfect consecutive*, even without a preceding ויהי, introduces the apodosis either—(*a*) to whole sentences, or (*b*) to what are equivalent to whole sentences, especially to nouns standing absolutely. As in certain cases of the *perfect consecutive* (see § 112*x*), so the *imperfect consecutive* has here acquired a sort of independent force. Cf. for (*a*) 1 S 15^{23} *because thou hast rejected the word of the Lord*, וַיִּמְאָסֶךָ *he hath rejected thee* (cf. Nu 14^{16}, Is 48^{4}, where the causal clause precedes in the form of an infinitive with preposition), Ex 9^{21}; for (*b*) Gn 22^{24} וּפִילַגְשׁוֹ *and* (as to) *his concubine* . . ., וַתֵּלֶד *she bare*, &c.; Ex 38^{24}, Nu $14^{36f.}$, 1 S 14^{19}, 17^{24}, 2 S 4^{10}, 19^{41} *Kᵉth.*, 21^{16}, 1 K $9^{20f.}$, 12^{17}, 2 K 25^{22}, Jer 6^{19}, 28^{8}, 33^{24}, 44^{25}.[2]—In 1 K 15^{13}, 2 K 16^{14} the preceding noun, used absolutely, is even regarded as the object of the following imperfect consecutive, and is therefore introduced by אֶת־. *h*

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[1] Exhaustive statistics of the use of ויהי in its many and various connexions are given by König in *ZAW.* 1899, p. 260 ff.

[2] Cf. the Mēša' inscription, l. 5 (*Omri*) *the king of Israel*, וַיְעַנֵּנִי *he oppressed Moab*, &c.—The peculiar imperfect consecutive in Gn 30^{27b} (in the earlier editions explained as equivalent to an object-clause) arises rather from a pregnant brevity of expression: *I have observed and* have come to the conclusion, *the Lord hath blessed me*, &c.—In Gn 27^{34} read, with LXX, וַיְהִי before כְּשָׁמְעַ.

i **3.** The *imperfect consecutive* serves, in the cases treated under *a–h*, to represent either expressly, or at least to a great extent, a *chronological* succession of actions or events; elsewhere it expresses those actions, &c., which represent the logical consequence of what preceded, or a result arising from it by an inherent necessity. Thus the *imperfect consecutive* is used—

k (*a*) As a final summing up of the preceding narrative, e.g. Gn 2^{1}, 23^{20} וַיָּקָם הַשָּׂדֶה וגו׳ *so* (in this way) *the field became* (legally) *the property of Abraham*, &c.; 1 S 17^{50}, 31^{6}.

l (*b*) To express a logical or necessary consequence of that which immediately precedes, e.g. Gn 39^{2}, Jb 2^{3} *and he still holdeth fast his integrity*, וַתְּסִיתֵנִי וגו׳ *so that thou thus* (as it now appears) *groundlessly movedst me against him*; ψ 65^{9} *so that they are afraid . . .*; even a consequence which happens conditionally, Jer 20^{17} וַתְּהִי *so that my mother should have been . . .* Another instance of the kind perhaps (if the text be correct) is Jer 38^{9} וָיָמֹת *so that he dies* (must die).

m Rem. Such consecutive clauses frequently occur after interrogative sentences, e.g. Is 51^{12} *who art thou* (i.e. art thou *so helpless*), וַתִּירְאִי *that thou art* (*must needs be*) *afraid?* ψ 144^{3} (cf. ψ 8^{5}, where in a very similar context כִּי *that* is used with the imperfect); Gn 12^{19} (וָאֶקָּחֶהָ); 31^{27} וָאֲשַׁלְּחֲךָ *so that I might have sent thee away.*

4. As regards the range of time it is to be carefully noticed—

n (*a*) That the *imperfect consecutive* may represent all varieties in the relations of tense and mood, which, according to § 107 *a*, follow from the idea of the imperfect;

o (*b*) That the more precise determination of the range of time to which an *imperfect consecutive* relates must be inferred in each case from the character of the preceding tense (or tense-equivalent), to which it is attached, in a more or less close relation, as temporal or logical sequence. Thus the *imperfect consecutive* serves—

p (1) To represent actions, events, or states, which are *past* (or were repeated in past time), when it is united with tenses, or their equivalents, which refer to an actual past.

q Cf. the examples given above, under *a* and *f*, of the imperfect consecutive as an historic tense. The imperfect consecutive also frequently occurs as the continuation of a perfect (*preterite*) in a subordinate clause; e.g. Gn 27^{1}, Nu 11^{20}, Dt 4^{37}, 1 S 8^{8}, 1 K 2^{5}, 11^{33}, 18^{13}, &c.; also in Is 49^{7} וַיִּבְחָרֶךָּ is the continuation of a preterite, contained, according to the sense, in the preceding אֲשֶׁר נֶאֱמָן.—In Jb $31^{26.34}$ the imperfect consecutive is joined to an imperfect denoting the past in a conditional sentence. An imperfect consecutive occurs in dependence on a perfect which has the sense of a pluperfect (§ 106*f*), e.g. in Gn 26^{18}, $28^{6\,f.}$, $31^{19.34}$ (*now Rachel had taken the teraphim*, וַתִּשְׁתֵּם *and had*

put them, &c.); Nu 14^{36}, 1 S 28^{3}, 2 S 2^{28}, Is 39^{1}. Finally there are the cases in which an infinitival or participial construction representing past time, according to § 113 *r*, § 116 *x*, is taken up and continued by an imperfect consecutive.

(2) To represent *present* actions, &c., in connexion with tenses, or *r* their equivalents, which describe actions and states as being either present or lasting on into the present (continuing in their effect); so especially,

(*a*) In connexion with the present perfects, described in § 106 *g*, e.g. ψ 16^{9} *therefore my heart is glad* (שָׂמַח) *and my glory rejoiceth* (וַיָּגֶל); Is 3^{16} (parallel with a simple imperfect). Cf. also such examples as ψ 29^{10} וַיֵּשֶׁב (prop. he sat down, *and has been enthroned* ever since), ψ 41^{13}.

(*β*) In connexion with those perfects which represent experiences *s* frequently confirmed (see § 106 *k*), e.g. Jb 14^{2} *he cometh up* (יָצָא) *like a flower, and is cut down* (וַיִּמָּל); *he fleeth* (וַיִּבְרַח) *also as a shadow,* וְלֹא יַעֲמוֹד *and continueth not*; Jb 20^{15}, $24^{2,11}$, Is 40^{24}, Pr 11^{2}.

(γ) In connexion with imperfects which, in one of the ways *t* described in § 107. 2, are used in the sense of the present; e.g. Jb 14^{10} *but man dieth* (יָמוּת) *and becometh powerless* (וַיֶּחֱלָשׁ), &c., i.e. remains powerless; Jb 4^{5}, Ho 8^{13}, Hb $1^{9f.}$, ψ 55^{18}, 90^{3}, Jb 5^{15}, 7^{18}, 11^{3} (*when thou mockest*), 12^{25}, 34^{24}, 37^{8} (parallel with a simple imperfect); 39^{15}. In the apodosis of a conditional sentence, ψ 59^{16}, so also after an interrogative imperfect, 1 S 2^{29}, ψ 42^{6} (וַתֶּהֱמִי for which in verse 12 and in 43^{5} we have וּמַה־תֶּהֱמִי *and why art thou disquieted?*).

(δ) In dependence on participles, which represent what at present *u* continues or is being repeated, e.g. Nu 22^{11}, 1 S 2^{6}, 2 S 19^{2} *behold the king weepeth* (בֹּכֶה) *and mourneth* (וַיִּתְאַבֵּל) *for Absalom*; Am 5^{8}, $9^{5f.}$, Na 1^{4}, ψ 34^{8}, Pr 20^{26}, Jb $12^{22ff.}$, but cf. e.g. Jb 12^{4} קֹרֵא לֶאֱלוֹהַּ *who called upon God,* וַיַּעֲנֵהוּ *and he answered him.*

(ε) In dependence on other equivalents of the present, as in Is 51^{12}, *v* ψ 144^{3} (see above, *m*); Jb 10^{22}. So especially as the continuation of an infinitive, which is governed by a preposition (cf. § 114 *r*), Is 30^{12}, Jer 10^{13}, ψ 92^{8}, &c.

(3) To represent *future* actions, &c., in dependence on—(*a*) an *w* imperfect which refers to the future, ψ 49^{15}, $94^{22f.}$;—(*β*) a perfect consecutive, or those perfects which, according to § 106 *n*, are intended to represent future events as undoubtedly certain, and therefore as though already accomplished (*perf. propheticum*); cf. Is 5^{15} (parallel with a simple imperfect separated from וְ); 5^{16} (cf. $2^{11,17}$, where the same threat is expressed by the perfect consecutive); 5^{25}, $9^{5,10f.}$,

$13^{15.17\,ff.}$, $22^{7\,ff.}$, Jo 2^{23}, Mi 2^{13}, Ez $33^{4.6}$, ψ 7^{13}, $64^{8\,ff.}$;—(γ) a future participle, Jer 4^{16}.[1]

x Rem. An imperfect consecutive in dependence on a perfect or imperfect, which represents an action occurring only conditionally, is likewise used only in a hypothetical sense, e.g. Jb 9^{16} אִם־קָרָ֫אתִי וַיַּעֲנֵ֫נִי *if I had called, and he had answered me, yet . . .*; ψ 139^{11} וָאֹמַר *if I should say* (previously, in verse 8 f., hypothetical imperfects are used).—In Is $48^{18\,f.}$ an imperfect consecutive occurs in dependence on a sentence expressing a wish introduced by לוּא *utinam* (וַיְהִי *and it*, or *so that it were*, equivalent to *then should it be*). Cf. also the examples mentioned above, under *l* (Jer 20^{17}) and *m* (Gn 31^{27}), where the imperfect consecutive expresses facts occurring *contingently*.

§ 112. *The Perfect with Wāw Consecutive.*

G. R. Berry, 'Waw consecutive with the perfect in Hebrew,' in *Bibl. Lit.*, xxii. (1903), pp. 60-69.

a **1.** The perfect, like the imperfect (§ 111), is used with *wāw consecutive* (cf. § 49 *a*; on the external differentiation of the perfect consecutive by a change in the position of the tone, see § 49 *h*) to express actions, events, or states, which are to be attached to what precedes, in a more or less close relation, as its *temporal* or *logical* consequence. And as, according to § 111 *a*, the narrative which begins with a perfect, or its equivalent, is continued in the imperfect consecutive, so, vice versa, the perfect consecutive forms the regular continuation to a preceding imperfect, or its equivalent.

b Rem. 1. This alternation of perfect and imperfect or their equivalents is a striking peculiarity of the *consecutio temporum* in Hebrew. It not only affords a certain compensation for the lack of forms for tenses and moods, but also gives to Hebrew style the charm of an expressive variety, an action conceived as being still in progress (*imperfect*, &c.), reaching afterwards in the *perfect* a calm and settled conclusion, in order to be again exhibited in movement in the imperfect, and vice versa.[2] The strict regularity of this

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[1] Also in Jer 51^{29} the imperfects consecutive are attached to the threat virtually contained in the preceding imperatives. On the other hand וַיָּחֵ֫לּוּ Ho 8^{10} would be very remarkable as expressing a future; the text is, however, certainly corrupt, and hence the Cod. Babyl. and the Erfurt MS. 3 endeavour to remedy it by וְיח׳, and Ewald reads וְיָחִלוּ.—In Ez 28^{16} (cf. Jer $15^{6\,f.}$) וָאֲחַלֶּלְךָ appears to announce an action irrevocably determined upon, and therefore represented as already accomplished; cf. the prophetic perfects in verse 17 ff.

[2] It is difficult to give a proper explanation of this phenomenon (according to § 49 *a*, note, to be found only in the Canaanitish group of languages), when we have given up the theory of a special *wāw conversivum* in the unscientific sense mentioned in § 49 *b*, note, at the end, and if we accept the fact that the *perfect* and *imperfect consecutive* cannot possibly be used in a way which contradicts their fundamental character as described in §§ 106 and 107. In other words, even the *perfect consecutive* originally represents a finally completed action, &c., just as the *imperfect consecutive* represents an action which

alternation belongs indeed rather to the higher style, and even then it depends upon the view and intention of the speaker, whether he wishes the action, &c., to be regarded as the logical consequence of what has preceded, or as simply co-ordinate with it, and so in the same tense.

c 2. A succession of any number of other *perfects consecutive* may be co-ordinated with a *perfect consecutive* (cf. e. g. Ez 14^{18}, Am 5^{19}, Ru 3^{3}, four perfects in each case, Is 8^{7} five, Ex $6^{6f.}$ eight). It is true, however, of the perfect (as conversely of the *imperfect*, § 111 *c*), that as soon as the *Wāw* is separated by any intervening word from the verb to which it belongs, an *imperfect* necessarily takes the place of the *perfect*, e.g. Gn 12^{12} *when the Egyptians shall see thee, they shall say* (וְאָמְרוּ), *This is his wife: and they will kill me* (וְהָרְגוּ אֹתִי) *but thee they will save alive* (וְאֹתָךְ יְחַיּוּ).

d **2.** The perfect consecutive, like the imperfect consecutive, always belongs to the period of time expressed by the preceding tense, or its equivalent, with which it is connected as the temporal or logical consequence. The particular cases may be classed under three heads: (*a*) the perfect consecutive in *immediate* dependence (see *e*), (*b*) in loose connexion (see *x*) with the preceding, and (*c*) the perfect consecutive at the beginning of the apodosis to other sentences, or their equivalents (see *ff*).

e **3.** The perfect consecutive in immediate dependence on the preceding tense, or its equivalent, serves

(*a*) As a frequentative tense to express *past* actions, &c., i.e. actions repeatedly brought to a conclusion in the past, and follows tenses, or their equivalents, representing actions which have *continued* or been *repeated in the past*:

(*a*) After a simple imperfect, e. g. Gn 2^{6} אֵד יַעֲלֶה *there went up a mist* (again and again) *from the earth,* וְהִשְׁקָה *and watered* (as it were, *and ever watered afresh*), &c. This frequentative use of the perfect consecutive is equally evident after frequentative imperfects, Gn 2^{10} (וְהָיָה *and it became* again every time; וַיְהִי would mean, and it became so once for all); $29^{2f.}$ (four perfects consecutive referring to actions repeated daily); Ex 33^{7-11} יִקַּח *he used to take* at each new encampment *the tent,* וְנָטָה *and to pitch it* again every time *without the camp;* notice, amongst the numerous frequent. perff. consec., the imperf. in vv. 7, 8, 9, 11, always in a frequentative sense; $34^{34f.}$, Nu $9^{19.21}$ (among several simple imperfects), 10^{17}, Ju 2^{19}, 1 S 2^{19} תַּעֲשֶׂה

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is only beginning, becoming or still continuing, and hence in any case incomplete. The simplest view is to suppose, that the use of the *perfect consecutive* originated from those cases, in which it had to express the conclusion (or final consequence) of an action which was continued (or repeated) *in past time* (see the examples above), and that this use was afterwards extended to other cases, in which it had to represent the temporal or logical consequence of actions, &c., still in progress, and thus in the end a regular interchange of the two tenses became recognized.

she used to make . . . וְהֶעֱלָתָה *and brought it to him from year to year*; 27[9] (וְלָקַח), 1 K 14[28], 2 K 3[25], 12[15] (in verses 16[f.] imperfects occur again). So also in dependent sentences, Gn 6[4] (וַיִּלְדוּ as a continuation of יָבֹאוּ), Jb 31[29]. [1]

f (*β*) After an imperfect consecutive, e. g. Ex 39[3] (Samaritan וקצצו), 1 S 5[7] (? see § 112 *rr*), 7[16], 2 S 15[2.5], 16[13] *and he threw stones at him,* וְעַפֵּר *and cast dust* continually; 12[16.31], 2 K 6[10], 12[11 ff. 15], Jer 37[15], Jb 1[5].

g Rem. The frequentative perfect consecutive is sometimes joined even with imperfects consecutive which simply express one *single* action or occurrence in the past; thus Ex 18[26], 4[c31 f.], 1 S 1[4], 2 S 15[1 f.], 1 K 14[27] (cf. verse 28); 1 K 18[4], 2 K 12[10]. For other examples of a loosely connected frequentative perfect consecutive, see below, *dd*.

h (*γ*) After a perfect, Gn 37[3] (וְעָשָׂה לוֹ, i. e. as often as he needed a new garment)[2]; Gn 31[7], Nu 11[8], 1 S 16[14], 2 K 3[4], ψ 22[6]; [3] in interrogative sentences, 1 S 26[9] *who has ever,* &c.; ψ 80[13], Jb 1[1.4], Ru 4[7].

i (*δ*) After an infinitive, Am 1[11] עַל־רָדְפוֹ *because he did pursue his brother,* וְשִׁחֵת *and* (on each occasion) *did cast off all pity* (then an imperfect consecutive); after an infinitive absolute, Jos 6[13], 2 S 13[19], Jer 23[14].

k (*ε*) After a participle, Is 6[3] (וְקָרָא), &c., frequentative, as a continuation of עֹמְדִים, verse 2); 1 S 2[22], 2 S 17[17]. [4]

l (*ζ*) After other equivalents of tenses, e. g. Gn 47[22] *the priests had a portion from Pharaoh,* וְאָכְלוּ *and did eat* (year by year), &c.; 1 K 4[7].

m (*b*) To express *present* actions, &c., as the temporal or logical consequence of actions or events which continue or are repeated in the present, especially such as have, according to experience, been at all times frequently repeated, and may be repeated at any time:

(*α*) After a simple imperfect, e. g. Gn 2[24] *therefore a man leaves* (יַעֲזֹב *is accustomed to leave*) . . . וְדָבַק *and cleaves,* &c., here, as frequently elsewhere, clearly with the secondary idea of purpose, i. e. in order to cleave; Is 5[11] (if וְהָיָה is to be taken as a continuation

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[1] Also in Ez 44[12] (where Stade, *ZAW.* v. 293, would read שָׁרְתוּ and וַיִּהְיוּ) the unusual tenses may have been intentionally chosen: *because they continually ministered and so always became afresh . . .*

[2] Driver, on this passage, rightly refers to 1 S 2[19].

[3] Am 4[7] would also come under this head, if וְהִמְטַרְתִּי is really intended, and the statement refers to the past; מָנַעְתִּי might, however, also be a perfect expressing positive assurance (§ 106 *m*), and the passage would then come under *s*.

[4] That וְהָלְכָה, &c., are frequentatives (*the maidservant used to go repeatedly and tell them*) may be seen from יָלְכוּ (necessarily an imperfect, since it is separated from וְ by הֵם) and יֹאכְלוּ; on the other hand in verse 18 וַיֵּרָא and וַיֵּלְכוּ of actions which happened only once.

of יַרְלִיקֵם); Is 28^{28}, Jer 12^{3}, Ho 4^{3}, 7^{7}, ψ 90^{6}, Jb 14^{9}; also in dependent clauses, Lv 20^{18}, Is $29^{8.11\,f.}$, Am 5^{19}.

(β) After a participle, as the equivalent of a sentence representing *n* a contingent action, &c., e. g. Ex 21^{12} מַכֵּה אִישׁ וָמֵת (instead of מַכֵּה there is in verse 20, &c. וְכִי יַכֶּה אִישׁ) *if one smite a man and* (so that) *he die*, &c., Ex 21^{16}, Is 29^{15}, Am 6^{1}, Hb 2^{12}.

(γ) After an infinitive absolute, Jer $7^{9\,f.}$ *will ye steal, murder, and* o *commit adultery* (simple infinitives absolute; cf. § 113 *ee*), וּבָאתֶם *and then come and stand before me . . . and say*, &c.; cf. below, *u*.

(*c*) To express *future* actions, &c., as the temporal or logical con- *p*
sequence of tenses, or their equivalents, which announce or require such future actions or events. Thus—

(α) After imperfects in the sense of a simple future, e. g. Am $9^{3\,f.}$ מִשָּׁם אֲחַפֵּשׂ וְלָקָחְתִּים *I will search and take them out thence*, &c.; Gn 4^{14}, 40^{13}, Ex 7^{3}, 1 S 17^{32}, 2 K 5^{11}, Jb $8^{6\,f.}$ (also with a change of subject, Gn 27^{12}, Ju 6^{16}, &c.); and in interrogative sentences, Gn 39^{9}, Ex 2^{7}, 2 S 12^{18}, 2 K 14^{10}, Am 8^{8}, ψ 41^{6}; cf. also Ru 1^{11}; in sentences expressing a wish, 2 S 15^{4}; as well as in almost all kinds of dependent clauses. Also in conditional clauses after אִם Gn 32^{9}, Ex 19^{5}, 1 S 1^{11}, or כִּי Gn 37^{26}, or הֵן Jer 3^{1}; in final clauses after לְמַעַן Gn 12^{13}, Nu 15^{40}, Is 28^{13}; after אֲשֶׁר Dt 2^{25}, or פֶּן Gn 3^{22}, 19^{19}, 32^{12}, Is 6^{10}, Am 5^{6}; in temporal clauses, Is 32^{15}, Jer 13^{16}; and in relative clauses, Gn 24^{14}, Ju 1^{12}, 1 S 17^{26}.

(β) After the jussive (or an imperfect in the sense of a jussive or *q*
optative) or cohortative, with the same or a different subject, e. g. Gn $1^{14\,f.}$ יְהִי מְאֹרֹת . . . וְהָיוּ *let there be lights . . . and let them be*, &c.; Gn 24^{4}, 28^{3}, 31^{44}, 1 K 1^{2}, 22^{13}, Ru 2^{7}, 1 Ch 22^{11}; after a jussive expressing an imprecation, ψ 109^{10}.

(γ) After an imperative, also with the same or a different subject, *r*
e. g. 2 S 7^{5} לֵךְ וְאָמַרְתָּ *go and tell* (that thou mayst tell), &c., and often, *perf. consec.* after לֵךְ (as also the *perf. consec.* of אֱמַר and דַּבֵּר very frequently follows other imperatives);. Gn 6^{14}, 8^{17}, $27^{43\,f.}$, 1 S $15^{3.18}$, 1 K 2^{36}, Jer 48^{26}.

(δ) After perfects which express a definite expectation or assurance *s*
(cf. § 106 *m* and *n*), e. g. Gn 17^{20} הִנֵּה בֵּרַכְתִּי אֹתוֹ וְהִפְרֵתִי אֹתוֹ *behold, I have blessed him, and will make him fruitful*, &c.; Is 2^{11}, 5^{14}; on Am 4^{7} see above, note 3 on *h*; in an interrogative sentence, Ju 9^{9}, 11^{13}.

(ε) After a participle, e. g. Gn 7^{4} *for yet seven days,* אָנֹכִי מַמְטִיר *t*
and I will cause it to rain . . . וּמָחִיתִי *and I will* (i. e. in order to) *destroy*, &c.; Jer 21^{9}; also with a different subject, Gn $24^{43\,f.}$ *the*

maiden which cometh forth (הַיֹּצֵאת) . . ., וְאָמַרְתִּי אֵלֶיהָ *to whom I shall say* . . ., וְאָמְרָה *and she* (then) *shall say*, &c. This use of the perfect consecutive is especially frequent after a participle introduced by הִנֵּה, e. g. Gn 6^{17} ; with a different subject 1 K 20^{36}, Am 6^{14} ; after a complete noun-clause introduced by הִנֵּה (cf. § 140), Ex 3^{13} *behold, I come* (i.e. if I shall come) . . . וְאָמַרְתִּי לָהֶם *and shall say unto them* . . ., וְאָמְרוּ *and they* (then) *shall say*, &c.; 1 S 14^{8}ff., Is 7^{14}, 8^{7} f., 39^{6}.

u (ζ) After an infinitive absolute, whether the infinitive absolute serves to strengthen the finite verb (see § 113 *t*), e. g. Is 31^{5}, or is used as an emphatic substitute for a cohortative or imperfect (§ 113 *dd* and *ee*), e. g. Lv 2^{6}, Dt 1^{16}, Is 5^{5}, Ez 23^{46} f.

v (η) After an infinitive construct governed by a preposition (for this change from the infinitive construction to the finite verb, cf. § 114 *r*), e. g. 1 S 10^{8} עַד־בּוֹאִי אֵלֶיךָ וְהוֹדַעְתִּי לָךְ *till I come unto thee* (prop. until my coming) *and show thee*, &c.; Gn 18^{25}, 27^{45}, Ju 6^{18}, Ez 39^{27}; cf. 1 K $2^{37.42}$.

w Rem. To the same class belong 1 S 14^{24}, where the idea of time precedes, *until it be evening and* until *I be avenged*, &c., and Is 5^{8}, where the idea of place precedes, in both cases governed by עַד־.

x **4.** The very frequent use of the perfect consecutive in direct dependence upon other tenses (see above, *d–v*) explains how it finally obtained a kind of independent force—especially for the purpose of announcing future events—and might depend loosely on sentences to which it stood only in a wider sense in the relation of a temporal or logical consequence. Thus the perfect consecutive is used—

(*a*) To announce *future* events, &c., in loose connexion with a further announcement, e. g. Gn 41^{30} וְקָמוּ and two co-ordinate perfects consecutive, equivalent to *but then shall arise*, &c.; frequently so after הִנֵּה with a following substantive (1 S 9^{5}), or a participial clause (cf. the analogous instances above, under *t*), e. g. 1 S 2^{31} *behold, the days come*, וְגָדַעְתִּי *that I will cut off*, &c.; Is 39^{6}, Am 4^{2}, 8^{11}, 9^{13}, and very often in Jeremiah; after an expression of time, Ex 17^{4}, Is 10^{25}, 29^{17}, Jer 51^{33}, Ho 1^{4}. Further, when joined to a statement concerning present or past facts, especially when these contain the reason for the action, &c., expressed in the perfect consecutive; cf. Is 6^{7} *lo, this hath touched thy lips,* וְסָר *therefore thine iniquity shall be taken away*, &c. (not copulative *and it is taken away*, since it is parallel with a simple imperfect), Gn 20^{11}, 26^{22}, Ju 13^{3} (here in an adversative sense); Ho 8^{14}. In loose connexion with a noun-clause, a long succession of perfects consecutive occurs in Ex 6^{6}ff. Also in Amos 5^{26} וּנְשָׂאתֶם may be an announcement *yea, ye shall take up*; but cf. below, *rr*.

Rem. 1. Very frequently the announcement of a future event is attached by means of וְהָיָה[1] *and it shall come to pass* (cf. the analogous continuation in the past by means of וַיְהִי, § 111, 2), after which the event announced (sometimes after a long parenthesis) follows in one or more (co-ordinate) perfects consecutive, Gn 9^{14}, 12^{12} (וְהָיָה כִי = *if*, as in 46^{33}, Ex 1^{10}, 22^{26} and frequently), 1 K 18^{12}, Is $14^{3\,f.}$, Am 8^{9}; or in the imperfect, Gn 4^{14}, Is 2^{2}, 3^{24}, 4^{3}, $7^{18.21\,ff.}$ (cf. 29^{8}); or in the jussive, Lv 14^{9}. It very rarely happens that the verb which is thus loosely added, agrees in gender and number with the following subject, as in Nu 5^{27}, Jer 42^{16} וְהִיְתָה (before הַחֶרֶב), and in Jer 42^{17} וְיִהְיוּ (before כָּל־הָאֲנָשִׁים). *y*

2. The jussive form וַיְהִי occurs (in the sense described in *y*) instead of וְהָיָה in 1 S 10^{5}, 2 S 5^{24} (1 Ch 14^{15}), 1 K 14^{5}, Ru 3^{4}, although in the first three places a jussive is wholly inadmissible in the context, and even in Ru 3^{4} (where an admonition follows) וְהָיָה would be expected (see below, *bb*). In 1 K 14^{5} the form is a textual error, and the pointing should simply be וַיְהִי. In the other passages ויהי (always before an infinitive with a preposition) stands at the beginning of the sentence at an unusually long distance from the principal tone, and hence is certainly to be explained according to § 109 *k*, except that in 1 S 10^{5}, &c., the simply rhythmical jussive form takes the place, not of the full imperfect form, but (exceptionally) of the perfect consecutive. *z*

(*b*) To introduce a command or wish: Dt 10^{19} *love ye therefore the stranger*; 1 S 6^{5}, 24^{16}, 1 K 2^{6} (in Gn 40^{14} the precative perfect consecutive, as elsewhere the cohortative, jussive, and imperative, is strengthened by means of נָא). So, also, in loose connexion with participial and other noun-clauses (see above, *x*), Gn $45^{12\,f.}$, 1 K $2^{2\,f.}$, Ru $3^{3\,f.}$, 3^{9}.—In Gn 17^{11} the perfect consecutive (וְנִמַלְתֶּם *and ye shall be circumcised*, &c.) is used to explain a preceding command. *aa*

Rem. As in the cases mentioned above under *y*, the connexion may be made by means of וְהָיָה. Thus with a following perfect consecutive, e.g. Gn 46^{33}, 47^{24}, Ju 4^{20}. Cf. also Gn 24^{14}, where the real wish, at least as regards the sense, is contained in the next sentence. *bb*

(*c*) To introduce a question, whether in loose connexion with another interrogative sentence (see above, *p*), e.g. Gn 29^{15} *art thou my brother* (equivalent to, *Surely thou art*), וַעֲבַדְתַּנִי *and shouldest thou then serve me for naught?* or with a positive statement, e.g. Ex 5^{5} (וְהִשְׁבַּתֶּם *will ye then make them rest?*); Nu 16^{10}, 1 S 25^{11}, and (if it is *Milʿra'*) ψ 50^{21} (וְהוֹכַחְתִּי). *cc*

(*d*) To introduce actions frequently repeated (hence analogous to the numerous examples of a frequentative perfect consecutive, above, under *e*), e.g. 1 S 1^{3} (וְעָלָה of annual festival journeys); 13^{21} (where, however, the text appears radically corrupt); 27^{9} (וְהִכָּה, i.e. every time, therefore continued by means of וְלֹא יְחַיֶּה); 1 K 5^{7} (וְכִלְכְּלוּ, *dd*

[1] On the various combinations with וְהָיָה see Königs statistics in *ZAW.* xix. 272 ff.

parallel with a simple imperfect); 9^{25}, Jer 25^{4}, Ho 12^{11}, Dn 8^{4}.—In Jb $1^{4\,f.}$ a series of frequentative perfects consecutive is interrupted by an imperfect consecutive, while a simple imperfect (as the *modus rei repetitae*) forms the conclusion. In Jer 6^{17} a similar perfect is expressly marked, by placing the tone on the final syllable (according to § 49 *h*), as parallel with the real perfects consecutive.

ee Rem. The loose connexion of *tempora frequentativa* by וְהָיָה (cf. the Rem. on *y* and *bb*) is also very common in this sense; thus with a following perfect consecutive, Gn $30^{41\,f.}$ (but in verse 42^{a}, where the verb is separated from the *Wāw* by an insertion, we find לֹא יָשִׂים *he used not to put them in*, according to § 107 *e*); Gn 38^{9}, Ex 17^{11}, $33^{7\,ff.}$ (see above, *e*), Nu 21^{9}, Ju 6^{3}, 19^{30}, 1 S 16^{23} (followed by five perfects consecutive); 2 S 15^{5}; with a following imperfect (as the *modus rei repetitae*), Ju 2^{19}, 2 S 14^{26}.—In Ju $12^{5\,f.}$ וְהִיה, contrary to what would be expected, is continued by means of the imperfect consecutive, and in 1 S 13^{22} by וְלֹא with the perfect (instead of the imperfect).

ff **5.** Further, the perfect consecutive is very frequently employed with a certain emphasis to introduce the apodosis after sentences (or their equivalents) which contain a condition, a reason, or a statement of time. Such an apodosis, as in the cases already treated, may represent either future events, or commands and wishes, or even events which have been often repeated in the past. Thus—

(*a*) The perfect consecutive occurs in the apodosis to conditional sentences[1] (§ 159 *g*, *o*, *s*):

(*α*) After אִם with the imperfect, e. g. 2 K $7^{4\,b}$ אִם־יְמִיתֻנוּ וָמַתְנוּ *if they kill us*, (well then) *we shall but die*; here the perfect consecutive is used obviously with greater emphasis than the imperfect (נָחְיֶה) which immediately precedes; Gn 18^{26}, $24^{8.41}$, 32^{9}, Nu 30^{15}, Ju 4^{20}, 1 S 1^{11}, 20^{6}, 1 K 3^{14}, Na 3^{12}, Ec 4^{11}.

gg (*β*) After אִם with the perfect (in the sense of a *futurum exactum*), Nu 5^{27}, 2 K 5^{20}, 7^{4a}, Is $4^{4\,f.}$; as precative apodosis after אִם־נָא with the *perf. preteritum*, Gn 33^{10}; as a frequentative perfect consecutive, to represent past events in the apodosis after אִם with a perfect, Gn 38^{9}, Nu 21^{9}, Ju 6^{3}, Jb 7^{4}; after אִם with imperfect, Gn 31^{8}.

hh (*γ*) After כִּי (*in case, suppose that*) with the imperfect, Gn 12^{12}, Ex 18^{16}, Ju 13^{17}, Is 58^{7}, Ez 14^{13}.[2] Frequentative with reference to the past, after כִּי with frequentative perfect, Ju 2^{18}, Jb $7^{13\,f.}$

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[1] In a number of the examples of this kind the protasis is already loosely connected by means of וְהִיה, and hence some of them had to be already mentioned above, under *y*, *bb*, *ee*.

[2] In 1 S 24^{19} a question appears to be expressed by the perfect consecutive, *for if a man find his enemy, will he let him go well away?* Probably, however, with Klostermann, וְכִי should be read for וְכִי.

(δ) After אֲשֶׁר with the imperfect, Gn 44[9] וָמֵת . . . אֲשֶׁר יִמָּצֵא אִתּוֹ *ii*
with whomsoever . . . it be found, let him die; with the perfect, Ex 21[13] *and if a man lie not in wait*, &c.; Ju 1[12].

(ε) Very frequently after a perfect consecutive (one or more) containing the condition, e. g. Gn 44[29] וְלָקַחְתֶּם גַּם־אֶת־זֶה . . . וְהוֹרַדְתֶּם *kk*
and if ye take (or *shall have taken*) *this one also . . . ye shall bring down*, &c.; cf. Gn 33[13], 42[38], 44[4,22], 47[30], Nu 30[12], Ru 2[9], and probably also Ez 39[23].—Also frequentative in reference to the past, e. g. 1 S 17[34f.] . . . וּבָא הָאֲרִי
וְיָצָאתִי *and when there came* (as sometimes happened) *a lion . . . I went out*, &c.; Ex 33[10], Nu 10[17 ff.], 1 K 18[10], Jer 20[9] (the perfects consecutive being regularly continued in the apodosis by וְלֹא with an imperfect[1]).

Rem. The perfect consecutive may be used also in the protasis to express a condition when the employment of the perfect consecutive in the apodosis has become impossible, owing to an emphatic word having to stand before it; thus in Ez 14[14] on account of הֵמָּה; 33[4] on account of דָּמוֹ.—In 1 S 14[52] the imperfect consecutive, contrary to what might be expected, stands in the apodosis, *and when Saul saw any . . . valiant man, he took him unto him*, where וַיַּאַסְפֵּהוּ suggests the special case, rather than a repeated occurrence; cf. 2 S 15[2]. Conversely, in 1 S 2[16] (וַיֹּאמֶר perhaps a mere mistake for וְאָמַר), 17[35 b] an imperfect consecutive stands in the protasis. *ll*

(ζ) After various equivalents of sentences, which contain a condition; thus, after a substantive standing absolutely, or a participle (a *casus pendens*), Gn 17[14] וְעָרֵל זָכָר . . . וְנִכְרְתָה וגו׳ *and the uncircumcised male* (in case such an one be found), *he shall be cut off*, &c.; cf. Gn 30[32], Ex 12[15], 2 S 14[10], Is 6[13], and (after an infinitive with a preposition) 2 S 7[14]; in a wider sense also Ex 4[21], 9[19], 12[44], Is 9[4], 56[5]. *mm*

(*b*) The perfect consecutive serves as the apodosis to causal clauses; thus e. g. after יַעַן כִּי with the perfect, Is 3[16f.]; after יַעַן אֲשֶׁר with perfect, 1 K 20[28]; after עֵקֶב with perfect, Nu 14[24]; also after what are equivalent to causal clauses, e. g. ψ 25[11] (לְמַעַן שִׁמְךָ . . . וְסָלַחְתָּ *for thy name's sake . . . pardon . . .*); Is 37[29] after יַעַן with an infinitive. *nn*

(*c*) The perfect consecutive occurs as the apodosis to temporal clauses or their equivalents, e. g. 1 S 2[15] בְּטֶרֶם יַקְטִרוּן אֶת־הַחֵלֶב . . . וּבָא
נַעַר הַכֹּהֵן *before they burnt the fat, the priest's servant came* (used to come), &c., hence a frequentative perfect consecutive relating to the past, as in Ex 1[19]; also after participial clauses (§ 116 *w*), e. g. 1 S 2[13f.] כָּל־אִישׁ זֹבֵחַ זָבַח . . . וּבָא *when*(ever) *any man offered sacrifice, then came*, *oo*

[1] In all these examples (not only in the frequentative perfects consecutive) the original idea of the perfect, which also underlies the perfect consecutive, comes out very distinctly. Gn 44[29] (see above) implies in the mind of the speaker, If it ever shall have come to this, that ye *have taken* this one also, then *ye have* thereby brought me down to Sheol.

&c. (so Ju 19^{30}, 2 S 20^{12}), with a frequentative perfect consecutive. The perfect consecutive is very frequently used to announce future actions or events after simple expressions of time of any kind; thus Gn 3^5, Ex 32^{34} (after בְּיוֹם with the infinitive), cf. also such examples as Gn 44^{31}, Ju 16^2, Jos 6^{10}, 1 S 1^{22}, 16^{23} (numerous frequentative perfects consecutive after the infinitive with a preposition; so 2 S 15^5, see above, *ee*); 1 S 20^{18}, 2 S 14^{26}, 15^{10}, Is 18^5; moreover, Ex 17^4, Is 10^{25}, 29^{17}, 37^{26}; even after single disconnected words, e. g. Ex 16^6 עֶרֶב וִידַעְתֶּם *at even* (when it becomes evening) *then ye shall know*; cf. verse 7, Lv 7^{16}, 1 K 13^{31}, Pr 24^{27}.

pp 6. Finally there still remains a number of passages which cannot be classed with any of those hitherto mentioned. Of these, some are due to the influence of Aramaic modes of expression, while in others the text is evidently corrupt.[1] In a few instances we can do no more than merely call attention to the incorrectness of the expression. (We are not of course concerned here with the cases—usually occurring in dependent clauses—in which a 2nd pers. *perf.* with Wāw copulative is simply co-ordinate with what precedes, as in Gn 28^6, and probably Nu 21^{15}, Dt 33^2.)

(*a*) The influence of the Aramaic construction of the perfect with וְ as the narrative tense, instead of the Hebrew imperfect consecutive (cf. Kautzsch, *Gramm. des Bibl.-Aram.*, § 71 *b*), is certainly to be traced in *Qoheleth*, and sporadically in other very late books,[2] perhaps also in a few passages in the books of Kings, which are open to the suspicion of being due to later interpolation; so probably 1 K 12^{32} וְהֶעֱמִיד; 2 K 11^1 *Keth.* וראתה; 14^{14} וְלָקַח (in the parallel passage, 2 Ch 25^{24}, the word is wanting); 2 K 23^4 וַיְנַשֵּׂא, &c.; verse 10 וַיְטַמֵּא, &c.; verse 12 וַיְנַתֵּץ, &c.; verse 15 וַיִּשְׂרֹף, &c.[3] Cf. also Ez $37^{2.7.10}$.

qq (*b*) The text is certainly corrupt in Is 40^6 (read with the LXX and Vulgate

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[1] Mayer Lambert, *REJ.* xxvi. 55, is probably right in pointing some of these forms as *infin. abs.* instead of *perfects*.

[2] In the whole of *Qoheleth* the imperfect consecutive occurs only in 1^{17} and $4^{1.7}$. Several of the perfects with וְ can no doubt be explained as frequentatives, e. g. 1^{13}, $2^{5.9.11.13.15}$, 5^{18}, compared with 6^2; but this is impossible in such passages as $9^{14\,ff.}$ In Ezra, Driver reckons only six examples of the historical perfect with וְ, in Nehemiah only six, and in Esther six or seven.

[3] Stade in *ZAW.* v. 291 ff. and in *Ausgewählte akad. Reden*, Giessen, 1899, p. 194 ff. and appendix p. 199, discusses, in connexion with 2 K 12^{12}, a number of critically questionable perfects with וְ. He considers that the whole section, 2 K 23^4 from וַיְנַשֵּׂא to verse 5 inclusive, is to be regarded as a gloss, since the continuation of an imperfect consecutive by means of a perfect with וְ never occurs in pre-exilic documents, except in places where it is due to corruption of the original text. The theory of frequentative perfects consecutive (even immediately after imperfects consecutive), which has been supported above, under *f* and *g*, by a large number of examples, is quite inconsistent with the character of the action in 2 K 23^5 וְהִשְׁבִּית, verse 8 וְנָתַץ, and verse 14 וְשִׁבַּר.

וְאָמַר); Jer 38^{28}, where the narrative breaks off in the middle of the sentence; 40^{3} (וַיהוָה, &c., wanting in the LXX); also in Ju 7^{13} וְנָפַל הָאֹהֶל is altogether redundant; in 1 S 3^{13} read, with Klostermann, the *2nd sing. masc.* instead of והגדתי; in 1 K 21^{12} וְהוֹשִׁיבוּ is, no doubt, incorrectly repeated from verse 9, where it is an imperative.

Of other questionable instances, (α) the following, at any rate, may also be *rr* explained as frequentatives, Gn 21^{25}, 49^{23}. Ex 36^{38}, 38^{28}, 39^{3}, 1 S 5^{7}, 17^{20}, 24^{11} (but even so וְאָמְרוּ would be expected); 2 K 23^{12}, Is 28^{26} (parallel with an imperfect); Am 5^{26} (unless it is rather, *yea, ye shall take up*; see above, *x*); ψ 26^{3}, Ez 8^{36}.

(β) A longer or constant continuance in a past state is perhaps represented *ss* by the perfect with וְ (as a variety of the frequentative perfect with וְ), in Gn 15^{6}, 34^{5}, Nu 21^{20}, Jos 9^{12}, 22^{3b}, Is 22^{14}, Jer 3^{9}. But the unusual *perfects consec.* in Jos 15^{3-11}, 16^{2-8} (ultimately parallel with an imperf. as in 17^{9}, 18^{20}), 18^{12-21}, $19^{11-14.22.26-29.34}$, are without doubt rightly explained by Bennett (*SBOT.*, Joshua, p. 23) as originally containing the directions either of God to Joshua or of Joshua to the people; cf. the evident trace of this in 15^{4b}. A redactor transformed the directions into a description but left the *perfects consec.*, which are to be explained as in *aa*. In the same way וְהָיוּ Ex 36^{29} is most simply explained as repeated from 26^{25}.

(γ) The following are due to errors in the text, or to incorrect modes of *tt* expression: Ex $36^{29\,f.}$, Ju 3^{23}, [1] 16^{18} (read וַיַּעֲלוּ), 1 S 4^{19}, 17^{38}, 2 S 16^{5}, $19^{18\,f.}$ (read צָלְחוּ and וַיַּעַבְרוּ), 1 K 3^{11} (where וישאלת is, no doubt intentionally, assimilated to the four other perfects); 13^{3}, 20^{21}; 2 K 14^{7} (where, with Stade, וְאֶת־הַסֶּלַע תָּפַשׂ should be read); 14^{14}, 18^{4} (where, at any rate, וְשָׁבַר might be taken as a frequentative, but not וברת, &c.; evidently the perfects are co-ordinated only in form with הוּא הֵסִיר); 18^{36}, 21^{15}, 24^{14}, Jer 37^{15} (where וְהִכּוּ, but not וְנָתְנוּ, might be frequentative); Ez 9^{7} (omit וְיָצְאוּ with Stade, and read וְהַכּוּ); 20^{22} (והשבתי *Mil'el* before an imperfect consecutive); Am 7^{4} (וְאָכְלָה after an imperfect consecutive); Jb 16^{12}.

Finally, in 1 S 1^{12}, 10^{9}, 17^{48}, 25^{20}, 2 S 6^{16}, 2 K 3^{15}, Jer 37^{11}, Am 7^{2} וַיְהִי is to be *uu* read throughout instead of וְהָיָה, but in Gn 38^{5} וְהִיא with the LXX.

B. The Infinitive and Participle.

§ 113. *The Infinitive Absolute.*

Cf. the dissertation of J. Kahan, and, especially, the thorough investigation by E. Sellin, both entitled, *Ueber die verbal-nominale Doppelnatur der hebräischen Participien und Infinitive*, &c., Lpz. 1889; F. Prätorius, 'Ueber die sogen. Infin. absol. des Hebr.' in *ZDMG.* 1902, pp. 546 ff.

1. The infinitive absolute is employed according to § 45 to emphasize *a* the idea of the verb *in the abstract*, i.e. it speaks of an action (or state) without any regard to the agent or to the circumstances of time and mood under which it takes place. As the *name* of an action the infinitive absolute, like other nouns in the stricter sense,

[1] Or does ונעל, as a frequentative, imply fastening with several bolts? It is, at all events, to be noticed, that in 2 S 13^{18} also ונעל follows an imperfect consecutive.

may form part of certain combinations (as a subject, predicate, or object, or even as a genitive,[1] see below); but such a use of the infinitive absolute (instead of the infinitive construct with or without a preposition) is, on the whole, rare, and, moreover, open to question on critical grounds. On the other hand, the infinitive absolute frequently exhibits its character as an expression of the *verbal idea* by taking an object, either in the accusative or even with a preposition.

b Examples of the use of the infinitive absolute:—

(*a*) As subject, Pr 25^{27} אָכֹל דְּבַשׁ הַרְבּוֹת לֹא טוֹב *it is not good to eat much honey*; Jer 10^{5}, Jb 6^{25}, Ec 4^{17}; epexegetically, after a demonstrative pronoun, Is $58^{5\,f.}$, Zc 14^{12}.

c (*b*) As predicate, Is 32^{17} *and the effect of righteousness* (is) הַשְׁקֵט וָבֶטַח *quietness* (prop. *to find rest*) *and confidence*.

d (*c*) As object, Is 1^{17} לִמְדוּ הֵיטֵב *learn to do well*; Is 7^{15}, Pr 15^{12}, Jb 9^{18}; according to the sense also Jer 9^{23} 23^{14}, as well as Is 5^{5} (הָסֵר and פָּרֹץ virtually depend on the idea of the wish contained in עֲשֵׂה); Is 22^{13}, where a long series of infinitives absolute is governed by הִנֵּה, and 59^{13} (six infinitives governed by יְדַבֵּר in verse 12); Dt 28^{56} is strange since the object precedes the infinitive absolute which governs it,[2] also Is 42^{24}, where the statement of place precedes the infinitive absolute.—In Jer 9^{4}, Jb 13^{3} the infinitive absolute as the object of the verb is placed before it for the sake of emphasis (with the verb negatived by לֹא in Is 57^{20}, Jer 49^{23}), so also in La 3^{45} where it is the remoter object and co-ordinated with a substantive.

e (*d*) As genitive, Is 14^{23} בְּמַטְאֲטֵא הַשְׁמֵד *with the besom of destruction*; so perhaps also 4^{4} בְּרוּחַ בָּעֵר; cf. further, Pr 1^{3}, 21^{16}. The infinitive absolute is never used in immediate connexion with prepositions[3] (which as being originally substantives govern the genitive), but always the infinitive construct; but if a second infinitive is co-ordinated by וְ with such an infinitive construct, it has the form of the infinitive absolute (since it is released from the immediate government of the preposition), e.g. 1 S 22^{13} . . . בְּתִתְּךָ לוֹ לֶחֶם וְשָׁאוֹל לוֹ בֵּאלֹהִים *in that thou hast given him bread . . . and hast enquired of God for him*; Ez 36^{3}; 1 S $25^{26.33}$ (after מָנַע); after לְ Ex 32^{6}, Jer 7^{18}, 44^{17}.

f (*e*) Governing an accusative of the object, e.g. Is 22^{13} הָרֹג בָּקָר וְשָׁחֹט צֹאן *slaying oxen and killing sheep*; cf. Ex 20^{8}, 23^{30}, Dt 5^{12}, Is 37^{19}, Ez 23^{30}, and of the examples in *a–d*, Dt 28^{56}, Is 5^{5}, $58^{6\,f.}$, Pr 25^{27}, &c.; followed by a preposition, e.g. Is 7^{15} מָאוֹס בָּרָע וּבְחוֹר בַּטּוֹב *to refuse the evil and choose the good*; Pr 15^{12} (הוֹכֵחַ לוֹ).

g If the object be a personal pronoun, then, since the infinitive absolute can never be united with a suffix (see the note on *a*), it is affixed by means of the accusative-sign אֵת (אֹת), e.g. Jer 9^{23} וְיָדוֹעַ אֹתִי *and knoweth me*; Ez 36^{3}.

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[1] The infinitive absolute can never be joined with a genitive or a pronominal suffix.

[2] Perhaps הַצֵּנֵ according to § 53 *k* should be explained as an infinitive construct, or should be written הַצֵּנֶ.

[3] ואחרי שָׁתָה 1 S 1^{9} is impossible Hebrew, and as the LXX shows, a late addition.

2. Analogous to the use of the infinitive absolute as the accusative *h* of the object, mentioned in *d*, is its employment as a *casus adverbialis*[1] in connexion with some form of the finite verb, to describe more particularly the manner or attendant circumstances (especially those of time and place) under which an action or state has taken place, or is taking place, or will take place; e. g. Jer 22^{19} *he shall be buried with the burial of an ass,* סְחוֹב וְהַשְׁלֵךְ *a drawing and casting forth,* i. e. being drawn and cast forth, &c.; Gn 21^{16} (הַרְחֵק *a removing,* i. e. distant; cf. Ex 33^{7}, Jos 3^{16}); Gn 30^{32}, Ex 30^{36}, Nu $6^{5.23}$, 15^{35} (where a subject is added subsequently; see below, *gg*); Jos 3^{17}, 1 S 3^{12} (הָחֵל וְכַלֵּה *a beginning and ending,* i. e. from beginning to end); 2 S 8^{2}, Is 7^{11} (הַעֲמֵק and הַגְבֵּהַ, prop. *a making deep* . . ., and *a making high,* i. e. whether thy request extend to the world below or to the height above); 57^{17} (הַסְתֵּר *in hiding,* sc. my face); Jer 3^{15} (דֵּעָה וְהַשְׂכִּיל *with knowledge and understanding*); Hb 3^{13} (עָרוֹת, for the form cf. § 75 *aa*); Zc 7^{3}, ψ 35^{16} (חָרֹק, to define more precisely יָקְרְעוּ verse 15); Jb 15^{3}.[2]

Rem. 1. To an adverbial infinitive absolute of this kind, there may further *i* be added a *casus adverbialis* (the accusative of state or circumstance), or even a circumstantial clause, to define more exactly the manner in which the action is performed, e. g. Is 20^{2} *and he did so* הָלֹךְ עָרוֹם וְיָחֵף *walking naked and barefoot,* prop. in the condition of one naked, &c.; Is 30^{14} *a breaking in pieces* (acc. to the reading כָּתוֹת; the Masora requires כְּתוֹת) *without sparing.*

2. A few infinitives of this kind, all of which are in Hiph'il, have, through *k* frequent use, come to be treated by the language as simple adverbs; so especially הַרְבֵּה (cf. § 75 *ff*) *multum faciendo,* i. e. *multum,* very frequently strengthened by מְאֹד *very* and even used without connexion with a finite verb (see the Lexicon); also הֵיטֵב *bene faciendo,* i. e. *bene,* used especially to express the careful and thorough performance of an action (e. g. Dt 13^{15}); in Dt 9^{21}, 27^{8} it is added epexegetically to another adverbial infinitive absolute, in Jon 4^{9} it twice precedes the verb for the sake of emphasis. Finally, הַשְׁכֵּם *mane faciendo,* i. e. *early in the morning,* then in general *early* with the additional idea of earnestness; in 1 S 17^{16} joined with the infinitive absolute וְהַעֲרֵב a denominative from עֶרֶב *evening* (*morning and evening,* i. e. *early and late*), elsewhere (with the exception of Pr 27^{14}) always joined with the infinitive absolute of the governing verb, e. g. Jer 11^{7} *for I earnestly protested* (הַעֲלֹתִי) *unto your fathers* . . . הַשְׁכֵּם וְהָעֵד *rising early and protesting,* i. e. with earnest protestation; Jer 25^{3}, 26^{5} (where ו should be omitted before ה'); Jer 29^{19}, 32^{33}, 2 Ch 16^{15}.

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[1] That this *casus adverbialis* also was originally regarded as an accusative, may be seen from classical Arabic, where an infinitive of this kind expressly retains the accusative ending. In Latin the ablative of the gerund corresponds in many ways to this use of the infinitive absolute.

[2] Also in 2 K 21^{13} for מָחֹה וְהָפַךְ read with Stade and Klostermann מָחֹה וְהָפֵךְ; similarly, with Stade, וְקָשֹׁה in Ju 4^{24}; וְחָזוֹק in Jer 23^{14}, and on Is 31^{5} cf. *t*.

l **3.** The infinitive absolute occurs most frequently in immediate connexion with the finite verb of the same stem, in order in various ways *to define more accurately* or *to strengthen the idea of the verb.*[1]

m These infinitives absolute joined immediately to the finite verb belong in a sense to the *schema etymologicum* treated in § 117 *p*, i.e. they are objects of the finite verb in question, except that the infinitive absolute (as a *nomen abstractum*) lays stress rather on the actual occurrence or the energy of the action (see the examples below), while the noun proper emphasizes the result or extent of the action; cf. e.g. Ex 22^{22} אִם־צָעֹק יִצְעַק אֵלַי *if* it actually happens that *he cries to me*, with Gn 27^{34} (as it were, *he cried*, so that *a great cry* was heard).

We must further distinguish—

n (*a*) The infinitive absolute used *before* the verb to *strengthen* the verbal idea, i.e. to emphasize in this way either the certainty (especially in the case of threats) or the forcibleness and completeness of an occurrence. In English, such an infinitive is mostly expressed by a corresponding adverb, but sometimes merely by putting greater stress on the verb; e.g. Gn 2^{17} מוֹת תָּמוּת *thou shalt surely die*, cf. $18^{10.18}$, 22^{17}, 28^{22}, 1 S 9^{6} (*cometh surely to pass*); 24^{21}, Am 5^{5}, 7^{17}, Hb 2^{3}, Zc 11^{17}; with the infinitive strengthened by אַךְ Gn 44^{28} (but 27^{30} *and Jacob was yet scarce gone out*, &c.); Gn 43^{3} הָעֵד הֵעִד בָּנוּ *he did solemnly protest unto us*; 1 S 20^{6} נִשְׁאֹל נִשְׁאַל *David earnestly asked leave of me*; Jos 17^{13}, Ju 1^{28} וְהוֹרֵישׁ לֹא הוֹרִישׁוֹ *and did not utterly drive them out*; especially typical instances are Am 9^{8} *I will destroy it from off the face of the earth* אֶפֶס כִּי לֹא הַשְׁמֵיד אַשְׁמִיד וגו׳ *saving that I will not utterly destroy*, &c.; Jer 30^{11} *and will in no wise leave thee unpunished*; cf. further Gn 20^{18}, 1 K 3^{26}, Jo 1^{7}, Jb 13^{5}.

o The infinitive absolute is used before the verb with less emphasis:

(1) Frequently at the beginning of the statement; cf. Driver on 1 S 20^{6}. However, in these cases a special emphasis on the following verb is sometimes intended; cf. above, *n*, on Gn 43^{3}, 1 S 20^{6}; also Gn 3^{16}, 26^{28}, 32^{17}, 1 S 14^{28}, 20^{3}. Elsewhere the infinitive absolute is evidently used only as possessing a certain fullness of sound (hence for rhythmical reasons, like some uses of the separate pronoun, § 135 *a*), as in Gn 15^{13}, $43^{7.20}$, Ju 9^{8}, 1 S 10^{16}, 23^{10}, 2 S 1^{6}, 20^{18}.

(2) Very frequently in conditional sentences after אִם, &c. The infinitive absolute in this case emphasizes the importance of the con-

[1] Cf. A. Rieder, *Die Verbindung des Inf. abs. mit dem Verb. fin . . . im Hebr.*, Lpz., 1872; also his *Quae ad syntaxin Hebraicam . . . planiorem faciendam ex lingua Graeca et Latina afferantur*, Gumbinnen (Programm des Gymnasiums), 1884. G. R. Hauschild, *Die Verbindung finiter und infiniter Verbalformen desselben Stammes in einigen Bibelsprachen*, Frankfurt a. M., 1893, discussing especially the rendering of such constructions in the Greek and Latin versions.

dition on which some consequence depends, e. g. Ex 15^{26} *if thou wilt diligently hearken*, &c., Ex 19^{5}, 21^{5}, $22^{3.11 f. 16.22}$ (see above, *m*); 23^{22}, Nu 21^{2}, Ju 16^{11}, 1 S 1^{11}, 12^{25}; after לוּ 1 S 14^{30}.

p The infinitive absolute is used to give emphasis to an antithesis, e. g. 2 S 24^{24} *nay; but I will verily buy* (קָנוֹ אֶקְנֶה) *it of thee*, &c. (not receive it as a gift); Ju 15^{13} *no; but we will bind thee fast . . . but surely we will not kill thee*; cf. further Gn 31^{30} (thou art indeed gone=) *though thou wouldst needs be gone* (Vulg. *esto*), *because thou sore longedst*, &c.; ψ $118^{13.18}$, 126^{6} (the second infinitive absolute as a supplement to the first—see below, *r*—comes *after* the verb).—Hence also, as permissive, Gn $2^{16 f.}$ אָכֹל תֹּאכֵל *thou mayest freely eat, but*, &c. (so that verse 16 is in antithesis to verse 17); or concessive, 1 S 2^{30} *I said indeed . . .*, 14^{43}.

q The infinitive absolute is used to strengthen a question, and especially in impassioned or indignant questions, e. g. Gn 37^{8} הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ *shalt thou indeed reign over us?* Gn 37^{10}, 43^{7}, Ju 11^{25}, 1 S 2^{27}, 2 S 19^{43}, Jer 3^{1}, 13^{12}, Ez 28^{9}, Am 3^{5}, Zc 7^{5}; but cf. also Gn 24^{5} *must I needs bring again?*

r (*b*) The infinitive absolute *after the verb*, sometimes (as in *n*) to intensify[1] the idea of the verb (especially after imperatives and participles, since the infinitive absolute can never precede either, e. g. Nu 11^{15}, Jb 13^{17}, 21^{2}, 37^{2} שִׁמְעוּ שָׁמוֹעַ *hearken ye attentively*; Jer 22^{10}; after participles, e. g. Is 22^{17}, also elsewhere, e. g. Nu 23^{11}, 24^{10} *thou hast altogether blessed them*; Jos 24^{10}, 2 K 5^{11}, Dn 11^{10}, and with the infinitive absolute strengthened by means of גַּם Gn 31^{15}, 46^{4}, Nu 16^{13}); sometimes to express the long *continuance* of an action; here again after an imperative, Is 6^{9} שִׁמְעוּ שָׁמוֹעַ *hear ye continually*; after a perfect, Jer 6^{29}; after a participle, Jer 23^{17}; after an imperfect consecutive, Gn 19^{9}, Nu 11^{32}.

s To this class belong especially those cases in which a second infinitive absolute is co-ordinated with the first; the latter then expresses either an accompanying or antithetical action or the aim to which the principal action is directed; e. g. 1 S 6^{12} הָלְכוּ הָלוֹךְ וְגָעוֹ *lowing as they went* (lowing continually; so after a participle, Jos 6^{13b} *Qᵉrê*); Gn 8^{7} *it went forth to and fro*[2]; Is 19^{22} *smiting and* (i. e. but also) *healing again*; Jo 2^{26} (see above, *m*).

t Rem. 1. Instead of a second infinitive absolute (see above) there is sometimes found a perfect consecutive (Jos. 6^{13a} and 2 S 13^{19} [but Stade's וְזָעוֹק is

[1] In Arabic also, the intensifying infinitive regularly stands *after* the verb, but in Syriac *before* the verb.

[2] Also in Ez 1^{14} for the distorted form רָצוֹא reads simply יָצוֹא וָשׁוֹב.

is preferable], in both places as perfect frequentative; Is 31^5 referring to the future, unless with Stade, *ZAW.* vi. 189, we read וְהַצִּיל and וְהִמְלִיט), or an imperfect consecutive (1 S 19^{23}, 2 S 16^{11}) or participle (2 S 16^5); cf. also *u*.

u 2. The idea of long *continuance* is very frequently expressed by the verb הָלַךְ *to go*, along with its infinitive absolute, or even by the latter alone, and this occurs not only when it can be taken in its literal sense (*to go, to walk*, as in the examples given above, Jos $6^{9.13}$, 1 S 6^{12}, 2 S 3^{16}, 13^{19}; cf. also, Is 3^{16}, where both infinitives stand *before* the verb, and ψ 126^6, where הָלוֹךְ precedes), but also in cases where הָלַךְ in the sense of *to go on, to continue*, merely performs the function of an adverb. The action itself is added in a second infinitive absolute, or sometimes (see above, *t*) in a participle or verbal adjective. Examples, Gn 8^3 וַיָּשֻׁבוּ הַמַּיִם . . . הָלוֹךְ וָשׁוֹב *and the waters returned . . . continually*; Gn 8^5, 12^9, Ju 14^9, 2 K 2^{11}; with a participle following, Jer 41^6 (unless we read וַיִּבְכֶּה, as in 2 S 3^{16}); with an adjective following, Gen 26^{13}, Ju 4^{24}, 1 S 14^{19}, 2 S 5^{10} (1 Ch 11^9), 2 S 18^{25}.[1]

On the other hand, in 1 S 17^{41} the participle הֹלֵךְ is used instead of the infinitive absolute. Of a different kind are the instances in which the participle הֹלֵךְ is used as predicate along with the co-ordinate adjective (Ex 19^{19}, 1 S 2^{26}, 2 S 3^1, 15^{12}, Est 9^4, 2 Ch 17^{12}) or participle (1 S 17^{15}, Jon 1^{11}, Pr 4^{18}, Ec 1^6).

v 3. The regular place of the negative is between the intensifying infinitive absolute and the finite verb,[2] e.g. Ex 5^{23} וְהַצֵּל לֹא־הִצַּלְתָּ *neither hast thou delivered at all*, Ju 15^{13}, Jer 13^{12}, 30^{11}; cf. Mi 1^{10} (אַל). Exceptions are Gn 3^4 (where the negation of the threat pronounced in 2^{17} is expressed in the same form of words); Am 9^8, ψ 49^8.

w 4. With a finite verb of one of the derived conjugations, not only the infinitive absolute of the *same* conjugation may be connected (Gn 28^{22} Pi'ēl; 17^{13}, Ex 22^3, Ez 14^3 Niph'al; Gn 40^{15} Pu'al; Ho 4^{18} Hiph'īl; Ez 16^4 Hoph'al), but also (especially with Niph'al, rarely with Pi'ēl and Hiph'īl; see Driver on 2 S 20^{18}) that of *Qal* as the simplest and most general representative of the verbal idea, 2 S 20^{18} (with Pi'ēl; but in Gn 37^{33}, 44^{28} טֹרַף is a passive of Qal, § 52 *e*); 46^4 (with Hiph'īl); Ex 19^{13}, 21^{20}, 2 S 23^7, Is 40^{30}, Jer 10^5, Jb 6^2 (with Niph'al); Is 24^{19} (with Hithpo'ēl; רֹעָה in the same verse must also, according to the Masora, certainly be the infinitive absolute Qal; see § 67 *o*), and so always מוֹת יוּמַת *he shall surely be put to death*. Elsewhere the infinitive absolute of a conjugation with kindred meaning is found, Lv 19^{20}, 2 K 3^{23} Hoph'al for Niph'al (but most probably we should read, with Driver, the *infin. Niph.* in both places, הֻפְדָּה and וְהֻחֳרַב); 1 S 2^{16} (Pi'ēl for Hiph'īl, unless יִקְטְרוּן is to be read); Ez 16^4 (Hoph'al for Pu'al).[3] Finally, the infinitive absolute may

[1] Cf. in French, *Le mal va toujours croissant, la maladie va toujours en augmentant et en empirant, 'continually increases and becomes worse and worse.'*

[2] Cf. Rieder, *Quo loco ponantur negationes* לֹא *et* אַל . . . (*Zeitschrift für Gymn.-Wesen*, 1879, p. 395 ff.).

[3] In three passages even the infinitive absolute of another stem of like sound occurs; but in Is 28^{28} אָדוֹשׁ is no doubt a mere textual error for דּוֹשׁ, and in Jer 8^{13}, according to § 72 *aa*, we should read אָסֹפְם, and in Zp 1^2 אָסֹף. Barth, *Nom.-bildung*, § 49 *b*, sees in אָדוֹשׁ and אָסוֹף infinitives *Hiph'il*, exactly corresponding in form to '*aqâm*[*ā*] the Aram. infin. 'Aph'ēl of קוּם; but there is no more evidence for a *Hiph.* of דּוּשׁ in Hebrew than for a stem אָדַשׁ.

equally well be represented by a *substantive* of kindred stem.[1] In Is 29[14] the substantive intensifying the verb is found *along with* the infinitive absolute.

x 5. Instead of the infinitive absolute immediately connected with the finite verb, an infinitive construct form appears (cf. § 73 *d*), in Nu 23[25] (גַּם קֹב; cf. Ru 2[16] גַּם שֹׁל); Jer 50[34] (רִיב יָרִיב); Pr 23[1] (בִּין תָּבִין). In the last instances the infinitive is probably assimilated to the imperfect, like the infinitive Niph'al in the forms noticed in § 51 *k* and note.—Cf. also 2 K 3[24] וַיָּבֹאוּ בֹּא וְהַכּוֹת (read so with the LXX) before א, hence, no doubt due to the dislike of a hiatus; so in ψ 50[21], Neh 1[7] (חָבֹל), all in rapid style; *after* the verb, Jos 7[7], unless הַעֲבִיר is intended.

y 4. Finally the infinitive absolute sometimes appears as *a substitute for the finite verb*, either when it is sufficient simply to mention the verbal idea (see *z*), or when the hurried or otherwise excited style intentionally contents itself with this infinitive, in order to bring out the verbal idea in a clearer and more expressive manner (see *aa*).

z (*a*) The infinitive absolute as the continuation of a preceding finite verb. In the later books especially it often happens that in a succession of several acts only the first (or sometimes more) of the verbs is inflected, while the second (or third, &c.) is added simply in the infinitive absolute. Thus after several perfects, Dn 9[5] (cf. verse 11) *we have sinned ... and have transgressed thy law,* וְסוֹר *and have turned aside* (prop. *a turning aside* took place); so after a *perfect* Ex 36[7] (?), 1 S 2[28], Is 37[19], Jer 14[5], 19[13], Hag 1[6] (four infinitives), Zc 3[4] (but read with Wellhausen, after the LXX, וְהַלְבֵּשׁוֹ אֹתוֹ), 7[5], Ec 8[9], 9[11], Est 3[13], 9[6.16.18], 12[6ff.], Neh 9[8.13], 1 Ch 5[20], 2 Ch 28[19];[2] after the *perfect consecutive*, Zc 12[10]; after the *perfect frequentative* 1 K 9[25] (unless וְהַקְטִיר be intended); after the simple *imperfect*, Lv 25[14], Nu 30[3], Jer 32[44] (three infinitives), 36[23], 1 Ch 21[24]; after a *cohortative*, Jos 9[20]; after the *imperfect consecutive*, Gn 41[43] (as a continuation of וַיַּרְכֵּב); Ex 8[11], Ju 7[19], Jer 37[21], Neh 8[8], 1 Ch 16[36], 2 Ch 7[3]; with אוֹ *or* after the *jussive*, Dt 14[21], Est 2[3], 6[9]; after the *imperative*, Is 37[30*b*], Am 4[4f.]; after the *participle*, Hb 2[15] (strengthened by אַף, and regarded, like the participle itself, as an adverbial accusative); Est 8[8].

aa (*b*) At the beginning of the narrative, or at least of a new section of it. The special form of the finite verb which the infinitive absolute represents must be determined from the context. The infinitive

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[1] On these substantives (and on the use of the infinitive absolute generally as absolute object, see above, *m*), cf. the *schema etymologicum* treated in connexion with the government of the verb in § 117 *p*, *q*.

[2] In Ez 7[14] a perfect appears to be continued by means of an infinitive construct; but the text is quite corrupt; Cornill reads תִּקְעוּ תָּקוֹעַ הָכִינוּ הָכֵן.

absolute is most frequently used in this way, corresponding to the infinitive of command in Greek, &c.[1]:—

bb (*α*) For an emphatic imperative,[2] e. g. שָׁמוֹר (thou shalt, ye shall), *observe* Dt 5^{12}; זָכוֹר (thou shalt) *remember*, Ex 13^{3}, 20^{8} (the full form occurs in Dt 6^{17} תִּשְׁמְרוֹן שָׁמוֹר ; 7^{18} זָכֹר תִּזְכֹּר); Lv 2^{6}, Nu 4^{2}, 25^{17}, Dt 1^{16}, 2 K 5^{10}, Is 38^{5}, Jer 2^{2}, followed by a *perfect consecutive*; Jos 1^{13}, 2 K 3^{16}, Is 7^{4}, 14^{31} (parallel with an *imperative*; in Na 2^{2} three imperatives follow). But הַבֵּיט ψ 142^{5} may be only an incorrect spelling of הַבֵּט imperative.[3]

cc (*β*) For the jussive, Lv 6^{7}, Nu 6^{5}, 2 K 11^{15}, Ez 23^{46}; cf. also Pr 17^{12} (*let it* rather *meet*).

dd (*γ*) For the cohortative, Is 22^{13b} אָכוֹל וְשָׁתוֹ (the exclamation of the mocker); Ez 21^{31}, $23^{30.46}$; perhaps also Jer 31^{2} (הָלוֹךְ).[4]

ee (*δ*) For the imperfect in emphatic promises, e. g. 2 K 4^{43} ye shall *eat and leave thereof*; 19^{29} (Is 37^{30}), 2 Ch 31^{10}; also in indignant questions, Jb 40^{2} *shall he that cavilleth contend with the Almighty?*[5] (on the addition of the subject cf. the Rem. below); Jer 3^{1} *and thinkest thou to return again to me?* Jer $7^{9ff.}$ (six infinitives, continued by means of the *perfect consecutive*; cf. § 112 *o*).

ff (*ε*) For any historical tense (like the Latin *historic* infinitive) in lively narration (or enumeration) and description, even of what is still taking place in present time, e. g. Hos 4^{2} *swearing and breaking faith, and killing, and stealing, and committing adultery* (in these they are busied); 10^{4} (after a *perfect*); Is 21^{5}, 59^{4}, Jer 8^{15}, 14^{19}, Jb 15^{35}; cf. further Jer 32^{33}, Ec 4^{2}.—In Ez 23^{30}, Pr 12^{7}, 15^{22}, and 25^{4}, the infinitive absolute is best rendered by the passive.

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[1] Cf. also such infinitives in French as *voir* (page so and so, &c.), *s'adresser . . .*, *se méfier des voleurs!*

[2] Prätorius, *op. cit.*, p. 547: the extraordinarily common use of the infinitive form *qāṭōl* in the sense of an imperative, jussive, or cohortative has long since caused it to be compared with the Arab. *fa'āli*. It thus appears that the infin. *qāṭōl* in Hebrew could be used from early times as a kind of fixed, invariable word of command.

[3] In Ez 21^{31}, for the infinitives construct הָסֵר, הָרֵם, הַשְׁפֵּיל (beside הַגְבֵּהַּ) read with Cornill the infinitives absolute הָסֵר, &c. The K^{e}thibh probably intends הָסֵיר, &c.

[4] In 2 S 3^{18} the infinitive construct appears to be used instead of the cohortative, but אוֹשִׁיעַ should certainly be read for הוֹשִׁיעַ. Also in 1 K 22^{30} (2 Ch 18^{29}), which was formerly included under this head (I will *disguise myself and go into the battle*), read אֶתְחַפֵּשׂ וְאָבֹא.

[5] In Jb 34^{18} in a similar question instead of the infinitive constr. we should rather expect the infinitive absolute (הָאָמֹר), unless with the LXX and Vulg. the participle with the article (הָאֹמֵר) is to be read.

Rem. The subject is sometimes added to the infinitive absolute when it takes the place of the finite verb, e. g. Lv 6^{7}, Nu 15^{35}, Dt 15^{2}, ψ 17^{5}, Pr 17^{12}, Jb 40^{2}, Ec 4^{2}, Est 9^{1}. So, probably, also in Gn 17^{10}, Ex 12^{48}, although here כָּל־זָכָר according to § 121 *a* might also be taken as *an object* with a passive verb; cf. Est 3^{13}. In 1 S $25^{26.33}$ the subject follows an infinitive absolute which is co-ordinated with an infinitive construct, see above, *e*. *gg*

§ 114. *The Infinitive Construct.*

1. The infinitive construct, like the infinitive absolute, may also represent a *nomen verbale* (§ 45 *a*), but of a much more flexible character than the infinitive absolute (cf. § 113 *a*). Its close relation with nouns properly so called is especially seen in the readiness with which the infinitive construct may be used for any case whatever; thus, *a*

(*a*) As the nominative of the subject, e. g. Gn 2^{18} לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ, literally, *not good is the being of man in his separation*; Gn 30^{15}, 1 S 23^{20}, Is 7^{13}, Pr 17^{26}, $25^{7.24}$ (but cf. 21^{9} טוֹב לָשֶׁבֶת in the same statement); ψ 32^{9} prop. *there is not a coming near unto thee*, but the text is probably corrupt. With a *feminine* predicate, 1 S 18^{23}, Jer 2^{17}.

(*b*) As genitive, e. g. Ec 3^{4} עֵת סְפוֹד וְעֵת רָקוֹד *a time of mourning and a time of dancing*; Gn 2^{17}, 29^{7}, Neh 12^{46}, 2 Ch 24^{14}. This equally includes, according to § 101 *a*, all those cases in which the infinitive construct depends on a preposition (see below, *d*) [and Driver, *Tenses*, § 206]. *b*

(*c*) As accusative of the object, e. g. 1 K 3^{7} לֹא אֵדַע צֵאת וָבֹא *I know not the going out or the coming in* (*I know not* how *to go out and come in*); Gn 21^{6}, 31^{28}, Nu 20^{21}, Is 1^{14}, 37^{28} (even with אֶת), Jer 6^{15}, Jb 15^{22} (cf. for the use of the infinitive absolute as object, § 113 *f*); as accusative with a verb expressing fullness, Is 11^{9}. *c*

2. The construction of the infinitive with prepositions (as in Greek, ἐν τῷ εἶναι, διὰ τὸ εἶναι, &c.) may usually be resolved in English into the finite verb with a conjunction, e. g. Nu 35^{19} בְּפִגְעוֹ־בוֹ *in his meeting him*, i. e. if (as soon as) he meets him; Gn 27^{45} (עַד־שׁוּב); Is 30^{12} יַעַן כִּי־אֲסַכֶּם *because ye despise*; Jer 2^{35} עַל־אָמְרֵךְ *because thou sayest*; Gn 27^{1} *and his eyes were dim* מֵרְאֹת *from seeing*, i. e. so that he could not see. *d*

This use of the infinitive construct is especially frequent in connexion with בְּ or כְּ to express time-determinations (in English resolved into a temporal clause, as above the combination of the infinitive with יַעַן or עַל־ is resolved into a causal clause), especially after וַיְהִי (see the *e*

examples, § 111 *g*), e. g. 1 S 2[27] בִּהְיוֹתָם בְּמִצְרַיִם *when they were in Egypt*; Gn 24[30] וַיְהִי כִּרְאֹת אֶת־הַנֶּזֶם . . . וּכְשָׁמְעוֹ וגו׳ *and it came to pass, when he saw* (prop. in the seeing) *the ring . . ., and when he heard* (prop. in his hearing), &c.

f But by far the most frequent is the connexion of the infinitive construct with לְ.[1] Starting from the fundamental meaning of לְ, i. e. *direction towards something*, infinitives with לְ serve to express the most varied ideas of purpose or aim, and very commonly also (with a weakening or a complete disregard of the original meaning of the לְ) to introduce the object of an action, or finally even (like the infinitive absolute used adverbially, § 113 *h*, and the Latin gerund in *-ndo*) to state motives or attendant circumstances. See the instances in the Remarks.

g Rem. 1. The original meaning of the לְ is most plainly seen in those infinitives with לְ which expressly state a purpose (hence as the equivalent of a final clause), e. g. Gn 11[5] *and the Lord came down*, לִרְאֹת אֶת־הָעִיר *to see the city*; also with a change of subject, e. g. 2 S 12[10] *and thou hast taken the wife of Uriah the Hittite* לִהְיוֹת לְךָ לְאִשָּׁה *to be* (i. e. that she may be) *thy wife*; cf. Gn 28[4], Jer 38[26] (לָמוּת).—If there is a special emphasis on the infinitive with לְ, it is placed, with its complement, before the governing verb, e. g. Gn 42[9], 47[4], Nu 22[20], Jos 2[3], 1 S 16[2] with בּוֹא; Ju 15[10], 1 S 17[25] with עֲלָה.

h 2. Just as clearly the idea of aiming at a definite purpose or turning towards an object may be seen in the combination of the verb הָיָה *to be*, with לְ and an infinitive. In fact הָיָה לַעֲשׂוֹת may mean, either (*a*) *he was in the act of, he was about to* (as it were, he set himself), *he was ready, to do* something, or (*b*) *he* or it *was appointed* or *compelled*, &c., to do the action in question. In the latter case הָיָה לַעֲשׂוֹת corresponds to the Latin *faciendum erat*, cf. also the English *I am to go*. In both cases הָיָה (as elsewhere when copula) is often omitted.

i Examples of (*a*) Gn 15[12] וַיְהִי הַשֶּׁמֶשׁ לָבוֹא *and when the sun was going down* (just about to set); 2 Ch 26[5] וַיְהִי לִדְרֹשׁ אֱלֹהִים *and he set himself to seek God* (here with the secondary idea of a continuous action); with the omission of הָיָה Is 38[20], יְהוָה לְהוֹשִׁיעֵנִי *the Lord* is ready *to save me*; 1 S 14[21] (?), Jer 51[49], ψ 25[14] (*et foedus suum manifestaturus est eis*); Pr 18[24] (?), 19[8] (לְמֹצְאֵ *consecuturus*

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[1] Cf. § 45 *g*, according to which the close union of the לְ with the first consonant of the infinitive (לִכְתֹּב with a firmly closed syllable, as opposed to בִּכְתֹּב, בְּכָתְבִ, &c.) seems to point to the formation of a special new verbal form. Quite distinct are the few examples where the infinitive with לְ serves to express time, as Gn 24[63] לְפְנוֹת עֶרֶב *at the eventide* (prop. at the time of the return of evening); cf. Dt 23[12], Ex 14[27], Ju 19[26]; 2 S 18[29] *when Joab sent the king's servant.*

est, unless we simply read יִמְצָא with the LXX)[1]; 20[25], Ec 3[15] אֲשֶׁר לִהְיוֹת *quod futurum est*; 2 Ch 11[22], 12[12] (in a negative statement); in a question, Est 7[8] (*will he even . . .?*). Cf. also 1 S 4[19].

k Of (*b*) Jos 2[5] וַיְהִי הַשַּׁעַר לְסָגוֹר *and the gate was to be shut* (had to be shut); Is 37[26], ψ 109[18].[2] Mostly with the omission of הָיָה, e.g. 2 K 4[13] מֶה לַעֲשׂוֹת *what is to be done for thee?* (הֲיֵשׁ לְדַבֶּר־לָךְ) *wouldest thou be* (lit. is it to be) *spoken for to the king*, &c.? 2 K 13[19] לְהַכּוֹת *it was to smite* equivalent to *thou shouldest have smitten*; Is 5[4], ψ 32[9], 68[19] (?), Jb 30[6] (*habitandum est iis*), 1 Ch 9[25], 10[13], 22[5], 2 Ch 8[13] (?), 11[22], 19[2], 36[19] (?), Ho 9[13], Hb 1[17]. In a question 2 Ch 19[2]; after לֹא 1 Ch 5[1], 15[2]; after אֵין 1 Ch 23[26], 2 Ch 5[11] and frequently.

l Of the same kind also are the cases, in which the infinitive with לְ depends on the idea of an obligation or permission (or prohibition); especially in such forms of expression as 2 S 18[11] עָלַי לָתֵת לְךָ וגו׳ it was *upon me*, i. e. it would have been *my duty to give thee*, &c.[3]; cf. Mi 3[1] (2 Ch 13[5]) *it is not for you to* (i. e. are ye not bound to)?[4] with a negative, 2 Ch 26[18] לֹא לְךָ וגו׳ *it pertaineth not unto thee, Uzziah, to burn incense unto the Lord, but* only *to the priests*; also אֵין לְ with an infinitive expresses *it is not permitted* (nefas est), *may not*, e.g. Est 4[2] כִּי אֵין לָבוֹא *for none might enter*; 8[8], 1 Ch 15[2];[5] אֵין לְ with an infinitive is used in a somewhat different sense, equivalent to *it is not feasible, not possible*, e.g. in ψ 40[6], Ec 3[14], 2 Ch 5[11].[6]—With either meaning לֹא can be used instead of אֵין, e.g. Am 6[10] לֹא לְהַזְכִּיר *nefas est, to make mention* of the name of the Lord: but Ju 1[19] *for it was not possible to drive out*, &c., perhaps, however, the text originally stood as in Jos 17[12] לֹא יָכְלוּ לָהּ׳; 1 Ch 15[2].

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[1] P. Haupt (*SBOT.*, Proverbs, p. 52, lines 10 ff.; *Critical Notes on Esther*, p. 170, on 7[8]) considers it possible that here and in Pr 2[8], 6[24], 7[5], 16[30], 30[14], as well as in 14[35], 17[21] before a noun, the לְ is a survival of the emphatic לְ with an *imperf.*, which is especially common in Arabic. In that case לִמְצֹא must be read לְמָצְא, i. e. לְ + יִמְצָא. But all the above instances can be taken as infinitives with לְ without difficulty.

[2] Somewhat different are the cases where לְ הָיָה with the infinitive (which is then used exactly as a substantive) implies *to become something*, i. e. to meet with a particular fate, as Nu 24[22] (cf. Is 5[5], 6[13]) לְבָעֵר *for wasting*, for which elsewhere frequently לְשַׁמָּה and the like; probably also לְבַלּוֹת ψ 49[15] is to be explained in this way, the הָיָה being omitted.

[3] 2 S 4[10] (*cui dandum erat mihi*) appears to be similar; it may, however, be better, with Wellhausen, to omit the אֲשֶׁר.

[4] But in 1 S 23[20] after וְלָנוּ *and our part shall be* the infinitive without לְ stands as the subject of the sentence.

[5] Quite different of course are such cases as Is 37[3] וְכֹחַ אַיִן לְלֵדָה *and there is not strength to bring forth*; cf. Nu 20[5], Ru 4[4].

[6] In 2 S 14[19] אִשׁ (= יֵשׁ *it is, there is*) is used in a similar sense after אִם, the negative particle of asseveration, *of a truth it is not* possible *to turn to the right hand or to the left.*

m 3. A further class comprises the very numerous cases, in which the infinitive with לְ is used as the object[1] of a governing verb, hence, again, for *the direction* which an action takes. The verbs (or conjugations) which occur most frequently in this combination with לְ and an infinitive are: הֵחֵל (with an infinitive without לְ, e.g. Dt $2^{25.31}$, Jos 3^{7}), הוֹאִיל *to begin*, הוֹסִיף, יָסַף (prop. *to add*) *to continue*, very frequently, even in prose, with an infinitive without לְ, as Gn 4^{12}, $8^{10.12}$, 37^{5}, 1 S 3^{8}, Jb 27^{1}, &c.; חָדַל *to cease from, to desist*; כָּלָה *to complete, to make an end of*; תָּמַם *to be finished*; הִקְרִיב *to come near to*, Gn 12^{11}; מִהַר *to hasten* (with an infinitive without לְ Ex 2^{18}); אָבָה *to be willing* (with an infinitive without לְ Is 28^{12}, 30^{9}, Jb 39^{9}); חָפֵץ *to will, to desire*; מֵאֵן *to refuse* (*to be unwilling*); בִּקֵּשׁ *to seek*; יָכֹל *to be able* (with an infinitive without לְ, e.g. Gn 24^{50}, 37^{4}, Ex 2^{3}, 18^{23}, Nu 22^{38}, Jb 4^{2}); נָתַן with an accusative of the person in the sense of *to give up to some one, to cause*, or *permit* him to do something, e.g. Gn 20^{6}, ψ 16^{11} (with an infinitive abs. Jb 9^{18}, see § 113 *d*), יָדַע *to understand* how to do something (in Jb 3^{8} עֹרֵר לִוְיָתָן is analogous); לָמַד *to learn*; קִוָּה *to wait, expect* (with a change of subject, e.g. Is 5^{2} *and he waited for it to bring forth grapes*).

n We must further mention here a number of verbs in Hiph'îl (partly denominatives), which express an action in some definite direction (cf. § 53 *f*), as הִגְדִּיל *to do greatly*, הִשְׁפִּיל *to make* (it) *low*, הִגְבִּיהַּ *to make* (it) *high*, הֶעֱמִיק *to make* (it) *deep*, הִרְחִיק *to make* (it) *far, distant*, הֵיטִיב *to make* (it) *good* (with an infinitive without לְ ψ 33^{3}, but 1 S 16^{17}, in the same combination, with לְ); הִשְׁכִּים *to do* anything *early* (ψ 127^{2}, along with its opposite אִחֵר *to do* something *late*, with an infinitive without לְ); הִרְבָּה *to make* (it) *much*, הִפְלָא *to make* (it) *wonderful* (even with a passive infinitive 2 Ch 26^{15}),[2] &c.

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[1] This view is based upon the fact, that in numerous expressions of this kind (see the examples above) the לְ may be omitted, and the infinitive consequently stand as an actual accusative of the object (see above, *c*). However, the connexion of the verb with the object is in the latter case closer and more emphatic (hence especially adapted to poetic or prophetic diction), than the looser addition of the infinitive with לְ; thus לֹא אָבוּ שְׁמוֹעַ Is 28^{12} is equivalent to *they desired not obeying* (לֹא אָבוּ also with the infin. abs. in Is 42^{24}; cf. § 113 *d*); but לֹא אָבוּ לִשְׁמֹעַ Ez 20^{8} rather expresses *they could not make up their mind as to hearkening*. When connected with לְ, the governing verb has a more independent sense than when it directly governs the accusative of the object.

[2] In almost all these examples the principal idea is properly contained in the infinitive, whilst the governing verb strictly speaking contains only a subordinate adverbial statement, and is therefore best rendered in English by an adverb; e. g. Gn 27^{20} *how is it that thou hast found it so quickly?* (prop. how thou hast hastened to find!), Gn 31^{27} *wherefore didst thou flee secretly?* So frequently with הִרְבָּה (=*often, abundantly*), Ex 36^{5}, 1 S 1^{12}, 2 K 21^{6}, Is 55^{7}, Am 4^{4}, ψ 78^{38}, &c.; with שׁוּב (=*again*), Dt 30^{9}, 1 K 13^{17}, Ho 11^{9}, Ezr 9^{14}; cf. also 2 S 19^{4}, Jer 1^{12}, Jn 4^{2}, and the analogous instances in § 120 *g*; also 2 K 2^{1} *thou hast asked a hard thing*.

4. Finally, the infinitive with לְ is very frequently used in a much looser *o* connexion to state motives, attendant circumstances, or otherwise to define more exactly. In English, such infinitive constructions (like the Latin gerund in *-do*; cf. *f*) must frequently be turned by *that* or a gerund; e.g. 1 S 12[17] לִשְׁאֹל לָכֶם מֶלֶךְ *in asking you a king*; 14[33], 19[5], 20[36], Gn 3[22], 18[19], 34[7.15], Ex 23[2], Lv 5[4.22.26], 8[15], Nu 14[36], 2 S 3[10], 1 K 2[3 f.], 14[8], Jer 44[7 f.], ψ 63[3], 78[18], 101[8], 103[20], 104[14 f.], 111[6], Pr 2[8], 8[34], 18[5], Neh 13[18]. Sometimes the infinitive with לְ is used in this way simply by itself, e.g. 1 Ch 12[8] *as the roes upon the mountains* לְמַהֵר (as regards hasting) *in swiftness*; Gn 2[3], 2 S 14[25] (לְהַלֵּל); Is 21[1] (לַחֲלוֹף); Jo 2[26], Pr 2[2], 26[2] and so very frequently the infinitive לֵאמֹר *dicendo* which has become stereotyped as an adverb to introduce direct narration (in the sense of *thus, as follows*).[1]

5. In a number of instances—especially in the later books—the infin. *p* constr. with לְ appears to be attached by *Wāw* (like the infinitive absolute, § 113 *z*), as the continuation of a previous finite verb. In most examples of this kind it is, however, evident that the infinitive with לְ virtually depends on an idea of intention, effort, or being in the act of, which, according to the sense, is contained in what has preceded, whilst the copula, as sometimes also elsewhere, is used in an emphatic sense (*and that too*); thus e.g. Ex 32[29] (if the text be right) *fill your hand to-day* (sc. with an offering) *for the Lord . . . and that to bring a blessing upon you*, i.e. that ye may be blessed; cf. 1 S 25[31] (otherwise in verses 26 and 33 where the infinitive absolute is used, see § 113 *e*); ψ 104[21],[2] Jb 34[8], Ec 9[1], Neh 8[13], 2 Ch 7[17].—In Lv 10[10 f.] וּלְהַבְדִּיל might be regarded as an explanatory addition to the command contained in verse 9 *b* (=this prohibition of wine before the service shall ye observe, and that in order to put a difference, &c.); but probably the text has been disturbed by a redactor.—In 2 Ch 30[9] וְלָשׁוּב depends on the idea of receiving a favour which lies in לְרַחֲמִים. On the other hand, in 1 S 8[12] it is sufficient to explain *and in order to appoint them unto him for captains of thousands* (sc. he will take them). In Is 44[28] translate *and he* (Cyrus) *shall perform all my pleasure, and that in saying of Jerusalem*, &c.

3. The period of time to which an action or occurrence represented *q* by the infinitive construct belongs, must sometimes be inferred from the context, or from the character of the principal tenses; cf. e.g. Gn 2[4] *these are the generations of the heaven and of the earth,* בְּהִבָּרְאָם *when they were created* (prop. in their being created); Ju 6[18] וגו עַד־בֹּאִי *until*

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[1] לֵאמֹר is very often so used after וַיְדַבֵּר in the Priestly document (Gn 8[15], 17[3], &c., and numberless times in the legal parts of Exod., Lev., and Num.)—a pleonasm which is not surprising considering the admittedly prolix and formal style of the document.

[2] When Delitzsch on ψ 104[21], referring to Hb 1[17], explains the infinitive with לְ as an elliptical mode of expressing the *coniugatio periphrastica* (equivalent to *flagitaturi sunt a deo cibum suum*), this is, in point of fact, certainly applicable to this and a few other places mentioned above; but all these passages, in which the infinitive with וְלְ follows, are to be distinguished from the cases treated above under *h*, where the infinitive with לְ *without Wāw* corresponds to a Latin gerundive, or is actually used to express the *coniugatio periphrastica*.

I come unto thee, and bring forth, &c. Cf. 1 S 18[19] (=*when she should have been given*); 2 K 2[1], Ho 7[1].

r Rem. 1. The constructions of the infinitive with a preposition, described above under *d*, are almost always continued in the further course of the narrative by means of the *finite verb*, i. e. by an independent sentence, not by a co-ordinate infinitive. Such a finite verb *we* regard as governed by a conjunction, which corresponds to the preposition standing before the infinitive. Thus the infinitival construction (frequently even with a change of subject) is continued by a perfect (with לֹא), Jer 9[12] *because they have forsaken* (עַל־עָזְבָם) *my law* . . . וְלֹא שָׁמְעוּ *and have not obeyed my voice*; Gn 39[10], 1 S 24[12], Am 1[9]; without לֹא Jb 28[25] (perf. after לְ and infin.); by a perfect with וְ (cf. § 112 *i* and *v*) Am 1[11] ג׳ וְעַל־רָדְפוֹ עַל־רָדְפוֹ *because he did pursue his brother with the sword*, וְשִׁחֵת *and did cast off* continually *all pity* (a frequentative perfect; for examples of the perfect consecutive proper see Gn 27[45], Ju 6[18], 1 S 10[8], 2 K 18[32] [Is 36[17]], always after עַד־בֹּאִי *until I come*); by a simple imperfect, e.g. Pr 1[27] (after בְּ); Is 30[26] (after בְּיוֹם *in the day*, a temporal phrase which has here become equivalent to a preposition); Is 5[24] (after כְּ), 10[2], 13[9], 14[25], 45[1], 49[5], 1 S 2[8], Pr 2[8], 5[2], 8[21] (always after לְ)[1]; by an imperfect consecutive, e. g. Gn 39[18] *and it came to pass*, בַּהֲרִימִי קוֹלִי וָאֶקְרָא *as I lifted up my voice and cried, that* . . .; 1 K 10[9], Jb 38[13] (after לְ); 1 K 18[18], Is 33[9], Jb 38[7.9 ff.] (after בְּ); Is 30[12], Jer 7[13], Ez 34[8] (after יַעַן).

s 2. The negation of an infinitive construct, on account of the predominance of the noun-element in its character, is effected not by the verbal negative לֹא (except in the compound בִּלְתִּי, which has come to be used as a preposition, *without*, Nu 35[23], Pr 19[2]), but by בִּלְתִּי, originally a substantive (see the Lexicon), with לְ prefixed (but also Nu 14[16] מִבִּלְתִּי), e. g. Gn 3[11] לְבִלְתִּי אֲכָל־מִמֶּנּוּ *not to eat of it*; in a final sense, 4[15] *lest any finding him should smite him*; only in 2 K 23[10] is לְ repeated before the infinitive. In ψ 32[9] (if the text be right) בַּל negatives, not the infinitive, but the predicate which is understood.

§ 115. *Construction of the Infinitive Construct with Subject and Object.*

a 1. Like the infinitive absolute (see § 113 *a*), the character of the infinitive construct as a *verbal* noun is shown by its power of taking the case proper to its verb, and hence in transitive verbs[2] *the accusative of the object*, e.g. Nu 9[15] בְּיוֹם הָקִים אֶת־הַמִּשְׁכָּן *on the day the*

[1] The great frequency of examples of this kind, especially in the poetical books, is due to a striving after what is called *chiasmus* in the arrangement of the parallel members in the two halves of the verse, i. e. in the instances given, the finite verb *at the end* of the second (co-ordinate) clause is parallel with the infinitive *at the beginning* of the first. In this way the verbal form necessarily became separated from the וְ, and consequently the imperfect had to be used instead of the perfect consecutive. Such a parallelism of the *external* and *internal* members of a verse is frequent also in other cases, and was evidently felt to be an elegance of elevated—poetic or prophetic—style.

[2] For examples of the accus. of the object with a pass. infin., see § 121 *c*.

tabernacle was reared up; 1 S 19[1] לְהָמִית אֶת־דָּוִד *that they should slay David*; Gn 14[17], 19[29], Ex 38[27], 1 K 12[15], 15[4]; with a negative, e.g. Lv 26[15] לְבִלְתִּי עֲשׂוֹת אֶת־כָּל־מִצְוֹתָי *so that ye will not do all my commandments*; with the accusative of the personal pronoun, e.g. Dt 29[12] לְמַעַן הָקִים־אֹתְךָ *that he may establish thee*; Gn 25[26], Jer 24[7]; with a verbal suffix, e.g. Ex 2[14] לַהֲרָגֵנִי *to kill me*; Jer 38[26] לְבִלְתִּי הֲשִׁיבֵנִי *that he would not cause me to return* (on the suffix, cf. *c*). In Is 49[6] the object even precedes the infinitive with לְ; on this order cf. the note on § 114 *r*.— If the verb governs a double accusative, the infinitive may also take the same, e.g. Gn 41[39] אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת־כָּל־זֹאת *forasmuch as God hath showed thee all this*; Dt 21[16].

b Rem. 1. The object after the infinitive construct must also always be regarded as in the accusative, even when it is not expressly introduced (as in all the above examples) by the *nota accusativi* אֵת־, and when therefore the substantive in question might easily be taken as the *genitive of the object* governed by the infinitive (the usual construction in Arabic), e.g. Pr 21[15] עֲשׂוֹת מִשְׁפָּט *to do judgement*. Against regarding it as a genitive, which is in itself possible (*the doing, the executing of judgement*), is the fact (*a*) that elsewhere the *nota accusativi* is so frequently added; (*b*) that in such a case the secondary forms of the infinitive, such as רְאֹה for (פָּנֶיךָ) רְאֹת Gn 48[11] (cf. ψ 101[3], Pr 16[16]), would be unintelligible; (*c*) that certain infinitive forms, if they were to be regarded as in the construct state, could hardly retain the pretonic Qames without exception, whereas, when connected with suffixes (i. e. with real genitives; cf. § 33 *c*), this Qames necessarily becomes *Šᵉwâ*; e.g. Gn 18[25] לְהָמִית צַדִּיק *to slay the righteous* (never as לַהֲמִית; cf., on the other hand, above, הֲשִׁיבֵנִי); 2 K 21[8], Ez 44[30]. Similarly in such cases as Is 3[13] (ψ 50[4]) instead of לָרִין עַמִּים we should rather expect לָרִין, if the infinitive were regarded as in the construct state, and עַמִּים as the genitive. Hence also in cases like Is 58[9] (שְׁלַח for שִׁלַּח) we must assume, with Sellin, op. cit., p. 78, a merely 'external phonetic connexion' and not the genitive construction.

c 2. The verbal suffixes added to the infinitive are (with the exception of לְהוֹצִיאֵהוּ Jer 39[14]) only the suffix of the 1st pers. sing. (besides the above examples cf. also 1 S 5[10], 27[1], 28[9], Ru 2[10], 1 Ch 12[17], &c.) and plural; e.g. לְהַשְׁמִידֵנוּ *to destroy us*, Dt 1[27] (immediately after לָתֵת אֹתָנוּ, so that נוּ is doubtless a *verbal* not a *noun*-suffix, although in form it might be either); לַהֲמִיתֵנוּ Nu 16[13], Ju 13[23] (after חָפֵץ). Elsewhere the pronominal object is appended either by means of the accusative sign (e.g. Gn 25[26] בְּלֶדֶת אֹתָם prop. *in the bearing them*; לָדַעַת אֹתִי *to know me*, Jer 24[7]) or in the form of a noun-suffix (as genitive of the object). The latter occurs almost always, whenever the context excludes the possibility of a misunderstanding; e.g. 1 S 20[33] לְהַכֹּתוֹ (prop. for his smiting) *to smite him*, not, as the form might also mean, *in order that he might smite*; cf. 1 K 20[35]; with the suffix of the 3rd sing. fem. Nu 22[25]; of the 3rd plur. Jos 10[20], 2 S 21[2], &c. Hence also the suffixes of the 2nd sing. with the infinitive, as לְהַכֹּתְךָ Jer 40[14], cf. Mi 6[13], and even גַּדְּלְךָ *to magnify thee*, Jos 3[7], must certainly be regarded as *nominal* not *verbal* suffixes. The connexion of the noun-suffix, as genitive of the object, with the infinitive,

was so fully established, that it could be used not only in such strange cases, as Gn 37[4] לֹא יָכְלוּ דַבְּרוֹ לְשָׁלֹם *they could not speak to him peaceably*, cf. Zc 3[1] לְשִׂטְנוֹ *to be an adversary to him*, but ultimately even in the 1st sing., as in Nu 22[13] לָתֵתִי *to give me leave* [Dt 25[7] לֹא אָבָה יַבְּמִי *he will not perform the duty of a husband's brother unto me*; 1 Ch 4[10] לְבִלְתִּי עָצְבִּי *that it may not grieve me!*]

d 3. The power of governing like a verb is also retained in those verbal nouns which, although originally secondary forms of the infinitive, have fully acquired the value of nouns, e. g. Is 11[9] דֵּעָה אֶת־יְהוָה (prop. to know the Lord) *the knowledge of the Lord*; לְיִרְאָה אֹתִי *to fear me*, Dt 4[10], 5[26], 10[12]; an accusative follows לְאַהֲבָה Dt 10[12.15], Is 56[6] (cf. also 1 K 10[9], Ho 3[1]); לְהָנָפָה Is 30[28]; בְּשִׂנְאַת יְהוָה אֹתָנוּ Dt 1[27]; after verbal nouns formed with the prefix מ (cf. § 45 *e*), Nu 10[2], Is 13[19], Am 4[11], Ez 17[9]. The accusative of the object likewise remains after infinitives (or their secondary forms) which have the article, e. g. Gn 2[9], Jer 22[16], or a suffix, e. g. Gn 5[4], &c., 28[4.6], 29[19 f.], 30[15], 38[5], 2 S 3[11], Is 29[13].

e **2.** The subject of the action represented by the infinitive is mostly placed immediately[1] after it, either in the *genitive* or *nominative*. The subject is in the genitive (§ 33 *c*) whenever it has the form of a noun-suffix, and also when the infinitive has the termination of the constr. st. fem. sing. (see *f*); probably also in many other cases, where the infinitive in form and meaning is used more like a substantive, and accordingly governs like a noun. On the other hand, the subject of the infinitive is certainly to be regarded as a nominative, when it is separated from the infinitive by any insertion, and according to certain indications (see *g*) very probably in many other instances.

f Rem. 1. Examples of genitives of the subject after infinitives in the connective form are Dt 1[27] בְּשִׂנְאַת יְהוָה אֹתָנוּ prop. *in the Lord's hating us*; cf. 7[8], Gn 19[16], 1 K 10[9], Is 13[19], 47[9], Ho 3[1], Am 4[11]. The subject of the infinitive is probably also to be regarded as genitive in such cases as Ex 17[1] *and there was no water* לִשְׁתּוֹת הָעָם *for the people to drink* (prop. for the drinking of the people), and in cases like Gn 16[16] (בְּלֶדֶת הָגָר); Gn 16[3], Ex 19[1], Nu 20[3.4], 33[38], 1 K 6[1], ψ 133[1], 2 Ch 7[3], &c.

g 2. Examples in which the subject is separated from the infinitive by an insertion, and hence must certainly be regarded as a nominative, are Jb 34[22] לְהִסָּתֵר שָׁם פֹּעֲלֵי אָוֶן *that the workers of iniquity may hide themselves there* (prop. for the hiding themselves there the workers of iniquity); cf. Gn 34[15], Nu 35[6], Dt 19[3], Ju 9[2], 2 S 24[13], ψ 76[10], and below, *i*. The subject is likewise to be regarded as a *nominative*, whenever the *Lamedh* is prefixed to the infinitive by means of a pretonic Qameṣ (cf. *b* above), e. g. 2 S 19[20] לָשׁוּם הַמֶּלֶךְ אֶל־לִבּוֹ,

[1] In Gn 24[30] the subject of כְּרֹאת is wanting (but כְּשָׁמְעוֹ follows); the original reading was undoubtedly כִּרְאֹתוֹ, and the text is now in a state of confusion; verse 30*a* should come before verse 29*b*. In Gn 19[29], 25[26], Ex 9[16], 13[21], 1 S 18[19], Jer 41[6], ψ 42[4] the subject, although not indicated, is easily supplied from the context. The infinitive in such cases is best rendered in English by a passive.

since, if the infinitive were used as a *nomen regens*, we should rather expect לְשׁוּם according to § 102 *f*. That the subject of the infinitive is regarded elsewhere also as nominative is again (see above, *b*) probable, since in such forms as הָנִיחַ Dt 25[19], Is 14[3], הָמִיר ψ 46[3], &c., the pretonic Qameṣ is retained without exception, whereas on the analogy of הֲנִיחִי Ez 24[13], הֲקִימוֹ Jer 23[20], &c., we should expect הָנִיחַ, הָמִיר, &c., if the infinitive were regarded as a *nomen regens*. Or was the retention of the Qameṣ (assuming the thorough correctness of the Masoretic punctuation) rendered possible even before a following genitive, because that vowel was characteristic of the form? It is at all events certain that owing to the lack of case-endings,[1] a distinction between the genitival and nominatival constructions could not have been consciously made in the case of most infinitives, e. g. in unchangeable forms like קָטֹל, קוּם, &c.

h **3.** When both a *subject* and an *object* are connected with the infinitive, the rule is, that the subject should immediately follow the infinitive, and then the object. The latter, in such a case, is necessarily in the accusative, but the subject (as in *e*) may be either in the genitive or in the nominative. The noun-suffixes again are, of course, to be regarded as genitives, e. g. Gn 39[18] בְּהָרִימִי קוֹלִי *as I lifted up my voice* (cf. 1 K 13[21], and the examples, Gn 5[4], &c., enumerated above, under *d*), and so also substantives which follow a connective form, Dt 1[27], &c.; see above, *d* and *f*.

i On the other hand, the subject appears necessarily to be in the nominative in such cases as Is 10[15] כְּהָנִיף שֵׁבֶט אֶת־מְרִימָיו *as if a rod should shake them that lift it up* (for the plur. מרימיו cf. § 124 *k*), not כְּהָנִיף, as would be expected (see *g* above), if שֵׁבֶט were in the genitive; cf. 2 S 14[13], Jb 33[17]. And so probably also in other cases, as Gn 5[1], 13[10], Jos 14[7], 1 K 13[4], 2 K 23[10], Is 32[7]. The subject is separated from the infinitive by an insertion (and consequently must necessarily be in the nominative; see *g* above), e. g. in Jer 21[1].

k Rem. Less frequently the object is placed immediately after the infinitive, and then the nominative of the subject, as a subsequent complement, e. g. Is 20[1] בְּשָׁלְחַ אֹתוֹ סַרְגֹּן *when Sargon sent him*; Gn 4[15], Jos 14[11], 2 S 18[29], Is 5[24], ψ 56[1], Pr 25[8]. In Nu 24[23] the subject follows an infinitive which has a noun-suffix in place of the object.

§ 116. *The Participles.*

Cf. Sellin (see above at the head of § 113), p. 6 ff., and Kahan, p. 11 ff.

a **1.** Like the two infinitives, the participles also occupy a middle place between the noun and the verb. In form they are simple nouns,

[1] In Arabic, where the case-endings leave no doubt as to the construction, it is equally possible to say either *qatlu Zaidin* (gen. of subj.) *'Amran* (acc.), literally *Zaid's killing 'Amr*, or *qatlu 'Amrin* (gen. of obj.) *Zaidun* (nom. of subj.), or even *el-qatlu* (with article) *Zaidun* (nom. of subj.) *'Amran* (acc. of obj.).

and most nearly related to the adjective; consequently they cannot in themselves be employed to represent definite relations of tense or mood. On the other hand, their verbal character is shown by their not representing, like the adjectives, a fixed and permanent quality (or state), but one which is in some way connected with an *action* or *activity*. The *participle active* indicates a person or thing conceived as being in the continual uninterrupted *exercise* of an activity. The *participle passive*, on the other hand, indicates the person or thing in a state which has been brought about by external *actions*.

b Rem. That the language was fully conscious of the difference between a state implying action (or effected by external action) and mere passivity, is seen from the fact, that participles proper cannot be formed from the purely stative Qal, but only verbal adjectives of the form *qāṭēl* (מָלֵא, כָּבֵד, &c.) or *qāṭōl* (גָּבֹהַּ, &c.), whereas the *transitive* Qal שָׂנֵא *to hate*, although it coincides in form with the intransitive Qal (as a verb middle *e*), nevertheless forms a participle active שֹׂנֵא, and participle passive שָׂנוּא (cf. the feminine שְׂנוּאָה).— In cases where the participle proper and the verbal adjective both occur, they are by no means synonymous. When the Assyrians are called in Is 28^{11} לַעֲנֵי שָׂפָה *men of stammering lips*, a character is ascribed to them which is inseparably connected with their personality. On the other hand כְּלֹה לְעַנּוֹת לִי Jer 20^{7}, describes those about the prophet as continually engaged in casting ridicule upon him. Cf. also ψ 9^{18} (שְׁכֵחֵי) with 50^{22} (שֹׁכְחֵי).

c On the difference between the participle as expressing *simple* duration and the imperfect as expressing *progressive* duration, cf. what has been stated above in § 107 *d*. Nevertheless the participle is sometimes used—especially in the later books, cf. e.g. Neh 6^{17}, 2 Ch 17^{11}—where we should expect the action to be divided up into its several parts, and consequently should expect the finite verb. But the substitution of the participle for the *tempus historicum*, which becomes customary in Aramaic (cf. Kautzsch, *Gramm. des Bibl.-Aram.*, § 76. 2, *d* and *e*), is nevertheless quite foreign to Hebrew.

d **2.** The period of time indicated by (*a*) a participle active, either as an attribute or predicate, must be inferred from the particular context. Thus מֵת may mean either *moriens* (Zc 11^{9}), or *mortuus* (so commonly; with the article הַמֵּת regularly=*the dead man*), or *moriturus* (Dt 4^{22}); בָּא *coming, come* Gn 18^{11}, &c., *venturus* 1 S 2^{31}, &c.; נֹפֵל *falling*, but also *fallen*, Ju 3^{25}, 1 S 5^{3}, and *ready to fall* (threatening ruin, Is 30^{13}, Am 9^{11}). For other examples of perfect participles see Gn 27^{33}, 43^{18} (הַשָּׁב *that was returned*; cf. Ezr 6^{21}, &c., הַשָּׁבִים *which were come again* from the captivity); Gn 35^{3}, Ex 11^{5}, Zc 12^{1}, ψ 137^{7}, Pr 8^{9}, Jb 12^{4} (קֹרֵא), and see *m* below. For future participles see Gn 41^{25}, 1 K 18^{9}, Is 5^{5}, Jon 1^{3}, &c., probably also לְקֹחִי Gn 19^{14}. On the *futurum instans* (esp. after הִנֵּה) see *p* below.

e (*b*) Of the passive participles, that of *Qal* (e.g. כָּתוּב *scriptus*) always corresponds to a Latin or Greek perfect participle passive, those of the other conjugations, especially *Niph'al*, sometimes to

a Latin gerundive (or to an adjective in *-bilis*), e. g. נוֹרָא *metuendus, to be feared,* ψ 76[8], &c.; נֶחְמָד *desiderandus* (*desiderabilis*) Gn 3[6], ψ 19[11], &c.; נִבְרָא *creandus* ψ 102[19]; נוֹלָד, usually *natus*, but also (like הַיּוּלָּד Ju 13[8]) *procreandus, nasciturus* 1 K 13[2], ψ 22[32]; נַעֲרָץ *terribilis* ψ 89[8]; נִתְעָב *abominable* Jb 15[16]; נֶחְשָׁב *aestimandus* Is 2[22]; הַנֶּאֱכָלֶת *that may be eaten* (an animal) Lv 11[47]. In *Pu'al* מְהֻלָּל *laudandus, worthy to be praised* ψ 18[4]. In *Hoph'al*, 2 S 20[21] מֻשְׁלָךְ; 2 K 11[2] הַמּוּמָתִים; Is 12[5] *Qerê* מוּדַעַת.[1]

f 3. The participles active, in virtue of their partly verbal character, possess the power of governing like verbs, and consequently, when used in the absolute state, may take after them an object either in the accusative, or with the preposition with which the verb in question is elsewhere usually construed, e. g. 1 S 18[29] אֹיֵב אֶת־דָּוִד *hating David*; Gn 42[29]; with the suffix of the accusative, e. g. עֹשֵׂנִי *that made me* Jb 31[15]; מִי רֹאֵנוּ *who seeth us?* Is 29[15] (in Is 47[10] רֹאֵנִי is abnormal); רֹדֵם *ruling them* ψ 68[28], sometimes also with the article, e. g. ψ 18[33] הַמְאַזְּרֵנִי *that girdeth me* (LXX ὁ κραταιῶν με); Dt 8[14–16], 13[6.11], 20[1], 2 S 1[24], Is 9[12] (where, however, Cheyne omits the article), 63[11], ψ 81[11], 103[4], Dn 11[6]; followed by a preposition, e. g. 1 K 9[23] הָרֹדִים בָּעָם *which bare rule over the people*; 2 K 20[5] הִנְנִי רֹפֵא לָךְ *behold, I will heal thee.*[2]

By an exhaustive examination of the statistics, Sellin (see the title at the head of § 113), p. 40 ff., shows that the participle when construed as a *verb* expresses a single and comparatively transitory act, or relates to particular cases, historical facts, and the like, while the participle construed as a *noun* (see *g*) indicates repeated, enduring, or commonly occurring acts, occupations, and thoughts.

So also the verbal adjectives of the form *qāṭēl* may take an accusative of the person or thing, if the finite verb from which they are derived governs an accusative, e. g. Dt 34[9] מָלֵא רוּחַ חָכְמָה *full of the spirit of wisdom*; ψ 5[5] חָפֵץ רֶשַׁע *that hath pleasure in wickedness.*

g As a sort of noun the participle may, however, also exercise the same government as a noun, being in the construct state, and followed by the object of the action in the genitive (see § 89 *a*; and cf. § 128 *x*), e. g. ψ 5[12] אֹהֲבֵי שְׁמֶךָ *that love thy name*; cf. ψ 19[8f.]; also when a verbal adjective, e. g. Gn 22[12] and often יְרֵא אֱלֹהִים *one fearing*

[1] Such examples as נוֹרָא, נֶחְמָד, מְהֻלָּל show plainly the origin of this gerundive use of the participle passive. A person or thing *feared, desired,* or *praised* at all times is shown thereby to be *terrible, desirable,* or *praiseworthy*, and therefore also *to be feared*, &c.

[2] On the other hand, in Is. 11[9] *as the waters* לַיָּם מְכַסִּים *covering the sea*, the ל serves only to introduce the object preceding the participle [cf. the Arabic parallels cited by Driver, *Tenses*, § 135, 7 *Obs.*]. Cf. Hab. 2[14].

God; Hb 2^{15}; with an infinitive, ψ 127^{2}; with a noun-suffix (which, according to § 33 *c*, also represents a genitive), e. g. Gn 4^{14} כָּל־מֹצְאִי *whosoever findeth me* (prop. my finder; cf. עֹשִׂי *my maker*); 12^{3} מְבָרֲכֶיךָ *that bless thee*, מְקַלְלְךָ *that curseth thee* (but read either מְקַלָּלֶיךָ, or מְבָרֵכְךָ in the preceding clause); 27^{29}, 1 S 2^{30}, Is 63^{13}, ψ 18^{49}. In Jer 33^{22} read מְשָׁרְתַי אֹתִי.[1]

h Rem. To the class of objective genitives belong also specifications of place after the participles בָּא *iniens* and יֹצֵא *egrediens*, since the verbs בּוֹא and יָצָא, in the sense of *ingredi, egredi*, can be directly connected with an accusative; e. g. Gn $23^{10.18}$ בָּאֵי שַׁעַר עִירוֹ *that went in at the gate of his city*; La 1^{4}; after יֹצְאֵי Gn 9^{10}, 34^{24}, 46^{26}, &c.—In poetic language the participle in the construct state may be connected not only with a genitive of the object, but also with any other specifications (especially of space) which otherwise can only be made to depend on the verb in question by means of a preposition; cf. Is 38^{18}, and frequently, יוֹרְדֵי־בוֹר *they that go down into the pit* (the grave); ψ 88^{6} שְׁכְבֵי קֶבֶר *that lie in the grave*; Dt 32^{24} (Mi 7^{17}); 1 K 2^{7}, 2 K $11^{5.7.9}$ *those that came in* (or *went out*) *on the sabbath*, Pr 2^{7}, 1 Ch 5^{18}, &c.; instead of the construction with מִן־, e. g. Is 59^{20} (*those who turn from transgression*), Mi 2^{8} (cf. § 72 *p*).

i These genitives of nearer definition appear also in the form of a noun-suffix, e. g. ψ $18^{40.49}$ קָמַי (for קָמִים עָלַי) *that rise up against me*; cf. Ex 15^{7}, Dt 33^{11}, ψ 44^{6}, Ex 32^{25}, Is 1^{27} שָׁבֶיהָ *her converts*; ψ 53^{6} (חֹנָךְ); Pr 2^{19} כָּל־בָּאֶיהָ *all that go unto her*; the construction is especially bold in Is 29^{7} כָּל־צֹבֶיהָ וּמְצֻדָתָהּ *all that fight against her and her stronghold* (for כָּל־הַצ�ֹּבְאִים עָלֶיהָ וְעַל־מְ); ψ 102^{9} even with a participle Po'al, מְהוֹלָלַי *they that are mad against me* (?), but read perhaps with Olshausen מְחוֹלְלַי *who pierce me*.—In Is 1^{30} *as a terebinth* נֹבֶלֶת עָלֶה *fading as regards its leaf*, it remains doubtful whether נֹבֶלֶת is in the absolute state, and consequently עָלֶה in the accusative, or whether it is to be regarded as construct state, and עָלֶה as the genitive. In the latter case it would be analogous to Pr 14^{2} (see *k*).

k **4.** The passive participles also may either be in the absolute state, and take the determining word in the accusative,[2] or may be connected

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[1] When, as in Jb 40^{19}, the participle with the noun-suffix הָעֹשֵׂהוּ *he that made him*, also has the article (cf. § 127 *i*), the anomaly is difficult to understand, since a word determined by a genitive does not admit of being determined by the article.—No less remarkable is the use of the constr. st. of the participle before the accusative in Jer 33^{22} מְשָׁרְתֵי אֹתִי *that minister unto me* (for which there is מְשָׁרְתַי in verse 21). In Am 4^{13} an accusative of the product follows the genitive of the object, עֹשֵׂה שַׁחַר עֵיפָה *maker of the morning into darkness*. In Jer 2^{17} בְּעֵת יוֹלֵכֵךְ is supposed to mean *at the time when he led thee*; perhaps the perfect (הוֹלִיךְ) should be read as in 6^{15}. In Ez 27^{34}, the ancient versions read עַתָּה(ּ) נִשְׁבַּרְתְּ *now thou art broken*, instead of the difficult עֵת נִשְׁבֶּרֶת. In 1 K 20^{40} read עֹשֶׂה before הֵנָּה וְהֵנָּה.

[2] On the proper force of this accusative when retained in the passive con-

with it in the construct state, e.g. Ju 18[11], 1 S 2[18], Ez 9[2] לָבוּשׁ בַּדִּים *clothed in linen*, cf. verse 3 הַלָּבֻשׁ הַבַּדִּים; (even with a suffix קָרוּעַ כָּתְנָתוֹ *rent as regards his coat* 2 S 15[32]; with the participle following Ju 1[7]); but Ez 9[11] לְבוּשׁ הַבַּדִּים *the one clothed with linen*; 2 S 13[31] קְרֵעֵי בְגָדִים *rent in respect of clothes*, equivalent to *with their clothes rent* (cf. Jer 41[5]); Nu 24[4], Dt 25[10], Is 3[3], 33[24], Jo 1[8], ψ 32[1] (נְשׂוּי־פֶשַׁע *forgiven in respect of transgression*, כְּסוּי חֲטָאָה *covered in respect of sin*); with a suffix to the noun, Pr 14[2] נִלְוֹז דְּרָכָיו *he that is perverse in his ways*. *l*

Rem. The passive participle occurs in the construct state before a genitive of the *cause*, e.g. in Is 1[7] שְׂרֻפוֹת אֵשׁ *burnt with fire*; cf. Gn 41[6], Ex 28[11], Dt 32[24]; before a genitive denoting the *author*, e.g. Gn 24[31] בְּרוּךְ יְהוָה *blessed of the Lord* (but ψ 115[15] בְּרוּכִים לַיהוָה, see § 121 *f*); cf. Is 53[4], ψ 22[7], Jb 14[1] (15[14], 25[4]); hence also with noun-suffixes (which are accordingly genitive) Pr 9[18] קְרֻאֶיהָ *her invited ones*, i.e. those invited by her; of. 7[26], ψ 37[22].

5. The use of the participle as predicate is very frequent in noun-clauses (which, according to § 140 *e*, describe established facts and states), in which the period of time intended by the description must again (see above, *d*) be inferred from the context. Thus: *m*

(*a*) As *present*, in speaking of truths which hold good at all times, e.g. Ec 1[4] דּוֹר הֹלֵךְ וְדוֹר בָּא *one generation goeth, and another generation cometh; and the earth abideth* (עֹמֶדֶת) *for ever*; cf. verse 7; also to represent incidental (continuous) occurrences which are just happening, Gn 3[5], 16[8] (*I am fleeing*); 32[12], Ex 9[17], 1 S 16[15], 23[1], 2 K 7[9], Is 1[7]; when the subject is introduced by the emphatic demonstrative הִנֵּה *behold!* (§ 100 *o* and § 105 *b*), e.g. Gn 16[11] הִנָּךְ הָרָה *behold, thou art with child*, &c.; 27[42]; frequently also in circumstantial clauses (connected by *Wāw*), cf. § 141 *e*, e.g. Gn 15[2], &c. *n*

(*b*) To represent *past* actions or states, sometimes in independent noun-clauses, e.g. Ex 20[18] וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת *and all the people saw the thunderings*, &c.; 1 K 1[5]; in negative statements, e.g. Gn 39[23*a*]; sometimes in relative clauses, e.g. Gn 39[23*b*], Dt 3[2] (cf. also the frequent combination of the participle with the article as the equivalent of a relative clause, e.g. Gn 32[10] הָאֹמֵר *which saidst*; 12[7], 16[13], 35[1.3], 36[35], 48[16], 2 S 15[31], &c.); sometimes again (see *n*) in *circumstantial* clauses, especially those representing actions or states which occurred simultaneously with other past actions, &c., e.g. Gn 19[1] *and the two angels came to Sodom* וְלוֹט יֹשֵׁב *and* (i.e. *while*) *Lot sat*, &c.; 18[1.8.16.22], 25[26], Ju 13[9], 2 Ch 22[9]; also with the subject introduced by הִנֵּה 37[7], 41[17]. (On הֹלֵךְ with a following adjective or participle to express an action constantly or occasionally recurring, cf. § 113 *u*.) *o*

(*c*) To announce *future* actions or events, e.g. 1 K 2[2], 2 K 4[16] *at this season when the time cometh round*, אַתְּ חֹבֶקֶת בֵּן *thou shalt embrace a son*; so after a specification of time, Gn 7[4], 15[14], 17[19], 19[13], Hag 2[6] (but in Is 23[15], where, after וְהָיָה we should rather expect a perfect consecutive, it is better to explain *p*

struction cf. below, § 117 *cc*, &c., and § 121 *c*, *d*. So also Neh 4[12] is to be understood, *and the builders* were אִישׁ חֲרְבּוֹ אֲסוּרִים עַל־מָתְנָיו *girded every one with his sword on his side, and building*.

וְנִשְׁבַּחַת, with Qimḥi, as the 3rd sing. fem. of the perfect; on the form, cf. § 44 *f*); or in relative clauses, Gn 41[25], Is 5[5] *what I am doing*, i.e. am in the act of doing; in a deliberative question, Gn 37[30]; but especially often when the subject is introduced by הִנֵּה (especially also if the subject be attached as a suffix to הִנֵּה as הִנְנִי, הִנְּךָ, &c.), if it is intended to announce the event as imminent, or at least near at hand (and sure to happen), when it is called *futurum instans*, e.g. Gn 6[17], 15[3], 20[3], 24[13 f.], 48[21], 50[5], Ex 3[13], 8[25], 9[3], 34[10], Jos 2[18], Ju 7[17], 9[33], 1 S 3[11], 2 K 7[2], Is 3[1], 7[14], 17[1], Jer 30[10], Zc 2[13], 3[8]; with a participle passive, 2 S 20[21]: cf. also § 112 *t*.

q Rem. 1. As the above examples show, a noun-clause with a participle as predicate may have for its subject either a substantive or a personal pronoun; in both cases the participle, especially if there be a certain emphasis upon it, may precede the subject. Also in noun-clauses introduced by הִנֵּה the subject may be either a substantive, or (e.g. Gn 37[7]) a separate personal pronoun, or a suffix attached to הִנֵּה. In the same way, the subject may also be introduced by יֵשׁ (*est*, see the Lexicon) with a suffix, and in negative sentences by אֵין (*non est*) with a suffix, e.g. Ju 6[36] אִם־יֶשְׁךָ מוֹשִׁיעַ *if thou wilt save*; Gn 43[5] אִם־אֵינְךָ מְשַׁלֵּחַ *if thou wilt not send*; 1 S 19[11].—In such cases as Is 14[27] יָדוֹ הַנְּטוּיָה *the stretched out hand is his*, הַנְּטוּיָה is not, like נְטוּיָה in 9[11.16], &c., the predicate (in which case the participle could not take the article), but the subject; cf. Gn 2[11], 45[12], Is 66[9], Ez 20[29], Zc 7[6] (cf. § 126 *k*), where the participle with the article likewise refers to the present, also Nu 7[2], Dt 3[21], 4[3], &c., 1 S 4[16], where it refers to the past. In 1 K 12[8] and 21[11] even in relative clauses after אֲשֶׁר.

r 2. To give express emphasis to an action continuing in the *past*, the perfect הָיָה in the corresponding person is sometimes added to the participle, and similarly the imperfect יִהְיֶה (or the jussive יְהִי, or the imperfect consecutive) is used to emphasize an action continuing in the *future*, e.g. Jb 1[14] הַבָּקָר הָיוּ חֹרְשׁוֹת *the oxen* (cows) *were plowing*; Gn 37[2], 39[22], Ex 3[1], Dt 9[24], Ju 1[7], 1 S 2[11], 2 S 3[6]; the same occurs with a passive participle, e.g. Jos 5[5], Zc 3[3]; יִהְיֶה with a participle is found e.g. in Is 2[2]; the jussive in Gn 1[6], ψ 109[12];[1] and וַיְהִי with a participle in Ju 16[21], Neh 1[4].

s 3. The *personal pronoun* which would be expected as the subject of a participial clause is frequently omitted, or at least (as elsewhere in noun-clauses, cf. Is 26[3], ψ 16[8], Jb 9[32]) the pronoun of the 3rd pers. הוּא, e.g. Gn 24[30], 37[15], 38[24], 41[1], 1 S 10[11], 15[12], Is 29[8] (the participle always after הִנֵּה); cf., moreover, Gn 32[7], Dt 33[3], 1 S 17[25], 20[1], Is 33[5], 40[19], ψ 22[29], 33[5], 55[20], Jb 12[17.19 ff.], 25[2], 26[7].—הִיא is omitted in Lv 18[28]; הֵמָּה in Is 32[12], Ez 8[12], Neh 9[3]; in a relative clause, Gn 39[22], Is 24[2].—The personal pronoun of the 2nd pers. masc. (אַתָּה) is omitted in Hb 2[10]; the 2nd fem. (אַתְּ) in Gn 20[16] (where, however, for the participle וְנֹכַחַת the 2nd fem. perf. וְנֹכַחְתְּ is to be read); the pronoun of the 1st sing. in Hb 1[5] (?), Zc 9[12], Mal 2[16]; the 2nd plur. (אַתֶּם) 1 S 2[24] (if the text be right), 6[3], Ez 13[7] (?). But these passages are all more or less doubtful.

t Of a different kind are the cases in which some undefined subject is to be supplied with the participle; e.g. Is 21[11] אֵלַי קֹרֵא *there is one calling unto me* (= one calleth; § 144 *d*); cf. Is 30[24], 33[4].—So with participles in the plur., e.g. Ex 5[16] (אֹמְרִים sc. the taskmasters); Jer 38[28] (in 33[5] the text is corrupt), Ez 13[7] (?), 36[13], 37[11] (equivalent to *sunt qui dicant*).

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[1] A jussive is practically to be supplied also in the formulae of blessing and cursing, בָּרוּךְ *blessed be* . . . Gn 9[26], &c.; אָרוּר *cursed art thou* . . . 3[14], &c.

4. We must mention as a special class those noun-clauses which occur at *u* the beginning of a period, and are intended to lay stress upon the fact that the first action still continues on the occurrence of the second (always introduced by וְ) ; e. g. Jb $1^{16\,f.}$ עוֹד זֶה מְדַבֵּר וְזֶה בָּא *he was yet speaking, and* (=*when*) *another came*, &c.[1] ; cf. Gn 29^{9}, 1 S $9^{11.27}$, $2c^{36}$, 1 K 14^{17} *she was entering the threshold of the house, when the child died* ; 2 K 2^{23}, 4^{5}, Dn $9^{20\,f.}$; also in Ju 19^{22}, 1 S 9^{14}, 17^{23}, 1 K 1^{42}, Jb $1^{18\,f.}$, in all which passages the apodosis is introduced by וְהִנֵּה.—On the other hand, in 1 K 1^{14} the noun-clause itself is introduced by הִנֵּה (as in verse 22 by וְהִנֵּה), and denotes an action only just impending.[2] Finally, when the whole sentence is introduced by means of וַיְהִי (cf. § 111 *g*), and the apodosis by וְהִנֵּה, Gn 42^{35}, 2 K 2^{11}, 13^{21} ; without הִנֵּה in the apodosis, 1 S 7^{10}, 2 K 19^{37} (Is 37^{38}).

Participles active, which are used in the sense of the perfect participle, and *v* also *participles passive*, in accordance with their meaning, express in such noun-clauses a state still continuing on the occurrence of the principal action, e. g. Gn 38^{25} הִוא מוּצֵאת וְהִיא שָׁלְחָה *she was being brought forth, when she sent*, &c. ; cf. Gn 50^{24}. [See further in Driver, *Tenses*, §§ 166–169.]

5. Different from the examples treated in *u* and *v* are the instances in *w* which a participle (either alone or as the attribute of a noun) stands at the beginning of the sentence as a *casus pendens* (or as the subject of a *compound noun-clause*, see § 143 *c*) to indicate a condition, the contingent occurrence of which involves a further consequence ; e. g. Gn 9^{6} שֹׁפֵךְ דַּם הָאָדָם בְּאָדָם דָּמוֹ יִשָּׁפֵךְ *shedding man's blood*, i. e. if any one sheddeth man's blood, *by man shall his blood be shed* ; Ex 21^{12}, ψ 75^{4}, Pr 17^{14}, Jb 41^{18} ; so especially if כָּל־ *every* precedes the participle, Gn 4^{15}, 1 S 3^{11} (2 K 21^{12}), 2 S 5^{8} (*whosoever smiteth*), 1 Ch 11^{6}. The apodosis is very often introduced by וְ (*wāw apodosis*), e. g. Ex 12^{15} (with a following perfect consecutive), Nu 35^{30} ; 1 S 2^{13} כָּל־אִישׁ זֹבֵחַ זֶבַח וּבָא נַעַר הַכֹּהֵן *when any man offered sacrifice, the priest's servant came*, &c. ; 2 S 14^{10} (participle with article) ; 22^{41} (where, however, the text is to be emended in accordance with ψ 18^{41}) ; 2 S $23^{3\,f.}$, Pr 23^{24} *Keth.* ; 29^{9}.—As in the instances discussed under *u*, such sentences are sometimes preceded by וַיְהִי, cf. 1 S 10^{11}, 11^{11}, 2 S 2^{23} וַיְהִי כָּל־הַבָּא *and it came to pass, that as many as came*, &c. [or by וְהָיָה, frequentative, Ju 19^{30}].—On the other hand, וְהַנִּשְׁבֶּרֶת Dn 8^{22} is a mere catchword (equivalent to *and as for that which was broken*) to call to mind the contents of verse 8.

6. On the use of the participle after the infinitive absolute הָלוֹךְ cf. § 113 *u*.

7. Almost as a rule the participial construction beginning a sentence (like *x* the infinitival constructions according to § 114 *r*) is continued by means of a finite verb with or without וְ, before which the English construction requires us to supply the relative pronoun implied in the participle ; thus,

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[1] The independent noun-clause here lays stress upon the simultaneous occurrence (and consequently the overlapping) of the events far more forcibly than could be done by a subordinate expression of time (as e. g. וַיְהִי בְדַבְּרוֹ). In English it may be represented by *scarcely had he finished speaking when. . . .* As the above examples show, the apodosis also frequently consists of a noun-clause.

[2] At the same time the preceding עוֹד *still* shows that what is announced is not merely a future event, but a future event *contemporaneous* with something else ; the case thus entirely differs from the examples given in § 112 *t*, where הִנֵּה refers to the following participle, while here it belongs properly to the apodosis, before which it is therefore generally placed ; see the examples.

continued by means of a perfect, Is 14^{17} שָׂם תֵּבֵל כַּמִּדְבָּר וְעָרָיו הָרָס *that made the world as a wilderness, and overthrew the cities thereof*[1]; 43^{7}, Ez 22^{3}, ψ $136^{13\,ff.}$, Pr 2^{17}; by a perfect without *Wāw*, Gn 49^{11}; by a simple imperfect (as the *modus rei repetitae* in the present), Is 5^{23}, 46^{6}, Pr 7^{8}, Jb $12^{17.19\,ff.}$, 24^{21}; by an imperfect without *Wāw*, e. g. 1 S 2^{8}, Is 5^{8}, Pr 2^{14}, 19^{26}; by an imperfect consecutive, Gn 27^{33}, 35^{3}, 1 S 2^{6}, Jer 13^{10} (after several participles), ψ 18^{33}, $136^{10f.}$

C. The Government of the Verb.

§ 117. *The Direct Subordination of the Noun to the Verb as Accusative of the Object. The Double Accusative.*

L. Kaila, *Zur Syntax des in verbaler Abhängigkeit stehenden Nomens im alttest. Hebr.*, Helsingfors, 1906.

a **1.** The simplest way in which a noun is subordinated to a verbal form is by the addition of an accusative of the object to a transitive verb.[2] In the absence of case-endings,[3] this accusative can now be recognized only from the context, or by the particle אֵת־ (אֵת, before suffixes also אֹת, אוֹת)[4] prefixed to it. The use of this *nota accusativi*

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[1] On the parallelism between the *external* and *internal* members, which appears here and in many other examples of this kind, see the note on § 114 *r*.

[2] The verb in question may either have been originally transitive, or only have become transitive by a modification of its original meaning. Thus the vocalization shows that חָפֵץ (*to have pleasure*, usually with בְּ) *to desire*, מָלֵא (*to be full* of something, also transitive) *to fill*, were originally intransitive. Cf. also such cases as בָּכָה *to weep* (generally with עַל־, אֶל־ or לְ), but also *to bewail* with an accusative; יָשַׁב *to dwell* (usually with בְּ), but also *to inhabit* with an accusative (cf. further, under *u*).—The examples are different in which verbs of motion such as בּוֹא *intrare*, also *aggredi*, יָצָא *egredi* (cf. § 116 *h* above), שׁוּב *redire*, Is 52^{8}, take an accusative of the aim of the motion, while בּוֹא according to the Old Semitic usage, even takes an accusative of the person (at least in poetry, equivalent to בּוֹא אֶל־ in prose).

[3] On traces of these endings, especially the remains of a former accusative ending in *a*, cf. § 90 *c*.

[4] אֶת־ (toneless owing to the following Maqqeph), and אֵת (with a tone-long *ē*, אֶת־ only in Jb 41^{26}, אֹת or אוֹת before the light suffixes (on all these forms cf. § 103 *b*: the underlying form *āth* was obscured in Hebrew to *ôth*, shortened to *ăth* before suffixes beginning with a consonant and then modified to אֶת־, whence finally the secondary form אֵת with the tone), Phoenician אית i. e. probably *iyyāth* (for the Phoenician form, cf. G. Hoffmann, *Einige phönik. Inschriften*, Göttingen, 1889, p. 39 f.), Punic *yth* or (according to Euting) pronounced even as a mere prefixed *t*, Arabic, before suffixes, *'iyyā*, Aram. אִיתַ, יָתַ. It was no doubt originally a substantive, meaning *essence, substance, self* (like the Syriac *yāth*; on the other hand, any connexion with the Hebrew אוֹת, Syriac *'ātā*, Arabic *'āyat, a sign*, must, with Nöldeke, *ZDMG.* xl. 738, be rejected), but now united in the construct state with a following noun or suffix stands for the pronoun *ipse*, αὐτός. In common use, however (cf. Wilson, 'The particle אֵת in Hebrew,' *Hebraica*, vi. 2, 3, and the precise statistics of the use

is, however, somewhat rare in poetry, and even in prose it is not invariably necessary but is restricted to those cases in which the accusative of the object is more closely determined by being a proper name, or by having the article, or by a following determinate genitive (hence also by the suffixes), or in some other way (see below, *c*), e. g. Gn 4^{1} *and she bare* אֶת־קַיִן *Cain* ; 6^{10}, 1^{1} *God created* אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ *the heaven and the earth* (but 2^{4} בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמָיִם); 1^{25} *and God made* אֶת־חַיַּת הָאָרֶץ *the beast of the earth* ; 2^{24}.

b Rem. 1. The rare occurrence of the *nota accusativi* in poetic style (e. g. it never occurs in Ex 15^{2-18}, Dt 32, Jn 5, 1 S 2, &c., though it is frequent in the late Psalms) may be explained from the fact that in this as in other respects (cf. § 2 *q*) poetry represents a somewhat more archaic stage of the language than prose. The need of some external means of indicating the accusative could only have been felt after the case-endings had become wholly extinct. Even then the אֵת would probably have been used at first to indicate only an object placed *before* the verb (when it followed, it was already sufficiently characterized by its position as depending on the verb), or proper names.[1] Finally, however, the *nota accusativi* became so customary everywhere in prose, that even the pronominal object was expressed rather by אֵת with suffixes than by verbal suffixes, even when none of the reasons mentioned under *e* can be assigned for it; cf. Giesebrecht in *ZAW.* 1881, p. 258 ff., and the statistics of H. Petri, cited above at the head of § 58. Such examples as כְּכֹל אֲשֶׁר־צִוָּהוּ יְהוָה אֹתוֹ אֱלֹהִים Gn 6^{22} in the *Priestly Code*, beside כְּכֹל אֲשֶׁר־צִוָּה יְהוָה 7^{5} in the *Jahvist*, are especially instructive.

c 2. As accusatives determined in other ways, we have in the first place to consider the collectives introduced by כֹּל *entirety*, without a following article or determinate genitive, inasmuch as the meaning of כֹּל includes a determinative sense, cf. e. g. Gn $1^{21.30}$, 8^{21}, Dt 2^{34}, 2 K 25^{9}. אֶת־כֹּל is used absolutely in Gn 9^{3}, cf. 39^{23}; similarly, מִי is determinate of itself, since it always denotes a person, hence אֶת־מִי *quem?* e. g. Is 6^{8}, 37^{23}, &c., but never אֶת־מָה *quid?* So also the relative אֲשֶׁר in the sense of *eum qui* or *quem*, &c.. e. g. 1 S 10^{3}, or *id quod*, Gn 9^{24}, &c. Cf. also such examples as Jos 2^{10}, 1 S 24^{19}, where אֵת אֲשֶׁר is equivalent to *the circumstance, that*, &c.—Elsewhere אֵת stands before nouns which are determinate in sense, although the article is omitted, which according to § 126 *h* is very frequently the case in poetic or otherwise elevated style; thus Lv 26^{5}, Jos $24^{14.15}$, Is 41^{7} (to distinguish the object from the subject); $5c^{4}$ (with the first of two accusatives, also for the sake of clearness); Ez 13^{20}, 43^{10}, Pr 13^{21} (where the צַדִּיקִים are to be regarded as a distinct class); Jb 13^{25}

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of אֵת on p. 140 ff.), it has so little force (like the oblique cases *αὐτοῦ, αὐτῷ, αὐτόν*, sometimes also *ipsius, ipsum*, and the Germ. *desselben*, &c.) that it merely serves to introduce a determinate object; אֵת הַשָּׁמַיִם prop. *αὐτὸν τὸν οὐρανόν* (cf. *αὐτὴν Χρυσηΐδα*, Iliad i. 143) is no stronger than the simple הַשָּׁמַיִם *τὸν οὐρανόν*. Cf., further, P. Haupt on Pr 18^{24} in his Rainbow Bible, and also in the *Notes on Esther*, p. 191.

[1] Thus, in Dt 33, אֵת occurs only in verse 9 (twice, with an object preceding the verb), in Gn 49 in the blessing of Jacob only in verse 15 with a co-ordinate second object (consequently farther removed from the verb). Of the thirteen instances of אֵת in the Mēša' inscription, seven stand directly and four indirectly before proper names.

(unless, with Beer and others, we read וְאִם for וְאֶת־); also Ec 7^7 may be a quotation of an ancient maxim.

d On the other hand אֵת occurs very seldom in prose before a noun actually or apparently undetermined. In 1 S 24^6 כָּנָף is more closely defined by means of the following relative clause; in 2 S 4^{11} אִישׁ צַדִּיק refers to Ishbosheth (as if it were *him, who was an innocent man*); in 1 K 6^{16} עֶשְׂרִים אַמָּה refers to the particular twenty cubits. In Ex 21^{28} (otherwise in verse 29) perhaps the אֶת־ is used in order to avoid the combination שׁוֹר אִישׁ (as in Nu 21^9 to avoid the cacophony נָשַׁךְ הַנָּחָשׁ אִישׁ ?); in Lv 7^8 and 20^{10} the accusatives are at any rate defined by the context.—In Nu 16^{15} אֶת־אַחַד מֵהֶם probably means *even a single one* (and then *ipso facto* a definite one) *of them*, as also in 1 S 9^3 אֶת־אַחַד מֵהַנְּעָרִים may refer to some definite one of the men-servants. In Gn 21^{30} we should read אֶת־שֶׁבַע הַכְּבָשֹׂת with the Samaritan, since the seven lambs have been already mentioned; in Ex 2^1 translate with Meyer, *Die Israeliten*, p. 79, אֶת־בַּת־לֵוִי *the daughter of Levi*; in Ex 28^9 read הַשֹּׁהַם with the Samaritan; in Lv 20^{14} אֶת־אִשָּׁה is probably a scribal error due to וְאֶת־אִמָּהּ; in 1 S 26^{20} read נַפְשִׁי with the LXX for פַּרְעֹשׁ אֶחָד; in 2 S 5^{24} read הַצְּעָדָה as in 1 Ch 14^{15}; in 2 S 15^{16} the אֶת־ is incorrectly inserted from 20^3, where it refers to the women already mentioned; in 2 S 18^{18} read הַמַּצֵּבָת, or omit both אֶת־ and אֲשֶׁר with the LXX and Lucian; in 1 K 12^{31} omit אֶת־; in 2 K 23^{20} probably אֶת־עַצְמוֹתָם is to be read; in 2 K 25^9 the text is corrupt. In Ez 16^{32} אֶת־זָרִים might refer to *the strangers in question*; but see Smend on the passage.

e 3. The pronominal object *must* be represented by את with a suffix (instead of a verbal suffix), when (*a*) it precedes the verb, e.g. Nu 22^{33} אֹתְכָה הָרַגְתִּי וְאוֹתָהּ הֶחֱיִיתִי *I had slain thée and saved her alive*; Gn 7^1, Lv 22^{28}, 1 S 8^7, Is 43^{22}, 57^{11}, Jer $4^{17.22}$, 7^{19}; (*b*) when a suffix is already attached to the verb, and as a rule when a second accusative with וְ follows, e.g. 2 S 15^{25} וְהֶרְאַנִי אֹתוֹ *and he will show me it*; Ex 17^3 לְהָמִית אֹתִי וְאֶת־בָּנַי *to kill us and our children*; Nu 16^{32}, 1 S 3^{11}, 2 S 14^{16} (but cf. also Dt 11^6, 15^{16}, &c., and Driver on 1 S 5^{10}); (*c*) after an infinitive absolute, see above § 113 *a* note; (*d*) after an infinitive construct, when it is immediately followed by the subject, e.g. Gn 41^{39}, or when the combination of a suffix with the infinitive might lead to a misunderstanding, e.g. Gn 4^{15} לְבִלְתִּי הַכּוֹת־אֹתוֹ *lest one should smite him*, &c., where לְבִלְתִּי הַכּוֹתוֹ might also mean *lest he should smite*.

f 4. The pronominal object is very frequently omitted, when it can be easily supplied from the context; so especially the neuter accusative referring to something previously mentioned (the English *it*) after *verba sentiendi* (שָׁמַע) and *dicendi*, e.g. Gn 9^{22}, &c., וַיַּגֶּד *and he told* (it); also after נָתַן *to give*, Gn 18^7, 24^{41}, &c., לָקַח *to take*, הֵבִיא *to bring*, שִׂים *to lay*, Gn 9^{23}, &c., מָצָא *to find*, Gn 31^{33}, &c. A personal object is omitted, e.g. in Gn 12^{19}, 24^{51} (after לָקַח.—The omission of the plural object is remarkable, because it leaves an opportunity for a misunderstanding, in Gn 37^{17} שָׁמַעְתִּי אֹמְרִים[1] *I heard* them *saying*; perhaps, however, we should read שָׁמַעְתִּים with the Samaritan.

g 5. In common formulae the substantival object is also sometimes omitted

[1] According to the ordinary rules of syntax (cf. § 116 *t*) we should translate, *I heard men who said*, &c.

(an elliptical expression); thus e.g. כָּרַת 1 S 20[16], &c. (see the Lexicon) stands for כָּרַת בְּרִית like the English *to close* (sc. a bargain) with any one; נָטַר *to keep* (sc. אַף *anger*) equivalent to *to be resentful*, ψ 103[9], &c.; so also שָׁמַר Jer 3[5] (beside נָטַר); נָשָׂא for נָשָׂא קוֹל *to lift up the voice*, Is 3[7]; נָשָׂא לְ for נָשָׂא עָוֹן לְ *to take away any one's sin* (to forgive), Gn 18[24.26], Is 2[9]; שָׁלַח *to put forth* (sc. יָד *the hand*) equivalent to *to reach after something*, 2 S 6[6], ψ 18[17].

h 6. *Verba sentiendi* may take a second object, generally in the form of a participle or adjective and necessarily indeterminate, to define more exactly the action or state in which the object is perceived, e.g. Nu 11[10] וַיִּשְׁמַע מֹשֶׁה אֶת־הָעָם בֹּכֶה *and Moses heard the people weeping*; Gn 7[1] אֹתְךָ רָאִיתִי צַדִּיק *thee have I seen righteous*. Frequently, however, the second object is expressed by a separate clause. This is especially frequent with רָאָה *to see*, e.g. Gn 1[4] *and God saw the light, that it was good*; Gn 6[2], 12[14], 13[10], 49[15], Ex 2[2], ψ 25[19], Pr 23[31], Jb 22[12], Ec 2[24], 8[17]; so with יָדַע *to know*, Ex 32[22], 2 S 3[25], 17[8] (with two objects); 1 K 5[17].

i 7. In certain instances אֵת serves apparently to introduce or to emphasize a nominative. This cannot be regarded as a reappearance of the original substantival meaning of the אֵת, since all unquestionable examples of the kind belong to the later Books of the Old Testament. They are rather (apart from textual errors or other explanations) cases of virtual dependence on an implied *verbum regens* understood. The constant use of אֵת to indicate a clause governed by the verb, necessarily led at length to the use of אֵת generally as a defining particle irrespective of a governing verb. So in the Hebrew of the Mishna[1] (see above, § 3 *a*) אֹתוֹ and אֹתָהּ are prefixed even to a nominative without any special emphasis.

k Naturally the above does not apply to any of the places in which אֵת is not the *nota accusativi*, but a preposition (on אֵת *with*, cf. § 103 *b*), e.g. Is 57[15], 1 S 17[34] (וְאֶת־הַדֹּוב *and that, with a bear*; אֶת־ here, however, has probably been interpolated from verse 36, where it is wanting); nor the places in which the accusative is subordinate to a passive (according to § 121 *c*) or to a verb of wanting as in Jos 22[17] and Neh 9[32], see below, *z*. In Ez 43[17] סָבִיב *about* governs like a verb, being followed by אוֹתָהּ.

l Other cases are clearly due to attraction to a following relative pronoun in the accusative (Ez 14[22], Zc 8[17]; but Hag 2[5*a*], to ממצרים, must be omitted, with the LXX, as a later addition), or the accusative depends on a verbal idea, virtually contained in what has gone before, and consequently present to the speaker's mind as governing the accusative. Thus Nu 3[26] (the verbal idea contained in ומשמרת verse 25 is *they had to take charge of*); in Jos 17[11] ויהי לְ implies *it was given up* or *they gave him*; 1 S 26[16] *see where* is equivalent to *search now for*; in 2 S 11[25] אל־ירע בעיניך is used in the sense of *noli aegre ferre*[2]; Jer 36[33] *and* he had *the brazier before him*; in Ec 4[3] a verb like *I esteem* is mentally supplied before אֵת אֲשֶׁר. On Jos 22[17], Neh 9[32], see below, *aa*.—Aposiopesis occurs in Dt 11[2] *for not your children* (do I mean); still more boldly in Zc 7[7], where either שְׁמַעְתֶּם or (תֵּעָשׂוּ) תִּשְׁמְעוּ is to be supplied.

m Setting aside a few undoubtedly corrupt passages[3] there still remain the

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[1] Cf. Weiss, משפט לשון המשנה (Vienna, 1867), p. 112.

[2] So also in 1 S 20[13] the Qal (יֵיטַב) is, with Wellhausen, to be read instead of the Hiph'il.

[3] Thus 1 S 26[16], where וְאֵי is to be read for וְאֵת; 1 K 11[25], where at present the predicate of the relative clause is wanting; in 2 K 6[5] the אֵת is probably

following examples, in which אֶת־ in the later Hebrew manner (almost in the sense of the Latin *quod attinet ad*) introduces a noun with more or less emphasis, Nu 3^{46}, 5^{10}, 35^{6}, Ju $20^{44.46}$, Ez 17^{21}, 20^{16}, 35^{10}, 44^{3}, Neh $9^{19.34}$, Dn 9^{13}, 2 Ch 31^{17}.—In Ez 47^{17-19} (cf. also 43^{7}) it is simplest to emend וְאֵת for אֶת־, according to verse 20. However, even the LXX, who have *raûra* only in verse 18, can hardly have known any other reading than אֵת; consequently in all these passages אֵת must be regarded as virtually dependent on some governing word, such as *ecce* (LXX 43^{7} ἐώρακας), and $47^{17 ff.}$ as equivalent to *thou shalt have* as a border, &c.

n 8. Another solecism of the later period is finally the introduction of the object by the preposition לְ (prop. *in relation to, in the direction of*), as sometimes in Ethiopic[1] and very commonly in Aramaic.[2] Less remarkable is this looser connexion of the object with a participle, as with אָבַל La 4^{5}, אֹפֵף Nu 10^{25}, זָקֵף ψ 145^{14} (but cf. 146^{8}), צָרַר Nu 25^{18}, הִשְׁנִיא and שָׂטַן Jb 12^{23}; *before* the participle Is 11^{9}.—To introduce an object *preceding* the finite verb לְ is employed in Jb 5^{2} (cf. also Dn 11^{31}); also *after* אָהַב Lv $19^{18.34}$; הֶאֱרִיךְ ψ 129^{3}; הֵבִיל Ezr 8^{24}, 2 Ch 25^{10}; הֵבִין Jb 9^{11}; בֵּרַךְ 1 Ch 29^{20} (immediately before with an accusative); הִגְלָה 1 Ch 5^{26}; דָּרַשׁ Ezr 6^{21}, 1 Ch 22^{19}, 2 Ch 17^{13}; הָהִיָה Gn 45^{7}, where, however, read פְּלֵיטָה with the LXX for לִפְלֵיטָה and take לָכֶם as a *dativus commodi*; הָלַל 1 Ch 16^{36}, 2 Ch 5^{13}; הָרַג 2 S 3^{30}, ψ 135^{11} (verse 10 with accusative), $136^{19 f.}$; חָבַשׁ (*to bind up*) Is 61^{1} (Ez 34^{4} *before* the verb); יָרַע ψ 69^{6}; כָּבַד ψ 86^{9}; לָקַח Jer 40^{2}, 2 Ch 23^{1}; הִמְלִיךְ and מָשַׁח 1 Ch 29^{22}; נָהַל 2 Ch 28^{15}; סָמַךְ ψ 145^{14}; עָזַב 1 Ch 16^{37}; הֶעֱלָה Ez 26^{3}; פִּתֵּחַ ψ 116^{16}; רָדַף Jb 19^{28}; הִצְדִּיק Is 53^{11}; שָׁבַר 2 Ch 24^{12} (previously accusatives); שִׂים 1 S 22^{7} (but probably וְכִלְכֶּם is to be read); הֵשִׁיב (in the connexion הֵשִׁיב דָּבָר לְ) 2 Ch 10^{6} (but verse 9 and 1 K 12^{9} with an accusative); שִׁחֵת Nu 32^{15}, 1 S 23^{10}; שִׁית ψ 73^{18}; שָׁלַח Ezr 8^{16}, 2 Ch 2^{12}, 17^{7}; שָׁמַר 1 Ch 29^{18}, 2 Ch 5^{11}.

o 9. Sometimes the verb, on which an accusative of the object really depends, is contained only in sense in the verb which apparently governs, e.g. Is 14^{17} אֲסִירָיו לֹא־פָתַח בֵּיתָה *his prisoners he let not loose* nor sent them back *to their home*. On this *constructio praegnans* in general, see § 119*ff*.

p **2.** With the proper accusatives of the object may also be classed what is called the *internal* or *absolute object* (also named *schema etymologicum* or *figura etymologica*), i.e. the addition of an object in the form

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derived from a text which read the Hiph'il instead of נָפַל. In Jer 23^{33} instead of the artificial explanation *what a burden* (is, do ye ask?) we should read with the LXX and Vulg. אַתֶּם הַמַּשָּׂא *ye are the burden*. In Ez 10^{22} מַרְאֵיהֶם וְאוֹתָם is unintelligible; in 37^{19} read with Hitzig אֶל־ for אֵת; in Hag 2^{17} for אתכם read with the LXX שִׁבְכֶם [or אֵינְכֶם; for the אֶל cf. 2 K 6^{11}, Jer 15^{1}, Ez 36^{9}].

[1] Dillmann, *Grammatik der äthiopischen Sprache*, p. 349.

[2] With regard to Biblical Aramaic, see Kautzsch's *Grammatik des Bibl.-Aram.*, p. 151 f. In other ways, also, a tendency may be observed in later Hebrew to make use of the looser connexion by means of prepositions instead of the closer subordination of the noun in the accusative.

of a noun derived from the same stem,[1] e.g. ψ 14[5] פָּחַד פָּחֲדוּ *they feared a fear* (i.e. they were in great fear), Pr 15[27]; also with the object preceding, e.g. La 1[8] חֵטְא חָטְאָה יְרוּשָׁלַם *Jerusalem hath sinned a sin*; with a double accusative (see below, *cc*), e.g. 1 K 1[12] אִיעָצְךָ נָא עֵצָה *let me, I pray thee, give thee counsel*; 1 K 1[12].[2]

q Rem. (*a*) Strictly speaking the only cases of this kind are those in which the verbal idea is supplemented by means of an *indeterminate* substantive (see the examples above). Such a substantive, except in the case of the addition of the internal object to denominative verbs (see below), is, like the infinitive absolute, never altogether without force, but rather serves like it to strengthen the verbal idea. This strengthening is implied in the indeterminateness of the internal object, analogous to such exclamations as, *this was a man!*[3] Hence it is intelligible that some intensifying attribute is very frequently (as in Greek usually) added to the internal object, e.g. Gn 27[34] וַיִּצְעַק צְעָקָה גְּדֹלָה וּמָרָה עַד־מְאֹד *he cried* (with) *an exceeding great and bitter cry*; cf. the Greek *νοσεῖν νόσον κακήν, ἐχάρησαν χαρὰν μεγάλην* (Matt. 2[10]); *magnam pugnare pugnam, tutiorem vitam vivere*, &c.

Examples of an internal object *after* the verb, and without further addition, are Ex 22[5], 2 S 12[16], Is 24[22], 35[2], 42[17], Ez 25[15], 26[15], 27[35], Mic 4[9], Zc 1[2], Pr 21[26]; with an intensifying attribute, Gn 27[33], Ex 32[31], Ju 15[8], 2 S 13[36], 1 K 1[40] (cf. Jon 4[6], 1 Ch 29[9]); Is 21[7], 45[17], Jon 1[10], Zc 1[14], 8[2*a*], Dn 11[3]; along with an object proper the internal object occurs with an attribute in Gn 12[17], 2 S 13[15]; cf. also Is 14[6], Jon 4[1].—An internal object without an attribute *before* the verb: Is 24[16], Jer 46[5], Hb 3[9], Jb 27[12]; with an attribute *before* the verb: Jer 14[17], Zc 1[15] (cf. also Gn 30[8], Jer 22[19], 30[14], ψ 139[22]). Instead of the substantive which would naturally be expected, another of kindred meaning is used in Zc 8[2].

r (*b*) Only in a wider sense can the *schema etymologicum* be made to include cases in which the denominative verb is used in connexion with the noun from which it is derived, e.g. Gn 1[11], 9[14], 11[3], 37[7], Ez 18[2], ψ 144[6], probably also Mi 2[4], or where this substantive, made determinate in some way, follows its verb, e.g. Gn 30[37], Nu 25[11], 2 K 4[13], 13[14], Is 45[17], La 3[58],[4] and, determinate at least in sense, Jer 22[16]; or precedes it, as in 2 K 2[16], Is 8[12], 62[5], Zc 3[7]; cf. also Ex 3[9]. In both cases the substantive is used, without any special emphasis, merely for clearness or as a more convenient way of connecting the verb with other members of the sentence.

s **3.** Verbs which denote *speaking* (*crying out, weeping*), or any external act, frequently take a direct accusative of the organ or means by which the action is performed. In this case, however, the accusative must be more closely determined by an attributive adjective or a noun in the genitive. This fact shows the close relation between these accusatives and the *internal objects* treated under *p*, which also,

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[1] On a kindred use of the infinitive absolute as an *internal object*, see above, § 113 *w*.

[2] Cf. *βουλὰς βουλεύειν*, Iliad x. 147.

[3] The Arab grammarians assign to the indeterminate cases generally an intensive sense in many instances; hence the commentators on the Qorân usually explain such cases by adding *and what . . .!* see § 125 *b*.

[4] Also in ψ 13[4] *lest I sleep the* sleep of *death*, הַמָּוֶת is only used pregnantly for שְׁנַת הַמָּוֶת (cf. Jer 51[39]), as צְדָקוֹת Is 33[15] for דֶּרֶךְ צְדָקוֹת. On the similar use of הֹלֵךְ תָּמִים in ψ 15[2], see § 118 *n*.

according to *q*, mostly take an intensifying attribute. On the other hand, they must not be regarded as adverbial (instrumental) accusatives, nor are they to be classed with the second (neuter) subjects treated below in § 144 *l*.

t Examples of the accusative following the verb are וְאֶזְעַק קוֹל־נָדוֹל *and I cried a loud voice*, i. e. with a loud voice, Ez 11[13], 2 S 15[23] (after the proper object, Dt 5[19], 1 K 8[55]); ψ 109[2] *they have spoken unto me* לְשׁוֹן שֶׁקֶר *a tongue of deceit*, i. e. with a lying tongue; Pr 10[4] *he becometh poor* עֹשֶׂה כַף־רְמִיָּה *dealing a slack hand*, i. e. who dealeth with a slack hand; cf. the German *eine schöne Stimme singen*, to sing a fine voice, *eine tüchtige Klinge schlagen*, to smite a trusty sword, *Schlittschuhe laufen*, to run skates (i. e. to skate), and our *to write a good hand*, *to play ball*, &c.—Examples of the accusative preceding are שִׂפְתֵי רְנָנוֹת יְהַלֶּל־פִּי *my mouth shall praise* with *joyful lips*, ψ 63[6]; cf. ψ 12[3], where a *casus instrumenti* with בְּ follows the accusative.

u **4.** Many verbs originally intransitive (sometimes even in form; see *a*, note 2) may be used also as transitives, in consequence of a certain modification of their original meaning, which has gradually become established by usage; cf. e. g. רִיב *to strive*, but also with an accusative *causam alicuius agere* (so even in Is 1[17], &c.; elsewhere with לְ of the person for whom one strives); יָכֹל absolutely *to be able*, with an accusative *to prevail over* any one; חָפֵץ *to be inclined* and רָצָה *to have pleasure* (usually with בְּ), with an accusative *to wish for some one* or *something*; שָׁבַב *cubare*, then in the sense of *concumbere*, originally joined with עִם *cum*, but quite early also with the accusative, equivalent to *comprimere* (*feminam*), &c. So in 2 S 13[14], &c., unless in all or some of the passages the preposition אֵת is intended, e. g. אִתָּהּ for אִתָּהּ; in the earlier passages עִם is the more usual.

v Rem. 1. It is certainly difficult to decide whether some verbs, which were afterwards used absolutely or joined with prepositions, were not nevertheless originally *transitive*, and consequently it is only the supposed original meaning, usually assigned to them in English, which causes them to appear *intransitive*.[1] In that case there is of course no syntactical peculiarity to be considered, and a list of such verbs would at the most be requisite only for practical purposes. Moreover, it is also possible that certain verbs were originally in use at the same time both as transitive and intransitive, e. g. perhaps לָבֵשׁ *to be clothed* along with לָבַשׁ *to put on* (a garment). Finally the analogy of certain transitives in constant use may have led to intransitives of kindred meaning being also united directly with the accusative, so that, in other words, whole classes of verbs came to be regarded in a particular aspect as transitives. See below, *y*.

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[1] Thus e.g. עָנָה *to reply to* (ἀμείβεσθαί τινα), *to answer any one*; צִוָּה *to command* (iubere aliquem); זָכַר *to remember*; קִוָּה (also with לְ) *to wait for any one* (to expect any one); בִּשֵּׂר *to bring glad tidings to any one* (see the Lexicon); נָאַף and נִאֵף *to commit adultery* (adulterare matronam); עָבַד *to serve* (colere); עָרַב *to become surety for* . . ., and many others.

w 2. The modification of the original meaning becomes especially evident when even reflexive conjugations (*Niph'al, Hithpa'ēl*, &c.) take an accusative (cf. § 57, note 2); e.g. נִבָּא *to prophesy*, Jer 25[13]; נָסַב (prop. *to put oneself round*) *to surround*, Ju 19[22]; נִלְחַם *to fight*, ψ 109[3] (where, however, the *Qal* וַיִּלָּחֲמוּנִי should be read; cf. ψ 35[1]); also הִתְגַּלַּח *to shave* (something) *for oneself*, Num 6[19]; הִתְנַחֵל *to take* some one *for oneself as a possession*, Is 14[2]; הִתְנַכֵּל *to make* some one *an object of craft*, Gn 37[18]; הִתְנַצֵּל *to strip* a thing *off oneself*, Ex 33[6]; הִתְעַבֵּר *to bring on oneself the anger* of any one, *to anger* him; הִתְבּוֹנֵן *to considcr* something, Jb 37[14]; הִתְפָּרֵק *to break* something *off from oneself*, Ex 32[3]. In Gn 34[9] after הִתְחַתְּנוּ *make ye marriages*, read אִתָּנוּ instead of אֹתָנוּ. Cf. § 54*f*.

x 3. So also it is only owing to a modification of the original meaning of a verb (except where the expression is incorrect, and perhaps derived from the popular language), when sometimes the remoter object (otherwise introduced by לְ) is directly subordinated in the form of an accusative suffix, e.g. Zc 7[5] הֲצוֹם צַמְתֶּנִי אָנִי *did ye fast at all unto me, even to me?* as though to say, have ye *be-fasted* me? have ye reached me with your fasting? Still more strange is Jb 31[18] גְּדָלַנִי כְּאָב *he* (the orphan) *grew up to me as to a father*; cf. Is 27[4], 65[5], Jer 31[3], and in Aramaic Dn 5[6]; but אֶרֶץ הַנֶּגֶב נְתָתָנִי Jos 15[19] is to be regarded as a double accusative after a verb of *giving*, see *ff*. In 1 S 2[25] read וּפִלָּלוֹ for וּפִלְלוֹ; in Is 44[21], instead of the Niph'al, read תִּנָּשֵׁנִי; in Ez 29[3] either עָשִׂיתִי is to be read with Olshausen or עֲשִׂיתִים (and previously יְאֹרִי) with Smend; in ψ 42[5] אֶדַּדֵּהּ or אֲדַדֵּם; in ψ 55[23] (where König takes יְהָבְךָ as *he has given it to thee*) we must certainly assume a substantive יְהָב (= *fate*?).

y 4. Whole classes of verbs, which, according to *v* above, are regarded as *transitive*, either on account of their original meaning or (for the sake of analogy) by a modification of that meaning, are—

(*a*) Verba *induendi* and *exuendi*, as לָבַשׁ *to put on*, פָּשַׁט *to put off* a garment, עָדָה *to put on* ornaments, *to adorn oneself with* (cf. also מְשֻׁבָּצִים זָהָב *enclosed in gold*, Ex 28[20]). Also in poetic expressions such as ψ 65[14] לָבְשׁוּ כָרִים הַצֹּאן *the pastures are clothed with flocks*, cf. ψ 109[29]; 104[2] (עָטָה); 65[14*b*] (עָטַף), &c.[1]

z (*b*) Verba *copiae* and *inopiae* (also called verba *abundandi* and *deficiendi*), as מָלֵא, *to be full of* something, Ex 8[17]; here, and also frequently elsewhere, construed with אֶת־, and hence evidently with an accusative; Gn 6[13]; with a personal object, Ex 15[9] *my lust shall be satisfied upon them*; with an accusative *preceding* the verb for the sake of emphasis, e.g. Is 1[15] *your hands* דָּמִים מָלְאוּ *are full of blood*, cf. Is 22[2]; so also the *Niph.* נִמְלָא *to fill oneself with* something, e.g. Gn 6[11], Ex 1[7] (where the object is connected by אֵת); Is 2[7*f*], 6[4], Pr 3[10]; נִזְרַע *to be fructified with*, Nu 5[28]; שָׁרַץ *to swarm with*, Gn 1[20.21] Ex 7[28]; שָׂבַע (שָׂבֵעַ) *to be full of*, Is 1[11], Jo 2[19], Pr 12[11]; גָּבַר *to become strong, to wax mighty in* something, Jb 21[7]; פָּרַץ *to overflow with* something, Pr 3[10] (with the object preceding); יָרַד prop. *to descend*, poetically also *to pour down, to overflow with* something (cf. in Greek προρρεῖν ὕδωρ, δάκρυα στάζειν), e.g. La 3[48] פַּלְגֵי מַיִם תֵּרַד עֵינִי *mine eye runneth*

[1] From the idea of *covering oneself with* something, we might also, if necessary, explain Ex 30[20] יִרְחֲצוּ מַיִם *they shall wash themselves with water*; but the reading is simply to be emended to the ordinary בַּמַּיִם.

down (with) rivers of water; 1[16], Jer 9[17], 13[17], ψ 119[136]; so also הָלַךְ *to run over with, to flow with*, Jo 4[18]; נָזַל *to gush out with*, Jer 9[17]; נָטַף *to drop, to overflow with*, Ju 5[4], Jo 4[18a]; פָּרַח *to break forth*, Ex 9[9]; שָׁטַף *to overflow*, but also (transitively) *to overflow with*, probably in Is 10[22]; נוּב *to bud with*, Pr 10[31]; so perhaps also עָבַר *to pass over, to overflow with*, Jer 5[28]; יָצָא *to go forth* with, Am 5[3].—Especially bold, but still on the analogy of the above examples, is Is 5[6], where it is said of a vineyard וְעָלָה שָׁמִיר וְשַׁיִת *but it shall come up* (it shall be overgrown) *with briers and thorns*; cf. Pr 24[31], and still more boldly, Is 34[13].

aa With the opposite idea, חָסֵר *to be in want of, to lack*, Gn 18[28]; שָׁכֹל *to be bereaved of* (as though it were *to lose*), Gn 27[45].—In Jos 22[17] even הַמְעַט־לָנוּ (prop. *was there too little for us of . . .?*) as being equivalent to a verbum inopiae (= *had we too little of . . .?*) is construed with an accusative; cf. Neh 9[32].

bb (*c*) Several verbs of *dwelling*; the accusative in this case expresses either the place or the thing *at* which or *with* which any one tarries; thus Gn 4[20], ψ 22[4] after יָשַׁב, cf. § 118 *g*; Ju 5[17], Is 33[14] after גּוּר; ψ 57[5] after שָׁכַב; ψ 68[7]. Pr 8[12], Is 33[16] with שָׁכַן; or even the person (the people) with whom any one dwells or is a guest, as ψ 5[5], 120[5] after גּוּר, Gn 30[20] after זָבַל, ψ 68[19] with שָׁכַן.

cc **5.** *Two accusatives* (usually one of the person and one of the thing) are governed by—

(*a*) The causative conjugations (*Pi'ēl, Hiph'il*, sometimes also *Pilpel*, e. g. כִּלְכֵּל Gn 47[12], &c.) of verbs which are simply transitive in *Qal*, and hence also of *verba induendi* and *exuendi*, &c. (cf. above *a* and *u*, and also *y*, *z*), e.g. Ex 33[18] הַרְאֵנִי נָא אֶת־כְּבֹדֶךָ *show me, I pray thee, thy glory*. Thus very frequently הוֹדִיעַ *to cause* some one *to know* something; לִמֵּד *docere aliquem aliquid*, &c.; cf. further, Gn 41[42] וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי־שֵׁשׁ *and he caused him to put on vestures of fine linen* (*he arrayed him in vestures*, &c.); cf. in the opposite sense, Gn 37[23] (both accusatives after הִפְשִׁיט introduced by אֶת); so with מִלֵּא *to fill, to fill up* with something, Gn 21[19], 26[15], Ex 28[3]; אָזַר *to gird* some one with something, ψ 18[33]; עִטֵּר *to crown*, ψ 8[6], &c.; חִסֵּר *to cause* some one *to lack* something, ψ 8[6]; הֶאֱכִיל *to feed* some one with something, Ex 16[32]; הִשְׁקָה *to make* some one *drink* something, Gn 19[32ff.].

dd (*b*) Many verbs (even in *Qal*) which express an influence upon the object through some external means. The latter, in this case, is attached as a second object. They are especially—

ee (*α*) Verbs which express *covering, clothing, overlaying*, חָנַר Ex 29[9], צָפָה Ex 26[29], &c., טוּחַ Ez 13[10ff.], עָטַר ψ 5[13]; cf. also רָצַם אֶבֶן Jos 7[25], &c.; hence also verbs which express *sowing* (זָרַע Jud 9[45], Is 17[10], 30[23]), *planting* (Is 5[2]), *anointing* (ψ 45[8]) *with* anything.

ff (*β*) Expressions of *giving*, thus נָתַן Jos 15[19] where the accusative of the thing precedes; *endowing*, זָבַד Gn 30[20]; and its opposite *taking away*, as קָבַע Pr 22[23]; בָּרַךְ *to bless some one with something*, Gn 49[25], Dt 15[14]; *to give graciously*, חָנַן Gn 33[5]; *to sustain* (i.e. to support, to maintain, to furnish) *with* anything,

e.g. Gn 27[37], ψ 51[14] (סָמַךְ); Ju 19[5] (סָעַד); *to do something to one,* גָּמַל Gn 50[15.17], 1 S 24[18]; cf. also קִדֵּם *to come to meet any one with* something, ψ 21[4], שִׁלַּם *to repay some one* with something (with two accusatives, ψ 35[12], Pr 13[21]), and for the accusative of the person cf. εὖ, κακῶς πράττειν τινά. In a wider sense we may also include such phrases as *they hunt every man his brother with a net,* Mi 7[2]; *to shoot at one with arrows,* ψ 64[8] (though this is against the accents); Pr 13[24] *seeks him early* (with) *discipline,* i.e. *chastises him betimes,* &c.

(γ) Expressions of *asking* some one *for* something, *desiring* something *from* some one (שָׁאַל Dt 14[26], ψ 137[3]); *answering* any one anything (עָנָה Mi 6[5], &c.; cf. in the other conjugations הֵשִׁיב דָּבָר prop. *verbum reddere,* with an accusative of the person, 1 K 12[6], &c., also in the sense of *announcing*; sometimes also הִגִּיד *to declare* something *to* some one, Jb 26[4], &c., for הִגִּיד לְ); צִוָּה *to enjoin a person* something, Ex 34[32], Dt 1[18], 3[2.46], Jer 7[23]. *gg*

(δ) Expressions which mean *to make, to form, to build something out of* something; in such cases, besides the accusative of the object proper, another accusative is used for the material of which the thing is made, e.g. Gn 2[7] וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה *and the Lord formed man of the dust of the ground*; so with יָצַר also in 1 K 7[15]; further Ex 38[3] כָּל־כֵּלָיו עָשָׂה נְחֹשֶׁת *all the vessels thereof made he of brass* (for another explanation of the accusative נְחֹשֶׁת [*into brass*], linguistically possible but excluded by the context, see below, *ii* with *kk*); cf. Ex 25[18.28], 26[1.14 f.29], 27[1], 36[8], 1 K 7[27]; with a preceding accusative of the material, Ex 25[29], 29[2], Dt 27[6] אֲבָנִים שְׁלֵמוֹת תִּבְנֶה אֶת־מִזְבַּח יְהוָה *of unhewn stones shalt thou build the altar of the Lord.* *hh*

(ε) Verbs which express *making, preparing, forming into* anything, along with the object proper, take a second accusative of the product, e.g. Gn 27[9] אֶעֱשֶׂה אֹתָם מַטְעַמִּים *I will make them* (the kids) into *savoury meat*; cf. Gn 6[14.16], Ex 26[1b], 30[25], 32[4], Is 44[15], Ho 8[4], 1 K 18[32] וַיִּבֶן אֶת־הָאֲבָנִים מִזְבֵּחַ *and he built the stones* (into) *an altar*; cf. 10[12]. So also אָפָה, with two accusatives, *to bake* something *into* something, Ex 12[39], Lv 24[5]; שִׂים (prop. *to set up for* something, cf. Gn 27[37], 28[18], ψ 39[9], and similarly הֵרִים Gn 31[45]) *to change into* something, Jos 8[28], Is 50[2], 51[10], Mi 1[7], 4[13]; with two accusatives of the person (*to appoint, promote* any one to the position of a . . .), Is 3[7]; נָתַן is also used in the same sense with two accusatives, Gn 17[5], and שִׁית 1 K 11[34]; as a rule, however, the description of the office, and also frequently of the product, is introduced by לְ *to*, § 119 *t*; also שִׁית *to make a thing so and so* (Is 5[6], 26[1]; with a personal object, ψ 21[7], [1] 91[9]); הֵחְשִׁיךְ *to make dark,* Am 5[8]. Of the same class also are instances like Jb 28[2] וּמֵאֶבֶן יָצוּק נְחוּשָׁה זְרוֹעוֹתָיו *a stone they smelt into brass*; 1 K 11[30] וַיְקָרַע שְׁנֵים עָשָׂר קְרָעִים *and rent it* (the garment) *into twelve pieces*; cf. Is 37[26], accusative of the product before the object proper, after לְהַשְׁאוֹת *to lay waste.* *ii*

[1] Cf. a very pregnant expression of this kind in ψ 21[13] כִּי תְשִׁיתֵמוֹ שֶׁכֶם *for thou shalt make them* (as) *a neck,* i.e. *thou shalt cause them to turn their necks* (backs) *to me*; similarly ψ 18[41] (2 S 22[41], Ex 23[27]) אֹיְבַי נָתַתָּה לִי עֹרֶף *thou hast given mine enemies unto me as a back*; cf. Jer 18[17].

On a second object with *verba sentiendi* (as יָדַע *to know* something *to be* something, Ec 7^{25}; רָאָה *to see, find to be*, Gn 1^{1}; חָשַׁב *to esteem* one *to be* something, Is 53^{4}, elsewhere always construed with לְ or בְּ), cf. *h*.

kk Rem. At first sight some of the examples given above appear to be identical in character with those treated under *hh*; thus it is possible, e. g. in 1 K 18^{32}, by a translation which equally suits the sense, *he built from the stones an altar*, to explain מִזְבֵּחַ as the nearer object and אֶת־הָאֲבָנִים as an accusative of the material, and the construction would then be exactly the same as in Dt 27^{6}. In reality, however, the fundamental idea is by no means the same. Not that in the living language an accusative of the material in the one case, and in the other an accusative of the product were consciously distinguished. As Driver (*Tenses*, § 195) rightly observes, the remoter accusative in both cases is, strictly speaking, in apposition to the nearer. This is especially evident in such examples as Ex 20^{25} *thou shalt not build them* (the stones of the altar) גָּזִית as *hewn stones*, cf. also Gn 1^{27}. The main point is, which of the two accusatives, as being primarily affected (or aimed at) by the action, is to be made the more prominent; and on this point neither the position of the words (the nearer object, mostly determinate, as a rule follows immediately after the verb), nor even the context admits of much doubt. Thus in 1 K 18^{32} the treatment of the stones is the primary object in view, the erection of the altar for which they were intended is the secondary; in Dt 27^{6} the case is reversed.

ll (*d*) Finally, the second accusative sometimes more closely determines the nearer object by indicating the part or member specially affected by the action,[1] e. g. ψ 3^{8} *for thou hast smitten all mine enemies* לֶחִי (as to) *the cheek bone*, equivalent to *upon the cheek bone*; cf. Gn 37^{21} *let us not smite him* נֶפֶשׁ in *the life*, i. e. let us not kill him; Dt 22^{26}, 2 S 3^{27}; also with שׂוּם Gn 3^{15}; with רָעָה Jer 2^{16}; in poetry the object specially concerned is, by a bold construction, even placed first, Dt 33^{11} (with מָחַץ).

§ 118. *The Looser Subordination of the Accusative to the Verb.*

a 1. The various forms of the looser subordination of a noun to the verb are distinguished from the different kinds of the accusative of the object (§ 117) by their specifying not the persons or things directly affected by the action, but some *more immediate circumstance* under which an action or an event takes place. Of such circumstances the most common are those of *place*, *time*, *measure*, *cause*, and finally the *manner* of performing the action. These nearer definitions are, as a rule, placed *after* the verb; they may, however, also precede it.

b Rem. That the cases thus loosely subordinated to the verb are to be regarded as *accusatives* is seen first from the fact that in certain instances the *nota accusativi* (אֵת) is prefixed; secondly from the fact that in one form of

[1] Analogous to this is the σχῆμα καθ' ὅλον καὶ κατὰ μέρος in Greek epic poetry, e. g. ποῖόν σε ἔπος φύγε ἕρκος ὀδόντων.

the *casus loci* a termination (ה_ֶ) is employed, in which (according to § 90 *c*) the old accusatival ending is preserved; and finally from the consistency with which classical Arabic puts these nearer definitions in the accusative (which may be recognized by its form) even under circumstances in which one would be rather inclined to expect a nominative in apposition.

c The relation subsisting between the circumstantial accusative and the accusative of the object is especially apparent when the former (as e.g. in a statement of the goal after a verb of motion) is immediately connected with its verb. But even the more loosely connected circumstantial definitions are certainly to be regarded as originally objects of a governing word habitually omitted, only that the consciousness of this closer government was at length lost, and the accusative more and more acquired an independent value as a *casus adverbialis*.

d **2.** The accusative serves to define more precisely the *place* (*accus. loci*), either (*a*) in answer to the question *whither?* after verbs of motion,[1] or (*b*) in answer to the question *where?* after verbs of *being, dwelling, resting*, &c. (but also after transitive verbs, see the examples), or finally (*c*) to define more precisely the *extent* in space, in answer to the question *how far? how high? how much?*, &c.

e Instead of the simple accusative, the locative (see above, § 90 *c*)[2] is frequently found in the cases mentioned under *f* (sometimes also in those under *g*) or the preposition אֶל־,[3] especially before persons as the aim of the movement, or בְּ, usually, to express being *at* a place.

f Examples of (*a*): נֵצֵא הַשָּׂדֶה *let us go out into the field*, 1 S 20[11]; cf. Gn 27[3], 31[4], Jb 29[7]; לָלֶכֶת תַּרְשִׁישׁ *to go to Tarshish*, 2 Ch 20[36]; cf. Gn 10[11], 13[9], 24[27], 26[23], 31[21], Ex 4[9], 17[10], Ju 1[26], 2 K 11[19], Na 1[8] (?), ψ 134[2]; with לָקַח Nu 23[14]; with נָתַן Jos 6[24]; with the *accus. loci* emphatically preceding (cf. Driver on 1 S 5[8]), 1 K 2[26], Is 23[12], Jer 2[10], 20[6], 32[5]; with בּוֹא (in the sense of *aggredi*, equivalent to בּוֹא עַל־, cf. § 117 *a*, note 2) the *personal* aim also is poetically added in the accusative, Ez 32[11], 38[11], Pr 10[24], 28[22], Jb 15[21], 20[22]; but in the last passage it is better taken as an accusative of the object (cf. the German *einen ankommen, überkommen*). See also Nu 10[36] (where שׁוּב can hardly be transitive); Ju 11[29], 1 S 13[20] (where, however, אֶל־ has probably fallen out after ישׂראל; so Strack).—Finally, cf. also the use of שָׁמָּה for אֲשֶׁר . . . אֲשֶׁר *whither*, Nu 13[27].—The *accus. loci* occurs after a passive, e.g. Gn 12[15].

g Examples of (*b*): Gn 38[11] *remain a widow* בֵּית אָבִיךְ *in thy father's house*; cf. Gn 24[23], 1 S 17[15], 2 S 2[32], Is 3[6], Hos 12[5], Mi 6[10], 2 Ch 33[20]; פֶּתַח הָאֹהֶל *in the tent door*, Gn 18[1.10], 19[11], and frequently. As observed by Driver on 1 S 2[29], accusatives of this kind are almost without exception (but cf. 1 K 8[32], Is 16[4], 28[7], 2 Ch 33[20]) connected with a noun in the genitive. In all the above examples, however, the accusative may have been preferred to the natural construction with בְּ (which is not rare even with בַּיִת and פֶּתַח) for euphonic reasons, in order to avoid the combination of such sounds as בְּבַ֫ and בְּפַ֫; cf., moreover, Gn 2[14], 4[16], Ex 18[5], Lv 6[8] (הַמּוּבָּחָה instead of the usual הַמִּזְבֵּחַ

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[1] So commonly in Sanskrit; in Greek only poetically, e.g. Iliad i. 317 *κνίσῃ δ' οὐρανὸν ἷκεν*: in Latin, e.g. *rus ire, Romam proficisci*.

[2] Hence e.g. in 1 S 9[26] the Masora requires הַגָּגָה instead of the *K^eth.* הַגָּג.

[3] So in Ju 19[18] for יְ אֶת־בֵּית the better reading is יְ אֶל־בֵּ.

Ex 29^{13}, &c.); Dt $1^{2.19}$, [1] 2 S 17^{26}, 1 K 7^{8}, Pr 8^{3}, 9^{14}. On Is 1^{30} see § 116 *i*; on יָשַׁב, with the *accus. loci*, see § 117 *bb*. On the other hand, in Dt 6^{3}, according to the LXX, a verb of *giving* has dropped out before אֶרֶץ.

h Examples of (*c*): Gn 7^{20} *fifteen cubits upward did the waters prevail*; Gn 31^{23}, 41^{40} רַק הַכִּסֵּא אֶגְדַּל מִמֶּךָּ *only in the throne will I be greater than thou*; Dt 1^{19} *we went* (through) *all that great and terrible wilderness*; cf. Jb 29^{3}. Of the same kind also are such cases as Ex 16^{16} (*according to the number of your persons*, for which elsewhere לְמִסְפַּר is used); 1 S 6^{4} (with the accus. preceding); 6^{18}, 2 S 21^{20}, Jb 1^{5}.—A statement of weight is put in the accusative in 2 S 14^{26}.

i **3.** The accusative is employed to determine more precisely the *time* (*accus. temporis*), (*a*) in answer to the question *when?* e. g. הַיּוֹם *the day*, i. e. *on the day* (in question), *at that time*, but also *on this day*, i. e. *to-day*, or finally *by day*, equivalent to יוֹמָם, like עֶרֶב *at evening*, לַיְלָה *noctu*, בֹּקֶר *in the morning, early*, ψ 5^{4}, &c., צָהֳרַיִם *at noonday*, ψ 91^{6}; יוֹם אֶחָד *on one and the same day*, Gn 27^{45}; שֵׁנָא *in sleep*, ψ 127^{2}; תְּחִלַּת קְצִיר שְׂעֹרִים (*Qerê* בְּתְּ) *at the beginning of barley harvest*, 2 S 21^{9}; in stating a date, Gn 11^{10}, 14^{4} *in the thirteenth year*.

k (*b*) In answer to the question *how long?* e. g. Gn 3^{14}, &c., כָּל־יְמֵי חַיֶּיךָ *all the days of thy life*; 7^{4} *forty days and forty nights*; 7^{24}, 14^{4}, 15^{13}, 21^{34}, 29^{18}, Ex 20^{9} (*for six days*); 23^{15}, 31^{17}; עוֹלָמִים *for ever*, 1 K 8^{13}; also with the accusative made determinate, Ex 13^{7} אֶת שִׁבְעַת הַיָּמִים *throughout the seven days* in question, mentioned immediately before; cf. Ju 14^{17}, Dt 9^{25}.

l **4.** The accusative is sometimes used of abstract ideas to state the reason (*accus. causae*), e. g. Is 7^{25} *thou shalt not come thither* יִרְאַת שָׁמִיר *for fear of briers*.

m **5.** Finally the accusative is used very variously (as an *accus. adverbialis* in the narrower sense), in order to describe more precisely the *manner* in which an action or state takes place. In English such accusatives are mostly rendered by *in, with, as, in the form* or *manner of . . ., according to, in relation to, with regard to*. For more convenient classification we may distinguish them as—

n (*a*) Adjectives expressing *state*, placed *after* the verb to describe more accurately some bodily or other external condition, e. g. Is 20^{2} *walking* עָרוֹם וְיָחֵף *naked and barefoot*; cf. verse 3, 8^{21}, Gn 15^{2}, 33^{18} (שָׁלֵם), Ju 8^{4}, Mi 1^{8}, ψ 107^{5} (but in 15^{2} תָּמִים is rather a substantive directly dependent on הוֹלֵךְ = *he that walketh* in *uprightness*; cf. § 117 *r*, note); Jb 30^{28}. After an accusative, e. g. Dt 15^{18}; to specify some mental state, e. g. Gn 37^{35} (אָבֵל).—*Before* the verb (and then with a certain emphasis), Am 2^{16}, Jb 1^{21}, Ec 5^{14}; Lv 20^{20}, Jb 19^{25}, 27^{19}, 31^{26}

[1] In ψ 2^{12} דֶּרֶךְ is not to be taken as an *accus. loci* (*on the way*), but as an *accus. of respect* (*with regard to the way*); see below, *m*.

(unless יָקָר be a substantive); Ru 1^{21} (מְלֵאָה parallel with the adverb רֵיקָם). In Mi 2^{7} the text is clearly corrupt.

Those examples are especially instructive in which the adjective expressing a state, although referring to several, is nevertheless used in the singular, e.g. Jb 24^{10} עָרוֹם הִלְּכוּ *naked*, i.e. in the condition of one naked, *they go about*; cf. verse 7 and 12^{17}. In Is 20^{4} the singular occurs *after* a plural object, and in Is 47^{5} the *masc.* after the 2nd sing. *fem.* imperative, which clearly proves that the term expressing the state is not conceived as being in apposition, but as an indeclinable adverb. *o*

(*b*) Participles, again either *after* the verb, Nu 16^{27}, Jer 2^{27}, 43^{2}, ψ 7^{3}, Jb 24^{5}, Ct 2^{8}, or *before* it, Gn 49^{11}, Is 57^{19}, Ez 36^{35}, ψ 56^{2}, 92^{14}, Pr 20^{14}; cf. also the substantival use of the participles Niph'al נוֹרָאוֹת *in a fearful manner* (ψ 139^{14}) and נִפְלָאוֹת *in a wonderful manner*, Jb 37^{5}, Dn 8^{24}.—Also participles in connexion with genitives, as מִתְהַלֵּךְ Gn 3^{8} (cf. also בָּאָה 1 K 14^{6}), are to be regarded as expressing a state and not as being in apposition, since in the latter case they would have to take the article.—In 2 S 13^{20}, 1 K 7^{7} and Hb 2^{10} the *explicative Wāw* (equivalent to *and that too*) is also prefixed to the participle. In ψ 69^{4} for מְיַחֵל read מִיַּחֵל.—On 1 K 11^{8}, 2 K 10^{6}, 19^{2}, Hag 1^{4}, cf. the note on § 131 *h*. *p*

(*c*) Substantives[1] in the most varied relations: thus, as describing an external state, e.g. Mi 2^{3} וְלֹא תֵלְכוּ רוֹמָה *neither shall ye walk haughtily* (as opposed to שְׁחוֹחַ Is 60^{14}); Lv 6^{9} (accus. before the verb = as *unleavened cakes*), Dt 2^{9}, 4^{11}, Ju 5^{21}, Is 57^{2}, Pr 7^{10}, Jb 31^{26}, La 1^{9}; as stating the position of a disease, 1 K 15^{23} *he was diseased* אֶת־רַגְלָיו in *his feet* (2 Ch 16^{12} בְּרַגְלָיו), analogous to the cases discussed in § 117 *ll* and § 121 *d* (*d*); as describing a spiritual, mental, or moral state, e.g. Nu 32^{14}, Jos 9^{2} (פֶּה אֶחָד *with one accord*, 1 K 22^{13}; cf. Ex 24^{3}, Zp 3^{9}), 1 S 15^{32}, 2 S 23^{3}, Is 41^{3} (unless שָׁלוֹם is adjectival, and the passage is to be explained as in *n*); Jer 31^{7}, Ho 12^{15}, 14^{5}, ψ 56^{3}, 58^{2}, 75^{3}, Pr 31^{9}, Jb 16^{9}, La 1^{9}; Lv 19^{16}, &c., in the expression הָלַךְ רָכִיל *to go up and down* as *a tale-bearer*; also בֶּ֫טַח *unawares*, Gn 34^{25}, Ez 30^{9}; מֵישָׁרִים *uprightly*, ψ 58^{2}, 75^{3} (in both places *before* the verb); as stating the age, e.g. 1 S 2^{33} (if the text be right) יָמ֫וּתוּ אֲנָשִׁים *they shall die* as *men*, i.e. *in the prime of life*; cf. 1 S 2^{18} (נַ֫עַר), Is 65^{20}, and Gn 15^{16}; as specifying a number more accurately, Dt 4^{27}, 1 S 13^{17}, 2 K 5^{2}, Jer 31^{8} [in Jer 13^{19} שְׁלוֹמִים *wholly* (?) is corrupt; read גָּלוּת שְׁלֵמָה with LXX for הָגְלָת שׁ׳]; as stating the consequence of the action, Lv 15^{18}, &c. *q*

The description of the external or internal state may follow, in poetry, in the form of a comparison with some well-known class, e.g. Is 21^{8} וַיִּקְרָא אַרְיֵה *and he cried* as *a lion*; cf. ψ 22^{14}, Is 22^{18} (כַּדּוּר *like a ball*); Is 24^{22}, Zc 2^{8}, ψ 11^{1} (unless צִפּוֹר be vocative); 58^{9b} (unless the force of the preceding כְּ is carried on, as in ψ 90^{4}); ψ 144^{12}, Jb 24^{5} (פְּרָאִים, before the verb); 41^{7} *shut up together* as with *a close seal*.[2] *r*

6. To the expressions describing a state belong finally those nouns which are introduced by the comparative particle כְּ,[3] since the כְּ is to *s*

[1] Cf. above, § 100 *c*, on certain substantives which have completely become adverbs; and § 113 *h* and *k* on the adverbial use of the infinitive absolute.

[2] It is, as a matter of fact, permissible to speak of the above examples as *comparatio decurtata*, but it must not be assumed that the comparative particle כְּ, which is otherwise regularly prefixed (see *s*), has actually dropped out.

[3] On the use of כְּ as a prefix, cf. § 102 *c*.

be regarded as originally a substantive[1] in the sense of *amount, kind* (*instar*), standing in the accusative (so that בְּ is equivalent to *as a kind of, after the manner of, according to*), while the following noun represents a genitive governed by the בְּ. From this, which is the proper meaning of the בְּ, may be explained its power of representing a great many pregnant relations, which in English can only be rendered by the help of prepositions.[2] Thus the comparison may refer to—

t (*a*) The *place*, e.g. Is 5^{17} כִּדְבָרָם *after the manner of*, i.e. *as in their pasture*; 23^{15} as (it is said) *in the song of the harlot*; 28^{21}, 29^{7} כְּחֲלוֹם *as in a dream*.

u (*b*) The *time*, especially in the combination כְּיוֹם *after the manner of the day*, equivalent to *as in the day*, Is 9^{3}, Ho 2^{5}; כִּימֵי *as in the days of . . .*, Is 51^{9}, Ho 2^{17}, 9^{9}, 12^{10}, Am 9^{11}; cf. moreover, Lv 22^{13}, Ju 20^{39}, Is 17^{6}, Jb 5^{14}, 29^{2}, and the expressions כְּיוֹם בְּיוֹם *as day by day = as in the former days*, 1 S 18^{10}; כְּפַעַם בְּפַעַם *as at other times*, 1 S 3^{10}, &c.; כְּשָׁנָה בְשָׁנָה *as in former years*, 2 K 17^{4}; cf. § 123 *c*. Of a different character is the use of בְּ as a simple particle of time, e.g. Gn 18^{10} כָּעֵת חַיָּה *at this time* (not *about the time*), when it lives again, i.e. at the end of a year; כָּעֵת מָחָר *to-morrow at this time*; cf. Is 23^{5}, and the frequent connexion of בְּ with the infinitive construct to express a definite time (in the sense of a pluperfect), Gn 12^{14}, 27^{34}, Ex 9^{29}, &c.

v (*c*) The *person*, e.g. Gn 34^{31} *should he deal with our sister as* with *a harlot?*

w (*d*) The *thing*, e.g. Is 10^{14}, ψ 33^{7}, Jb 28^{5} כְּמוֹ־אֵשׁ *as a fire*, i.e. *as it were by fire* (cf. Is 1^{25} כַּבֹּר *as* with *lye*); Jb 29^{23} כַּמַּטָּר *as* for *the rain* (they waited for me); Jb 38^{14} (*as* in *a garment*); 38^{30} כָּאֶבֶן *as* to *stone* (the waters are solidified in freezing).

x Rem. According to the earlier grammarians, בְּ is sometimes used pleonastically, i.e. not to indicate a similarity (as in Lv 14^{35} *as it were*, i.e. *something like*), but simply to introduce the predicate (*Kaph veritatis*), e.g. Neh 7^{2} *for he was* כְּאִישׁ אֱמֶת *a faithful man*; cf. 1 S 20^{3} כְּפֶשַׁע, La 1^{20} כַּמָּוֶת. Such a pleonasm is of course out of the question. At the most a *Kaph veritatis* can only be admitted in the sense that the comparison is sometimes introduced by בְּ with a certain emphasis (equivalent to *in every respect like*); thus כְּאִישׁ אֱמֶת in Neh 7^{2} means simply *of the nature of a faithful man*, i.e. as only a faithful man can be; cf. Nu 11^{1}, Is 1^{7}, 13^{6}, Ho 4^{4}, 5^{10}, Ob ^{11}, Jb 24^{14}, 27^{7}, La 1^{20}, 2^{4}; also כִּמְעַט in such passages as ψ 105^{12} *yea, very few*; but e.g. in Is 1^{9} *only just, a very small* . . .

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[1] Schwabe (בְּ *nach seinem Wesen und Gebrauch im alttestam. Kanon gewürdigt*, Halle, 1883) contests this explanation (which is defended especially by Fleischer and is certainly indisputable). He, with Gesenius and Ewald, places בְּ as a preposition on the same footing as בְּ and לְ, and believes it to be probably connected with the stem כון as well as with כִּי and כֵּן. The above view of בְּ as a substantive of course does not imply that the language as we have it is still in every case conscious of the substantival meaning.—On בְּ in numerical statements, in the sense of *about, nearly*, see the Lexicon.

[2] It would be altogether unsuitable here also (see above, note 2 on *r*) to assume a loss of the preposition. Such examples as Is 1^{26} (כְּבָרִאשֹׁנָה and כְּבַתְּחִלָּה), Lv 26^{37} (כְּמִפְּנֵי) are to be explained from the fact that here the

§ 119. *The Subordination of Nouns to the Verb by means of Prepositions.*

1. In general. As is the case with regard to the looser subordination of nouns to the verbal idea (§ 118), so also their subordination by means of prepositions is used to represent the more immediate circumstances (of place, time, cause, purpose, measure, association, or separation) under which an action or event is accomplished. In the case of most prepositions some idea of a relation of *space* underlies the construction, which then, in a wider sense, is extended to the ideas of time, motive, or other relations conceived by the mind. *a*

On the origin of the prepositions and the original case-relation in which they stand to the nouns governed by them, cf. § 101, where a list of the prepositions is given with their original meanings. Cf. also § 102 on the prefixes, and § 103 on the union of prepositions with suffixes.

2. A not unimportant part is played in Hebrew by the *compounding* of prepositions to represent more accurately the relations of place, which either precede or follow the action. In the former case מִן־, and in the latter (which is not so frequent) אֶל־ occurs before other prepositions of place; cf. e.g. Am 7[15] *the Lord took me* מֵאַחֲרֵי הַצֹּאן *from behind the flock*; 2 K 9[18] *turn thee* אֶל־אֲחֹרַי *to behind me*, i.e. *turn thee behind me*; מֵעִם־, מֵאֵת *from being with . . .*, as in French *de chez, d'après quelqu'un*.[1] For further examples, see *c*. *b*

Rem. 1. We must *not* regard as combined prepositions in the above sense either those *substantives* which have become prepositions only by their union with prefixes, as לִפְנֵי *before*, מִפְּנֵי, לְמַעַן *on account of* (but e.g. מִלִּפְנֵי *from before*, Gn 4[16], &c., is such a compound); nor *adverbs*, which are also formed by combining words which were originally substantives (also used as prepositions) with prepositions, as מִחוּץ *without*, מִתַּחַת in the sense of *below*,[2] מֵעַל *c*

preposition and substantive had already become simply *one* word before the בְּ was prefixed. We find also בְּעַל Is 59[18], 63[7], ψ 119[14], and 2 Ch 32[19]; cf. Driver on 1 S 14[14] (כְּבַחֲצִי), where the text is wholly corrupt.

[1] In other cases French, as well as English and German, can only emphasize *one* of the two combined ideas; thus, such expressions as *il prend le chapeau sur la table*, German and English *er nimmt den Hut vom Tisch, he takes his hat from the table*, all regard the action from one point of view only; the Hebrew here brings out both aspects of it by means of מֵעַל־ *from upon*, cf. e.g. Is 6[6].

[2] Hence not to be confounded with מִתַּחַת *from under*, in such examples as Pr 22[27], which is a real compound preposition. In the above-mentioned adverbs also the מִן־ was *originally* by no means pleonastic; מִתַּחַת denotes properly the locality, regarded primarily as a place *from beneath* which something proceeds, and so on. This original sense of the מִן־, however, has become so much obscured by its regular combination with words of place to form independent adverbs, that it is even prefixed (evidently only on the analogy of such common adverbs as מֵעַל־, מִתַּחַת) in cases where it is really inadmissible, owing to the meaning of the adverb, e.g. in מִלְּבַד, מִבַּלְעֲדֵי

above (so also in Gn 27^{39}, 49^{25}, not *from above*). These adverbs of place, however, may become prepositions by the addition of לְ, e.g. מִחוּץ לְ *outside as regards* . . . , i.e. *outside of something*, in 1 K 21^{13} even after a transitive verb of motion; מִתַּ֫חַת לְ *below as regards* . . ., i.e. *under something* (cf. עַד־מִתַּ֫חַת לְ *until they came under* . . ., 1 S 7^{11}), מֵעַל לְ *over something*, &c.; לְבַד prop. *in separation*; לְבַד מִן־ *in separation from*, i.e. *apart from, besides*. Only rarely in such a case is the לְ omitted for the sake of brevity, e.g. Jb 26^{5} מִתַּ֫חַת מַיִם *beneath* the *waters*; Neh 3^{28} (מֵעַל־).

d 2. Real combinations of prepositions (each retaining its full force) occur—

(*a*) With מִן־, in מֵאַחַר, מֵאַחֲרֵי (see above) *from behind* something; מֵאֵת and מֵעִם *from with* (see above); מִבֵּין or מִבֵּינוֹת *from between* something (with motion in either direction, see e.g. Gn 49^{10}); מִלִּפְנֵי *from before* (see above); sometimes also מִמּוּל Lv 5^{8}, &c.; מֵעַל־ *from upon*, i.e. *off from*; מִתַּ֫חַת *away from under* (see footnote 2 on p. 377).

e (*b*) With אֶל־, in אֶל־אַחֲרֵי *to behind*, אֶל־בֵּינוֹת *to between*; אֶל־מִבֵּית לְ *forth between* 2 K 11^{15}; אֶל־מִחוּץ לְ *forth without*, i.e. *out in front of*, Nu 5^{3}; אֶל־תַּ֫חַת *down under*.[1]—In Jb 5^{5} the two prepositions of motion are combined in a peculiarly pregnant construction, אֶל־מִצִּנִּים (he goes thither and takes it) *out of the thorns*, i.e. he taketh it *even out of the thorns*, but the text is hardly correct.

f 3. A general view of the union of certain verbs, or whole classes of verbs, with particular prepositions, especially in explanation of certain idioms and pregnant expressions.[2]

g (*a*) אֶל־ (אֱלֵי)[3] *towards*, properly an expression of *motion* or at least *direction* towards something (either in the sense of *up to* = עַד, or *into* = אֶל־תּוֹךְ), is used after verbs not only in answer to the question *whither?* but by a specially pregnant construction, in answer to the question *where?* e.g. Jer 41^{12} *they*

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without, cf. also such examples as מִבְּלִי, מִמּוּל, מִנֶּ֫גֶד, מִשָּׁם (*there*), &c. Since a מִן־ is not usually repeated after מִלְּבַד, it appears as if מִלְּבַד by a transposition of the מִן־ stood for the usual לְבַד מִן־. In reality, however, the preposition which forms the adverb into a preposition is omitted here, as in מֵעַל, מִתַּ֫חַת, without a following לְ (see above). Properly מִלְּבַד has a purely adverbial meaning = *taken by itself*, like מִלְּמַ֫עְלָה מִמַּ֫עַל (Syriac *men le'ēl*) *above* (adv.), as distinguished from מִמַּ֫עַל לְ or מֵעַל־לְ (Syriac *le'ēl men*), *over, upon something*.—Also לְמִן־ *from* . . . *onward* is not for מִן־לְ, but the לְ serves merely (just like the Latin *usque* in *usque a, usque ad, usque ex*) to indicate expressly the starting-point, as an exact *terminus a quo* (of place or time).

[1] Also in 1 S 21^{5} אֶל־תַּ֫חַת by a pregnant construction is virtually dependent on the idea of *coming into*, contained in the preceding אֵין־.

[2] A summary of *all* the relations and senses in which a preposition may be used, belongs not to the Grammar but to the Lexicon.

[3] Cf. Mitchell, 'The preposition *el*,' in the *Journal of the Society of Biblical Literature and Exegesis*, 1888, p. 143 ff., and especially A. Noordtzij, *Het hebreeuwsche voorzetsel* אל, Leiden, 1896, a thorough examination of its uses, and especially of the relation between אֶל־ and עַל־.

found him אֶל־כַּיִם רַבִּים *by the great waters*; cf. Dt 16^6, 1 K 13^{20}, and a still more remarkable instance in 8^{30} אֶל־מְקוֹם שְׁבִתְּךָ אֶל־הַשָּׁמָיִם. This combination of *two* different ideas, of motion *to* a place and being or acting *in* the place (very plainly seen in Dt 16^6 *but to the place which the Lord thy God shall choose*... shalt thou bring thine offering and *there shalt thou sacrifice*, &c.), is the same as the Greek use of εἰς, ἐς for ἐν, the Latin *in potestatem, in amicitiam ditionemque esse, manere* (Cic. Verr. 5, 38; Div. 2, 14, &c.); cf. also the common German expressions *zu* Hause, *zu* Leipzig sein, *zu* Bette liegen, &c.

h (*b*) בְּ.[1] Underlying the very various uses of this preposition is either the idea of being or moving within some definite region, or some sphere of space or time (with the infinitive, a simultaneous action, &c.), or else the idea of *fastening on* something, *close connexion with* something (also in a metaphorical sense, following some kind of pattern, e.g. the advice or command of some one בְּצַלְמֵנוּ כִּדְמוּתֵנוּ *in our image, after our likeness*; cf. 1^{27}, $5^{1.3}$), or finally the idea of *relying* or *depending* upon . . ., or even of merely *striking* or *touching* something.

i Thus the use of בְּ is explained—

(1) In the sense of *among* (in the domain of), e.g. Mi 7^2 יָשָׁר בָּאָדָם אָיִן *there is none upright among men*; in the sense of *consisting of*, in specifying the constituents of a collective idea, e.g. Gn 7^{21} *and all flesh died* . . . *in* (=consisting of) *fowl*, &c. 8^{17}, 9^{10}, Ho 4^3. Also after ideas of *appearing, manifesting oneself, representing, being*, in the sense of *as, in the capacity of* (prop. in the sphere, after the manner of, see above), *consisting of*..., *tanquam*, the בְּ *essentiae* of the earlier grammarians, corresponding to the Greek ἐν, the Latin *in*,[2] and the French *en*, e.g. Ex 6^3 *I appeared unto Abraham* . . . בְּאֵל שַׁדָּי *as El Shaddai*; Jb 23^{13} וְהוּא בְאֶחָד *but he is* (manifests himself as) *one*, i.e. he remains always the same; Dt 26^5, 28^{62} בִּמְתֵי מְעָט *in the condition of being few*, cf. 10^{22} *to the number of seventy*; Is 40^{10}, ψ 39^7.—Cf. also such examples as Ex 18^4 (ψ 35^2, 146^5) בְּעֶזְרִי *as my help*; Dt 26^{14} *being unclean*; Is 28^{16} *in Sion* (i.e. *I make Sion a foundation*); Ez 20^{41} *as a sweet savour*; Pr 3^{26}, perhaps also Ex 3^2 *in* (i.e. *as*) *a flame of fire*; Is 66^{15} *with* (i.e. *like*) *fire*; ψ 31^{22}, 37^{20} (102^4). For the origin of all these forms of expression ψ 54^6 is especially instructive, since אֲדֹנָי בְּסֹמְכֵי נַפְשִׁי is not meant to refer to the Lord as *belonging to* the סֹמְכִים, but only to ascribe to him a similar character, i.e. *the Lord is one who upholds my soul*; so also ψ 99^6, 118^7, Ju 11^{35} [the plur. as in § 124 *g-i*].[3]—Cf. Gesenius, *Thes. Linguae Hebr.*, i. 174 f., and Delitzsch on ψ 35^2.

k (2) To introduce the object after transitive verbs, which denote *touching, striking, reaching to* (thus to some extent a fastening on, see above) something, in English sometimes rendered by *at, on*, &c., and in German generally by compounds with *an*, e.g. *anfassen* = אָחַז בְּ, *anrühren* = נָגַע בְּ, &c. To the same category belongs also the construction of verbs denoting *authority* (מָשַׁל, מָלַךְ, רָדָה, נָגַשׂ, the last prop. *to tread on* . . .) with בְּ, inasmuch as the exercise of the authority is regarded as a laying hold of the person ruled; so also, the introduction of the object by בְּ after certain *verba dicendi*, or when the mental action is to be represented as extending *to* some one or something: e.g.

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[1] Cf. Wandel, *De particulae Hebr.* בְּ *indole, vi, usu*, Jena, 1875.

[2] e.g. *res in praeda captae*, i.e. things taken as spoil; see Nägelsbach, *Lat. Stilistik*, § 123^4. On the Hebrew בְּ *essentiae*, see Hauschild in the *Festschrift zur Einweihung des Goethegymn.* Frankf. a. M. 1897, p. 163.

[3] Other instances formerly cited here (Is 26^4, ψ 55^{19}, where בְּ is used before the subject) as well as ψ 68^5 בְּיָהּ שְׁמוֹ *Jah is his name*, are textually very uncertain. Cf. Cheyne, *SBOT.* Isaiah, p. 173, on Is 26^4.

קָרָא בְּ to call *on* some one, נִשְׁבַּע בְּ *iurare per aliquem*, שָׁאַל בְּ *to enquire of* some one. Again; רָאָה בְּ *to look upon*, שָׁמַע בְּ *to hearken to* (but cf. also *m*), generally with the secondary idea of participation, or of the pleasure with which one sees or hears anything, especially pleasure at the misfortunes of others, hence רָאָה בְּ *to see his desire on any one* or *anything*; cf. however, Gn 21[16] *let me not look upon the death of the child*; 1 S 6[19] *because they had looked* [irreverently] *at the ark of the Lord*.

Closely related to this is the use of בְּ:

l (3) To introduce the person or thing, which is the object of a *mental* act, e. g. הֶאֱמִין בְּ *to trust in* (to cleave trustingly *to*) somebody or something; בָּטַח בְּ *to have confidence in* ...; שָׂמַח בְּ *to rejoice in* or *at* something, &c.; דִּבֶּר בְּ *to speak of* (*about*) some one or something, Dt 6[7], 1 S 19[3 f.], &c.

m (4) The idea of an action as extending *to* something, with at the same time the secondary idea of participation *in* something, underlies finally the *partitive* use of בְּ, e. g. אָכַל בְּ *to share in eating* something, Ex 12[43 ff.], Lv 22[11]; also simply *to eat, to taste of* something, Ju 13[16], Jb 21[25]; so also לָחַם בְּ *to eat of*, and שָׁתָה בְּ[1] *to drink of* something, Pr 9[5]; שָׁמַע בְּ *to hear* a whisper *of something*, Jb 26[14]; מָצָא בְּ *they found* remaining *of her* only ..., 2 K 9[35]; נָשָׂא בְּ *to bear a share of* something, Nu 11[17], Ez 18[20], Jb 7[18]. Cf. also חָלַק בְּ *to give a share of* something, Jb 39[17]; בָּנָה בְּ *to do building to*, Neh 4[4].

n (5) With the idea of *touching, striking against anything* is naturally connected that of proximity and vicinity *near*, and further that of association *with* something; cf. Gn 9[4] בְּנַפְשׁוֹ *with the life thereof*; 15[14], 32[11] בְּמַקְלִי *with my staff*. Sometimes בְּ combined with a verb of motion (*to come with* something), expresses the idea of *bringing*, e. g. Ju 15[1] *Samson visited his wife with a kid*, i. e. he brought her a kid; Dt 23[5], ψ 66[13], 1 Ch 15[19 ff.], 16[6].

o (6) From the idea of connexion with something, being accompanied by something (see *n*), is developed, finally, the *instrumental* use of בְּ, which represents the means or instrument (or even the personal agent), as something *with which* one has associated himself in order to perform an action; cf. Mi 4[14] בַּשֵּׁבֶט *they smite with the rod*; Is 10[24]; ψ 18[30] בְּךָ *by thee* (so also 44[6], parallel with בִּשְׁמְךָ); Is 10[34], Ho 1[7], 12[14]; cf. also עָבַד בְּ *to labour by means of* some one, i. e. to cause him to labour at it, Ex 1[14], &c. On בְּ with the passive to introduce the means or the author, see § 121 *f*.

p A variety of the בְּ *instrumenti* is בְּ *pretii* (the price being considered as the *means* of acquiring a thing), cf. Gn 23[9], 29[18] (בְּרָחֵל); 30[16], 33[19], 34[15] (בְּזֹאת *on this* condition); 37[28]; also, in a wider sense, Gn 18[28] בְּ *for the sake of*; 1 S 3[13].

q Rem. The use of בְּ *instrumenti* to introduce the object is peculiar in such expressions as ψ 44[20] *and thou coveredst over us* בְּצַלְמָוֶת *with the shadow of death*; Jb 16[10] פָּעֲרוּ עָלַי בְּפִיהֶם *they have opened wide their mouth against me* (prop. *have made an opening with their mouth*); cp. ψ 22[8], Ex 7[20] *he lifted up* בַּמַּטֶּה *the rod*; Lv 16[4] חָגַר and צָנַף followed by בְּ; Jos 8[18], La 1[17]. Analogous to some English expressions we find both *to gnash the teeth*, ψ 35[16], and *to gnash with the teeth*, Jb 16[9]; *to wink the eye*, Pr 10[10], and *to wink with the eye*, Pr 6[13]; *shake the head*, ψ 22[8], and *to shake with the head*, Jer 18[16], Jb 16[4].—In all these instances

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[1] To be distinguished from שָׁתָה בְּ = *to drink from* (a cup, &c., Gn 44[5], Am 6[6]), as in Arabic and Aramaic (Dn 5[2]). Cf. also ἐν ποτηρίοις (Xen. Anab. vi. 1, 4), ἐν χρυσώμασι πίνειν (3 Ezr 3[6]), *venenum in auro bibitur*, Seneca, Thyestes 453, and the French *boire dans une tasse*.

the verb (intransitive) construed with בְּ has a greater independence, and consequently more emphasis than the verb construed with a direct accusative; the latter conveys a sort of necessary specification of the action, while the noun introduced by בְּ is used rather as a merely adverbial complement. An instructive example of this is נָתַן קוֹל *vocem emittere, to utter a voice*, also *to thunder*, while in נָתַן בְּקוֹלוֹ ψ 46[7] (68[34], Jer 12[8]), נָתַן has an independent sense = *he thundered with his voice* (i. e. mightily).

r (*c*) לְ[1] *to*, a very general expression of *direction towards* anything, is used to represent the most varied *relations* of an action or state with regard to a person or thing. On the use of לְ as a periphrasis for the *genetivus possessoris* or *auctoris* (the idea of belonging to), see § 129; on לְ with the passive, to introduce the author or the cause, see § 121 *f*; on לְ in a purely local sense (e. g. לִימִינְךָ *at thy right hand*, prop. *towards thy right hand*), or temporal (e. g. לָעֶרֶב *at evening*, &c.) or distributive, see the Lexicon.

The following uses of לְ properly belong to the government of the verb:

s (1) As a *nota dativi*[2] to introduce the remoter object; also

(2) To introduce the *dativus commodi*. This *dativus commodi* (or *incommodi*, e. g. Ez 37[11]) is used—especially in colloquial language and in later style—in the form of a pronoun with לְ, as an apparently pleonastic *dativus ethicus*, with many verbs, in order to give emphasis to the significance of the occurrence in question *for* a particular subject. In this construction the person of the pronoun must always agree with that of the verbal form.[3] By far the most frequent use of this לְ is with the pronoun of the 2nd person after imperatives, e. g. לְךָ־לְךָ *go, get thee away*, Gn 12[1], 22[2], Dt 2[13] (also in the feminine, Ct 2[10.13]); וְטֵה לְךָ *turn thee aside*, 2 S 2[21]; סְעוּ לָכֶם *take your journey*, Dt 1[7]; עִבְרוּ לָכֶם *pass ye over*; בְּרַח־לְךָ *flee* (to save thyself), Gn 27[43]; עֲלִי־לָךְ *get thee up*, Is 40[9]; פְּנוּ לָכֶם *turn you*, Dt 1[40]; שׁוּבוּ לָכֶם *return ye*, Dt 5[27]; קוּמִי לָךְ *rise up*, Ct 2[10]; שְׁבוּ לָכֶם *abide ye*, Gn 22[5]; חֲדַל לְךָ *forbear thee*, 2 Ch 35[21] (in the plural, Is 2[22]); הָבוּ לָכֶם *take you*, Dt 1[13], Jos 18[4], Ju 20[7], 2 S 16[20], and so almost regularly הִשָּׁמֶר לְךָ (see above, § 51 *n*) *care tibi!* and הִשָּׁמְרוּ לָכֶם *take heed to yourselves*; דְּמֵה לְךָ *be thou like*, Ct 2[17] (cf. verse 9), 8[14], is remarkable; after a perfect consecutive, 1 K 1[3], 1 S 22[5]; after an imperfect consecutive, e. g. Is 36[9] וְתִבְטַח לְךָ *and puttest thy trust*.—In the 3rd person, e. g. וַתֵּשֶׁב לָהּ *and sat her down*, Gn 21[16], cf. 22[5], Ex 18[27], ψ 120[6], 123[4], Jb 6[19]; even after a participle, Ho 8[9].—In the 1st person plural, Ez 37[11].

t (3) To introduce the result after verbs of making, forming, changing, appointing *to* something, esteeming *as* something; in short, in all those cases in which, according to § 117 *ii*, a second *accusative* may also be used.

u (4) In loose connexion with some verbal idea in the sense of *in reference to, with regard to* . . . (§ 143 *e*); so after a *verbum dicendi*, Gn 20[13]; 1 K 10[23], cf.

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[1] Cf. Giesebrecht, *Die hebr. Präpos. Lamed*, Halle, 1876.

[2] Just as in the Romance languages the Latin preposition *ad* (Italian *a*, before vowels *ad*, French *à*, Spanish *á*) and in English *to* are used as a periphrasis for the dative.—On the introduction of the nearer object by לְ, cf. § 117 *n*.

[3] Such expressions as the analogous English *he plucked me ope his doublet, but me no buts*, and the like, are accordingly inadmissible in Hebrew.

Is 36^{9}; even before the verb, Jer 9^{2}.—To the same class belongs also the *Lamedh inscriptionis* (untranslatable in English, and hardly more than a mere quotation-mark) which introduces the exact wording of an inscription or title; thus Is 8^{1} *write upon it* . . . (the words) מַהֵר שָׁלָל וגו׳ (cf. verse 3, where the לְ naturally is not used); Ez 37^{16}.

v (*d*) מִן, originally (according to § 101 *a*) *separation*,[1] represents both the idea of *distance, separation* or *remoteness from* something, and that of *motion away from* something, hence also *descent, origin from* a place, Am 1^{1}.

w (1) From the idea of *separation* is naturally derived on the one hand the sense of (*taken*) *from among* . . ., *e numero*, e. g. Gn 3^{1} *subtil as none other of the beasts*, &c.; cf. 3^{14}, Dt 33^{24}, 1 S 15^{33}, Ju 5^{24} (so especially after the idea of choosing *out of*[2] a larger class, 1 S 2^{28}; cf. Ex 19^{5}, &c.), and on the other hand, the sense of *without* (separated, free from . . .), e. g. Is 22^{3} מִקֶּשֶׁת אֻסָּרוּ *without the bow* (i. e. without one needing to bend a bow against them) *they were made prisoners*; cf. Jer 48^{45} מִכֹּחַ *without strength*; Ho 6^{6}, as the first half-verse shows, not *more than burnt offerings* (as R. V.), but *and not burnt offerings*; Mi 3^{6}, ψ 52^{5}, Jb 11^{15}, 19^{26}, 21^{9}, also such examples as Nu 15^{24} *far from the eyes*, i. e. unobserved by the congregation; Pr 20^{3}.

x Here also belongs the use of מִן after the ideas of *restraining, withholding from, refusing to* any one, frequently in pregnant expressions, which we can render only by complete final or consecutive clauses, e. g. 1 S 15^{23} *he hath rejected thee* מִמְּלֹךְ *away from* (being) *king*, instead of מִהְיוֹת מ׳ (as in verse 26), *that thou be no longer king*; cf. 1 K 15^{13}, Is 17^{1} מֵעִיר *so that it is no longer a city*; Jer 17^{16}, Jb 28^{11} *he bindeth the streams* מִבְּכִי *that they trickle not*; Gn 16^{2}, 23^{6} מִקְּבֹר *that thou shouldst not bury thy dead*; Is 24^{10}.

y The מִן has a still more pregnant force in those examples in which the idea of precluding from anything is only indirectly contained in the preceding verb, e. g. Gn 27^{1} *his eyes were dim* מֵרְאֹת *away from seeing*, i. e. *so that he could not see*; Is 7^{8} *Ephraim shall be broken in pieces* מֵעָם *that it be not a people* (just as in Is 23^{1}, Jer $48^{2.42}$, ψ 83^{5}); Lv 26^{13}, Is 5^{6}, 49^{15}, 54^{9}, Ezr 2^{62} (for other pregnant constructions with מִן see below, *ff*)[3]; on מִבְּלִי and מֵאֵין *without*, cf. § 152 *y*.

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[1] Cf. O. Molin, *Om prepositionen* min *i Bibelhebreisken*, Upsala, 1893, and especially N. Zerweck, *Die hebr. Praep.* min, Leipzig, 1893, who, instead of the partitive meaning (formerly accepted by us also), more correctly takes 'separation' as the starting-point of its various uses.

[2] All the *partitive* uses of מִן also come most naturally under this idea of separation *out of* a larger class. Thus מִן is used in the sense of *some, something*, and even *one*, in such expressions as *and he slew* . . . *also* מִשָּׂרֵי יִשְׂרָאֵל (*divers*) *of the princes of Israel*, 2 Ch 21^{4}; מִכָּל־ Lv 4^{2}; 1 K 18^{5}; מִדַּם הַפָּר *some of the blood of the bullock*, Ex 29^{12}, &c.; Jb 27^{6} *my heart doth not reproach me* מִיָּמַי *for any*, i. e. for one, *of my days*; 38^{12} מִיָּמֶיךָ *one of thy days*, i. e. *ever in thy life* (this explanation is confirmed by 1 K 1^{6}; cf. also 1 S 14^{45}, 25^{28}). In this way also, the frequently misunderstood Hebrew (and Arabic) idiom is to be explained, by which מִן before אֶחָד, אַחַת is equivalent to *ullus*; e. g. Lv 4^{2} *and shall do* מֵאַחַת מֵהֵנָּה *any one of these things*; 5^{13}, Dt 15^{7}, Ez 18^{10}; so before a *nomen unitatis* (see § 122 *t*), 1 S 14^{45} (2 S 14^{11}, 1 K 1^{52}) מִשַּׂעֲרַת רֹאשׁוֹ *not one hair of his head*.—מִן is used in the sense of the Arabic *min el-beyān* or explicative *min* (often to be simply translated by *namely*), e. g. in Gn 7^{22} *of all that was*, i. e. *so far as it was*, probably also Gn 6^{2} (= *whomsoever they chose*).

[3] On the use of מִן to express the comparative, which likewise depends on the idea of *distance from* . . ., cf. below, § 133 *a*; on מִן as expressing the

(*z*) On the sense of *motion away from* anything depends the use of מִן after ≈ such ideas as *to take away from, to beware, to be afraid of, to flee, to escape, to hide oneself from* (cf. καλύπτω ἀπό, *custodire ab*), sometimes again in pregnant expressions, e. g. Is 33[15]. On the idea of *starting from* anything depends finally the very frequent *causative* use of מִן *on account of, in consequence of* (cf. our *that comes from . . .*), *prae*, e. g. מֵרֹב *for multitude*, 1 K 8[5].

(*aa*) (*e*) עַל־.[1] The two original local meanings of this preposition are *upon* (ἐπί)[2] and *over* (ὑπέρ, *super*).

(1) From the original meaning *upon* is explained the use of עַל־ after ideas of *commanding, commissioning* (פָּקַד עַל־), &c., inasmuch as the command, obligation, &c., is *laid upon* the object. The construction is self-evident in the case of *to lie, rest, lean, rely, press upon* something; cf. also, for the last, such examples as Is 1[14], Jb 7[20], 23[2], and especially 2 S 18[11] וְעָלַי prop. *upon me* would it have been, it would have been incumbent *upon me*, &c.

(*bb*) (2) From the original meaning *over* is explained the use of עַל־ after ideas of *covering, protecting, guarding* גָּנַן עַל־, כָּסָה עַל־; also the combinations רִחַם עַל־ *to have compassion upon . . .*, חוּס עַל־, חָמַל עַל־ *to spare* some one, arise from the idea of a compassionate or protective *bending over* something. Cf. also נִלְחַם עַל־ Ju 9[17] = *to fight for* some one, i. e. in his defence.

(*cc*) (3) Moreover עַל־ is used after verbs of *standing* and *going*, to express a towering *over* some one or something, sometimes in phrases, in which the original local idea has altogether fallen into the background, and which are therefore to be rendered in English by means of other prepositions (*by, with, before, near*), e. g. Gn 41[1], &c., *Pharaoh . . . stood* עַל־הַיְאֹר *by the Nile* (above the water level; cf. ψ 1[3]), and so especially עָמַד עַל־ in the pregnant sense *to stand serving before* some one (prop. *over* one who sits or reclines at table) Zc 4[14] (cf. Is 6[2], where מְמַּעַל לְ is used for עַל־); הִתְיַצֵּב עַל־ *to present oneself* by command *before* some one, Jb 1[6], &c. Cf. also עַל־יַד, עַל־יְדֵי (Jb 1[14]) *near, at* (*on*) *the side* of some one or something.

(*dd*) (4) From the original meaning *above* (not, as formerly explained, *on to* something, *at* something) there arise finally all the various constructions with עַל־ in the sense of *towards, against*. The original idea (which in many of these constructions has become wholly unrecognizable) starts from the view that the assailant endeavours to take up his position *over* the person attacked, so as to reach him from above, or to *over*power him; cf. especially קוּם עַל־ to rise up *over*, i. e. *against* some one, then with a transference of

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distance of time from a fixed limit, in the sense of *after*, e. g. ψ 73[20] מֵהָקִיץ *after awaking* (cf. ἐξ ἀρίστου, *ab itinere*), or *after the lapse of . . .*, e. g. Gn 3[8.24], Ho 6[2], and very frequently מִקֵּץ *from the end of*, i. e. *after the lapse of . . .*, see the Lexicon; also for the use of מִן to represent *resting beside* anything, like the Latin *prope abesse ab . . .*

[1] Cf. Budie, *Die hebr. Präpos. 'Al* (עַל), Halle, 1882.

[2] Since the placing *upon* anything is an addition to it, עַל־ also implies *in addition to* something, cf. Gn 28[9] (31[50]); 30[40], 32[12] (probably a proverbial saying = *mother and children*); Dt 22[6]. Also עַל *notwithstanding* is no doubt properly *in addition to*, e. g. Jb 10[7] *although thou knowest*, prop. *in addition to thy knowing*.—From the original meaning *upon* is also derived that of *on account of* (prop. *upon the ground of*) and *in agreement with, according to*, since the pattern is regarded as the foundation *upon* which a thing stands or rests.

thought applied to any kind of hostile approach, נִלְחַם עַל־ *to fight against* . . . , חָנָה עַל־ *to encamp against* . . . , נֶאֱסַף עַל־ *to be gathered together, to assemble against* (Mi 4[11]; cf. ψ 2[2]), &c.; even after verbs which express a mental action, e.g. חָשַׁב רָעָה עַל־ *to imagine evil against* any one, &c.

ee **4.** Sometimes a preposition appears to be under the immediate government of a verb, which, by its meaning, excludes such a union. In reality the preposition is dependent on a verb (generally a verb of motion), which, for the sake of brevity, is not expressed, but in sense is contained in what is apparently the governing verb.

ff Various examples of this *constructio praegnans* have been already noticed above in *x* and *y* under מִן־; for מִן־ cf. also ψ 22[22] וּמֵרְמֵי רֵמִים עֲנִיתָנִי *and thou hast answered* and saved *me from the horns of the wild oxen* (in Is 38[17], which Delitzsch translates by *thou hast loved* and delivered *my soul from the pit*, read חָשַׁכְתָּ with the LXX); Gn 25[23], 2 S 18[19], Jb 28[12]; cf. also זָנָה מִן־ ψ 73[27] *to go a whoring from* any one i.e. *to be unfaithful to him*; רָשַׁע מִן־ ψ 18[22] = *to depart wickedly from God*; חָרַשׁ מִן־ ψ 28[1] *to be silent from* one (to turn away in silence); cf. Jb 13[13] [; so with מֵעַל Jb 30[17.30]].

gg Pregnant constructions with אַחֲרֵי: Nu 14[24] equivalent to וַיְמַלֵּא לָלֶכֶת אַחֲרַי *and he made full to walk* i.e. walked fully *after me*; in 1 S 13[7] read with the LXX חָרְדוּ מֵאֲחָרָיו *they trembled*, i.e. *went trembling away from him*; with דָּרַשׁ אֶל־ Gn 43[33] תָּמַהּ אֶל־ *to turn in astonishment to* some one (cf. Is 13[8]); Is 11[10], &c., *to turn inquiringly to* some one; הֶחֱרִישׁ אֶל־ Is 41[1] *to turn in silence to* some one; חָרַד אֶל־ Gn 42[28] *to turn trembling to* some one (cf. חָרַד לִקְרַאת *to come trembling to meet*, 1 S 21[2] [also with שָׁאַג, הרין, שמח and other verbs, Ju 14[5], 15[14], 19[3]; see Lexicon]); cf. further Jer 41[7], ψ 7[7], 2 Ch 32[1]; with בְּ ψ 55[19] *he hath redeemed* and hath put *my soul in peace*, exactly like ψ 118[5]; with לְ ψ 74[7] *they have profaned* and cast . . . *even to the ground*; cf. 89[40].

hh **5.** In poetic parallelism the governing power of a preposition is sometimes extended to the corresponding substantive of the second member;[1] e.g. בְּ Is 40[19], 48[14] *he shall perform his pleasure* בְּבָבֶל *on Babylon, and his arm* shall be בַּכַּשְׂדִּים (for בְּכַשְׂדִּים) *on the Chaldaeans*; Jb 15[3]; לְ Is 28[6], 42[22] (but probably לְ has fallen out after another ל), Ez 39[4], Jb 34[10] (perhaps also Gn 45[8]; מֹשֵׁל may, however, be taken here as a second accusative according to § 117 *ii*); לְמַעַן Is 48[9]; מִן־ Is 58[13], ψ 141[9] (unless וּמִמְּקֹשׁוֹת is to be read); עַד־ Is 15[8]; תַּחַת Is 61[7].

ii **6.** Adverbs which have acquired a substantival value are sometimes governed by prepositions, e.g. אֶל־חִנָּם *in vain*, Ez 6[10]; אַחֲרֵי־כֵן *after this*; בְּכֵן (Ec 8[10], Est 4[16]) *then, on this condition*; לָכֵן and עַל־כֵּן *therefore*; עַד־כֵּן *hitherto*.

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[1] Similarly the force of a negative is sometimes extended to the parallel member; see § 152 *z*.

§ 120. *Verbal Ideas under the Government of a Verb. Co-ordination of Complementary Verbal Ideas.*

1. When a *relative* verb (incomplete in itself) receives its necessary complement in the form of a verbal idea, the latter is, as a rule, subordinated in the infinitive construct (with or without לְ), less frequently in the infinitive absolute, in a few instances in the form of a participle (or verbal adjective), or finally in the imperfect without the copula. In these combinations the principal idea is very frequently represented by the subordinate member of the sentence, whilst the governing verb rather contains a mere definition of the manner of the action; cf. *d* and *g* below, and § 114 *n*, note 2. *a*

(*a*) On the subordination of an infinitive construct as an accusative of the object, and as the complement of relative verbal ideas, see above, § 114 *c*, and the numerous examples given in § 114 *m*; on the infinitive absolute as object, see § 113 *d*.—The complement in the form of a participle (as in Greek, and also frequently in Syriac) occurs in Is 33[1] בְּהַחֲמְךָ שׁוֹדֵד (cf. for the form, § 67 *v*) *when thou hast ceased as a spoiler*, i. e. to spoil; Jer 22[30] . . . יֹשֵׁב לֹא יִצְלָח *he shall never prosper, sitting*, i. e. so as to sit, &c.; Jon 1[6] *what meanest thou, sleeping?* i. e. that thou sleepest;[1] by a verbal adjective, 1 S 3[2] *now his eyes* הֵחֵלּוּ כֵהוֹת *had begun being dim*, i. e. to wax dim (unless we read כְּהוֹת = לִכְהוֹת, cf. § 114 *m*); by a substantive, Gn 9[20] *and Noah began* to be *an husbandman* (omitting the article before אֲדָמָה). *b*

(*b*) Examples of the subordination of the complementary verbal idea in the imperfect[2] (in English usually rendered by *to*, *in order to* or *that*) are—(1) with both verbs in the same person: after the perfect, Is 42[21] יְהוָה חָפֵץ . . . יַגְדִּיל *it pleased the Lord . . . to magnify*, &c.; Jb 30[28], 32[22] לֹא יָדַעְתִּי אֲכַנֶּה *I know not to give flattering titles*; after a perfect consecutive, 1 S 20[19] (where for תֵּרֵד we should read with the LXX (תִּפָּקֵד); after an imperfect, ψ 88[11], 102[14], Jb 19[3], 24[14]; after an imperf. consec., Jb 16[8]; after a participle, Is 5[11*a*].—(2) with a difference in the persons: after a perfect, Lv 9[6] *this is the thing* אֲשֶׁר־צִוָּה יְהוָה תַּעֲשׂוּ *which the Lord commanded* (that) *ye should do*; a negative imperfect follows צִוָּה in La 1[10]; after the imperfect, Is 47[1] (5) כִּי לֹא תוֹסִיפִי עוֹד יִקְרְאוּ־לָךְ *for thou shalt no more continue* (that) *they call thee*, i. e. thou shalt no longer be called, &c.; Ho 1[6] לֹא אוֹסִיף עוֹד אֲרַחֵם *I will no longer continue* (and) *have mercy*, i. e. *I will no more have mercy*; Is 52[1], Pr 23[35].—Nu 22[6] *peradventure I shall prevail* (that) *we may smite them, and* (that) *I may drive them out of the land* (אוּכַל may, however, be a scribal error for נוּכַל, due to the preceding אוּלַי, and in that case the example would belong to No. 1); after a participle, *c*

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[1] In יֹדֵעַ מְנַגֵּן 1 S 16[16], which appears to be a case of this kind, two different readings are combined, יֹדֵעַ לְנַגֵּן and the simple מְנַגֵּן.

[2] This kind of subordination is frequent in Arabic and in Syriac (cf. e. g. the Peshiṭṭâ, Luke 18[13]); as a rule, however, a conjunction (corresponding to our *that*) is inserted. Cf. moreover, the Latin *quid vis faciam?* Terence; *volo hoc oratori contingat*, Cicero, Brut. 84; and our *I would it were*; *I thought he would go.*

2 S 21[4].—A perfect is possibly subordinated in La 1[10]; but the explanation of בָּאוּ as a relative clause is preferable.

d 2. Instead of subordination (as in the cases mentioned in *a–c*), the *co-ordination* of the complementary verbal idea in the finite verb (cf. above, *c*) frequently occurs, either—

(*a*) With the second verb co-ordinated in a form exactly corresponding to the first (but see below, *e*) by means of וְ (וֹ, וָ).[1] As a rule, here also (see above, *a*) the principal idea is introduced only by the second verb, while the first (especially שׁוּב, יָסַף,[2] הוֹסִיף) contains the definition of the manner of the action, e. g. Gn 26[18] וַיָּשָׁב וַיִּחְפֹּר *and he returned and digged*, i. e. he digged again; 2 K 1[11.13]; in the perfect consecutive, Is 6[13]; with הוֹסִיף, e. g. Gn 25[1] *and Abraham added and took a wife*, i. e. again took a wife; Gn 38[5] and frequently; with הוֹאִיל in the jussive, Jb 6[9]; in the imperative (cf. § 110 *h*), Ju 1 [6] הוֹאֶל־נָא וְלִין *be content, I pray thee, and tarry all night* (cf. the English *he was persuaded and remained*, for *to remain*); 2 S 7[29]; with מָהַר Gn 24[18.20], &c.; with חָמַד Ct 2[3].

e Rem. 1. Instead of an exact agreement between co-ordinate verbal forms, other combinations sometimes occur, viz. imperfect and perfect consecutive (cf. § 112 *d*), e. g. Dt 31[12] *that they* יִלְמְדוּ וְיָרְאוּ אֶת־יְהוָה *may learn, and fear the Lord*, i. e. *to fear the Lord*; Is 1[19], Ho 2[11], Est 8[6], Dn 9[25 *b*]; perfect and imperfect, Jb 23[3] (*O that I knew how I might find him*); perfect and imperfect consecutive, Jos 7[7], Ec 4[1.7]; jussive and imperative, Jb 17[10]; cf., finally, Gn 47[6] וְאִם־יָדַעְתָּ וְיֶשׁ־בָּם *and if thou knowest and there are among them*, &c., i. e. that there are among them.

f 2. Special mention must be made of the instances in which the natural complement of the first verb is suppressed, or is added immediately after in the form of an historical statement, e. g. Gn 42[25] *then Joseph commanded and they filled*[3] (prop. that they should fill, and they filled . . .; cf. the full form of expression in Gn 50[2]); a further command is then added by means of לְ and the infinitive; Ex 36[6]; another instance of the same kind is Gn 30[27] *I have divined and the Lord hath blessed me*, &c., i. e. that the Lord hath blessed me for thy sake.

g (*b*) With the second verb (which, according to the above, represents the principal idea) attached *without the copula*[4] in the same mood, &c. In this construction (cf. § 110 *h*) the imperatives קוּם (לְכוּמָה, לְכוּמִי,

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[1] Cf. the English colloquial expression *I will try and do it.*

[2] Of a different kind are the cases in which יָסַף with a negative is co-ordinated with a verb to emphasize the non-recurrence of the action; cf. Nu 11[25] *they prophesied and added not*, sc. *to prophesy*, i. e. *but they did so no more*; Dt 5[19], Jb 27[19] (reading וְלֹא יֹאסִיף).

[3] Cf. the analogous examples in Kautzsch's *Gramm. des Bibl. Aram.*, § 102.

[4] To be distinguished, of course, from the cases in which two equally important and independent verbs are used together without the copula in vigorous poetic imagery, e. g. Ex 15[9], Jb 29[8], &c.

&c.) and לֵךְ (לְכִי, לְכָה, &c.) are exceedingly common with the sense of interjections, before verbs which express a movement or other action, e.g. קוּם הִתְהַלֵּךְ *arise, walk*, Gn 13[17], 19[15], 27[43]; in the plural, Gn 19[14]; Ex 19[24] לֵךְ־רֵד *go, get thee down*; 1 S 3[9]; with a following cohortative, 1 S 9[10] לְכָה נֵלְכָה *come, let us go*; Gn 31[44] and frequently.—Also with שׁוּב (a periphrasis for *again*) in the perfect, Zc 8[15]; in the imperfect, Mi 7[19], ψ 7[13], 59[7], 71[20]; in the jussive, Jb 10[16]; in the cohortative, Gn 30[31]; in the imperative, Jos 5[2], 1 S 3[5] *lie down again*; הוֹאִיל (sometimes to express the idea of *willingly* or *gladly*) in the perfect, Dt 1[5], Ho 5[11]; in the imperative, Jb 6[28]; הַרְבֵּה=*much*, 1 S 2[3] אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה *do not multiply* and *talk*, i.e. talk not so much *arrogancy*; in the imperative, ψ 51[4]; הֵחֵל, Dt 2[24] הָחֵל רֵשׁ *begin, possess*; יָכֹל, La 4[14] בְּלֹא יוּכְלוּ יִגְּעוּ *without men's being able to touch*, &c.; מְהֵר=*quickly*, in the perfect, ψ 106[13]; in the imperative, Gn 19[22], Ju 9[48], Est 6[10].—Other examples are: Ho 9[9] הֶעְמִיק=*deeply, radically*; Zp 3[7] הַשְׁכִּים=*early* (even in the participle, Ho 6[4], 13[3]); Is 29[4] שָׁפֵל=*low*, cf. Jer 13[18]; Jos 3[16] תַּמּוּם=*wholly*; ψ 112[9] פִּזַּר=*plentifully*.

h Rem. This co-ordination without the copula belongs (as being more vigorous and bolder) rather to poetic or otherwise elevated style (cf. e.g. Is 52[1], Ho 1[6], 9[9] with Gn 25[1], &c.). Asyndeton, however, is not wanting even in prose; besides the above examples (especially the imperatives of קוּם and הָלַךְ Gn 30[31], Dt 1[5], 2[24], Jos 3[16], 1 S 3[5]) cf. also Neh 3[20], 1 Ch 13[2]. For special reasons the verb representing the principal idea may even come first; thus Is 53[11] יִרְאֶה יִשְׂבָּע *he shall see, he shall be satisfied* (sc. with the sight), for the satisfaction does not come until after the enjoyment of the sight; Jer 4[5] קִרְאוּ מַלְאוּ *cry, fill*, i.e. cry with a full (loud) voice.

§ 121. *Construction of Passive Verbs.*

Blake, 'The internal passive in Semitic,' *JAOS.* xxii.

a 1. Verbs which in the active take *one* accusative (either of the proper object, or of the *internal* object, or of some other nearer definition; cf. § 117 *a*, *p*, *u*) may in the passive, according to our mode of expression, be construed *personally*, the object of the active sentence now becoming the subject, e.g. Gn 35[19] וַתָּמָת רָחֵל וַתִּקָּבֶר *and Rachel died, and was buried*, &c. The passive, however, is also used *impersonally* (in the 3rd sing. masc.), either absolutely, as Dt 21[3f.], Is 16[10], Ez 16[34] (with a dative added, 2 S 17[16], Is 53[5], La 5[5]), or, more frequently, with the object of the active construction still subordinated in the accusative,[1] e.g. Gn 27[42] וַיֻּגַּד לְרִבְקָה אֶת־דִּבְרֵי עֵשָׂו *and there were told* (i.e. one told) *to Rebekah the words of Esau*; 2 S 21[11], 1 K 18[13].

[1] When this is not recognizable either by the *nota accusativi*, or by its disagreement with the passive form in gender, number, and person, it

b Other examples are: after Niph., Gn 4^{18} וַיִּוָּלֶד לַחֲנוֹךְ אֶת־עִירָד *and unto Enoch was born Irad* (cf. Nu 26^{60}, and after an infinitive, Gn 21^{5}); Gn 17^{5}, 21^{8} (after an infinitive); 29^{27} (unless וְנִתְּנָה is 1st plur. cohortative); Ex 21^{28}, 25^{28}, Lv 6^{13}, Nu 7^{10} (after an infinitive); 26^{55} (cf. verse 53); Dt 20^{8} (where, however, for יִמַּס the Hiph. יְמַסּ should be read, according to 1^{28}); Jos 7^{15}, Is 16^{10}; with the object preceding, Ex 13^{7}, Lv 2^{8}, 19^{20}, Nu 16^{29}, Dan 9^{24}.[1]—Also after Pu'al, Jer 50^{20}; *before* Pu'al, Is 14^{3} (אֲשֶׁר equivalent to the internal object עֲבֹדָה = *which they have caused to be served by thee*); Jb 22^{9}; according to the Masoretic text also Gn 46^{22}, where, however, the Samaritan and LXX read יִלְדָה for יֻלַּד; the Samaritan in Gn 35^{26} and 46^{27} also reads יֻלְדוּ, and this (or יֻלַּד) should certainly be read instead of יֻלְדוּ in 2 S 21^{22}.—After Hoph., Ex 10^{8}, 27^{7}, Lv 10^{18}, 16^{27}, Nu 32^{5}, 1 K 2^{21}, Pr 16^{33}, Jb 30^{15}; after the infinitive Hoph., Gn 40^{20}, Ez $16^{4f.}$, 27^{7}; *before* Hoph., Is 17^{1}, 21^{2}, Ho 10^{8}, Zc 13^{6}; after the infinitive Hothpa'el, Lv $13^{55f.}$

c **2.** Verbs which in the active take two accusatives (§ 117 *cc*) retain in the passive construction at least *one* accusative, namely that of the second or remoter object, whilst the nearer object now becomes the subject. Thus, corresponding to אֲשֶׁר אַרְאֶךָּ *which I will show thee* (Gn 12^{1}) the passive is אֲשֶׁר אַתָּה מְרֻאֶה (Ex 25^{40}) *which thou hast been shown*, i. e. which has been shown to thee; cf. Ex 26^{30} (but in Lv 13^{49} with an accusative of the person); Jb 7^{3}. In ψ 22^{16} מְדֻבָּק מַלְקוֹחָי depends on an assumed transitive הִדְבִּיק governing two accusatives (= *my tongue is made to cleave to my jaws*); also in Is 1^{20}, חֶרֶב תְּאֻכְּלוּ *ye shall be devoured with the sword*, חֶרֶב is not an *accus. instrumenti*, but most probably an accusative of the object retained from the active construction.[2]

d Rem. 1. Examples of the retention of the second accusative are—(*a*) with *verba induendi* and *exuendi* (§ 117 *cc*), ψ 80^{11}, כָּסּוּ הָרִים צִלָּהּ *the mountains were covered with the shadow of it* (the vine); Pr 19^{28}. So also some of the examples in § 116 *k* of passive participles of these verbs, Ju 18^{11}, 1 S 2^{18}, 17^{5}, 1 K 22^{10},

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naturally cannot be determined whether the construction is really impersonal. The construction itself can only be explained by supposing that while using the passive form the speaker at the same time thinks of some author or authors of the action in question, just as on the theory of the Arab grammarians a *concealed agent* is included in every passive. This accounts for the possibility (cf. § 144 *g*) of using the active without a specified subject as a periphrasis for the passive.

[1] In 2 K 18^{30} יִנָּתֵן is to be read or אֶת־ is to be omitted, as in the parallel passage Is 36^{15}.

[2] In the active, the sentence would be *I will cause the sword to devour you*; by the rule stated above, under *c*, this would become in the passive, *the sword* (nom.) *shall be made to devour you* (acc.). Instead of this, the remoter object is here made the subject, and the nearer object is retained in the accusative. Otherwise, the only possible explanation would be, according to the Arabic idiom, *to cause one to devour the sword* (remoter object), i. e. to give him over to it. It would then be simplest to read תְּאַכְּלוּ.

Ez $9^{2.3}$;[1] with the accusative preceding, Neh 4^{12}.—(*b*) with *verba copiae* and *inopiae*, Ex 1^{7}, Is 38^{10} (equivalent to *I must forego the residue of my years*); Is 40^{20}.—(*c*) an accusative of the result (§ 117 *ii*) with the passive, Is 6^{11}, Zc 14^{4}, Jb 28^{2}; with the accusative preceding, Is 24^{12}, Mi 3^{12} (Jer 26^{18}), Jb 15^{7}, 22^{16}.[2] Also in Ez 40^{17} and 46^{23}, the accusative preceding עֲשׂוּי (in 41^{18} following it) can only be taken as the accusative of the result; some general idea, such as that of *place*, is to be understood as the subject of עֲשׂוּי.—(*d*) an accusative of the member or part specially affected by the action (§ 117 *ll*), Gn 17^{11}, 14^{24}, Ju 1^{7} (accusative *before* part. pass.); 2 S 15^{32} (accusative with suffix after the part. pass.).

2. Both accusatives are retained in an unusual manner after the passive of a *verbum implendi* in Nu 14^{21}; instead, however, of the *Niph.* וַיִּמָּלֵא the *Qal* (which is sometimes used transitively elsewhere) should simply be read with the LXX; similarly in ψ 72^{19}, although there the LXX also translate the passive. *c*

3. The efficient cause (or personal agent) is, as a rule, attached to the passive by לְ (thus corresponding to the Greek and Latin dative), e. g. Gn 25^{21} וַיֵּעָתֶר לוֹ יְהוָה *the Lord let himself be intreated by him*; cf. Lv 26^{23}, ψ 73^{10} and the blessing בָּרוּךְ הוּא לַיהוָה *blessed be he of the Lord* Ru 2^{20}; cf. Gn 14^{19}, Ju 17^{2b}, 1 S 15^{13}; also in the plural, 1 S 23^{21} (2 S 2^{5}, ψ 115^{15}).—*Before* the verb, Pr 14^{20} and frequently; less commonly by מִן (called מִן of origin = *coming from*), e. g. Gn 9^{11}; *before* the verb, ψ 37^{23}, Jb 24^{1}; by בְּ (*instrumenti*) [rarely, König § 106], Gn 9^{6} (בָּאָדָם *by man*); Nu 36^{2}, Is $14^{3\,b}$ [but ?=*wherewith it was worked* (§ 52 *e*) *with thee*; cf. Dt 21^{3}, König § 106; and see עָבַר בְּ in the Lexicon], Ho 14^{4}, always to introduce a personal agent.—On the connexion of the passive participle with a genitive of the agent, cf. § 116 *l*. *f*

II. Syntax of the Noun.

§ 122. *Indication of the Gender of the Noun.*

Cf. F. Schwabe, *Die Genusbestimmung des Nomens im bibl. Hebr.*, Jena, 1894, and especially the thorough investigation by K. Albrecht, 'Das Geschlecht der hebr. Hauptwörter,' in *ZAW.* 1895, p. 313 ff., and 1896, p. 61 ff. H. Rosenberg, 'Zum Geschlecht der hebr. Hauptwörter,' in *ZAW.* 1905, p. 325 ff. (supplementing Albrecht's work by a treatment of the gender of many nouns in the Mishna); and his 'Notizen aus der tannaitischen Literatur...' *ZAW.* 1908, p. 144 ff.

1. According to § 80 *a*, Hebrew, like the other Semitic languages, distinguishes only a *masculine* and *feminine* gender. To indicate the *a*

[1] Analogous to הַלָּבוּשׁ הַבַּדִּים *who was clothed in linen*, Ez 9^{3}, would be וְהַנּוֹתֵר אֶת־הֶהָמוֹן הַזֶּה 2 Ch 31^{10}; but we must certainly read there וְנוֹתֵר with the LXX.—Still less can ψ 87^{3} be so explained, נִכְבָּדוֹת being not an accusative, but the subject of a noun-clause. On the other hand, שָׁלוּחַ 1 K 14^{6} may be explained with Ewald in the sense of *being charged with* something, so that, like צָוָה, it may be construed with an accusative.

[2] In reality וַיִּרַם Ex $16^{20.26}$ (*it became putrid*) is equivalent to a passive (*it was changed*), to which תּוֹלָעִים is added as an accusative of the result.

latter a special feminine ending is generally used (§ 80 *b* and § 87 *i*) both in the singular and plural (see, however, § 87 *p*), its use being most consistent in adjectives and participles; cf. § 87 *r*. The employment of these special endings is most natural when by means of them the feminine names of persons or animals are distinguished from the masculine of the same stem and the same formation, e. g. אָח *brother*, אָחוֹת *sister*; עֶלֶם *a young man*, עַלְמָה *a young woman, maid*; פָּר *iuvencus*, פָּרָה *iuvenca*; עֵגֶל *vitulus*, עֶגְלָה *vitula*. On the other hand, the feminine plays an important part in denoting the gender of whole classes of ideas (see below, *p*, &c.), which the Hebrew regards as feminine. The language, however, is not obliged to use the feminine ending either for the purpose of distinguishing the *sex* of animate objects (see *b*), or as an indication of the (*figurative*) gender of inanimate things which are regarded as feminine (see *h*).

b **2.** The distinction of *sex* may be effected even without the feminine ending, (*a*) by the employment of words of different stems for the masculine and feminine; (*b*) by the different construction (either as masculine or feminine) of the same word (*communia*). But the distinction may also, (*c*) in the case of names of animals, be entirely neglected, all examples of a species being included under one particular gender, either masculine or feminine (*epicoena*).

c Examples of (*a*) are: אָב *father*, אֵם *mother*; אַיִל *ram*, רָחֵל *ewe*; תַּיִשׁ *he-goat*, עֵז *she-goat*; חֲמוֹר *he-ass*, אָתוֹן *she-ass*; אַרְיֵה *lion*, לָבִיא *lioness*. Sometimes with the feminine ending as well, e.g. עֶבֶד *male slave, man-servant*, אָמָה or שִׁפְחָה *female slave, maid*; חָתָן *bridegroom*, כַּלָּה *bride*.

d Of (*b*): גָּמָל *camel*. Plur. גְּמַלִּים construed as masculine, Gn 24^{63}; as feminine, Gn 32^{16}; בָּקָר collect. *oxen*, Ex 21^{37}, construed as masculine, but in Gn 33^{13}, Jb 1^{14} as feminine. In Jer 2^{24} the construction of פֶּרֶא *wild ass*, changes directly from the masculine (intended as epicene) to the feminine. Cf. the Greek ὁ, ἡ *παῖς*· ὁ, ἡ *βοῦς*.

e Of (*c*): analogous to the epicene nouns of other languages, many species of animals which are strong and courageous, are regarded in Hebrew as always masculine, while the weak and timid are feminine; cf. ὁ *λύκος*, ἡ *χελιδών*, and the German *der* Löwe, *der* Adler, &c., but *die* Katze, *die* Taube, &c. Similarly in Hebrew, e.g. אַלּוּף *ox* (ψ 144^{14} even referring to cows when pregnant), דֹּב *bear*, Ho 13^{8} דּוֹב שַׁכּוּל (*a bear that is bereaved of her whelps*; cf., however, 2 K 2^{24}, Is 11^{7}), זְאֵב *wolf*, כֶּלֶב *dog*, all masculine; but אַרְנֶבֶת *hare*, יוֹנָה *dove*, חֲסִידָה *stork*, דְּבוֹרָה *bee*, נְמָלָה *ant*, &c., feminine.

f Rem. 1. Masculine nouns which either have a separate feminine form or might easily form one, are but seldom used as epicene; such are, חֲמוֹר *ass*, 2 S 19^{27} for אָתוֹן; אַיָל *hart*, ψ 42^{2} for אַיָלָה. In Gn $23^{3\,ff.}$ מֵת *a dead body*, refers more especially to the body of a woman; אָמוֹן *a master workman*, in Pr 8^{30} refers to wisdom (חָכְמָה feminine, cf. Plin. 2, 1 *natura omnium artifex*; and our

use of *friend, teacher, servant, neighbour*, either as masculine or feminine; in German, *Gemahl*[1] spouse, also for fem. *Gemahlin*, &c.).

2. Of words denoting persons נַעַר *naïs*, according to the formerly common opinion, was in early times used as epicene (see, however, above, § 2 *n*). The use of the plural נְעָרִים in Jb 1[19] and Ru 2[21] in the sense of *young people* (of both genders) does not, however, prove this. In this and in similar cases (cf. e.g. אֹתָם Gn 1[27] and אֲהֶם 32[1]) the masculine as *prior gender* includes the feminine.[2] *g*

3. The following classes of ideas are usually regarded as feminine,[3] although the substantives which express them are mostly without the feminine ending:[4] *h*

(*a*) Names of *countries* and *towns*, since they are regarded as the mothers[5] and nurses of the inhabitants; e.g. אַשּׁוּר *Assyria*, אֱדוֹם *Idumaea*, צֹר *Tyre*; cf. also such expressions as בַּת בָּבֶל, בַּת צִיּוֹן *daughter of Babylon, daughter of Zion*, &c. On the other hand appellatives which are originally masculine, remain so when used as place-names, e.g. Am 5[5] בֵּית־אֵל, הַגִּלְגָּל, &c.

Rem. The same proper nouns, which as names of countries are regarded as feminine, are frequently used also as names of the people, and may then, like national names in other languages, be construed as masculine (the national name almost always being used also as the personal name of the supposed ancestor of the people); thus יְהוּדָה masc. Is 3[8], &c., *Judaei*; but *i*

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[1] So in early Arabic, *baʿl* (lord) and *zauǵ* (conjux) are used both for *maritus* and *uxor*; *ʿarūs* for *bridegroom* and *bride*; the later language, however, distinguishes the feminine from the masculine in all these cases generally by the ending *a* (*at*). In early Arabic also the feminine ending is commonly omitted in such participles as *ḥāmil, bāṭin* (gravida), and the like, which from the nature of the case can only be used of females. Thus also אֹמֶן, at least in Nu 11[12] (Is 49[23]?), probably means *nurse* (for אֹמֶנֶת 2 S 4[4], &c.), not *nursing-father*.

[2] The Arab grammarians call this use of the masculine plural and dual (e.g. *el-abawāni*, the two fathers, i.e. *parentes*) *taghlib* or *the making* (the masculine) *prevail* (over the feminine).—Cf. M. Grünert, *Die Begriffs-Präponderanz und die Duale a potiori im Altarab.*, Vienna, 1886.

[3] The masculine gender is attributed 'by the Hebrews and the Semites generally to whatever is dangerous, savage, courageous, respected, great, strong, powerful . . .; the feminine to whatever is motherly, productive, sustaining, nourishing, gentle, weak, . . . subject, &c.' (Albrecht, *ZAW.* 1896, p. 120 f.).

[4] When, on the other hand, words *with* a feminine-ending, such as קֶשֶׁת *a bow* (stem קוש), עֵת *time* (see the Lexicon), are sometimes construed as masculine, this is owing probably in some cases to a misunderstanding of the formation of the word, the ת of the feminine being regarded as a radical.

[5] Cf. *a city and a mother* (אֵם) *in Israel*, 2 S 20[19]. In the same way אֵם (like *μήτηρ, mater*) on Phoenician coins stands for *mother-city*, *μητρόπολις*. The same figure is used in such expressions as *sons of Zion*, ψ 149[2]; *sons of Babylon*, Ez 23[15], &c., as also in speaking of the suburbs of a city as its *daughters*, e.g. Jos 15[45 ff.], &c.—The comparison of Jerusalem to a woman is especially frequent in allegorical descriptions, e.g. Ez 16[23], La 1[1], &c.

Is 7[6], fem., *Judaea*; אֱדֹם masc., *Idumaei*, Nu 20[20]; fem., *Idumaea*, Jer 49[17]. Nevertheless, it sometimes happens that by a very common transference of thought (just as we say *Turkey concludes peace*) these names are construed as feminine, even when they denote not the country but the inhabitants; so יְהוּדָה La 1[3]; cf. Gn 41[8], Ex 10[7], 12[33], 1 S 17[21], 2 S 8[2], 24[9], Is 7[2], 21[2], 42[11], Jer 50[10], Jb 1[15]. Hence the frequent personification of nations (as well as of countries and towns, see *h*, note 5) as female beings, e.g. Is 50[1], 54[1 ff.], and the use of the expressions בַּת בָּבֶל Is 47[1 ff.], בַּת צִיּוֹן &c. (see above) as collective poetical personifications of the people.

k (*b*) Appellative nouns, which denote a *circumscribed space*, such as אֶרֶץ *earth, land*, תֵּבֵל *world*, שְׁאוֹל *the abode of the dead*, כִּכָּר *circle* (of the Jordan valley), עִיר *a town*, בְּאֵר *a well*, צָפוֹן *the north*, תֵּימָן *the south*.

l In the majority of nouns denoting place the gender is variable, e.g. אֹרַח and דֶּרֶךְ *a way* (usually feminine; the masculine gender only begins to predominate with Ezekiel; cf. Albrecht, l. c., 1896, p. 55), גַּיְא (גַּי) *valley*, גַּן *garden* (fem. Gn 2[15], unless לְעָבְדָהּ, &c., is to be read), הֵיכָל *palace, temple*, חָצֵר *court*, כֶּרֶם *vineyard*, שַׁעַר *door*,[1] &c.; also מָקוֹם *place*, at least in Gn 18[24] (referring to Sodom), Jb 20[9], and 2 S 17[12] *K^ethibh*, is construed as feminine. The mountains and hills commanding the surrounding country are almost without exception masculine (see Albrecht, l. c., p. 60 f.).

m (*c*) The names of *instruments, utensils*, and (on the same analogy) *members* and *parts of the body* in man or beast, since these are all regarded as subservient and subordinate (consequently as feminine).

n Thus חֶרֶב *sword*, יָתֵד *tent-peg*, דַּד *bucket*, כּוֹס *cup*, נַעַל *shoe*, עֶרֶשׂ *bed*, &c.; in other cases, as אָרוֹן *chest, ark* (with the article הָאָרוֹן), תַּנּוּר *oven*, the gender is variable. ('Instruments for binding or holding, girdles and the like, as constraining and mastering, are masculine,' Albrecht, l. c., p. 89.)—Also אֹזֶן *ear* (and in general, members occurring in pairs, Albrecht, l. c., p. 73 f.), אֶצְבַּע *finger* (and so probably בֹּהֶן *thumb, great toe*), יָד and כַּף *hand*, יָמִין *right hand*, רֶגֶל *foot*, בֶּרֶךְ *knee*, יֶרֶךְ *thigh*, כָּתֵף *shoulder*, לְחִי *cheek*, בֶּטֶן *belly*, כָּנָף *wing*, קֶרֶן *horn*, שֵׁן *tooth*; as a rule also זְרוֹעַ *arm* (masc. Is 17[5], &c.), לָשׁוֹן *tongue* (masc. ψ 22[16], Pr 26[28], &c.), עַיִן *eye* (masc. Zc 3[9], &c.), שׁוֹק *thigh* (masc. Ex 29[27]).[2]

o (*d*) Certain names of natural forces or substances are feminine, being probably regarded as instruments, while in the names of the heavens, the heavenly bodies and natural phenomena, the masculine generally predominates (cf. Albrecht, l. c., p. 323 ff.); thus feminine are שֶׁמֶשׁ *sun* (but often also *masc.*, ψ 19[6], 104[19]); אֵשׁ (Ethiopic *'ĕsât*)

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[1] מַחֲנֶה *camp* is feminine only when it is a collective, denoting the persons in a camp.

[2] אַף *nose*, גִּיד *sinew*, זָנָב *tail*, חֵךְ *palate*, כָּבֵד *liver*, לֵב, לֵבָב *heart*, מֵעִים, רַחֲמִים *bowels*, מֵצַח *forehead*, עוֹר *skin*, עֹרֶף *back of the neck*, פֶּה *mouth*, צַוָּאר *neck*, רֹאשׁ *head*, שֶׁכֶם *shoulder*, also רֶחֶם *womb*, except in Jer 20[17], are invariably construed as masculine.—עֶצֶם *bone* is common.

fire (rarely *masc.*); נֹ֫גַהּ *brightness*, אֶ֫בֶן *a stone*, as a rule also רוּחַ *wind*, *spirit*; נֶ֫פֶשׁ *breath*, *soul*; also אוֹר *light* in Jer 13[16], Jb 36[32], and others.

4. The following classes of ideas, which are also regarded as feminine in Hebrew (see above, *h*), are usually indicated by the feminine *form*, notwithstanding their occasional transference to masculine persons (see *r* and *s*): *p*

(*a*) Abstracts[1] (sometimes along with masculine forms from the same stem, as נְקָמָה *vengeance*, as well as נָקָם, עֶזְרָה *help*, as well as עֵ֫זֶר), e. g. אֱמוּנָה *firmness*, *faithfulness*, גְּבוּרָה *strength*, גְּדוּלָה *greatness*, מְלֵאָה *fullness*, מֶמְשָׁלָה *dominion*, &c. Similarly, the feminine (sing. and plur.) of adjectives and participles is used substantivally in the sense of the Latin and Greek *neuter*, e. g. נְכוֹנָה *stedfastness*, ψ 5[10], טוֹבָה *goodness*, רָעָה *evil*, Gn 50[20], נְקַלָּה *a light thing* (i. e. a trifling thing), Jer 6[14]; so especially in the plural, e. g. גְּדֹלוֹת *great things*, ψ 12[4]; הַנֶּהֱרָסוֹת *the ruined places*, Ez 36[36], along with הַנְּשַׁמָּה *that which was desolate*, טֹבוֹת *kindnesses*, 2 K 25[28], נְכֹחוֹת *uprightness*, *honesty*, Is 26[10], נְעִימוֹת *amoena*, ψ 16[11] (but in verse 6 in the same sense נְעִימִים), נִפְלָאוֹת *wonderful things*, Ex 34[10] and frequently, קָשׁוֹת *hard things*, *roughly*, Gn 42[7.30] (but cf. also רֵיקִים *vain things*, Pr 12[11], 28[19]). Cf. moreover, the very frequent use of זֹאת, הִיא (as well as זֶה and הוּא), Ju 14[4], ψ 118[23], &c., in the sense of *hoc*, *illud* (also הֵ֫נָּה equivalent to *illa*, Is 51[19]): also the use of the feminine form of the verb in Is 7[7] לֹא תָקוּם וְלֹא תִהְיֶה *it shall not stand, neither shall it come to pass*; cf. Jer 10[7]; so too the suffixes Gn 15[6], Ex 10[11], Jb 38[18], referring back to a whole statement.[2] *q*

(*b*) Titles and designations of office, properly a subdivision of the abstract ideas treated above, under *q*, and specially noticed here only on account of their peculiar transference to concrete male persons. Thus we have קֹהֶ֫לֶת Ec 1[1], &c. (as a title of Solomon), properly no doubt *that which takes part in* or *speaks in a religious assembly*, hence LXX ἐκκλησιαστής, i. e. *concionator*, *preacher*; the proper names סֹפֶ֫רֶת Ezr 2[55], Neh 7[57], and פֹּכֶ֫רֶת Ezr 2[57], Neh 7[59], and the foreign word פֶּחָה *viceroy*; in the plural כְּנָוֹת prop. *cognomina*, then *like-named*, *colleagues*; פְּרָעוֹת *princes* (if this be the true meaning).[3] All these words, in accordance with their meaning, are construed as masculine (in Ec 7[27] instead of אָמְרָה ק׳ the words should rather be divided as אָמַר הַק׳; cf. 12[8]). *r*

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[1] Cf. the list of masculine and feminine abstracts in Albrecht, l. c., 1896, p. 111 ff.

[2] While in all these instances it is simplest to speak of the *feminine* in Hebrew as being used *for the neuter* (which in Latin, Greek, and German is commonly employed for similar purposes), it must yet not be forgotten that since the language is wholly wanting in *neuters*, the Semitic mind regarded the above-mentioned forms primarily as actual feminines. Hence the Arab commentators are accustomed to explain the feminines of adjectives and participles (which would be neuter in Latin, &c.) by supplying a feminine substantive.

[3] This use of the feminine form is far more frequent in Arabic, Ethiopic, and Aramaic; cf. e. g. in Arabic *ḥalīfa* (fem. from *ḥalīf*, following after, taking the place of) in the sense of *the* successor or representative (of Muḥammad), and *'allāma* (*great wisdom*) as a title of learned men. Analogous to this is the Latin *magistratus*, *magistracy*, for *magistrate*, and our *his Majesty*, *Excellency*, *Highness*, &c.

s Abstract ideas include also—

(*c*) *Collectives* in the fem. form,[1] generally fem. participles used substantivally, especially as the comprehensive designation of a number of *persons*, e. g. אֹרְחָה (fem. of *travelling*), prop. *the travelling* (company), i. e. travelling persons (a caravan); גּוֹלָה (fem. of גֹּלֶה *one going into exile*) *the company of exiles* (also frequently used of those who had returned home again); יוֹשֶׁבֶת (that which inhabits) i. e. *the population*, Is 12[6], Mi 1[11 f.]; אֹיֶבֶת (prop. that which is hostile) *the enemy*, Mi 7[8.10] (cf. Mi 4[6 f.] *the halting, cast off, driven away*, i. e. *those who halt*, &c.); דַּלָּה (the abject) *the poorest sort*; of living beings which are not persons, cf. חַיָּה (that which lives) in the sense of *cattle, beasts*; דָּגָה *a shoal of fish*, Gn 1[26] (but in Jon 2[2] as a *nomen unitatis*, cf. *t*, for דָּג *a fish*, which in verses 1 and 11 is used as the *nomen unitatis*). Cf., moreover, נִבֵלָה *dead body*, Is 26[19], &c. (construed as masculine), for *a heap of dead bodies*.—On the collective poetic personification of a nation, by means of בַּת *daughter*, in בַּת עַמִּי, בַּת בָּבֶל (equivalent to בְּנֵי עַמִּי) *my countrymen*, see above, *i*.

t (*d*) Conversely the feminine form of substantives is sometimes used (as in Arabic) as a *nomen unitatis*, i. e. to indicate a *single* example of a class which is denoted by the masculine form; cf. אֳנִי *a fleet* (1 K 9[26]), אֳנִיָּה *a* single *ship* (Jon 1[3 ff.]); צַיִד *hunting, game*, צֵידָה Gn 27[3] *Keth.* (צַיִד *Qerê*) *a piece of venison*; שֵׂעָר *hair* (coll.), שַׂעֲרָה *a* single *hair* (Ju 20[16]; in the plural, ψ 40[13], 69[5]); שִׁיר *a poem*, frequently collective, שִׁירָה *a* single *song*; so probably also תְּאֵנָה *a fig* (the corresponding masculine *tin* is collective in Arabic); שׁוֹשַׁנָּה *a lily* (also שׁוֹשָׁן); לְבֵנָה *a brick* (Arab. *libina*, but *libin* collective), &c.

u (*e*) The feminine is also used for things *without life* (as being weaker or less important), which are named from their resemblance to *organic* things expressed by the corresponding masculine form; cf. יֶרֶךְ *side* (of the body), *thigh*, יְרֵכָה or יַרְכָה *back part, border* (of a country, house, &c.); מֵצַח *forehead*, מִצְחָה *greaves*. On a similar distinction between the masculine for natural, and the feminine for artificial objects, see § 87 *o*.

v Rem. The juxtaposition of the masculine and feminine from the same stem serves sometimes to express entirety; e. g. Is 3[1] מַשְׁעֵן וּמַשְׁעֶנָה *stay and staff*, i. e. every kind of support (unless we omit verse 1[b] as a gloss and take *staff* as = *staff-bearer, official*; the list of officials begins in verse 2); cf. Is 16[6], Pr 8[13]. For similar groupings in the case of persons, see Is 43[6], 49[22], 60[4] (*sons and daughters*); 49[23], Ec 2[8].

§ 123. *The Representation of Plural Ideas by Means of Collectives, and by the Repetition of Words.*

a Besides the plural endings treated in § 87 *a–i*, the language employs other means to express a plurality of living beings or things:

(*a*) Certain words employed exclusively in a collective sense, while the individual members of the class are denoted by special words (*nomina unitatis*, but not in the same sense as in § 122 *t*).

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[1] Cf. in Greek ἡ ἵππος, *the cavalry* (as well as τὸ ἱππικόν), ἡ κάμηλος, Hdt. 1, 80, &c., *the camel corps*.

Thus בָּקָר *cattle, oxen*[1] (even joined with numerals, e.g. Ex 21[37] חֲמִשָּׁה בָקָר *five head of cattle*), but שׁוֹר *an ox*; צֹאן *small cattle*, i.e. sheep and goats (*μῆλα*), cf. Jb 1[3] שְׁבַעַת אַלְפֵי־צֹאן *seven thousand sheep*; but שֶׂה *a single head of small cattle* (a sheep or a goat). Other more or less common collectives are: זְיִז (prop. that which prowls or roams) *wild beasts*, טַף (perhaps prop. *tripping*) *a number of little children*; דֶּשֶׁא *fresh green herb*, i.e. young plants, יֶרֶק *green*, i.e. vegetation in general; עוֹף *birds, fowl*; רֶכֶב *chariots* or *cavalcade*, רֶמֶשׂ *worms*, שֶׁרֶץ *creeping things* (of small creatures), שֶׁרֶץ *swarming things*.

(*b*) The collective use of substantives which at the same time serve as *nomina unitatis*; thus, אָדָם (never in plur.) means both *man* (homo) and *men* (homines); אִישׁ *a man* (vir) and *men* (viri); אִשָּׁה *woman* and *women* (Ju 21[16], 1 S 21[6]); אַרְבֶּה *a locust*, but usually *a swarm of locusts*; נֶפֶשׁ *soul* and *souls* (persons); מַקֵּל *staff* and *staves* (Gn 30[37]); עַיִט *a bird of prey* and *birds of prey*; עָלֶה *a leaf* and *foliage*; עֵשֶׂב *a plant* and *plants, herbs*; עֵץ *a tree* and *trees* (as it were *foliage*); פְּרִי *fruit* and *fruits*; שִׂיחַ *a shrub* and *shrubs*; in isolated instances also nouns like עֶבֶד *man-servant*, שִׁפְחָה *maid-servant*, חֲמוֹר *ass*, שׁוֹר *ox* (cf. Gn 32[6]).—On the singular (especially of gentilic names) with the article (which may, however, be omitted in poetry, cf. e.g. ψ 12[2] חָסִיד, Pr 11[14] יוֹעֵץ) to include all individuals of the same species, cf. § 126 *l*. On the special meaning of the plurals formed from certain collectives, see § 124 *l*. *b*

(*c*) The feminine ending; see § 122 *s*.

(*d*) The repetition of single words, and even of whole groups of words, especially to express entirety, or in a distributive sense. The following cases are more particularly to be noticed: *c*

1. The repetition of one or more words to express the idea of *every, all*, as יוֹם יוֹם Gn 39[10], &c., *day* by *day, every day*; שָׁנָה שָׁנָה *year* by *year*, Dt 14[22]; אִישׁ אִישׁ *every* man, Ex 36[4]; with בְּ before each, as בַּבֹּקֶר בַּבֹּקֶר Ex 16[21] *every morning* (and similarly before a group of words, Lv 24[8]), for which the *distributive* לְ is also used, לַבֹּקֶר לַבֹּקֶר 1 Ch 9[27], and with *one* plural לַבְּקָרִים ψ 73[14], לְבָקָרִים Jb 7[18] parallel with לְרָגָעִים *every moment*. Somewhat different are the instances with בְּ before the second word only, e.g. יוֹם בְּיוֹם *day* by *day*, 1 Ch 12[22]; שָׁנָה בְּשָׁנָה *year by year*, Dt 15[20], 1 S 1[7] (but in verse 3 מִיָּמִים יָמִימָה), בְּפַעַם בְּפַעַם Nu 24[1], Ju 16[20], 20[30 *f.*], 1 S 3[10] *as at other times*. Also with the two words united by means of *wāw copulative*, אִישׁ וְאִישׁ ψ 87[5], or אִישׁ וְאִישׁ Est 1[8]; דּוֹר וָדוֹר *all generations*, Dt 32[7]; יוֹם וְיוֹם Est 3[4]; cf. Est 8[9],

[1] The plural form בְּקָרִים from בָּקָר is found only in very late Hebrew, Neh 10[37] (where according to the Mantua edition, Ginsburg, &c., even צֹאנֵינוּ *our sheep*, is also to be read; Baer, however, has צֹאנֵנוּ), and 2 Ch 4[3]. In Am 6[12] read, with Hitzig, בַּבָּקָר יָם.

Ezr 10^{14}, 1 Ch 26^{13} and often (cf. Cheyne, *Bampton Lectures*, 1889, p. 479, according to whom the use of the ו copulative with the second word is especially common in Ch and Est, and therefore belongs to the later language; Driver, *Introd.*[6], p. 538, No. 35); sometimes (but with the exception of ψ 45^{18} only in very late passages) with a pleonastic כָּל preceding, ψ 145^{13}, Est 2^{11}, 9^{28}, 2 Ch 11^{12}, &c.

d 2. Repetition of words in an expressly *distributive* sense[1] (which may to some extent be noticed in the examples under *c*) equivalent to *one each*, &c., e. g. Nu 14^{34} *forty days* יוֹם לַשָּׁנָה יוֹם *counting for every day a year*; cf. Ez 24^{6}, Ex 28^{34} (three words repeated); also with the addition of לְבַד *apart*, עֵדֶר עֵדֶר לְבַדּוֹ *every drove by itself*, Gn 32^{17}; cf. Zc 12^{12}. Most frequently with the addition of a numeral (for the simple repetition of numerals for the same purpose, cf. § 134 *q*), and with the words not only in groups of two (Lv 24^{8}. Nu 13^{2}, 31^{4}) or three (Nu 7^{11}, 17^{21}), but even of six (Ex 26^{3}) or seven (Ex 25^{33}, $26^{19.21.25}$); in Ex 25^{35} five words even three times repeated.[2]

e 3. Repetition to express an exceptional or at least superfine quality; e. g. 2 K 25^{15} *which were of gold, gold, of silver, silver*, i. e. made of pure gold and pure silver; Dt 2^{27} בַּדֶּרֶךְ בַּדֶּרֶךְ *only along by the* high *way*; cf. Nu 3^{8}, 8^{16} *they are given, given to him*, i. e. given exclusively for his service, for his very own. Also with a certain hyperbole in such examples as 2 K 3^{16} גֵּבִים גֵּבִים *nothing but trenches*; Gn 14^{10} בְּאֵרֹת בְּאֵרֹת חֵמָר *all asphalt-pits*.—Repetition serves to intensify the expression to the highest degree in Ju 5^{22} *by reason of the violent pransings of his strong ones*, Ex 8^{10} (*countless heaps*), and Jo 4^{14} (*countless multitudes*); cf. also מְעַט מְעַט Ex 23^{30} *by little and little, very gradually*; cf. § 133 *k*.

f 4. Repetition with the copula to express *of more than one kind*; thus Dt 25^{13} (Pr 20^{10}) אֶבֶן וְאֶבֶן *a weight and a weight*, i. e. two kinds of weight (hence the addition *great and small*); ψ 12^{3} בְּלֵב וָלֵב *with two kinds of heart*, i. e. *with a double-dealing heart*; cf. the opposite בְּלֹא לֵב וָלֵב 1 Ch 12^{33}.

§ 124. *The Various Uses of the Plural-form.*[3]

a 1. The plural is by no means used in Hebrew solely to express a number of individuals or separate objects, but may also denote them collectively. This use of the plural expresses either (*a*) a combination of various external constituent parts (plurals of *local extension*), or (*b*) a more or less intensive focusing of the characteristics inherent in the idea of the stem (*abstract plurals*, usually rendered in English by forms in *-hood, -ness, -ship*). A variety of the plurals described under (*b*), in which the secondary idea of *intensity* or of an *internal*

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[1] Cf. in the New Testament St. Mark $6^{39\,f.}$ *συμπόσια συμπόσια, πρασιαὶ πρασιαί* (Weizsäcker, *tischweise, beetweise*).

[2] These repetitions of larger groups of words belong entirely to the *Priestly Code* in the Pentateuch, and are unquestionably indications of a late period of the language. Of quite a different kind are such examples as Ez 16^{6}, where the repetition of four words serves to give greater solemnity to the promise, unless here, as certainly in 1^{20}, it is a mere *dittography*; the LXX omit the repetition in both passages.

[3] Cf. Dietrich, 'Über Begriff und Form des hebr. Plurals,' in the *Abhandl. zur hebr. Grammatik*, Leipzig, 1846, p. 2 ff.

multiplication of the idea of the stem may be clearly seen, is (*c*) the *pluralis excellentiae* or *pluralis maiestatis.*

b Examples of (*a*): Plurals of *local extension* to denote localities in general, but especially level surfaces (the *surface*-plural), since in them the idea of a whole composed of innumerable separate parts or points is most evident, as שָׁמַיִם (§ 88 *d*) *heaven* (cf. also מְרוֹמִים *heights* of heaven, Is 33[16], Jb 16[19]; elsewhere מָרוֹם); מַיִם *water*; יַמִּים (the broad surface of the sea) poetically for יָם *sea*; פָּנִים (prop. the side *turned towards* any one, then) *surface* in general, usually *face*; אֲחוֹרִים *the back*, Ex 26[12], 33[23], &c., צַוָּארִים *neck, nape of the neck*[1]; also מְרֹאשׁוֹת *the place at the head*, מַרְגְּלוֹת *place at the feet*; עֲבָרִים *place on the other side* (of a river); מַעֲמַקִּים *depth*, מֶרְחַקִּים (also מֶרְחָק) *distance*, מִשְׁכָּבִים *bed*, Gn 49[4] (unless, with Dillmann, it is to be explained in the sense of *double bed*, i.e. *torus*), מִשְׁכָּנִים ψ 46[5], and מִשְׁכָּנוֹת 43[3], 84[2], 132[5], *dwelling* (perhaps also אָהֳלִים *encampment*, in passages like 1 S 4[10]). The last four belong, however, to poetic style, and are better reckoned amongst the *plurals of amplification* treated under *d-f*. So perhaps יְצָעִים *bed* (ψ 63[7], Jb 17[13]; but Gn 49[4], ψ 132[3], &c., in the singular); probably, however, יְצָעִים (prop. *strata*) refers to a number of coverings or pillows.

The plural of extension is used to denote a lengthened period of *time* in עוֹלָמִים *eternity* (everlasting ages).

c Rem. The plural of extension includes also a few examples which were formerly explained as simply poetic plurals, e.g. Jb 17[1] קְבָרִים לִי *graves are* (ready) *for me*, i.e. the place where there are many of them (as it were *the graveyard*) is my portion, Jb 21[32], 2 Ch 16[14]; cf. 2 K 22[20].

d Of (*b*): the tolerably numerous abstract plurals, mostly of a particular form (*qᵉṭūlim, qiṭṭūlim*, &c.), may be divided into two classes. They sum up either the *conditions* or *qualities* inherent in the idea of the stem, or else the various single *acts* of which an action is composed. Cf. for the first class, בְּחוּרִים and בְּחוּרוֹת *youth*, זְקֵנִים *old age*, נְעוּרִים *youth*; בְּתוּלִים *maidenhood*, בְּלוּלוֹת *bridal state*; מְגוּרִים *condition of a sojourner*, בְּשָׂרִים *fleshliness* (only in Pr 14[30]), חַיִּים *life* (the abstract idea of the qualities of a living being); שְׁכוּלִים *childlessness*, סַנְוֵרִים *blindness*, עִוְעִים *perverseness.*

e There are also a number of plurals, found almost exclusively in poetry (sometimes along with the singular), which are evidently intended to intensify[2] the idea of the stem (plural of amplification), as אוֹנִים *might*, Is 40[26]; אֱמוּנִים (as well as אֱמוּנָה) and אֱמוּנוֹת *faithfulness*; אֲשֻׁרֵי (according to § 93 *l*, only in the construct state plural or with suffixes = *the happiness of*), *happy*; כְּוֹשָׁרוֹת (complete) *prosperity*, ψ 68[7]; בִּינוֹת Is 27[11] and תְּבוּנוֹת Is 40[14], &c. (keen) *understanding*; עֲצוֹת (true) *counsel*, Dt 32[28]; דֵּעִים Jb 37[16] and דֵּעוֹת

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[1] Cf. the same use of the plural in *τὰ στέρνα, τὰ νῶτα, τὰ τράχηλα, praecordia, cervices, fauces*; on plurals of extension in general, cf. the prepositions of place and time in the plur. form, § 103 *n.* סְפָרִים is not a case in point, in the sense of *letter* (properly a sheet folded into several pages; elsewhere also סֵפֶר) 1 K 21[8 ff.], 2 K 10[1], 19[14] (Is 37[14]; referred to afterwards by the *singular* suffix); Is 39[1], Jer 29[25], 32[14] (*after* being folded, previously סֵפֶר).

[2] Cf. A. Ember, 'The pluralis intensivus in Hebrew,' *AJSL.* 1905, p. 195 ff.

1 S 2^3 (thorough) *knowledge*; בַּטְּחוֹת Jb 12^6 and מִבְטָחִים Is 32^{18} (full) *confidence*; בְּרָכוֹת (abundant) *blessing*, ψ 21^7; גְּבוּרוֹת (exceptional) *strength*, Jb 41^4; הַוּוֹת ψ 5^{10} (very) *wickedness*; חֲמוּדוֹת Dn 9^{23} (greatly) *beloved*; חֵמוֹת ψ 76^{11}, &c. (fierce) *wrath*; חֶרְפּוֹת Dn 12^2 (utter) *contempt*; יְשׁוּעוֹת (real) *help*, Is 26^{18}, &c.; מַרְאֹת Gn 46^2 (an important) *vision*; מֵישָׁרִים *uprightness*; תַּהְפֻּכוֹת *perversity*; נְקָמוֹת (complete) *vengeance*, Ju 11^{36}, &c.; חֲשֵׁכִים and מַחֲשַׁכִּים (thick) *darkness*; מִסְתָּרִים *a* (close) *hiding-place*; נְגִידִים *nobility*; שְׁמָנִים Is 28^1 *fatness*; צַחֲצָחוֹת (complete) *aridity*; מַמְתַקִּים *sweetness*; מַחֲמַדִּים *preciousness*; שַׁעֲשָׁעִים *delight*; עֲדָנִים and תַּעֲנוּגִים *pleasure*; רַחֲמִים *compassion*; מְנוּחוֹת ψ 23^2 *rest, refreshment*; מְהוּמוֹת Am 3^9 *tumult*. Probably also יְדִידוֹת (heartfelt) *love*, ψ 45^1; מְרֹרוֹת (extreme) *bitterness*, Jb 13^{26}; מְרָמוֹת (base) *deceit*, ψ 38^{13}; צְדָקוֹת (true) *righteousness*, Is 33^{15}, &c.; שְׁמָחוֹת (the highest) *joy*, ψ 16^{11}. On the other hand, חָכְמוֹת *wisdom* (Pr 1^{20}, &c.) can hardly be a *plural* (=the essence of wisdom, or wisdom personified), but is a singular (see § 86 *l*).

A further extension of this plural of amplification occurs according to P. Haupt's very probable suggestion (*SBOT.* Proverbs, p. 40, line 50, &c.) in יְאֹרִים *the great river* (of the Nile, generally יְאֹר) Is 7^{18}, 19^6 (though with the predicate in the plural), Ez 30^{12}, ψ 78^{44}, but in Is 37^{25}, Ez 29^3 the usual explanation, *arms* or *channels of the Nile*, can hardly be avoided; also in נְהָרוֹת ψ 24^2 of the ocean, which encircles the earth, 137^1 of the *great river*, i.e. the Euphrates, but in Is 18^1 נַהֲרֵי כוּשׁ is evidently a numerical plural.—In Pr 16^{13} מְלָכִים (acc. to P. Haupt=the *great king*) is very doubtful. In נְשִׂיאֵי Ez 19^1 the second *yôdh* is evidently due to dittography, since יִשְׂרָאֵל follows.

f The summing up of the several parts of an action is expressed in חֲנָטִים *embalming*, כְּפָרִים *atonement*, מְלֵאִים (prop. *filling*, sc. of the hand) *ordination to the priesthood*, שִׁלֻּחִים *dismissal*, שִׁלֻּמִים *retribution*, פִּתּוּחִים *engraving* (of a seal, &c.); אֲהָבִים *fornication*, זְנוּנִים *whoredom*, נְאָפִים *adultery*; נִחוּמִים (prop. no doubt, warm compassion) *consolation*, תַּחֲנוּנִים *supplication*, נְדָדִים Jb 7^4 (restless) *tossing to and fro*, פְּלָאִים *wonder* La 1^9, עֳלָלוֹת *gleaning*; perhaps also נְגִינוֹת ψ 4^1, 6^1, &c., if it means *the playing on stringed instruments*, and שַׁלְמֹנִים Is 1^{23} *bribery*, unless it be a plural of number.[1]

g Of (*c*): the *pluralis excellentiae* or *maiestatis*, as has been remarked above, is properly a variety of the abstract plural, since it sums up the several characteristics[2] belonging to the idea, besides possessing the secondary sense of an *intensification* of the original idea. It is thus closely related to the plurals of amplification, treated under *e*, which are mostly found in poetry.

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[1] Mayer Lambert in *REJ.* xxiv. 106 ff., enumerates no less than ninety-five words ending in *îm*, which in his opinion are to be regarded as *pluralia tantum*.

[2] The Jewish grammarians call such plurals רִבּוּי הַבְּחוֹת *plur. virium* or *virtutum*; later grammarians call them *plur. excellentiae, magnitudinis*, or *plur. maiestaticus*. This last name may have been suggested by the *we* used by kings when speaking of themselves (cf. already 1 Macc. 10^{19}, 11^{31}); and the plural used by God in Gn 1^{26}, 11^7, Is 6^8 has been incorrectly explained in this way. It is, however, either *communicative* (including the attendant angels; so at all events in Is 6^8, cf. also Gn 3^{22}), or according to others, an indication of *the fullness of power and might* implied in אֱלֹהִים (see Dillmann on Gn 1^{26}); but it is best explained as a plural of *self-deliberation*. The use of the plural as a form of respectful address is quite foreign to Hebrew.

So especially אֱלֹהִים *Godhead, God* (to be distinguished from the numerical plural *gods*, Ex 12[12], &c.). The supposition that אֱלֹהִים is to be regarded as merely a remnant of earlier polytheistic views (i.e. as originally only a numerical plural) is at least highly improbable, and, moreover, would not explain the analogous plurals (see below). That the language has entirely rejected the idea of numerical plurality in אֱלֹהִים (whenever it denotes *one* God), is proved especially by its being almost invariably joined with a singular attribute (cf. § 132 *h*), e.g. אֱלֹהִים צַדִּיק ψ 7[10], &c. Hence אֱלֹהִים may have been used originally not only as a numerical but also as an abstract plural (corresponding to the Latin *numen*, and our *Godhead*), and, like other abstracts of the same kind, have been transferred to a concrete single god (even of the heathen).

h To the same class (and probably formed on the analogy of אֱלֹהִים) belong the plurals קְדֹשִׁים *the Most Holy* (only of Yahweh), Ho 12[1], Pr 9[10], 30[3] (cf. אֱלֹהִים קְדֹשִׁים Jos 24[19], and the Aram. ע�illָיוֹנִין *the Most High*, Dn 7[18.22.25]); and probably תְּרָפִים (usually taken in the sense of *penates*) the image of a god, used especially for obtaining oracles. Certainly in 1 S 19[13.16] only *one* image is intended; in most other places a single image *may* be intended[1]; in Zc 10[2] alone is it most naturally taken as a numerical plural. In Ec 5[7] גְּבֹהִים *supremus* (of God) is doubtful; according to others it is a numerical plural, *superiores*.

i Further, אֲדֹנִים, as well as the singular אָדוֹן, (lordship) *lord*, e.g. אֲדֹנִים קָשֶׁה *a cruel lord*, Is 19[4]; אֲדֹנֵי הָאָרֶץ *the lord of the land*, Gn 42[30], cf. Gn 32[19]; so especially with the suffixes of the 2nd and 3rd persons אֲדֹנֶיךָ, אֲדֹנָיִךְ ψ 45[12], אֲדֹנָיו, &c., also אֲדֹנֵינוּ (except 1 S 16[16]); but in 1st sing. always אֲדֹנָי.[2] So also בְּעָלִים (with suffixes) *lord, master* (of slaves, cattle, or inanimate things; but in the sense of *maritus*, always in the singular), e.g. בְּעָלָיו Ex 21[29], Is 1[3], &c.[3]

k On the other hand, we must regard as doubtful a number of participles in the plural, which, being used as attributes of God, resemble *plurales excellentiae*; thus, עֹשָׂי *my Maker*, Jb 35[10]; עֹשַׂיִךְ Is 54[5]; עֹשָׂיו ψ 149[2]; עֹשֶׂיהָ Is 22[11]; נוֹטֵיהֶם *stretching them out*, Is 42[5]; for all these forms may also be explained as singular, according to § 93 *ss*.[4]—נֹגְשָׂיו Is 3[12] might also be regarded as another instance, unless it be a numerical plural, *their oppressors*; moreover, מְרִימָיו *him who lifteth it up*, Is 10[15] (but read probably מְרִימוֹ); שֹׁלְחָיו *him who sendeth him*, Pr 10[26], 22[21] (so Baer, but Ginsburg שֹׁלְחֲךָ), 25[13] (in parallelism with אֲדֹנָיו). These latter plurals, however (including מרימיו), may probably be more simply explained as indicating an indefinite individual, cf. *o* below.—For שֹׁמְרַיִךְ ψ 121[5] (textus receptus) and בֹּוְרֶאֶיךָ Ec 12[1] (textus receptus) the singular should be read, with Baer.

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[1] Even in Gn 31[34], notwithstanding the plural suffix in וַתְּשִׂמֵם and עֲלֵיהֶם, since the construction of these abstracts as numerical plurals is one of the peculiarities of the E-document of the Hexateuch; cf. Gn 20[13], 35[7], and § 145 *i*.

[2] On אֲדֹנָי (for אֲדֹנָי) as a name of God, cf. § 135 *q*.

[3] Euting, *Reise in Arabien*, p. 61, mentions the interesting fact that the subjects of the Emir of Hâyel commonly speak of their ruler as *šiyûkh*, a plur. majestatis = *the great sheikh*.

[4] בַּעֲלַיִךְ, which in Is 54[5] is in parallelism with עֹשַׂיִךְ, must then be explained as merely formed on analogy.

l Rem. 1. (*a*) Coherent substances, &c., are mostly regarded as *single*, and are, accordingly, almost always represented by nouns in the singular, cf. אָבָק *fine dust*, אֵפֶר *ashes*, בַּד *linen*, בְּדִיל *lead*, זָהָב *gold*, כֶּסֶף *silver*, נְחֹשֶׁת *brass*, חָלָב *milk*, יַיִן *wine*, עָפָר *dust, the ground*, עֵץ *wood*. Plurals are, however, formed from some of these words expressing materials in order to denote separate portions taken from the whole in manufacture (*plurals of the result*) or parts otherwise detached from it; thus, בַּדִּים *linen garments*; כְּסָפִים *silver pieces*, Gn 42[25.35]; נְחֻשְׁתַּיִם (dual) *fetters of brass*; עֲצִים *ligna* (*timber* for building or *sticks* for burning); also in a wider sense, בְּדִילִים particles of *alloy* to be separated by smelting, Is 1[25]; עֲפָרוֹת *fragments of earth*, Pr 8[26], cf. Jb 28[6] עַפְרוֹת זָהָב *dust of gold*.

m (*b*) To the class of *plurals of the result* belong also a few names of natural products, when represented in an artificial condition; thus, חִטִּים *wheat* in grain (threshed wheat), as distinguished from חִטָּה *wheat* (used collectively) in the ear; cf. the same distinction between כִּסֻּמִים and כֻּסֶּמֶת *spelt*; עֲדָשִׁים and עֲדָשָׁה (the singular preserved only in the Mishna) *lentils*; שְׂעֹרִים and שְׂעֹרָה *barley*; also פִּשְׁתִּים *linen*, פִּשְׁתָּן (to be inferred from פִּשְׁתֵּי) *flax*.

n (*c*) Finally, the distinction between דָּם *blood* and דָּמִים requires to be specially noticed. The singular is always used when the blood is regarded as an organic unity, hence also of menstrual blood, and the blood of sacrifices (collected in the basin and then sprinkled), and in Nu 23[24] of the blood gushing from wounds. On the other hand, דָּמִים as a sort of plural of the result and at the same time of local extension, denotes *blood which is shed*, when it appears as blood-stains (Is 1[15]) or as blood-marks (so evidently in Is 9[4]). But since blood-stains or blood-marks, as a rule, suggest blood shed in murder (although דָּמִים also denotes the blood which flows at childbirth or in circumcision), דָּמִים acquired (even in very early passages) simply the sense of a *bloody deed*, and especially of *bloodguiltiness*, Ex 22[1f.], &c.

o In some few cases the plural is used to denote an indefinite singular; certainly so in Dt 17[5] אֶל־שְׁעָרֶיךָ *unto* one of *thy gates*; Zc 9[9] בֶּן־אֲתֹנוֹת (cf. Ct 2[9]); Ex 21[22] יְלָדֶיהָ (where evidently only *one* child is thought of, though certainly in connexion with a contingency which may be repeated); cf. also Ec 4[10] (*if one of them fall*).—So probably also Gn 8[4], 1 S 17[43], Dn 2[1], Neh 3[8], 6[2]; but *not* Gn 19[29], since the same document (Gn 13[12]) makes Lot dwell *in the cities* of the Jordan valley; in Gn 21[7] בָּנִים denotes the class with which the action is concerned. In Ju 12[7] instead of the unusual בְּעָרֵי גִלְעָד *in the cities of Gilead* (formerly explained here as *in one of the cities of Gilead*) we should most probably read, with Moore (*SBOT.* Judges, p. 52), בְּעִירוֹ בְּמִצְפֵּה גִלְעָד *in his city, in Mizpeh* (in) *Gilead*.

p **2.** When a substantive is followed by a genitive, and the compound idea thus formed is to be expressed in the plural, this is done—

(*a*) Most naturally by using the plural of the *nomen regens*, e. g. גִּבּוֹרֵי חַיִל *mighty men of valour* (prop. heroes of strength), 1 Ch 7[2.9]; so also in compounds, e. g. בְּנֵי יְמִינִי 1 S 22[7], as the plur. of בֶּן־יְמִינִי *Benjamite*; but also

q (*b*) By using the plural of *both* nouns,[1] e. g. גִּבּוֹרֵי חֲיָלִים 1 Ch 7[5];

[1] Cf. König, *Lehrgebäude*, ii. 438 f., according to whom the plural of the principal word exercises an influence on the determining genitive.

וּבְבָתֵּי כְלָאִים *and in prison houses*, Is 42[22]; cf. Ex 34[1], &c., שְׁנֵי־לֻחוֹת אֲבָנִים *two tables of stone* (but Ex 31[18] לֻחֹת אֶבֶן); Nu 13[32], Dt 1[28], Jos 5[2], 6[4], 2 K 14[14], 25[23], Is 51[9], Jer 41[16], Ezr 3[3], &c. עַמֵּי הָאֲרָצוֹת *the people of the country*; 2 Ch 26[14]; so perhaps בְּנֵי אֵלִים *sons of God*, ψ 29[1], 89[7] (according to others *sons of gods*); or finally even

(*c*) By using the plural of the *nomen rectum*;[1] e. g. בֵּית אָבוֹת Ex 6[14], *r* Nu 1[2.4 ff.], &c., as plur. of בֵּית אָב *father's house, family*; בֵּית הַבָּמוֹת *the houses of the high places*, 2 K 17[29] (also בָּתֵּי הַבָּמוֹת 23[19]); בֵּית עַצַּבֵּיהֶם *the houses of their idols*, 1 S 31[9], Ez 46[24]; cf. also Ju 7[25] *the head of Oreb and Zeeb*, i. e. the heads, &c.

Rem. When a substantive (in a distributive sense) with a suffix refers *s* back to a plural, the singular form of the substantive suffices, since the idea of plurality is already adequately expressed by the suffix, e. g. פִּימוֹ *os* (for *ora*) *eorum*, ψ 17[10]; יְמִינָם *their right hand*, ψ 144[8] [so in the English RV.], for *hands*.

§ 125. *Determination of Nouns in general. Determination of Proper Names.*

Brockelmann, *Grundriss*, i. 466 ff.

1. A noun may either be determinate in itself, as a proper name *a* or pronoun (see below, *d* and *i*), or be made so by its context. In the latter case, the determination may be effected either by prefixing the article (see § 126), or by the connexion of the noun (in the construct state) with a following determinate genitive, and consequently also (according to § 33 *c*) by its union with a pronominal suffix (§ 127 *a*). It is to be taken as a fundamental rule, that the determination can only be effected in *one* of the ways here mentioned; the article cannot be prefixed to a proper name, nor to a noun followed by the genitive, nor can a proper name be used in the construct state. Deviations from this rule are either only apparent or have arisen from a corruption of the text.

Rem. Only in a few passages is a noun made expressly *indeterminate* by the *b* addition of אֶחָד in the sense of our indefinite article; cf. Ex 16[33], Ju 9[53], 13[2], 1 S 1[1], 7[9.12], 1 K 13[11], 19[4], 20[13], 22[9], 2 K 4[1], 8[6], 12[10], Ez 8[8], Dn 8[3], 10[5] (in 8[13] אֶחָד קָדוֹשׁ i. e. *one*, viz. *a holy one*, is opposed to another).

It is further to be noticed, that in Hebrew the phenomenon sometimes *c* occurs, which the Arab grammarians call *indeterminateness for the sake of amplification*; e. g. Is 31[8] *and he shall flee* מִפְּנֵי־חֶרֶב *from a sword*, i. e. *from an irresistible sword* (God's sword); cf. Is 28[2] בְּיָד; 2 S 6[2] שֵׁם; Ho 3[1] אִשָּׁה *such a woman*, without doubt to be referred to the Gomer mentioned in cap. 1;

[1] Cf. Brockelmann, *Grundriss*, i. 482.

Am 6^{14} גּוֹי ; ψ 7^{16} בְּזֹרַע ; Pr 21^{12} צַדִּיק, if with Delitzsch it is to be referred to God ; Jb 8^{10} מִלִּים meaning *important words*, but in 15^{13} מִלִּין *reproachful words*. Cf. on this point, § 117 *q*, note 3, and Delitzsch, *Psalmen*, ed. 4, p. 79.

d **2.** Real *proper nouns*, as being the names of things (or persons) only *once* met with, are sufficiently determinate in themselves. Such names, therefore, as יהוה, דָּוִד, יַעֲקֹב, כְּנַעַן, סְדֹם, do not admit of the article,[1] nor can they be in the construct state. On the other hand, not only *gentilic* names (as denoting the *various* individuals belonging to the same class), but also all those proper names, of which the appellative sense is still sufficiently evident to the mind, or at least has been handed down from an earlier period of the language, frequently (often even as a rule) take the article (according to § 126 *e*), and may even be followed by a genitive.

e Examples. Like the above-mentioned proper names of individuals, countries, and cities, so also national names, which are identical in form with the name of the founder of the race (e.g. מוֹאָב, אֱדֹם, יִשְׂרָאֵל), are always determinate in themselves. Of gentilic names (e.g. הָעִבְרִי *the Hebrew*, הָעִבְרִים *the Hebrews*, Gn 40^{15} ; הַכְּנַעֲנִי *the Canaanite*) the plural פְּלִשְׁתִּים, even when meaning *the* Philistines, is generally used without the article (but in 1 S 4^{7}, &c., פְּלִשְׁתִּים) ; so always כַּפְתֹּרִים.—Evident appellatives (like such modern names as *the Hague*, *le Havre*) are הַגִּבְעָה *the hill*, in the construct state גִּבְעַת שָׁאוּל, i. e. *the Gibeah named after Saul* to distinguish it from others ; הָרָמָה *the height* ; הָעַי *the heap* ; הַלְּבָנוֹן (prop. *the white mountain*) *the Lebanon* ; הַיְאֹר (prop. *the river*) *the Nile*, cf. Am 8^{8} כִּיאוֹר מִצְרַיִם *like the river of Egypt* ; הַיַּרְדֵּן *the Jordan* (according to Seybold, *Mittheil. und Nachr. des DPV.*, 1896, p. 11, probably *the drinking-place* [ירד, Arab. *warada*, meaning orig. *to go down to drink*]).

f Rem. 1. In a few instances original appellatives have completely assumed the character of real proper names, and are therefore used without the article ; thus אֱלֹהִים *God*, to denote the one true God (as elsewhere יהוה) Gn 1^{1} and so generally in this document of the Pentateuch up to Ex 6, elsewhere sometimes ὁ θεός (cf. § 126 *e*) ; also the sing. אֱלוֹהַּ *God*, עֶלְיוֹן *the Most High*, and שַׁדַּי *the Almighty* never take the article.—Moreover, אָדָם *Adam* from Gn 5^{1} onwards (previously in 2^{7}, &c., הָאָדָם *the first man*) ; שָׂטָן *Satan*, 1 Ch 21^{1} (but Zc 3^{1}, Jb 1^{6}, &c., הַשָּׂטָן *the adversary*) ; cf. אֹהֶל מוֹעֵד *the tent of revelation* (i. e. the tabernacle), always without the article.

g To the class of nouns originally appellative, which the language regards

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[1] Consequently, הַמְנַשֶּׁה Dt 3^{13}, Jos 1^{12}, &c. (in the Deuteronomist) in the combination שֵׁבֶט הַמְנַשֶּׁה (for which elsewhere שֵׁבֶט מְנַשֶּׁה) is to be regarded *not* as a proper name but as a gentilic name (= *the tribe of the Manassites*), for which in Dt 29^{7} שׁ֫ הַמְנַשִּׁי is used, as in 10^{8} שׁ֫ הַלֵּוִי *the tribe of the Levites*, and in Ju 18^{1} שׁ֫ הַדָּנִי *the tribe of the Danites*.—In Jos 13^{7} הַמְנַשֶּׁה (like gentilic names in י֫) is even used adjectivally.

as proper names, and which consequently never take the article, belong also certain archaic words mostly used only by poets, such as שְׁאוֹל *Hades*, תֵּבֵל *world*, תְּהוֹם *ocean*, of the body of water which encircles the earth, Gn 1[2], &c.: but Is 63[13], ψ 106[9] בַּתְּהֹמוֹת *through the depths*, viz. of the Red Sea.[1]

h 2. When nouns which the usage of the language always treats as proper names occasionally appear to be connected with a following genitive, this is really owing to an ellipse whereby the noun which really governs the genitive, i. e. the appellative idea contained in the proper name, is suppressed. So evidently in the case of יְהוָה צְבָאוֹת *Yahweh* (the God) *of hosts*; the fuller form יהוה אֱלֹהֵי הַצְּבָאוֹת 2 S 5[10], &c., or יהוה אֱלֹהֵי צְבָאוֹת Am 3[13], &c., is a secondary expansion of the original אֱלֹהִים צְבָאוֹת; יְהוָה צְבָאוֹת in ψ 59[6], 80[15.20], 84[9] is due to the mechanical substitution of אֱלֹהִים for יהוה affected in the 2nd and part of the 3rd book of the Psalms. So also in geographical names such as אוּר בַּשְׂדִּים *Ur* (the city) *of the Chaldees*, Gn 11[28]; אֲרַם נַהֲרַיִם *Aram* (the region) *of the two rivers*; בֵּית לֶחֶם יְהוּדָה *Bethlehem* (the city) *of Judah*; אָבֵל בֵּית מַעֲכָה 2 S 20[14], &c., to distinguish it from אָבֵל מַיִם *Abel by the water*, 2 Ch 16[4]; יַעְיְרֵי קִרְיָת 1 S 11[1], &c.; יַרְדֵּן יְרֵחוֹ Nu 22[1], 26[3.63], &c.; on Ju 8[32] cf. § 128 *c*; צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל *the Zion of the Holy One of Israel*, Is 60[14]; but in 1 S 1[1] for צוֹפִים read צוּפִי *a Zuphite*. Some of these examples (cf. also Am 6[2]) come very near to the actual construct state (cf. above, גִּבְעַת שָׁאוּל), since e.g. the addition of the genitive serves to distinguish the place from four others called Aram (see the Lexicon), or from another Bethlehem. Aram, Bethlehem, &c., are accordingly no longer names found only in one special sense, and therefore also are no longer proper names in the strictest sense.

i **3.** Of the pronouns, the personal pronouns proper (the separate pronouns, § 32) are always determinate in themselves, since they can denote only definite individuals (the 3rd person, also definite things). For the same reason the demonstrative pronouns (§ 34) are also determinate in themselves, when they stand *alone* (as equivalent to substantives), either as subject (Gn 5[29]) or as predicate (e. g. זֶה הַיּוֹם *this is the day*, Ju 4[14]; אֵלֶּה הַדְּבָרִים *these are the words*, Dt 1[1]), or as object (e. g. אֶת־זֹאת 2 S 13[17]), or as genitive (מְחִיר זֶה 1 K 21[2]), or finally when joined to a preposition (לְזֹאת Gn 2[23]; בָּזֶה 1 S 16[8], see § 102 *g*).

k So also the personal pronouns הוּא, הִיא, הֵם, הֵמָּה, הֵנָּה when they are used as demonstratives (=*is, ea, id, ille*, &c.) are always determinate in themselves, e. g. הוּא הַדָּבָר *that is the thing*, Gn 41[28]. They

[1] That various other words, such as אֱנוֹשׁ *man*, צַלְמָוֶת *deep darkness*, רוֹזֵן *prince*, שָׂדַי *field*, תּוּשִׁיָּה *effectual working*, are always found without the article is not to be attributed to any special archaism, but is to be explained from the fact that they belong solely to poetic language, which avoids the article; in other cases, such as תַּרְדֵּמָה *deep sleep*, there is no occasion for the article in the passages we possess.

are made determinate by the article, when they are joined like adjectives (see § 126 *u*) with a determinate substantive, e. g. הָאִישׁ הַזֶּה *this man*; הָאֲנָשִׁים הָאֵלֶּה *these men*; בַּיָּמִים הָהֵמָּה וּבָעֵת הַהִיא *in those days, and in that time*, Jo 4[1]. The demonstrative, however, even in this case, is frequently used *without* the article, as being sufficiently determinate in itself (cf. § 126 *y*).

§ 126. *Determination by Means of the Article.*

a **1.** The article (הַ, הָ, הֶ, § 35) was originally, as in other languages (clearly in the Romance; cf. also ὁ, ἡ, τό in Homer), a demonstrative pronoun. The demonstrative force of the article, apart from its occasional use as a relative pronoun (see § 138 *i*), appears now, however, only (*a*) in a few standing phrases, and (*b*) in a certain class of statements or exclamations.

b (*a*) Cf. הַיּוֹם *this day, hodie* (§ 100 *c*); הַלַּיְלָה *this night*, Gn 19[34]; הַפַּעַם *this time*, Gn 2[23]; הַשָּׁנָה *this year* (= in this year) Is 37[30], Jer 28[16].

(*b*) includes those instances in which the article, mostly when prefixed to a participle, joins on a new statement concerning a preceding noun. Although such participles, &c., are no doubt primarily regarded always as in apposition to a preceding substantive, the article nevertheless has in some of these examples almost the force of הוּא (הָיָה, הֶיְתָה) as the subject of a noun-clause; e. g. ψ 19[10] *the judgements of the Lord are true . . .*, verse 11 הַנֶּחֱמָדִים וגו׳ prop. *the more to be desired than gold*, i. e. *they are more to be desired*, or *even they, that are more to be desired*,[1] &c.; cf. Gn 49[21], Is 40[22 f.], 44[27 f.], 46[6], Am 2[7], 5[7], ψ 33[15], 49[7] (הַבֹּטְחִים in the parallel half of the verse continued by a finite verb); ψ 104[3], Jb 6[16], 28[4], 30[8], 41[25] and frequently. When such a participle has another co-ordinate with it, the latter is used *without* the article, since according to the above it strictly speaking represents a second predicate, and as such, according to *i*, remains indeterminate; e. g. Jb 5[10] *who giveth* (הַנֹּתֵן) *rain*, &c., *and sendeth* (וְשֹׁלֵחַ), &c.

c The article is sometimes used with similar emphasis before a substantive, which serves as the subject of a compound sentence (§ 140 *d*); e. g. Dt 32[4] הַצּוּר תָּמִים פָּעֳלוֹ i. e. as a fresh statement (not in apposition to the preceding dative), really equivalent to *he is a rock, perfect in his work* (i. e. *whose work is perfect*); cf. ψ 18[31].

d **2.** The article is, generally speaking, employed to determine a substantive wherever it is required by Greek and English; thus:

(*a*) When a person or thing already spoken of is mentioned again, and is consequently more definite to the mind of the hearer or reader; e. g. Gn 1[3] *and God said, Let there be light*: verse 4 *and God saw the light* (אֶת־הָאוֹר); 1 K 3[24] *fetch me a sword: and they brought the sword*; Ec 9[15]. (In 2 S 12[2] therefore לָעָשִׁיר must be read.)

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[1] On the analogous use of the article before participles which have a verbal suffix, as in ψ 18[33], &c., cf. above, § 116 *f*.

(*b*) With a title understood and recognized by every one, e. g. הַמֶּלֶךְ שְׁלֹמֹה ὁ βασιλεὺς Σαλωμών: Gn 35[8] *under the oak* (the well-known oak which was there).

(*c*) With appellatives to denote persons or natural objects which are unique, e. g. הַכֹּהֵן הַגָּדוֹל *the high priest*, הַשֶּׁמֶשׁ *the sun*, הָאָרֶץ *the earth*.

(*d*) When terms applying to whole classes are restricted (simply by usage) to particular individuals (like ὁ ποιητής, meaning Homer) or things, e. g. הַשָּׂטָן *adversary*, הַשָּׂטָן *the adversary, Satan*; בַּעַל *lord*, הַבַּעַל *Baal* as proper name of the god; הָאָדָם *the* (first) *man, Adam*; הָאֱלֹהִים[1] or הָאֵל ὁ θεός, *the one true God* (cf. also ὁ Χριστός in the New Testament); also הַנָּהָר *the river*, i. e. *Euphrates*; הַכִּכָּר *the circle*, sc. of the Jordan, *the Jordan plain* [Gn 19[17], &c.]. *c*

(*e*) Very often with the vocative, e. g. 2 S 14[4] הוֹשִׁיעָה הַמֶּלֶךְ *help, O king*; Zc 3[8] יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל *O Joshua the high priest*; 1 S 17[58], 24[9], 2 K 9[5]; in the plural, Is 42[18], Jo 1[2.13]; but cf. also Jos 10[12], Is 1[2], 49[13] (שָׁמַיִם and אֶרֶץ); 23[16], Ho 13[14], Jo 1[5], ψ 34[12], Ec 10[17], 11[9], &c.[2] The vocative occurs *without* the article in Is 22[2], since it has been already defined by a preceding accusative.

Rem. Strictly speaking in all these cases the substantive with the article is really in apposition to the personal pronoun of the 2nd person, which is either expressly mentioned or virtually present (in the imperative), e. g. 1 S 17[58] *thou, the young man*. But such passages as Is 42[18], where the vocative precedes the imperative, prove that in such cases the substantive originally in apposition eventually acquired the value of a complete clause. *f*

(*f*) With words denoting classes (see particulars under *l*). *g*

(*g*) In a peculiar way, to specify persons or things, which are so far definite as to be naturally thought of in connexion with a given case, and must be assumed accordingly to be there (see *q–s*).

(*h*) With adjectives (also ordinal numbers and demonstrative pronouns used adjectivally) which are joined to substantives determined in some way (see *u*).

Rem. The article may be omitted in *poetry* in all the above-mentioned cases; in general it is used in poetry far less frequently than in prose. Its use or omission probably often rests on rhythmical grounds;[3] it is sometimes omitted also for rhetorical reasons. Cf. e. g. אֶרֶץ for הָאָרֶץ ψ 2[2]; מְלָכִים as vocative, verse 10; מֶלֶךְ for הַמֶּלֶךְ 21[2]; שִׁמְךָ גָּדוֹל וְנוֹרָא (contrary to *u*, *v*) 99[3]. In the instances in which the ה of the article is omitted after a prefix (§ 35 *n*), the vowel of the article is often retained after the prefix even in poetry, e. g. בַּשָּׁמַיִם ψ 2[4], &c. *h*

[1] On the subsequent change of שָׂטָן, אָדָם, אֱלֹהִים into real proper names by the omission of the article, cf. above, § 125 *f*.

[2] For further exceptions see Nestle, *ZAW.* 1904, p. 323 ff.

[3] Cf. the useful statistics of J. Ley in the *Neue Jahrbücher für Philologie und Pädagogik*, 2te Abteilung, 1891, Heft 7–9, and M. Lambert, 'L'article dans la poésie hébr.,' *REJ.* 37, 263 ff.

i (*i*) On the other hand, the article is always omitted when a person or thing is to be represented as indefinite (or indefinable) or as yet unknown; consequently also before the predicate, since this is from its nature always a general term, under which the subject is included, e.g. Gn 29^{7} עוֹד הַיּוֹם גָּדוֹל *as yet the day is great*, i.e. it is yet high day; 33^{13}, 40^{18}, 41^{26}, Is 66^{3}.

k Rem. 1. As exceptions to the above rule it is usual to regard those examples in which a determinate adjective or participle (equivalent to a relative clause) is used apparently as a predicate, e.g. Gn 2^{11} הוּא הַסֹּבֵב *it is the compassing*, i. e. *that is it which compasseth*; 4^{26}, 45^{12}, Ex 9^{27}, Dt 3^{21}, 8^{18}, 11^{7}, 1 S 4^{16}, Is 14^{27}, Mal 3^{2} (cf. in Greek, e. g. St. Mat. 10^{20}, where Winer, *Gram. des neutest. Sprachidioms*, § 58, 2, Rem., explains *οἱ λαλοῦντες* as a predicate with the article). In reality, however, these supposed predicates are rather subjects (acc. to § 116 *q*), and the only peculiarity of these cases is that the subject is not included under a general idea, but is equated with the predicate.

2. Sometimes the article is used with only one of two parallel words, as Na 1^{5} הָרִים and הַגְּבָעוֹת, 2 Ch 3^{17} יְמִין and הַשְּׂמֹאול.

l 3. The use of the article to determine the *class* is more extensive in Hebrew than in most other languages. In this case the article indicates universally known, closely circumscribed, and therefore well defined classes of persons or things. The special cases to be considered are—

m (*a*) The employment of general names as collectives in the singular, to denote the *sum total* of individuals belonging to the class (which may, however, be done just as well by the plural); e. g. *the righteous*, *the wicked man*, Ec 3^{17}; *the woman*, i.e. *the female sex*, 7^{26}; הָאֹיֵב *th. enemy*, i. e. *the enemies* (?) ψ 9^{7}; הָאֹרֵב *the lier in wait*, i.e. *the liers in wait*; הֶחָלוּץ *the armed man*, i.e. *soldiers*; הַמְאַסֵּף *the rearguard*; הַמַּשְׁחִית *the spoiler*, 1 S 13^{17};[1] so also (as in English) with names of animals, when something is asserted of them, which applies to the whole species, e. g. 2 S 17^{10} *as the courage of* הָאֲרִיֵה *the lion*. Especially also with gentilic names, e. g. *the Canaanite*, Gn 13^{7} (cf. 15$^{19\,f.}$); so in English *the Russian*, *the Turk*, &c., in Attic writers *ὁ Ἀθηναῖος*, *ὁ Συρακόσιος*, &c.

n (*b*) Names of materials known everywhere, the elements and other words denoting classes, even though only a part and not the whole of them is considered, in which case in other languages, as e. g. in English, the article is usually omitted (cf., however, our *to fall into the water*, *into the fire*, &c.), e. g. Gn 13^{2} *and Abram was very rich* בַּמִּקְנֶה בְּכֶסֶף וּבְזָהָב *in cattle, in silver and in gold*; Jos 11^{9} *and he burnt their chariots* בָּאֵשׁ *with fire*; cf. Gn 6^{14}, 41^{42} (unless this means, *the chain* necessarily belonging to the official dress); Ex 2^{3}, 31^{4} (35^{32}), Is 1^{22}, &c, and בַּשֶּׁמֶן *with oil*[2] very commonly in the sacrificial laws, Ex 29^{2},

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[1] But in Ex 12^{23} המ׳ is either to be explained as *the destroyer* (now mentioned for the first time) according to *q*, or a particular angel is meant whose regular function it was to inflict punishments. Others again take המ׳ even in Ex 12^{23} impersonally = *destruction*.

[2] In nearly all the above examples the presence of the article is only indicated by the vowel of the prefix (בַּ, בַּ, לַ) and might therefore be merely

&c., and also Dt 33^{24}, 2 S 1^{21}, Is 1^{6}, ψ 23^{5}, &c. Similarly the article is used with terms of measurement, as הָאֵפָה Ex 16^{36}, &c.: הַחֹמֶר and הַבַּת Ez 45^{11}; הָעֹמֶר Ex 16^{22}; בַּהֲבֶל 2 S 8^{2}.

(*c*) The expression of abstract ideas of every kind, since they are likewise used to represent whole classes of attributes or states, physical or moral defects, &c.; e.g. Pr 25^{5} (בְּצֶדֶק); Gn 19^{11} *and they smote the men* . . . בַּסַּנְוֵרִים *with blindness*; Am 4^{9}, &c.; but in הַחֹשֶׁךְ Is 60^{2} the article is no doubt due to dittography of the ה, and the parallel וַעֲרָפֶל has no article.

(*d*) *Comparisons*, since the object compared is treated not (as usually in English) individually but as a general term, e. g. Is 1^{18} *white* כַּשֶּׁלֶג *as snow*, כַּצֶּמֶר *as wool*; *red* כַּתּוֹלָע *like crimson*; Is 34^{4} *and the heavens shall be rolled together* כַּסֵּפֶר *as a scroll*; cf. Nu 11^{12}, Ju 8^{18}, 16^{9} *as* פְּתִיל־הַנְּעֹרֶת *a string of tow is broken*; 1 S 26^{20}, 1 K 14^{15}, Is 10^{14}, 24^{20}, 27^{10}, 29^{8}, 53^{6}, Na 3^{15}, ψ 33^{7}, 49^{15}; cf. also such examples as Gn 19^{28}, Ju 14^{6}, where the object compared is determined by a determinate genitive which follows (according to § 127 *a*). *o*

Examples of indeterminate comparisons are rare, and perhaps due only to the Masora,—so at least in the case of singulars, while in such plurals as those in Gn 42^{30}, 1 K 10^{27}, Jo $2^{4.7}$, the omission of the article may be explained by the ordinary rules. On the other hand, the article is regularly omitted when the object compared is already defined by means of an attribute (or relative clause, Jer 23^{9}, ψ 17^{12}), e. g. Is 16^{2} כְּעוֹף נוֹדֵד קֵן מְשֻׁלָּח *as wandering birds*, (as) *a scattered nest* (but cf. 10^{14} כְּקֵן); 14^{19}, 29^{5} כְּמוֹ עָבָר (but ψ 1^{4} כַּמֹּץ); Jer 2^{30}, Pr 27^{8}, Jb 29^{25}, 30^{14}.—In comparisons with persons also the Masora seems to avoid the use of the article, as in בְּגִבּוֹר Jb 16^{14} and seven other places (כַּגִּבּוֹר only in Is 42^{13}), כְּאָב Jb 31^{18}, כְּגֶבֶר Jb 38^{3}, 40^{7}. *p*

4. Peculiar to Hebrew[1] is the employment of the article to denote a single person or thing (primarily one which is as yet unknown, and therefore not capable of being defined) as being present to the mind under given circumstances. In such cases in English the indefinite article is mostly used. *q*

Thus Am 5^{19} *as if a man did flee from a lion* (הָאַרְיֵה, i.e. the particular lion pursuing him at the time), *and a bear* (הַדֹּב) *met him*, &c., cf. 3^{12}, 1 K 20^{36} (John 10^{12}); also Gn $8^{7f.}$, 14^{13} (הַפָּלִיט, i. e. *one that had escaped*, the particular one who came just then; so also Ez 24^{26}, 33^{21}; cf. 2 S 15^{13}); Gn $15^{1\,11}$, 18^{7} *the servant*, who is regarded as being constantly at hand and awaiting his commands; cf. 2 S 17^{17} (but הַנַּעַר Nu 11^{27} is used like הַפָּלִיט above); Gn 19^{30}, unless בַּמְּעָרָה means in *the* well-known *cave*; בַּמָּקוֹם Gn 28^{11}, according to Dillmann, upon *the* place suitable for passing the night, or the right place, but it may possibly also refer to *the* sanctuary of Bethel afterwards so sacred and celebrated; Gn 42^{23}, 46^{2}, 50^{26}, Ex 2^{15}, 3^{2}, 4^{20}, 21^{20} (2 S 23^{21}), Lv 23^{42}, 24^{10} (Samaritan יִשְׂרְאֵלִי without the article); Nu 17^{11}, $21^{6.9}$, 25^{6}, Dt 19^{5}, Jos 2^{15}, Ju 4^{18}, 8^{25}, 13^{19}, 16^{19}, 19^{29}, 20^{16}, 1 S 17^{34}, 19^{13}, 21^{10}, 2 S 17^{17}, 1 K 6^{8}, 13^{14} (? most *r*

due to the masoretic punctuation. There is, however, no reason to doubt the correctness of the tradition. The same is true of the examples under *n* and *o*.

[1] Cf., however, analogous examples in biblical Aramaic in Kautzsch's *Gramm. des Bibl. Aram.*, § 79 *f*, e. g. Dn 2^{14}, 3^{2}, &c.

probably a particular tree is meant); 19[9], Is 7[14] (הָעַלְמָה, i.e. *the* particular *maiden*, through whom the prophet's announcement shall be fulfilled; we should say *a maiden* [cf. Driver on 1 S 1[4], 6[8], 19[13]]; Jb 9[31].

s So always *to write in the book* (or *on the scroll*, Nu 5[23], Jer 32[10]), i.e. not in *the* book already in use, but in the book which is to be devoted to that purpose, equivalent to *in a book, on a scroll*, Ex 17[14], 1 S 10[25], Jb 19[23]. Especially instructive for this use of the article is the phrase וַיְהִי הַיּוֹם, which does not simply refer back to the previous narrative in the sense of *the same day*, but is used exactly like our *one day* (properly meaning on the particular day when it happened, i.e. *on a certain day*), 1 S 1[4], 14[1], 2 K 4[8], 11[18], Jb 1[6.13]. In Gn 39[11] even כְּהַיּוֹם הַזֶּה.

t The article is sometimes used in this way before collectives in the singular, which are not meant to denote (like the examples given under *l*) a whole class, but only that part of it which applies to the given case; thus הָעֹרֵב, הַיּוֹנָה Gn 8[7], הַצְּרָעָה Ex 23[28].

u **5.** When a substantive is defined by the article, or by a suffix, or by a following genitive determinate in any way (see the examples below), the attribute belonging to it (whether adjective, participle, ordinal, or demonstrative pronoun) necessarily takes the article (see, however, the Rem.), e.g. Gn 10[12] הָעִיר הַגְּדֹלָה *the great city*; Dt 3[24] יָדְךָ הַחֲזָקָה *thy strong hand*. A genitive following the substantive may, according to § 127 *a*, be determined either by the article, e.g. 1 S 25[25] אִישׁ הַבְּלִיַּעַל הַזֶּה *this worthless man* (prop. *man of worthlessness*; cf. also such examples as 2 Ch 36[18], where the article is prefixed only to a second genitive following the noun); or as a proper name, e.g. Dt 11[7] מַעֲשֵׂה יְהוָה הַגָּדֹל *the great work of the Lord*; or by a suffix, e.g. Is 36[9] עַבְדֵי אֲדֹנִי הַקְּטַנִּים *the least of my master's servants*.

v When several attributes (whether connected by *Wāw* or not) follow a determinate substantive, each of them takes the article, e.g. Dt 10[17] הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא *the great God, the mighty, and the terrible*. Cf. also Ex 3[3], Dt 1[19], in both of which places a demonstrative with the article also follows the adjective.[1]

Rem. 1. The article is, however, not infrequently used also—

w (*a*) With the attribute alone, when it is added to an originally indefinite substantive as a subsequent limitation; so always with ordinal numbers after יוֹם,[2] e.g. Gn 1[31] (cf. 2[3], Ex 20[10], &c.) יוֹם הַשִּׁשִּׁי *the sixth day* (prop. *a day* namely

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[1] The demonstrative used adjectivally is generally placed *after* the adjective proper; in such cases as עַמְּךָ הַזֶּה הַגָּדוֹל 2 Ch 1[10] the adjective forms a further (fresh) addition to עַמְּךָ הַזֶּה.

[2] Cf. Driver, *Tenses*, 3rd ed., § 209; M. Lambert, *REJ.* 31, 279 f.—The omission of the article from the substantive is not to be regarded in *this* instance as an indication of late style, and consequently cannot be put forward as a proof of the late origin of the 'Priestly Code' (cf. Dillmann on Gn 1[31], Holzinger, *Einl. in d. Hexateuch*, p. 465, and especially Driver in the *Journal of Philology*, xi. 229 f., against Giesebrecht in *ZAW.* 1881, p. 265 f.). On the other hand, the common omission of the article from the substantive before a determinate adjective (e.g. כְּנֶסֶת הַגְּדוֹלָה *the great synagogue*, in the Mishna; cf. Segal, *Mišnaic Hebrew*, p. 19 ff.) is certainly a later idiom.

the sixth; but יוֹם שֵׁנִי *a second day*, Gn 1[8]); Ex 12[15] מִיּוֹם הָרִאשׁוֹן *from the first day onward* (not before Dn 10[12] and Neh 8[18] is מִן־הַיּוֹם הָרִאשׁוֹן used instead of it). On the other hand, the article is *always* found after בְּ, hence בַּיּוֹם הַשִּׁשִּׁי, &c., although it is possible that the original reading in these cases was בְּיוֹם, and that the article is only due to the Masora. In Ju 6[25] the text is evidently corrupt (see verse 26).—Especially also in certain frequently recurring combinations as in particularizing the gates in Jer 38[14], Ez 9[2], &c., Zc 14[10], and courts in 1 K 7[8.12], &c., Ez 40[28]; and very often when the attribute consists of a participle, e.g. Dt 2[23], Ju 21[19], 1 S 25[10], Jer 27[3], 46[16] חֶרֶב הַיּוֹנָה *the sword which oppresses (?)*; Ez 14[22], Zc 11[2] *Keth.* (*the impenetrable forest?*) Pr 26[18], ψ 119[21].

Of the other examples, Gn 21[29] (where, however, the Samaritan reads הכבשות), 41[26] (but cf. verse 4), Nu 11[25], Ju 16[27], 1 S 17[17] may at any rate be explained on the ground that the preceding cardinal number is equivalent to a determinant; in Gn 1[21], 28[9.10], &c., the substantive is already determined by כָּל־, and in 1 S 14[29] (דְּבַשׁ) by מְעַט.—In 1 S 12[23], 2 S 12[4], Is 7[20] (where, however, הַשְּׂכִירָה might also be understood as a subsequent explanation of בְּתַעַר) and Neh 9[36], the omission of the article after the preposition is certainly due merely to the Masora. In 1 S 16[23] (unless רוּחַ אֱלֹהִים is to be read twice), Zc 4[7] (where however אַתְּ הָהָר is probably meant), ψ 104[18] (where a ה precedes הָרִים, hence probably a case of haplography), the omission of the article before א, ר (?) and ה may be due to a regard for euphony (see *z* below). On the other hand, in 1 S 6[18] (read הָאֶבֶן הַגְּ), 17[12] (הַזֶּה is a later addition), 19[22] (cf. the LXX), Jer 17[2], 32[14], 40[3] *Keth.*, Ez 2[3] (read גּוֹי or omit גּוֹיִם with Cornill), Mi 7[11], ψ 62[4], either the text is corrupt, or the expression incorrect. But in 2 K 20[13], Jer 6[20], Ct 7[10] acc. to D. H. Müller (*Anzeiger der Wiener Akad.*, phil-hist. Kl. 1902, no. x) הַטּוֹב is the genitive of a substantive, *aromatic oil, sweet cane* (in Jer 6[20] read וְקָנֶה), *like spiced wine*. In Is 39[2] read בְּשֶׂמֶן הַטּ֫ and in ψ 133[2] הַטּ֫.

x

(*b*) *No* article with the attribute, while the substantive is determined either by the article, or a suffix, or a following genitive. Thus the article is sometimes omitted with demonstratives, since they are already to a certain extent determined by their meaning (cf. also the Mēša' inscription, l. 3, הבמת זאת *this high place*); as with הוּא Gn 19[33] (evidently for euphony, and so probably often); 30[16], 32[23], 1 S 19[10]; with הִיא Gn 38[21]; with זוּ ψ 12[8] (according to the Masora זוּ is a relative pronoun here, as always elsewhere); with אֵלֶּה 1 S 2[23], according to the present corrupt text (the original reading יהוה כָּל־עַם became כָּל־עַם אֱלֹהִים, and אֱלֹהִים was then corrupted to אֵלֶּה); so, almost without exception, when the substantive is determined only by a suffix, e.g. Jos 2[20], Ju 6[14], 1 K 10[8], 2 K 1[2] and 8[8 f.], where חלי, as in Jer 10[19], has arisen by contraction from חֳלָיִי, or we should simply read חָלְיִי (in all these passages with וְהָ); Gn 24[8] (with זֹאת); Ex 10[1], 1 K 22[23], Jer 31[21] (with אֵלֶּה).

y

The article is sometimes omitted also with the attributes referring to proper names,[1] as צִידוֹן רַבָּה Jos 11[8], 19[28], חֲמַת רַבָּה Am 6[2]. Other examples are Jos 16[3.5], 18[13], 1 K 9[17] (but in 1 Ch 7[24], 2 Ch 8[5] with the article). In Gn 7[11], &c., תְּהוֹם רַבָּה is also a case of this kind, תְּהוֹם being used (almost always without the article) as a sort of proper name; cf. also אֵל עֶלְיוֹן *the most high*

[1] Cf. Nöldeke, *Beiträge zur semit. Sprachwiss.*, p. 48, n. 1.

God and אֱלֹהִים חַי *the living God*. In Ju 1[15] גִּלַּת עֶלְיִת and גּ׳ תַּחְתִּית are strange; Jos 15[19] has גּ׳ עִלְּיוֹת and גּ׳ תַּחְתִּיּוֹת.

z Of the remaining examples Is 11[9] explains itself; the direct connexion of the attribute with its substantive is broken by the insertion of לַיָּם. In Ez 34[12], Hag. 1[4] (as Wellhausen says, a good instance of a Hebrew adjective in the stative form = וְהֵם סְפוּגִים), ψ 143[10], Ct 6[12] (?) the substantive is also (see above) determined by a suffix, and consequently the attribute is less closely attached; the same applies to Gn 37[2], 42[19], 43[14], ψ 18[18], except that in these passages the omission of the article before ר, א, ע may at the same time be due to considerations of euphony (as also in Jos 16[1] before ע, Nu 14[37] before ר, 28[4], Ez 10[9] before א, 21[19] before ח).[1] In 1 S 13[17f.] (אֶחָד) and 2 K 25[16] (שְׁנַיִם after a determinate substantive), the attribute again, being a numeral, is determinate in itself (see above, *x*); in Is 65[2] the לֹא prevents the use of the article; finally, in 2 Ch 26[15] בְּחִצִּים and בְּאַבָנִים are to be read, as in Jer 2[21] גֶּפֶן for הַגֶּפֶן, in 22[26] אֶרֶץ for הָאָ; in 2 S 6[3] omit חֲדָשָׁה, and in Ez 39[27] omit רַבִּים. Without any apparent reason the article is omitted in Dn 8[13] and 11[31].

aa 2. When, as in Mi 7[12] (יוֹם הוּא *in that day*?), the article is omitted from both substantive and demonstrative, and in Ezr 3[12], the demonstrative even precedes (הַבַּיִת הַזֶּה = וְזֶה הַבַּיִת), this is obviously due in both cases to a radical corruption of the text (not only in the words quoted). In Jos 9[12] לַחְמֵנוּ זֶה is either in apposition to the independent demonstrative זֶה (= *this our bread*, &c.), as in verse 13 נְאוֹדוֹת is to אֵלֶּה, or they are complete sentences, *this is our bread*, &c. So also in Ex 32[1] מֹשֶׁה (= *that* [*iste*] *Moses*, &c.), and in ψ 48[15] אֱלֹהִים are to be taken in apposition to זֶה. On ψ 68[8] and Is 23[13] cf. § 136 *d*.

§ 127. *The Noun determined by a following Determinate Genitive.*

Brockelmann, *Grundriss*. i. 475.

a When a genitive, determined in any way, follows a *nomen regens*, it also determines the *nomen regens*, which, according to § 89 *a*, is always in the construct state. Moreover, every pronominal suffix attached to a substantive is, according to § 33 *c*, to be considered as a genitive determinate by nature. An independent genitive may be determinate—

(*a*) By its character as a *proper name* (according to § 125 *a*), e. g. דְּבַר יְהוָה *the word of the Lord*.

(*b*) By having the article, e. g. אִישׁ הַמִּלְחָמָה (prop. the man of the war) *the soldier* (but אִישׁ מִלְחָמָה Jos 17[1], *a soldier*); אַנְשֵׁי הַמִּלְחָמָה

[1] The same reason no doubt also favoured the omission of the article before הוּא and אֵלֶּה, see above, under *y*. Also in Is 23[7] (*is this your joyous*...?) the article is omitted before עַלִּיזָה probably only for euphony.

Nu 31[49], *the soldiers*; דְּבַר הַנָּבִיא *the word of the prophet*, Jer 28[9] (but e.g., on the other hand, מִצְוַת אֲנָשִׁים מְלֻמָּדָה *a commandment of men which hath been taught*, Is 29[13]; דִּבְרֵי־שֶׁקֶר *word of falsehood*, Pr 29[12]).

(*c*) By the addition of a pronominal suffix (see above), e.g. בֵּית־אָבִי *my father's house*.

(*d*) By construction with another genitive determined in some way, e.g. Gn 3[2] מִפְּרִי עֵץ־הַגָּן *of the fruit of the trees of the garden*. Thus in Is 10[12] four, and in 21[17] even five, members of a series are determined by a concluding determinate genitive.

b Rem. 1. The above explains also the various meanings of כֹּל (prop. a substantive in the sense of *aggregate, whole*), according as it is followed by a determinate or indeterminate genitive. In the former case כֹּל has the meaning of *the entirety*, i.e. *all, the whole* (like the French *tous les hommes, toute la ville*), e.g. כָּל־הָאָרֶץ *the whole* (prop. the entirety of the) *earth*, כָּל־הָאָדָם *all men*;[1] Ex 18[22], Nu 15[13], Jer 4[29], and cases like Nu 4[23.47], 21[8] where כָּל is followed by a singular participle with the article. On the other hand, before an indeterminate genitive כֹּל is used in the more indefinite (individualizing) sense of *of all kinds, any* (cf. *tout homme, à tout prix*), or distributively *each, every*, e.g. כָּל־עֵץ *every* (kind of) *tree*, Gn 2[9]; cf. 4[22], 24[10], 1 Ch 29[2]; כָּל־דָּבָר *any thing*, Ju 19[19]; בְּכָל־יוֹם *every day, every time*, ψ 7[12].

c It is, however, to be observed—

(*a*) That the article may in this case also (see § 126*h*) be omitted in poetic style, although the substantive is to be regarded as determinate, e.g. כָּל־שֻׁלְחָנוֹת *all* (the) *tables*, Is 28[8].

(*b*) That the meaning *every* is frequent even before singulars used collectively; afterwards the idea of *quisque* passes naturally into that of *totality*, e.g. כָּל־חַי *each living thing*, i.e. *every* (not *every kind of*) *living thing*; כָּל־בָּשָׂר *all flesh*, i.e. *all men* or *all living creatures* (with the article only in Gn 7[15] before a relative clause, and in Is 40[6]); sometimes also כָּל־עֵץ *all trees*, כָּל־עוֹף *all birds*; finally—

(*c*) That before the names of members of the human body, כָּל frequently (as being determinate in itself) denotes the entirety, e.g. Is 1[5] *the whole head, the whole heart* (the sense required by the context, not *every head*, &c., which the expression *in itself* might also mean); 9[11], 2 K 23[3], Ez 29[7] *all* (i.e. *the whole of*) *their shoulders . . . all* (*the whole of*) *their loins*; 36[5].—On כֹּל with a suffix when it follows a noun in apposition (e.g. Is 9[8] הָעָם כֻּלּוֹ *the people, all of it*, i.e. *the whole nation*, more emphatic than כָּל־הָעָם, cf. Driver on 2 S 2[9]), as well as when it follows absolutely in the genitive (= *all men, every one*, e.g. Gn 16[12]),[2] see the Lexicon, pp. 481[b], 482[b].

d 2. Gentilic names (or patronymics), derived from compound proper names (consisting of a nomen regens and genitive), are determined by inserting the article before the second part of the compound (since it contains the original

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[1] הָאָדָם being a collective, cf. כָּל־הָאִישׁ 2 S 15[2], *all men*, כָּל־הַבֵּן Ex 1[22] *all sons*, כָּל־הַבַּת *all daughters*; in itself כָּל־הָאָדָם could also mean *the whole man*.

[2] In Ezr 10[17] instead of בַּכֹּל אֲנָשִׁים read simply בְּכָל־הָאֲנָשִׁים.

genitive), e.g. בֶּן־יְמִינִי (see § 86 *h*) *a Benjamite*; בֶּן־הַיְמִינִי Ju 3[15], &c., *the Benjamite*; בֵּית־הַלַּחְמִי *the Bethlehemite*, 1 S 16[1], &c. (cf., however, 1 Ch 27[12] *Qerê* (לַבֶּן יְמִינִי); בֵּית־הַשִּׁמְשִׁי *the Beth-shemite*, 1 S 6[14]; אֲבִי הָעֶזְרִי *the Abiezrite*, Ju 6[11], &c., cf. 1 K 16[34].

c 3. In a few instances the nomen regens appears to be used indefinitely notwithstanding a following determinate genitive; it is not so, however, in Gn 16[7], where the reference is to a well-known fountain; 21[28], where in the original context there must have been some reason for *the seven ewe lambs of the flock*; 2 S 12[30] *the spoil found in the city*; but it often is so before a proper name, as in Ex 10[9] חַג יְהוָה *a feast of the Lord* (unless it is *the* spring festival), Dt 7[25], and frequently תּוֹעֲבַת יְהוָה *an abomination unto the Lord*; cf. also Gn 46[34], Dt 22[19] *a virgin of Israel*; 1 S 4[12] *a man of Benjamin*; Pr 25[1], Ct 2[1], 3[9]; similarly before appellatives with the article (or before a genitive determined by a suffix, as in Lv 14[34]), 1 S 20[20] *three arrows*; 2 S 23[11] חֶלְקַת הַשָּׂדֶה *a plot of the ground* (but see Gn 33[19], Jos 24[32]); Ju 13[6], Jer 13[4], 41[16], Ct 1[11.13 f.], 5[13], 7[3], 8[2]. On the other hand, שִׁיר הַמַּעֲלוֹת in the titles of Psalms 120 to 134 (except 121[1], שִׁיר לַמַּעֲלוֹת) was most probably originally the title of a collection, in the sense of '*the pilgrimage-songs*' (according to § 124 *r*), and was subsequently added to these Psalms severally.—In Ex 20[24] בְּכָל־הַמָּקוֹם *in all the place*, sc. of the sanctuary, is a dogmatic correction of בְּכָל־מָקוֹם, *in every place*, to avoid the difficulty that several holy-places are here authorized, instead of the one central sanctuary. In Gn 20[13] also כָּל־הַמָּקוֹם (unless it means *in the whole place*) is remarkable, since elsewhere *every place* is always (8 times) כָּל־מָקוֹם.

f 4. The deviations mentioned under *e*, from a fundamental rule of syntax, are in some cases open to suspicion on textual grounds, but much more doubtful are the instances in which the article is found before a noun already determined in some other way, as—

(*a*) Before a noun which appears to be determined by a following independent determinate genitive. The least questionable are the instances in which the genitive is a *proper name*, since these may be elliptical forms of expression like the apparent construction of proper names with a genitive, noticed in § 125 *h*, e.g. Nu 21[14] הַנְּחָלִים אַרְנֹן *the valleys*, namely the valleys *of Arnon*; 2 K 23[17] הַמִּזְבֵּחַ בֵּית־אֵל *the altar*, namely the altar of *Bethel* (i.e. with the suppression of the real nomen regens, מִזְבַּח without the article; by the pointing הַמִּזְבֵּחַ the Masora evidently intends to allow the choice either of reading הַמִּזְבֵּחַ or correcting it to מִזְבַּח); הָאֵל בֵּית־אֵל *the God of Beth-el*[1] (equivalent to הָאֵל אֵל בּ׳), Gn 31[13] (the LXX read הָאֵל הַנִּרְאֶה אֵלֶיךָ בַּמָּקוֹם *the God who appeared to thee in the* holy *place*); הַמֶּלֶךְ אַשּׁוּר *the king of Assyria*, Is 36[16] (probably a scribal error due to verse 13; it does not occur in the parallel passage, 2 K 18[31]), cf. Jos 13[5], 2 K 25[11], Jer 38[6], Ez 47[15]; in the vocative, Jer 48[32], La 2[13]. On the other hand, שָׂרָה אִמּוֹ Gn 24[67] is no doubt

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[1] According to Philippi (*St. Constr.*, p. 38) בית־אל is rather a case of 'subposition' in the accusative, as also הַדֶּרֶךְ חֶתְלֹן Ez 47[15] (for which, however, in 48[1] there is the correct reading דֶּרֶךְ חֶתְלֹן) *by the way to Hethlon*; and in fact, Ez 47[15] may without difficulty be explained in this way; so שֵׁשׁ Ex 39[27] as an accusative of the material.

only a subsequent insertion; so also יִשְׂרָאֵל Jos 8^{33b} (cf. LXX), 2 S 20^{23}, 2 K 7^{13}, הַמֶּ֫לֶךְ 1 S 26^{22} after הַחֲנִית (simplified by the Masora to חֲנִית *Qᵉrê*); עֲלִיַּת אָחָז 2 K 23^{12}, אַשּׁוּר Is 36^{8} (cf. 2 K 18^{23}), הַקֹּדֶשׁ Ez 46^{19} (unless the article with לשכות is to be omitted), also הַתָּמִיד Dn 8^{13}, and עֹדֵד הַנָּבִיא 2 Ch 15^{8}. In Ex 9^{18} read with the Samaritan לְמִיּוֹם; in 2 S 19^{25} לֶ֫כֶת might possibly be taken in apposition to לְמִן הַיּוֹם; in 2 K 10^{1} restore אֶת־בְּנֵי, with the LXX and Lucian, before אַחְאָב; in 2 K 25^{19} omit the article, as in Jer 52^{25}, before סֹפֵר.

A similar ellipse must also be assumed in 2 K 23^{17} *the sepulchre is* the sepulchre *of the man of God* (but most probably קֶבֶר has dropped out after הַקֶּבֶר) and ψ 123^{4} (cf., however, the LXX, and observe that in the parallel member the genitive is paraphrased by לְ).—In Jos 3^{14} הַבְּרִית (verse 17 בְּרִית יהוה) has been added to the original הָאָרוֹן by a redactor; cf. similar syntactically impossible additions in verse 11 (also in 1 S 4^{3}, &c., where the LXX still had simply אֲרוֹן יהוה); in הַיְתַד Ju 16^{14} the Masora evidently combines two different readings הַיָּתֵד and יְתַד הָאֶרֶג; and similarly in Jer 25^{26} (where הָאָ֫רֶץ was only subsequently introduced into the text), the two readings הַמַּמְלָכוֹת and מַמְלְכוֹת הָא׳ are combined.—In Jos 8^{11}, 1 K 14^{24}, Jer 31^{40}, Ez 45^{16} the article, being usual after כָּל־, has been mechanically added, and so also in 2 Ch 8^{16} after עַד־; in 2 K 9^{4} the second הַנַּ֫עַר (instead of נַ֫עַר) is occasioned by the first; in Ez 7^{7} מְהוּמָה belongs as a nominative to what follows; in Ez 8^{29} the meaning perhaps is *in the chambers, in the house of the Lord*, or the article is to be omitted; in 1 Ch 15^{27} the text is manifestly corrupt. *g*

Of another kind are the instances in which a determinate noun is followed by a definition of the material *in apposition* (hence, not in the genitive; cf. § 131), e.g. Zc 4^{10} הָאֶ֫בֶן הַבְּדִיל *the weight, the lead*, i.e. *the leaden weight*; Ex 39^{17}, 2 K 16^{14} (הַנְּחֹ֫שֶׁת, both here and in verse 17, is probably only a later addition, while המסגרות המכנות in verse 17 has arisen from a confusion of two readings, מסגרות המכנות and המסגרות מֵהמכנות). In Jer 32^{12} also הַמִּקְנָה (unless the article is simply to be omitted) is in apposition to הַסֵּפֶר. *h*

(*b*) Before a noun with a suffix (which likewise represents a determinate genitive; see above, at the beginning of this section). This does not apply to cases in which a *verbal* (i.e. *accusative*) suffix is affixed to a participle which has the article, e.g. הַמַּכֵּ֫הוּ Is 9^{12}, *the one smiting him*; in Dt 8^{15}, 13^{6} also ךָ is a verbal suffix, but hardly the וֹ in הָעֹשׂוֹ for הָעֹשֵׂ֫הוּ Job 40^{19}, nor the ָה in הַיֹּלְדָהּ Dn 11^{6}; § 116 *g*. For הָעֶרְכְּךָ Lev 27^{23}, read עֶרְכְּךָ as in verses 2, 3, 5, 7, 13, &c., twelve times (but cf. also the note on § 128 *d*).—Of the remaining examples כַּגְּבִרְתָּהּ Is 24^{2} (probably an intentional alliteration with the eleven other words beginning with כַּ), לַמַּעֲנֵ֫הוּ Pr 16^{4}, and בֶּעָרֵ֫ינוּ (so Baer, following the best authorities) Ezr 10^{14}, rest only on the authority of the Masoretes, not of the authors. So also in הָאָהֳלִי Jos 7^{21}, הַחֶצְיוֹ Jos 8^{33} (previously חֶצְיוֹ), הֶהָרוֹתֶ֫יהָ 2 K 15^{16} (dittography of the ה), the article is simply to be omitted as syntactically impossible; the ו of הַדָּבְרוֹ Mi 2^{12} is the copula belonging to the next word. *i*

§ 128. *The Indication of the Genitive Relation by means of the Construct State.*

Cf. especially Philippi's work cited at the head of § 89.

a **1.** The genitive relation is regularly expressed (see § 89) by the close connexion of the *nomen regens* (in the construct state) with the *nomen rectum* (in the genitive). Since only *one* nomen regens can be immediately connected with a nomen rectum, it follows that the same genitive cannot depend on two or more *co-ordinate* nouns, but a second (sometimes even a third, &c.) regens must be added with a suffix referring to the nomen rectum, e. g. בְּנֵי דָוִד וּבְנֹתָיו *the sons of David and his daughters* (not וּבְנוֹת דָּוִד); cf. 1 K 8^{28}.[1] The language also prefers to avoid a series of several co-ordinate[2] genitives depending upon one and the same nomen regens (such as occur in Gn 14^{19}, Nu 20^{5}, 31^{54} [1 Ch 13^{1}], 1 S 23^{7}, 2 S 19^{6}, Is 22^{5}, ψ 5^{7}, 8^{3}),[3] and rather tends to repeat the nomen regens, e. g. Gn 24^{3} אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ *the God of heaven and the God of the earth* (so in Jer 8^{1} the regens is five times repeated). A lengthened series of genitives may, however, be formed by a nomen rectum serving at the same time as *regens* to a genitive depending on it (cf. § 127 *a* [*d*]); e. g. Gn 47^{9} יְמֵי שְׁנֵי חַיֵּי אֲבֹתָי *the days of the years of the life of my fathers*; cf. Jb 12^{24}, where there are three genitives, Is 10^{12} four, and 21^{17} five (unless the last three are in apposition). As a rule, indeed, such an inconvenient accumulation of genitives is avoided by means of a circumlocution in the case of one of them (see § 129 *d*).

b Rem. As the fundamental rules stated above are the necessary consequence not merely of *logical* but more especially of *rhythmical* relations (see § 89 *a*), we must feel the more hesitation in admitting examples in which genitives are supposed to be loosely attached to forms other than the construct state. Some of these examples (the supposed genitives following a regens which is determined by the article) have been already discussed in § 127 *f–h*. Compare, moreover:

c (*a*) Genitives after the absolute state, e. g. Is 28^{1} גֵּיא־שְׁמָנִים חַלּוּמֵי יָיִן *the fat valley of them that are overcome with wine*. The usual explanation that גֵּיא־שְׁמָנִים forms *one* single idea (in German *Fettigkeitstal*), on which the

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[1] Very rare, and only possible in very rapid utterance, are such exceptions as Ez 31^{16} (מִבְחַר וְטוֹב־לְבָנוֹן); Pr 16^{11}.—In Is 11^{2} *the spirit of knowledge and of the fear of the Lord*, דַּעַת may at any rate also be taken as an absolute genitive, so also סֵפֶר Dn 1^{4}.

[2] In ψ 114^{1} a second genitive is added even without the copula, but the parallelism of the members renders any misunderstanding impossible.

[3] In almost all these instances the two (or three) genitives form one closely connected whole, as *heaven* and *earth*, *sons* and *daughters*.

genitive הֲלוּמֵי יַיִן then depends, in reality explains nothing; the text is almost certainly corrupt. In Dt 15^{18} מִשְׁנֶה would be expected; in Jos 3^{11} הַבְּרִית is a later addition; in Is 32^{13} (מָשׂוֹשׂ), and ψ 68^{22} (שְׂעָר), the absolute for the construct state probably rests only on the authority of the Masoretes. In Ju $6^{25\,ff.}$ the text is obviously in confusion. In Ju 8^{32} (cf. 6^{24}) בְּעָפְרָה should come either after וַיִּקָּבֵר or at the end of the verse, unless, with Moore, we omit אֲבִי הָעֶזְרִי as a gloss (from 6^{24}); in Is 63^{11} משׁה is probably a gloss on יְמֵי־עוֹלָם which has crept into the text; in 2 S 4^{2} לְאִישׁ־בֹּשֶׁת, according to the LXX, has dropped out before בֶּן; in Ez 6^{11} רָעוֹת is to be omitted with the LXX; if originally in the text, it could only be genitive (= *all abominations of evils*), not an adjective; Pr 21^{6} the text is altogether uncertain (the LXX read מְבַקְּשֵׁי for מְוֹקְשֵׁי); in 1 Ch 9^{13} the preposition לְ (after a ל) has dropped out before מְלֶאכֶת (cf. 12^{25}).—Elsewhere (Dt 3^{5}, 1 K 4^{13}, 2 Ch 8^{5}) the supposed genitives are to be taken rather as words of nearer definition standing in apposition, i. e. *with high walls, gates, and bars*. In Jer 8^{5} ירושלים is either in apposition to העם הזה or is better (since not in the LXX) omitted as a gloss.

d (*b*) Genitives after a noun with a suffix (where the suffix prevents the direct government by the *nomen regens*). Thus in Lv $27^{3.5.6}$, where הַזָּכָר after עֶרְכְּךָ[1] might be taken, contrary to the accents, as subject of the following clause; in Lv $5^{15.25}$ the suffix may refer to Moses. In Lv 6^{3} מִדּוֹ בַד *his garment*, namely the garment *of linen*, unless simply in apposition, cf. § 131 *d* (or read מִדֵּי?); Lv 26^{42}, where בְּרִיתִי יַעֲקֹב וגו׳ could at most be explained as an ellipse for בְּרִיתִי בְּרִית יַעֲקֹב, cf. § 125 *h* (probably, however, it is a case of dittography of the י, which was repeated also before אברהם; so Valeton, *ZAW.* xii. 3); equally strange is בְּרִיתִי הַיּוֹם Jer 33^{20}, &c. On the other hand, אִם יִהְיֶה נְבִיאֲכֶם יְהוָה Nu 12^{6} could not possibly mean *if your prophet be a prophet of the Lord*; the text is manifestly corrupt (probably נְבִיאְךָ מִיהוָה is to be read, with Marti). In ψ 45^{7} כִּסְאֲךָ אֱלֹהִים (usually explained as *thy divine throne*), אלהים is most probably a later addition [another suggestion is to read כֵּאלֹהִים *like God('s throne)*: cf. § 141 *d*, note]. In Jer 52^{20} two readings are probably combined, לְנַחֲשֶׁת כָּל־הַכֵּלִים without any addition, and לְנַחֲשְׁתָּם כָּל־הַכֵּלִים. In Nu 25^{12} שָׁלוֹם is in apposition to בְּרִיתִי. On דַּרְכֵּךְ וְזִמָּה Ez 16^{27}, cf. § 131 *r*.

e (*c*) The interposition of a word is assumed between כָּל־ (*the whole*; cf. § 127 *b*) and the genitive governed by it in 2 S 1^{9}, Jb 27^{3} (עוֹד), and, if the text is correct, in Hos 14^{3} (תִּשָּׂא). In reality, however, in all three places the genitive relation is destroyed by the transposition of the words (instead of עוֹד כָּל־, &c.), and כָּל־ is rather to be taken adverbially (equivalent to *wholly*), e. g. 2 S 1^{9} *because my life is yet wholly in me*, i. e. my whole life; cf. Philippi, *Stat. Constr.*, p. 10.—On the instances in which the original construct state אֵין *non-existence* is used without a following genitive, see the negative sentences, § 152 *o*.

f **2.** The dependence of the nomen rectum on the nomen regens by no means represents merely what is, properly speaking, the genitive relation (see the examples under *g–i*). Very frequently the nomen

[1] Halévy, *J. A.* xiv. 548, removes the difficulty by pointing עֶרְכֹּךְ.

rectum only adds a nearer definition of the nomen regens, whether by giving the name, the genus or species, the measure, the material, or finally an attribute of it (*genit. epexegeticus* or *appositionis*,[1] see the examples under *k–q*).

Examples. The *nomen rectum* represents—

g (*a*) A *subjective genitive*, specifying the possessor, author, &c., e. g. בֵּית־הַמֶּלֶךְ *the king's house*; דְּבַר יְהוָה *the word of the Lord.*

h (*b*) An *objective genitive*, e. g. Ob[10] מֵחֲמַס אָחִיךָ *for the violence done to thy brother*[2] (but in Ez 12[19] מֵחֲמַס is followed by a subjective genitive); Pr 20[2] אֵימַת מֶלֶךְ *the terror of a king*; Gn 18[20] זַעֲקַת סְדֹם *the cry concerning Sodom*; Is 23[5] שֵׁמַע צֹר *the report of* (*about*) *Tyre*, cf. 2 S 4[4]; Am 8[10] יָחִיד אֵבֶל *the mourning for an only son*; Dt 20[14] שָׁלָל אֹיְבֶיךָ *praeda hostibus tuis erepta*; cf. Is 3[14]. In a wider sense this includes such examples as דֶּרֶךְ עֵץ הַחַיִּים *the way of* (i. e. *to*) *the tree of life*, Gn 3[24]; cf. Pr 7[27], Jb 38[20]; דֶּרֶךְ הַיָּם *the way of* (*by*) *the sea*, Is 8[23]; זִבְחֵי אֱלֹהִים *the sacrifices of* (i. e. *pleasing to*) *God*, ψ 51[19]; שְׁבֻעַת יְהוָה *the oath of* (i. e. *sworn before*) *the Lord*, 1 K 2[43]; דִּבְרֵי לְמוּאֵל *the words of* (i. e. *addressed to*) *L.*, Pr 31[1].

i (*c*) A *partitive genitive*; this includes especially the cases in which an adjective in the construct state is followed by a general term, e. g. חַכְמוֹת שָׂרוֹתֶיהָ *the wisest of her ladies*, Ju 5[29]; cf. for this way of expressing the superlative, § 133 *h*, and also *r* below.

k Merely formal genitives (*genit. explicativus* or *epexegeticus*, *genit. appositionis*) are those added to the construct state as nearer definitions—

(*d*) Of the *name*, e. g. נְהַר פְּרָת *the river Euphrates*; אֶרֶץ כְּנַעַן *the land of Canaan*; בְּתוּלַת יִשְׂרָאֵל *the virgin Israel* (not *of Israel*), Am 5[2].

l (*e*) Of the *genus*, e. g Pr 15[20] (21[20]) כְּסִיל אָדָם *a fool of a man* (= *a foolish man*); cf. Gn 16[12], Is 1[4], 29[19], Ho 13[2], Mi 5[4], &c.

m (*f*) Of the *species*, e. g. אֲחֻזַּת קֶבֶר *a possession of a burying-place*, i. e. *hereditary sepulchre*, Gn 23[4], &c.; תְּאֵנֵי הַבִּכּוּרוֹת *the early figs*, Jer 24[2]; אֹהֶל בֵּיתִי *the tabernacle of my house*, i. e. my dwelling-place, ψ 132[3].

n (*g*) Of the *measure, weight, extent, number*, e. g. מְתֵי מִסְפָּר *people of number*, i. e. *few in number*, Gn 34[30], Dt 26[5]; cf. also Ez 47[3–5] *waters of the ankles, waters of the loins, waters of swimming*, i. e. which reached up to the ankles, or loins, or necessitated swimming; but in verse 4 in apposition (?) מַיִם הִרְכַּיִם.

o (*h*) Of the *material*[3] of which something consists, e. g. כְּלִי חֶרֶשׂ *a vessel of earthenware*, Nu 5[17]; כְּלֵי כֶסֶף *vessels of silver* (cf. the French *des vases d'or*); אֲרוֹן עֵץ *an ark of wood*, שֵׁבֶט בַּרְזֶל *a rod of iron*, ψ 2[9]; cf. Gn 3[21], 6[14], Ju 7[13], &c.

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[1] The latter term is preferred especially by König, *Theol. Stud. und Krit.*, 1898, p. 528 ff.

[2] Cf. in Latin a similar use of the genitive after *iniuria* (Caes. *B. G.* 1, 30), *metus* (*hostium, Pompeii*, &c.), *spes*, and other words. In Greek, cf. *ἔννοια τῶν φίλων*, *πίστις τοῦ θεοῦ*, *ὁ λόγος ὁ τοῦ σταυροῦ*, 1 Cor. 1[18].

[3] In the almost entire absence of corresponding adjectives (אָרֻז *made of cedar*, a denominative from אֶרֶז, and נְחוּשׁ *brazen* are the only examples), the language regularly has recourse to the above periphrasis. On the form *qāṭūl*, as expressing an inherent property, cf. § 50 *f*; cf. also the proper name, בַּרְזִלַּי *ferreus*.

(*i*) Of the *attribute* of a person or thing, e. g. Gn 17[8] אֲחֻזַּת עוֹלָם *an everlasting possession*; Pr 17[8] *a precious stone*; cf. Nu 28[6], Is 13[3], 28[4], ψ 23[2], 31[8], Pr 5[19], 14[5], Jb 41[19], and the examples of the genitive with a suffix given in § 135 *n*. Such a periphrasis for the expression of attributes frequently occurs, even when the corresponding adjectives are in use. Thus especially קֹדֶשׁ *holiness* very frequently serves as a periphrasis for the adjective קָדוֹשׁ (e. g. בִּגְדֵי הַקֹּדֶשׁ *the holy garments*, Ex 29[29]), since קָדוֹשׁ is used almost exclusively in reference to persons (hence also with עַם and גּוֹי *people*, and with שֵׁם the *name* of a person); the only exceptions are מָקוֹם קָדוֹשׁ *holy place*, Ex 29[31], &c.; מַיִם קְדֹשִׁים *holy water*, Nu 5[17]; קָדוֹשׁ as the predicate of יוֹם *day*, Neh 8[10 f.], and of מַחֲנֶה *camp*, Dt 23[15]. So also the use of צַדִּיק *righteous* is always confined to persons, except in Dt 4[8]; elsewhere the periphrasis with צֶדֶק or צְדָקָה is always used, e. g. מְאֹזְנֵי צֶדֶק *just balances*, Lv 19[36]. *p*

In a wider sense this use of the genitive also includes statements of the purpose for which something is intended, e. g. צֹאן טִבְחָה *sheep for the slaughter*, ψ 44[23]; מוּסַר שְׁלוֹמֵנוּ *the chastisement designed for our peace*, Is 53[5]; cf. 51[17] (*the cup which causes staggering*), ψ 116[13]; finally, also, the description of the material, with which something is laden or filled, e. g. 1 S 16[20] חֲמֹר לֶחֶם וְנֹאד יָיִן *an ass* laden *with bread and a bottle of wine* (but probably עֲשָׂרָה is to be read for חֲמֹר); cf. Gn 21[14], Pr 7[20], &c. *q*

Rem. 1. Certain substantives are used to convey an attributive idea in the construct state before a partitive genitive; thus מִבְחָר *choice, selection*, as in Gn 23[6] מִבְחַר קְבָרֵינוּ *the choice of our sepulchres*, i. e. our choicest sepulchres; Ex 15[4], Is 22[7], 37[24]; other examples are, Is 1[16] *the evil of your doings*, emphatically, for *your evil doings*; Is 17[4], 37[24] (= *the tall cedars thereof*), ψ 139[22], Jb 15[26].— This is the more common construction with the substantive כֹּל *entirety*, for *all, the whole, every*, see § 127 *b*; it is also frequent with מְעַט *a little*, for *few*, 1 S 17[28], &c. *r*

2. To the periphrases expressing attributive ideas (see *p* above) by means of a genitive construction may be added the very numerous combinations of the construct states אִישׁ *a man*, בַּעַל *master, possessor*, בֶּן *son*, and their feminines and plurals (including מְתֵי *men*, used only in the plural), with some appellative noun, in order to represent a person (poetically even a thing) as possessing some object or quality, or being in some condition. In English, such combinations are sometimes rendered by single substantives, sometimes by circumlocution. *s*

Examples :—

(*a*) Of אִישׁ, &c.: אִישׁ דְּבָרִים *an eloquent man*, Ex 4[10] (but אִישׁ שִׂפְתַיִם Jb 11[2] *a man of lips*, i. e. *a boaster*); אִישׁ לָשׁוֹן = *a slanderer*, ψ 140[12]; אִישׁ דַּעַת *a man of knowledge*, Pr 24[5]; אִישׁ חֵמָה *a wrathful man*, Pr 15[18]; אִישׁ דָּמִים *a man of blood*, 2 S 16[7], ψ 5[7]; cf. further, 1 S 16[18], 1 K 2[26], Is 53[3], Pr 19[6], 26[21], 29[1], Ezr 8[18]; also אֵשֶׁת מְדָנִים *a contentious woman*, Pr 27[15]; in the plural, e. g. Gn 6[4] אַנְשֵׁי הַשֵּׁם *the men of renown, famous*; cf. Gn 47[6], Is 41[11], Jb 34[8.10] (אַנְשֵׁי לֵבָב *men of understanding*); with מְתֵי, e. g. Is 5[13] (מְתֵי רָעָב *famished men*; but read probably מְוֵי רָעָב *weak with hunger*); ψ 26[4], Jb 11[11], 22[15]. *t*

(*b*) Of בַּעַל, &c.: בַּעַל שֵׂעָר *hairy*, 2 K 1[8]; בַּעַל הַחֲלמוֹת *the dreamer*, Gn 37[19]; cf. Na 1[2], Pr 1[17], 18[9] (*a destroyer*), 22[24], 23[2] (*disposed to eat, greedy*), 24[8]; feminine *u*

בַּעֲלַת־אוֹב *a woman that hath a soothsaying spirit*, 1 S 28[7]; cf. Na 3[4]; in the plural, e. g. בַּעֲלֵי חִצִּים *archers*, Gn 49[23], בַּעֲלֵי בְרִית *confederates*, Gn 14[13]; בַּעֲלֵי שְׁבוּעָה *sworn supporters*, Neh 6[18].

v (*c*) Of בֶּן־, &c.: בֶּן־חַיִל *a hero, warrior*, 1 K 1[52]; בֶּן־מֶשֶׁק *heir*, Gn 15[2]; בֶּן־שָׁנָה *yearling*, Ex 12[5], &c.; בֶּן־מְאַת שָׁנָה *centum annos natus*, Gn 21[5]; בֶּן־מָוֶת *worthy to die*, 1 S 20[31] (Luther, 2 S 12[5] *ein Kind des Todes*); cf. Dt 25[2] בֶּן־הַכּוֹת *worthy to be beaten*. Feminine, e. g. בַּת־בְּלִיַּעַל *a wicked woman*, 1 S 1[16]; frequently also אִישׁ בְּלִיַּעַל, בְּנֵי ב׳, אַנְשֵׁי ב׳, and even simply בְּלִיַּעַל, like the Latin *scelus* for *scelestissimus*, 2 S 23[6], Jb 34[18]. Plural masculine, e. g. בְּנֵי מְרִי *children of rebellion*, Nu 17[25]. בֶּן־ is used poetically of things without life, e. g. Is 5[1] בֶּן־שֶׁמֶן *a fat*, i. e. a fruitful (hill); Jon 4[10] בֶּן־לַיְלָה i. e. *grown in a night*; Jb 41[20] *son of the bow* (i. e. an arrow); so also בְּנֵי רֶשֶׁף = *sparks*, Jb 5[7]; La 3[13]; בְּנוֹת Ec 12[4] *the daughters of song*, probably meaning the individual notes.

There is another use of בֶּן־ or בְּנֵי to denote membership of a guild or society (or of a tribe, or any definite class). Thus בְּנֵי הָאֱלֹהִים or בְּנֵי אֱלֹהִים Gn 6[2.4], Jb 1[6], 2[1], 38[7] (cf. also בְּנֵי אֵלִים ψ 29[1], 89[7]) properly means not *sons of god(s)*, but beings of the class of אֱלֹהִים or אֵלִים; בְּנֵי־הַנְּבִיאִים 1 K 20[35] (singular in Am 7[14]) persons *belonging to the guild of prophets*; בֶּן־הָרֻקָּחִים Neh 3[8] *one of the guild of apothecaries*, cf. 3[31] where בֶּן־הַצֹּרְפִים is to be read. Similarly בְּנֵי שְׁלִשִׁים Gn 50[23] are most probably not *great-grandsons* but *grandsons*, i. e. those belonging to the third generation. Cf. also בְּנֵי הַגֵּרְשֻׁנִּי Nu 4[27 f.] *Gershonites*, בְּנֵי הַקְּהָתִים 2 Ch 20[19], &c., *Kohathites*; בְּנֵי קֶדֶם *dwellers in the East*.

w 3. Special mention must be made of the not infrequent idiom by which adjectives (sometimes also ordinals, see § 134 *o*) are added in the genitive, like substantives, rather than as attributes in the same state, gender, and number as the noun which they qualify; thus, Is 28[4] צִיצַת נֹבֶל *the flower of that which fades*, for which verse 1 has צִיץ נֹבֵל *the fading flower*; cf. further, Is 22[24], Jer 22[17] (?), 52[13], ψ 73[10], 74[15] (but אֵיתָן may be a substantive), 78[49]; also the use of רַע as a substantive, e. g. in Pr 2[14 *b*], 6[24] (אֵשֶׁת רַע), &c., analogous to the New Testament phrase *ὁ οἰκονόμος τῆς ἀδικίας*, Luke 16[8], and the French *un homme de bien*.[1]—Finally, an adverb (treated as a substantive) may likewise be used as an epexegetical genitive; cf. דְּמֵי חִנָּם *blood shed without cause*, 1 K 2[31]; Pr 24[28], 26[2]; Ez 30[16] (יוֹמָם).

x 3. The epexegetical genitives include finally the numerous nearer definitions which follow the construct state of adjectives (and of active and passive participles, or verbal adjectives, cf. § 116 *f–l*). For, while the word of nearer definition is added to the verb in the accusative (e. g. חָלָה אֶת־רַגְלָיו *he was diseased in his feet*, 1 K 15[23]), it may, with participles and verbal adjectives, be either in the accusative

[1] On the other hand, in such passages as Is 36[2] (2 K 18[17]), Ze 14[4], Ec 8[10], &c., there is no apparent reason why the Masora requires the construct state instead of the absolute; hence חֵיל Is 36[2] and גֵּיא Ze 14[4] must be intended as forms of the absolute state, shortened in consequence of their close connexion.

(§ 116 *f* and *k*) or in the genitive, the case of a word depending on a noun. Such a genitive relation is usually termed an *improper annexion*. The nearer definition contains a statement either of the *material*, e. g. Ex 3[8], &c., אֶרֶץ זָבַת חָלָב וּדְבָשׁ *a land flowing with milk and honey*; or of the *means*, e. g. חַלְלֵי־חָרֶב *slain with the sword*, Is 22[2]; or the *cause*, Ct 2[5] *sick of love*; or of the *scope* of the attribute,[1] e. g. Gn 39[6] יְפֵה־תֹאַר *fair of form*; cf. Gn 41[2.4], Ex 34[6], Is 1[4], Jer 32[19], Na 1[3], ψ 119[1], Jb 37[16]; or of the *manner*, e. g. ψ 59[6] בֹּגְדֵי אָוֶן *faithless ones of wickedness* (wickedly faithless).

Especially frequent is the use of this genitive to name the part of *γ* the body described as being affected by some physical or mental condition, e. g. ψ 24[4] נְקִי כַפַּיִם *clean as regards hands*, &c.; 2 S 9[3], Is 6[5], Jb 17[9]; Is 19[10] אַנְמֵי־נָפֶשׁ *grieved in soul*; 1 S 1[10], Jb 3[20]. Also such examples as Am 2[16], Pr 19[1], where a suffix is attached to the substantive, must be regarded as instances of the genitive construction, on the analogy of Pr 14[2], see § 116 *k*.

§ 129. *Expression of the Genitive by Circumlocution.*

Besides the construction of a nomen rectum dependent upon a nomen *α* regens in the construct state (§§ 89 and 128), the connexion of two nouns may also be effected otherwise, either by simply attaching the dependent noun by means of the preposition לְ, which, according to § 119 *r*, expresses, besides other ideas, like that of *belonging to*,[2] or by the addition of a relative clause (אֲשֶׁר לְ, see *h* below).

1. The introduction of a genitive by לְ sometimes occurs even when the *β* construction with the construct state would be equally possible, e. g. 1 S 14[16] הַצֹּפִים לְשָׁאוּל *the watchmen of Saul*; ψ 37[16], 2 Ch 28[18] (where indeed the circumlocution makes the sense much plainer); as a rule, however, this use is restricted to the following cases:—

(*a*) To prevent a nomen regens being determined by a following determinate *γ* genitive, e. g. 1 S 16[18] בֶּן לִישַׁי *a son of Jesse* (בֶּן־יִשַׁי would be, according to § 127 *a*, *the son of Jesse*); cf Gn 14[18], 36[12], 41[12], Nu 16[22] (27[16]), 1 S 17[8], 2 S 19[21], ψ 122[5]. Hence, regularly מִזְמוֹר לְדָוִד (ψ 3[1], &c.) *a psalm of David* (properly belonging to David as the author), for which לְדָוִד *of David* is used alone elliptically in ψ 11[1], 14[1], &c. Such a case as לְדָוִד מִזְמוֹר (ψ 24[1], &c.) is not to

[1] Cf. the Latin *integer vitae scelerisque purus*; *tristes animi*, &c.

[2] Cf. the *σχῆμα* Κολοφώνιον in Greek, e. g. *ἡ κεφαλὴ τῷ ἀνθρώπῳ* for *τοῦ ἀνθρώπου* (Bernhardy's *Syntax*, p. 88). The Arab grammarians distinguish a twofold genitive, one of which may be resolved by לְ, and the other by מִן [see Wright's *Arabic Grammar*, vol. ii, § 75 ff.]. The *de* of the Romance languages is a development of the latter idea; the Gascon, however, says e. g. *la fille à Mr. N.*, laying stress upon the idea of *belonging to* and not that of *origin*, as in *la fille de* . . . of the literary language.

be regarded as a transposition, but מִזְמוֹר is used epexegetically for the general term omitted before לְדָוִד (as it were, a poem *of David, a psalm*). Moreover, the introduction of the author, poet, &c., by this *Lamed auctoris* is the customary idiom also in the other Semitic dialects, especially in Arabic.

d (*b*) When a genitive is to be made dependent on a nomen regens, which is itself composed of a nomen regens and rectum, and represents, as a compound, one united idea, e. g. Ru 2[3] חֶלְקַת הַשָּׂדֶה לְבֹעַז *the portion of field belonging to Boaz* (חֶ׳ שְׂדֵה בֹעַז would be *the portion of the field of Boaz*); 2 K 5[9] *at the house-door of Elisha*. This especially applies to the cases in which the compound regens represents a term in very common use, the fixed form of which cannot be altered, e. g. 1 K 14[19] עַל־סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל *in the book of the chronicles of the kings of Israel*; 15[23], &c.; cf. also Jos 19[51].

e (*c*) When for any other reason the construction with the nomen regens in the construct state is inadmissible; cf. e. g. Lv 18[20], where שִׁכְבָתְךָ, on account of the suffix, cannot be used in the construct state; but Lv 15[16 ff.], &c., שִׁכְבַת־זָרַע; Ju 3[28] *the Jordan fords of Moab* (יַרְדֵּן as a *proper name* cannot be used in the construct state); Ex 20[5] *upon the third and upon the fourth generation of them that hate me*; וְעַל־רִבֵּעִים must be kept in the absolute state for the sake of conformity with עַל־שִׁלֵּשִׁים, and for the same reason also לְאֹהֲבַי לַאֲלָפִים.

f (*d*) After statements of number in such cases as Gn 8[14] בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ *on the seven and twentieth day of the month*; cf. 7[11], 16[3] and frequently, or as in Hag 1[1] בִּשְׁנַת שְׁתַּיִם לְדָרְיָוֶשׁ *in the second year of Darius*; the numeral here is always one compound idea with the substantive numbered, and consequently (as in the examples under *b*) does not admit of being in the constr. st. with a genitive. The same naturally applies also to such examples as 1 K 3[18] בַּיּוֹם הַשְּׁלִשִׁי לְלִדְתִּי *on the third day of my giving birth* (i. e. after my giving birth). Cf. also the standing phrase בְּאֶחָד לַחֹדֶשׁ *on the first* (day) *of the month*, Gn 8[5] and frequently.

g Rem. In cases like 2 S 3[3] וּבְכֹרוֹ אַמְנוֹן לַאֲחִינֹעַם *and his firstborn was Amnon of Ahinoam*, the genitive expressed by circumlocution with לְ is in reality dependent on a regens which is omitted (בֶּן לַאֲחִינֹעַם *a son of Ahinoam*); cf. 2 S 3[3.5], 1 K 14[13], Am 5[3] (unless לְבֵית יִשְׂרָאֵל originally depended on *thus spake the Lord*), and the remarks on לְדָוִד מִזְמוֹר under *c* above.

h 2. The periphrastic expression of the genitive by means of אֲשֶׁר לְ is used principally to state the *possessor*, e. g. Gn 29[9] הַצֹּאן אֲשֶׁר לְאָבִיהָ *her father's sheep* (prop. *the sheep which* belonged *to her father*); Gn 47[4] and frequently. So also (according to § 128 *a*) when a genitive depends on more than one substantive, e. g. Gn 40[5] *the butler and the baker who* (belonged) *to the king of Egypt* (וְאֹפֵה מֶלֶךְ מִצְרַיִם would indicate only the baker as belonging to the king); or when a genitive (as in the examples under *d* above) is added to a compound, which expresses one united idea (Ru 4[3]); or when, as a fixed term (e. g. a title), it appears always in the same form, e. g. Ct 1[1] שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה *the Song of songs, of Solomon*; 1 S 21[8], 2 S 2[8], 1 Ch 11[10]; cf. also Gn 41[43].[1]

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[1] In New Hebrew שֶׁל (derived from שֶׁלְּ = לְ אֲשֶׁר, see § 36, and cf. Ct 1[6], 3[7], שֶׁלִּי, שֶׁלִּשְׁלֹמֹה) is used like the simple relative דִּי, דְּ in Aramaic, as an independent sign of the genitive.

§ 130. *Wider Use of the Construct State.*

The construct state, which, according to § 89 *a*, primarily represents *a* only the immediate government by one substantive of the following word (or combination of words), is frequently employed in rapid narrative as a connecting form, even apart from the genitive relation; so especially—

(1) Before prepositions,[1] particularly in elevated (prophetic or poetic) style, especially when the nomen regens is a participle. Thus before בְּ, שִׂמְחַת בַּקָּצִיר *the joy in the harvest*, Is 9^{2}, 2 S 1^{21}, ψ $136^{8f.}$; in participles, Is 5^{11}, 9^{1}, 19^{8}, ψ 84^{7}, and especially often when בְּ with a suffix follows the participle, e. g. ψ 2^{12} כָּל־חוֹסֵי בוֹ; cf. Na 1^{7}, Jer 8^{16} (ψ 24^{1}); ψ 64^{9} (unless רֹאֶה should be read); 98^{7}.[2]—Before לְ, Ho 9^{6} (but read probably מַחֲמַדֵּי כַסְפָּם); ψ 58^{5} (before לָמוֹ); Pr 24^{9}, Jb 18^{2}, La 2^{18} (before לָךְ); 1 Ch 6^{55}, 23^{28}; in participles, Ez 38^{11}, Jb 24^{5}; before לְ with an infinitive, Is 56^{10}, and again before לְ with a suffix, Gn 24^{21}, Is 30^{18}, 64^{3};[3]—before אֶל־, Is 14^{19}, Ez 21^{17};—before אֶת־ (*with*), Is 8^{6};—before מִן, Gn 3^{22}, Is 28^{9} (a participle); Jer 23^{23}, Ez 13^{2}, Ho 7^{5};—before עַל־, Ju 5^{10};—before בִּלְתִּי, Is 14^{6};—before the *nota accus.* את, Jer 33^{22};—before a locative (which in such cases also serves as a genitive), Ex 27^{13}, Jer 1^{15}.

(2) Before *wāw copulative*, e. g. Ez 26^{10}; but חָכְמַת Is 33^{6}, גִּילַת 35^{2}, *b* and שְׁכֻרַת 51^{21} may be cases of an intentional reversion to the old feminine ending *ath*, in order to avoid the hiatus (וָ) ה ָ וְ.

(3) When it governs the (originally demonstrative) pronoun אֲשֶׁר; *c* so especially in the combination מְקוֹם אֲשֶׁר, Gn 39^{20}, 40^{3}, *the place where* (prop. *of that in which*) *Joseph was bound*; cf. § 138 *g*; or בִּמְקוֹם אֲשֶׁר Lv $4^{24.33}$, 2 S 15^{21}, 1 K 21^{19}, Jer 22^{12}, Ez 21^{35}, Ho 2^{1}. We should expect הַמָּקוֹם אֲשֶׁר, בַּמָּקוֹם אֲשֶׁר, as in Gn 35^{13}, &c., *at the place which* . . ., cf. § 138; but אֲשֶׁר is treated as a nomen rectum instead of as an attribute.

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[1] Cf. König, 'Die Ueberwucherung des St.-constr.-Gebrauchs im Semit.,' *ZDMG.* 53, 521 ff.

[2] In Ju 8^{11} the article is even used before a construct state followed by בְּ, in order to determine the whole combination שְׁכוּנֵי בָאֳהָלִים *tent-dwellers*, taken as one word; cf., however, the remarks in § 127 *f–i* on similar grammatical solecisms.

[3] These are to be distinguished from the cases where לְ follows a construct state, which in conjunction with מִן (and the following לְ) has become a sort of preposition or adverb of place; thus, we have מִבֵּית־לְ Ex 26^{33} (for which in Ez 1^{27} merely בֵּית לְ) meaning simply *within*; מִימִין לְ (2 K 23^{13}, Ez 10^{3}) *on the right hand* (i.e. south) *of*; מִצְּפוֹן לְ (Jos $8^{11.13}$, &c., Ju 2^{9}) *on the north of*; cf. also Jos 15^{21} and לִפְנֵי מִן Neh 13^{4}.

Cf. also מִיּוֹם אֲ followed by a *perfect* in 1 S 29[8], and מִימֵי אֲ Lv 13[46], Nu 9[18].[1]

d (4) When it governs independent sentences (cf. § 155), which virtually stand to the construct state (as nomen regens) in a sort of genitive relation, e. g. Ex 4[13] בְּיַד־תִּשְׁלָח prop. *by the hand of* him whom *thou wilt send*; Nu 23[3] דְּבַר מַה־יַּרְאֵנִי *the matter of* that *which he shall show me*, i. e. whatever he shall; Is 29[1] קִרְיַת חָנָה דָוִד *the city where David encamped*; Jer 48[36], ψ 16[3] (if the text be right), 65[5] (Pr 8[32]), ψ 81[6], Jb 18[21] *the place of him that knoweth not God*; Jb 29[16], La 1[14] (if the text be right) *into the hands* of those against whom *I cannot stand*.[2] In Gn 39[4] (כָּל־יֶשׁ־לוֹ) the כָּל־ takes after it a noun-clause, and in Ex 9[4], still more boldly, a subst. with לְ.—Very often a *time-determination* governs the following sentence in this way; thus אַחֲרֵי followed by a perfect, Lv 25[48], 1 S 5[9]; בְּיוֹם ψ 102[3] (before a noun-clause), Ex 6[28], Nu 3[1], Dt 4[15], 2 S 22[1], ψ 18[1], 59[17], 138[3] (in every case before a following perfect), ψ 56[10] (before an imperfect); מִיּוֹם followed by the perfect, Jer 36[2]; כָּל־יְמֵי Lv 14[46], 1 S 25[15], Jb 29[2] (בִּימֵי *as in the days when . . .*[3]; cf. כִּימוֹת and שְׁנוֹת before a perfect, ψ 90[15]); בְּעֵת before a perfect, Jer 6[15] (cf. 49[8], 50[31]); before an imperfect, Jb 6[17]; תְּחִלַּת before a perfect, Ho 1[2].

e (5) Connected with a following word in apposition; certainly so in such cases as בְּתוּלַת בַּת־צִיּוֹן *the virgin, the daughter of Zion*, Is 37[22]; cf. 23[12], Jer 14[17]; also 1 S 28[7] אֵשֶׁת בַּעֲלַת־אוֹב *a woman, possessor of a soothsaying spirit*; cf. Dt 21[11].—Gn 14[10], Ju 19[22] (but read probably אֲנָשִׁים with Moore, as in Dt 13[14], Ju 20[13], 1 K 21[10]); 2 K 10[6], 17[13] *Qᵉrê*; Jer 46[9], ψ 35[16] (?), 78[9], Jb 20[17 b] (unless נַהֲרֵי or נַחֲלֵי be a gloss).

f Rem. Some of the above passages may also be explained by supposing that there exists a real genitive relation towards the preceding construct state, which has been, as it were, provisionally left *in suspenso*, in consequence of the insertion of some interrupting word, e. g. Is 37[22], &c.; Jb 20[17 a]. Elsewhere (Dt 33[19], ψ 68[34]) the *nomen regens* probably governs the following construct state directly.[4]

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[1] In Dt 23[5] the construct state governs a sentence introduced by the *conjunction* עַל־דְּבַר אֲשֶׁר (עַל־דְּבַר אֲשֶׁר *by reason of the fact that*, i. e. *because*); so also in 1 S 3[13].

[2] Probably Gn 22[14] is also to be so explained (contrary to the accents), and certainly (contrary to the very unnatural division of the verses) 2 Ch 30[18], which should read on thus: יְהוָה הַטּוֹב יְכַפֵּר בְּעַד כָּל־לְבָבוֹ הֵכִין *the good Lord pardon every one that setteth his heart to seek God.* [See Wickes' *Accentuation of the Twenty-one Prose Books of the Old Testament*, p. 140.]

[3] Cf. Na 2[9] מִימֵי הִיא, usually explained to mean *from the days* that *she* hath been, but the text is evidently very corrupt.

[4] So also Is 28[16] *a corner stone of the preciousness* (יְקַרַת is a *substantive* not an *adjective*) *of a fixed foundation*, i. e. a precious corner stone of surest foundation.—In 2 S 20[19] the text is wholly corrupt; in ψ 119[128] read כָּל־פִּקּוּדֶיךָ.

(6) The numeral אַחַד *one* for אֶחָד in close connexion, and even with *g* small disjunctives, e. g. Gn 3^{22}, 48^{22}, 1 S 9^{3}, 2 S 17^{22}, Is 27^{12}, Zc 11^{7}.

The character of these passages shows that the numeral here cannot be in the construct state, but is merely a rhythmical shortening of the usual (tone-lengthened) form.

§ 131. *Apposition.*

1. Apposition in the stricter sense is the collocation of two sub- *a* stantives in the same case in order to define more exactly (or to complete) the one by the other, and, as a rule (see, however, below, under *g*), the former by the latter. Apposition in Hebrew (as in the other Semitic languages[1]) is by no means confined to those cases in which it is used in English or in the classical languages. It is not infrequently found when either the *subordination* of one substantive to the other or some more circumstantial kind of epexegetical addition would be expected.

2. The principal kinds of apposition in Hebrew are:—

(*a*) The collocation of *genus* and *species*, e. g. אִשָּׁה אַלְמָנָה *a woman* *b* (who was) *a widow*, 1 K 7^{14}; נַעֲרָה בְתוּלָה *a damsel* (that is) *a virgin*, Dt $22^{23.28}$, Ju 4^{4}, 19^{1}, 21^{12}, 1 S 30^{17}, 1 K 1^{2}; cf. Gn 13^{8}, 21^{29} (where, however, קְשָׁת is probably an explanatory gloss); Ex 24^{5} (1 S 11^{15}), 2 S 15^{16}, 1 K 3^{16}, 5^{29} (but probably סֵבֶל should be read instead of סַבָּל); Is 3^{24} (unless מַעֲשֶׂה is to be read), Jer 20^{1}. Perhaps also כֹּהֵן הָרֹאשׁ *the priest* (who is) *the chief man*, 2 K 25^{18}, &c.; others take כֹּהֵן as constr. st.—In 2 S 10^{7} read כָּל־צְבָא הַגִּבֹּרִים with the LXX, as in the parallel passage 1 Ch 19^{9} for כָּל־צְבָא הַגִּ׳, which is evidently meant to refer to the reading in 2 S.

(*b*) Collocation of the *person* or *thing* and the *attribute*, e. g. Jb 20^{29} *c* (27^{13}) זֶה חֵלֶק־אָדָם רָשָׁע *this is the portion of a man*, (who is) *a wicked man* (but רָשָׁע might also be an adject.); cf. Pr 6^{12}.—Lv 6^{13}, 16^{4} (where, however, קֹדֶשׁ is probably a gloss); Pr 22^{21} אֲמָרִים אֱמֶת *words* (which are) *truth*; (immediately after אִמְרֵי אֱמֶת) cf. 1 S 2^{13}, Mi 1^{11} (where, however, בֹּשֶׁת is most probably a gloss on עֶרְיָה); Zc 1^{13} (=*comfortable words*); ψ 45^{5} (?), 68^{17} (cf. verse 16). In a wider sense this includes also such cases as ψ 60^{5} יַיִן תַּרְעֵלָה *wine* which is *staggering* (intoxicating drink), which causes staggering[2]; 1 K 22^{27}, 2 Ch 18^{26} לַחַיִם (in

[1] On certain uses of apposition peculiar to the Semitic languages, cf. the exhaustive discussion by Fleischer, 'Ueber einige Arten der Nominalapposition im Arab.' (*Kleine Schriften*, ii. 16); [and see also Driver, *Tenses*, Appendix IV.]

[2] Unless it is to be translated *thou gavest us intoxication to drink as wine* (and so in 1 K 22^{27} *give him affliction to eat as bread*, &c.); cf. ψ 80^{6} and the analogous examples of apposition in the form of a second accusative in § 117 *kk*. More-

Is 30[20] parallel with צַר לָחֶם) *water* which is *affliction*, drunk in trouble (imprisonment). Still more boldly, 1 K 5[3] בְּקַר רְעִי *oxen* which were taken out of the *pastures*, and 1 K 6[7] *undressed stones* which come from the *quarry*, probably a corruption of מְמַסָּע. A person and a condition are in apposition in Ez 18[6] (unless בְּנִדָּתָהּ is to be read).—In 1 S 4[1] read אֶבֶן הָעֵ֫זֶר, as in 5[1], 7[12].

d (*c*) Collocation of the *person* (Dt 28[36]) or *thing* (form) and *material*,[1] or of the *place* or *measure* and its *contents*, e. g. 1 Ch 15[19] בִּמְצִלְתַּיִם נְחֹשֶׁת *with cymbals* which were *brass*, i. e. of brass; cf. Ex 26[25], Dn 11[8], 1 Ch 28[15.18] (?); Ex 28[17] *four rows*, namely *stones* (for which 39[10] has טוּרֵי אֶבֶן); cf. 2 Ch 4[13], Lv 6[3] (see, however, § 128 *d*); 2 K 7[1] סְאָה סֹלֶת *a seah* of *fine flour*; cf. 2 K 7[16.18], Gn 18[6], Ex 16[33], Lv 5[11], Ru 2[17], 1 K 16[24], 2 K 5[23] כִּכָּרַיִם כֶּסֶף *two talents* of *silver*;[2] cf. 5[17], Ex 39[17], Ez 22[18] (if the text be right). With the *material* placed before the *measure*, Ex 30[23f.].—A *period of time* and its contents are placed in apposition חֹדֶשׁ יָמִים *a month* of *days*, i. e. a month's time=for a whole month, Gn 29[14], Nu 11[20.21], cf. Dt 21[13], 2 K 15[13], and שְׁנָתַיִם יָמִים *two years' time*, i. e. two full years, Gn 41[1], 2 S 13[23], 14[28], Jer 28[3.11], Dn 10[2f.].

Finally, under this head may be included all the cases in which a numeral (regarded as a substantive) is followed by the object numbered in apposition, e. g. שְׁלֹשָׁה בָנִים *trias* sc. *filii*, § 97 *a* and § 134 *b*.

e (*d*) Collocation of the *thing* and the *measure* or *extent*, *number*, &c., e. g. Nu 9[20] יָמִים מִסְפָּר *days*, (a small) *number*, i. e. only a few days; כֶּסֶף מִשְׁנֶה *money*, *repetition*, i. e. twice as much money, Gn 43[12] (unless כֶּסֶף be constr. st.); מַיִם בִּרְכַּיִם *water* which was of the measure of the *knees*, which reached to the knees, Ez 47[4] (also מֵי מָתְנַיִם *water that was to the loins*, in the same verse). This likewise includes the cases in which a noun is followed in apposition by a numeral (see § 134 *c*) or an adverb, originally conceived as a substantive, e. g. Neh 2[12] אֲנָשִׁים מְעַט *men, a few*, i. e. some few men; 1 K 5[9] תְּבוּנָה הַרְבֵּה *understanding, much-making*, i. e. much understanding, unless הַרְבֵּה is to be taken as an adverb with וַיִּתֵּן, as in 2 S 8[8] with לָקַח.

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over, having regard to יֵ֫ין הָרֹקַח *spiced wine*, Ct 8[2], and עַיִר פֶּ֫רֶא *a wild ass's colt*, Jb 11[12] (in which passages יֵ֫ין and עַיִר must certainly be in the construct state) we cannot but ask whether the Masora does not intend the יֵ֫ין in ψ 60[5] to be taken as construct state (for which elsewhere יַיִן).

[1] Cf. also the examples treated above in § 127 *h*.

[2] On the anomalous form כִּכָּרַיִם (instead of כִּכְּרַיִם; cf. כִּכָּרִים immediately before), see § 88 *b*.

(*e*) Collocation of the *thing* and its *name*, e. g. בְּהָרְרָם שֵׂעִיר *in their mountainous district, Seir* (perhaps only a later gloss), Gn 14⁶; הָאָרֶץ כְּנָעַן *the land Canaan* (כנען probably only a later gloss), Nu 34²; cf. Ezr 9¹, 1 Ch 5⁹ (see under *g* below).—For examples of nouns in the construct state before a noun in apposition, see § 130 *e*. *f*

Rem. 1. Only in certain combinations does the noun of nearer definition come first, e. g. הַמֶּלֶךְ שְׁלֹמֹה, הַמֶּלֶךְ דָּוִד *king David, king Solomon* (less frequently דָּוִד הַמֶּלֶךְ as in 2 S 13³⁹, 1 K 2¹⁷, 12², 2 K 8²⁹, 9¹⁵, and in late Hebrew, Hag 1¹.¹⁵ [cf. the Aramaic order דריוש מלכא], and often in Chron.).—A chiasmus occurs in Is 45⁴, the name standing after the defining noun in the first part of the verse, and before it in the parallel clause. *g*

2. When the *nota accusativi* (אֵת, אֶת־) or a preposition precedes the first substantive, it *may* be repeated before the noun in apposition, e. g. Gn 4², 22², 24⁴, 47²⁹, Is 66²¹; this usually occurs when the nearer definition precedes a *proper name*. As a rule, however, the repetition does not take place (Dt 18¹, Jer 33¹⁸, 1 S 2¹⁴). A noun in apposition is made determinate, even after a noun with a prefix, in the ordinary way, e. g. 2 Ch 12¹³ בִּירוּשָׁלַ͏ִם הָעִיר *in Jerusalem, the city which*, &c.[1] *h*

3. Sometimes a second adjective is used in apposition to a preceding adjective, in order to modify in some way the meaning of the first, e. g. Lv 13¹⁹ בַּהֶרֶת לְבָנָה אֲדַמְדֶּמֶת *a white-reddish* (light red) *bright spot*. *i*

4. *Permutation* is to be regarded as a variety of apposition. It is not complementary like apposition proper (see *a* above), but rather *defines* the preceding substantive (or pronoun, see below), in order to prevent any possible misunderstanding. This includes cases like Gn 9⁴ *with the life thereof* (which is) *the blood thereof*; Ex 22³⁰, Dt 2²⁶, 1 S 7⁹, 2 K 3⁴ *an hundred thousand rams, the wool*, i. e. the wool of the rams; Dt 25¹⁵ *this cup of the wine*, that is *of fury* (but חֲמָה is probably a gloss); Is 42²⁵ *he poured upon him fury*, namely *his anger*;[2] but especially the examples in which such a permutative is added to a preceding pronoun, viz.— *k*

(*a*) To a separate pronoun, e. g. Ex 7¹¹; with regard to the vocative, cf. § 126 *f*. *l*

(*b*) To an accusative suffix, e. g. Ex 2⁶ *she saw him, the child* (unless אֶת־הַ֫ is a later gloss); Ex 35⁵, Lv 13⁵⁷*b*, 1 K 19²¹ (where, indeed, הַבָּשָׂר appears to be a late gloss); 21¹³, 2 K 16¹⁵ *Keth.*, Jer 9¹⁴, 31², Ez 3²¹, Ec 2²¹ (according to Delitzsch rather a double accusative).[3] *m*

(*c*) To a noun-suffix, e. g. Ez 10³ בְּבֹאוֹ הָאִישׁ *when he went in, the man*; 42¹⁴; cf. Pr 13⁴ (?), Ez 3¹²; so also after a preposition with suffix, e. g. Ec 4¹⁰ אִי לוֹ הָאֶחָד *woe to him, the one alone*; with a repetition of the preposition, Nu 32³³, Jos 1² לָהֶם לִבְנֵי יִשְׂרָאֵל *to them, to the children of Israel*; Ju 21⁷, Jer 51⁵⁶, *n*

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[1] In 1 K 11⁸ participles after לְכָל־נָשָׁיו, as in 2 K 10⁶ after אֶת־גְּדֹלֵי הָעִיר, in 19² after a determinate accusative, and in Hag 1⁴ after בָּבָתֵּיכֶם, are used *without* the article; these, however, are probably to be explained not as in apposition, but according to § 118 *p*.

[2] But כַּיִם Gn 6¹⁷ (cf. 7⁶) is to be regarded as a later gloss upon the archaic מַבּוּל.

[3] For וַיְשַׁנֵּנוּ 1 S 21¹⁴ either וַיְשַׁנֶּה is to be read or the *Kethibh* is to be explained according to § 75 *b*, note. Also יִלְכְּדֵנוּ Pr 5²² has hardly preserved the correct form.

Ez 42^5 (?), Dn 11^{11}, 1 Ch 4^{42}, 2 Ch 26^{14}.[1]—Cf. finally, Ct 3^7, where the suffix precedes the genitive periphrastically expressed by שֶׁלְּ, as in Ez 9^1, where the genitive is expressed by לְ.[2]

o Of a different kind are the cases in which the permutative with its proper suffix follows as a kind of correction of the preceding suffix, e. g. Is 29^{23} *when he* (or rather) *his children see*, &c. (but יְלָדָיו is clearly a gloss); cf. ψ 83^{12}; in Jb 29^3 read בַּהֲהֵלוֹ (infin. Hiph.) or at least its syncopated form בַּהֲלוֹ.

p 5. Cases of apposition in a *wider sense* are those in which the nearer definition added to the noun was originally regarded as an *adverbial accusative*; on its use with the verb and on the relative correctness of speaking of such an accusative in Hebrew, cf. § 118 *a* and *m*. Owing to the lack of case-endings, indeed, it is in many instances only by analogies elsewhere (especially in Arabic) that we can decide whether the case is one of apposition in the narrower or in the wider sense; in other instances this must remain quite uncertain. However, the following are probably cases of apposition in the wider sense:—

q (*a*) Such phrases as מִשְׁנֶה כֶּסֶף *a double amount in money*, Gn 43^{15}; cf. Jer 17^{18}; 1 S 17^5 *five thousand shekels in brass*, but this might also be taken (as in *d*) *shekels* which were *brass*; certainly such cases as Jb 15^{10} *older than thy father in days*, and the expression of the superlative by means of מְאֹד (originally a substantive), e. g. טוֹב מְאֹד *very good*, Gn 1^{31} (cf. also Ec 7^{16} צַדִּיק הַרְבֵּה *righteous over much*), and the very frequent הַרְבֵּה מְאֹד prop. *a much-making exceedingly*, i. e. *exceedingly great*, Gn 15^1, 41^{49}, also Pr 23^{29} פְּצָעִים חִנָּם *wounds without cause*,[3] perhaps also Gn 34^{25} (בָּטַח).

r (*b*) A few examples, in which an epexegetical substantive is added to a substantive with a suffix; thus, Ez 16^{27} מִדַּרְכֵּךְ זִמָּה *of thy conduct in lewdness* (but it is also possible to explain it (as in *c*) *of thy conduct*, which is *lewdness*); cf. Ez 24^{18}, 2 S 22^{33} מָעוּזִּי חָיִל *my fortress in strength*, i. e. my strong fortress (cf., however, ψ 18^{33}); Hb 3^8, ψ 71^7. While even in these examples the deviation from the ordinary usage of the language (cf. § 135 *n*) is strange, it is much more so in חֲבָלְתּוֹ חוֹב Ez 18^7, i. e. according to the context *his pledge* for *a debt*; Ezr 2^{62} כִּתְבָם הַמִּתְיַחֲשִׂים, i. e. *their register*, namely of *those that were reckoned by genealogy* (but perhaps הַמִּתְיַ֫חֲשִׂים is in apposition to the suffix in כִּתְבָם), also the curious combinations (mentioned in § 128 *d*) of בְּרִיתִי with a proper name (Lv 26^{42}), and in Jer 33^{20} with הַיּוֹם.[4]

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[1] But in Is 17^6 we should certainly divide the words differently and read בְּסָעֲפִי הַפְּרִיָה, in Jer 48^{44} read אֵלֶיהָ for אֶלֶיהָ, and in Pr 14^{13} אַחֲרִית הַשִּׂמְחָה; in Gn 2^{19} נֶפֶשׁ חַיָּה is a late gloss upon לוֹ, and in Ez 41^{25} אֶל־דַּלְתוֹת הַהֵיכָל a gloss on אֲלֵיהֶן.

[2] Some of the examples given above are textually (or exegetically) doubtful, whilst in the case of others, especially those from the later Books, we cannot help asking whether such a prolepsis of the genitive by means of a suffix (as e. g. Ez 10^3) is not due to the influence of Aramaic, in which it is the customary idiom; cf. Kautzsch's *Gramm. des Biblisch-Aram.*, § 81 *e* and § 88.

[3] In ψ 69^5 חִנָּם (like שֶׁקֶר *in a false way, falsely*, ψ 35^{19} and 38^{20}) is used as an *adverbial accusative* with a participle; cf. § 118 *q*.

[4] But in Nu 25^{12} שָׁלוֹם may also be explained, according to *c*, as really in apposition. Cf. on the whole question Delitzsch, *Psalmen*, 4th ed., p. 203, note 1.

6. In Dt 33[4] (מוֹרָשָׁה, perhaps מוֹר֫ לִקְהִלַּת is to be read), 33[27] (מָעֹנָה), Ju 7[8] *S* (צֵדָה), the absolute state appears to be used instead of the construct to govern a following logical genitive; this, however, cannot be explained either as a special kind of apposition, or (with Hitzig) as a peculiarity of the dialect of Northern Palestine, but is merely a textual corruption. On the other hand, in Jb 31[11] עָוֹן is evidently intended to combine the readings עֲוֹן פְּלִילִים and עָוֹן פְּלִילִי (as in verse 28).—The remarkable combination אֱלֹהִים צְבָאוֹת in ψ 80[8.15] is due to the fact that in ψψ 42–83 אֱלֹהִים has almost throughout been subsequently substituted by some redactor for the divine name יהוה; on יהוה צְבָאוֹת cf. § 125 *h*. In ψ 59[6], 80[5.20], and 84[9] יהוה has been reinstated in the text before אֱלֹהִים צְבָאוֹת.[1]

7. Lastly, the nearer definition (qualification) of a noun may be effected by *t* means of a preposition (either with a suffix or with an independent noun), but must then be distinguished from the cases in which the preposition is dependent on a verb or verbal idea, e. g. Gn 3[6] *and she gave also* לְאִישָׁהּ עִמָּהּ *unto her husband with her* (= *her husband who was with her*); in Gn 9[16] (*that I may remember the everlasting covenant between God and every living creature of all flesh*) and other places, the qualification of the noun is itself also qualified.

§ 132. *Connexion of the Substantive with the Adjective.*[2]

1. The adjective (like the participle used adjectivally), which serves *a* as an *attribute* of a substantive, stands *after* the substantive, and agrees with it in *gender* and *number*, e. g. אִישׁ גָּדוֹל *a great man*, אִשָּׁה יָפָה *a beautiful woman*. If the substantive is immediately connected with a genitive, the attribute follows the latter, since, according to § 89 and § 128 *a*, the construct state and the genitive belonging to it are inseparably united, e. g. Est 8[15] עֲטֶרֶת זָהָב גְּדוֹלָה *a great crown of gold*.—On the attribute when attached to a *determinate* substantive, see above, § 126 *u*.

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[1] Without this assumption it would be inconceivable that יהוה אֱלֹהֵי צְבָאוֹת should not have been written; that the author of these Psalms regarded צְבָאוֹת already as an independent name of God (so Gesenius and Olshausen) is out of the question.

[2] On the expression of attributive ideas by substantives, cf. above, § 127 *h*, and § 128 *o*, with the note; § 135 *n* and § 141 *c* (substantives for adjectives as predicates of noun-clauses) and § 152 *u* (periphrases for negative qualities). On the use of the feminine of adjectives (and participles) to express abstract ideas, see § 122 *q*. It remains to mention further the employment (mostly only in poetry) of certain epithets in place of the substantives to which the quality in question belongs; e. g. אָבִיר *the strong one*, i. e. *God*; אַבִּיר *the strong one*, i. e. *the bull* (in Jer 8[16], &c., *the horse*); קַל *swift* = *the runner* (of the *horse*, Is 30[16]); לְבָנָה *alba*, i. e. *luna*; פְּרִיָה (*fructifera*) *a fruitful tree*, Is 17[6] (so פֹּרָת Gn 49[22]); רֹבֵץ *a croucher*, i. e. *a crouching beast of prey*, Gn 4[7]. Cf. also רֹזֵן (*gravis*, *augustus*) and נָשִׂיא (*elatus*?), i. e. *a prince*. The use of adjectives and participles for substantives is much more extensive in Arabic. In Greek and Latin poetical language cf. such examples as *ὑγρή* = *the sea*; *merum* for *vinum*, &c.

b Rem. 1. Where an adjectival attribute appears to stand *before* its substantive (according to the usual explanation, for the sake of special emphasis) the relation is really appositional in character; thus, Is 10^{30} עֲנִיָּה עֲנָתוֹת *O thou poor one, Anathoth!* (but probably עֲנִיָּהּ *answer her*, is to be read); cf. 23^{12}, 53^{11} (*a righteous man, my servant*; but in 28^{21} זָר and נָכְרִי are *predicates* preceding the substantives); Jer $3^{6.10\,f.}$, ψ 18^{4} *him who is worthy to be praised will I call upon, the Lord*; 92^{12} (apposition after participles).—But רַבִּים and רַבּוֹת *many*, are sometimes placed, like numerals, before the substantive, Jer 16^{16}, Neh 9^{28} (in ψ 145^{7} רַב is a *subst. regens*, in 89^{51} the text is corrupt); an appositional relation can scarcely be intended in these instances.

c 2. In a few expressions (mostly poetic) the adjective appears not as an attribute *after* the substantive, but in the construct state governing it; so in the singular, Ex 15^{16} (unless גְּדֹל should be read); 1 S 17^{7} (*the height of his stature*); in the plural, 1 S 17^{40} חַלְקֵי אֲבָנִים *smooth ones of* (among) *stones*, i.e. *smooth stones*; Is 35^{9}, Ez 7^{24}, ψ 46^{5}, and with a following collective instead of a plural, e.g. Is 29^{19} אֶבְיוֹנֵי אָדָם *the poor among men*, i.e. *poor men*; Jer 49^{20}, Zc 11^{7}; cf. in Latin *canum degeneres*. However, in almost all these cases the adjective which is made into a *regens* is strongly emphatic, and is frequently equivalent to a superlative (see below, § 133 *g*).

d 3. When *two* adjectives follow a feminine, sometimes only that standing next to the noun takes the feminine termination, e.g. 1 K 19^{11} רוּחַ גְּדֹלָה וְחָזָק וגו׳ (but read גָּדוֹל); 1 S 15^{9} (but cf. § 75 *y*); Jer 20^{9}, ψ 63^{2}. A similar dislike of the feminine form may also be observed in the case of verbal predicates referring to feminine subjects, cf. § 145 *p* and *t*.

When an attribute qualifies several substantives of different genders, it agrees with the masculine, as being the *prior gender* (cf. § 146 *d*), e.g. Neh 9^{13} חֻקִּים וּמִצְוֹת טוֹבִים; Jer 34^{9}, Zc 8^{5}.

When *three* attributes follow a substantive, the first two may stand without a conjunction, and the last be attached by *wāw copulative*, cf. Zc 1^{8}.

e 4. After feminines plural ending in יִם__ (§ 87 *p*) the adjectival attribute (in accordance with the fundamental rule stated above, under *a*) takes the ending וֹת, e.g. Is 10^{14} בֵּיצִים עֲזֻבוֹת *forsaken eggs*; Gn 32^{16}. For a strange exception see Jer 29^{17} (differently in 24^{2}).

f 5. With regard to *number* it is to be remarked that—

(*a*) Substantives in the *dual* are followed by adjectives (or participles) in the *plural*, e.g. ψ 18^{28} (Pr 6^{17}) עֵינַיִם רָמוֹת *haughty eyes*; Is 35^{5}, Jb $4^{3\,f.}$, cf. § 88 *a*.

g (*b*) *Collective* ideas are not infrequently joined with the *plural* of the adjective or participle (*constructio ad sensum*); thus, e.g. צֹאן *sheep* [with *fem. plur.*], Gn 30^{43}, 1 S 25^{18}; עָם = *men*, 1 S 13^{15}, Is 9^{1}; כָּל־יִשְׂרָאֵל = *all the Israelites*, 1 S 2^{14}; גָּלוּת = *the exiles*, Jer 28^{4}; cf. also נֶפֶשׁ שְׁנַיִם *two souls*, Gn 46^{27}.[1] Cf. similar phenomena in the connexion of collectives with plural predicates in § 145 *c*.

h (*c*) The *pluralis excellentiae* or *pluralis maiestatis* is joined, as a rule, to the singular of the attribute, e.g. ψ 7^{10} אֱלֹהִים צַדִּיק; 2 K $19^{4.16}$ (= Is $37^{4.17}$); Is 19^{4}; but cf. אֱלֹהִים חַיִּים[2] Dt 5^{23}, 1 S $17^{26.36}$, Jer 10^{10}, 23^{36}, perhaps also

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[1] But it is impossible to take תְּמִימִם in Ez 46^{6} as an attribute of בָּקָר; probably it is a correction intended to harmonize the passage with Nu 28^{11}, where *two* young bullocks are required.

[2] Cf. 1 S 28^{13}, where אֱלֹהִים (in the sense of *a spirit*) is followed by עֹלִים as a second accusative; conversely in 1 S $19^{13.16}$, a singular suffix refers back

Ex 20^3 אֱלֹהִים אֲחֵרִים = *another god*, and Jos 24^{19} אֱלֹהִים קְדֹשִׁים (but cf. above, § 124 *g–k*). On the other hand, 1 S 4^8 is to be explained as having been said by the Philistines, who supposed that the Israelites had several gods. On the connexion of אֱלֹהִים with a plural predicate, see § 145 *i*.

2. On the adjective (in the construct state) governing a following genitive, see § 128 *x*; for the participle in the same construction, see § 116 *f–l*.

§ 133. *The Comparison of Adjectives. (Periphrastic Expression of the Comparative and Superlative.)*

A. Wünsche, 'Der Komparativ im Hebr. im Lichte der arab. Gramm.,' in *Vierteljahrsschrift für Bibelkunde*, 1904, p. 398 ff.

a **1.** Hebrew possesses no special forms either for the comparative or superlative of the adjective.[1] In order to express a comparative, the person or thing which is to be represented as excelled in some particular quality is attached to the attributive word by the preposition מִן־ (מִ·), e. g. 1 S 9^2 גָּבֹהַּ מִכָּל־הָעָם *higher than any of the people*. The fundamental idea evidently is, *tall away from all the people* (beyond all the people); cf. Ju 14^{18} מַה־מָּתוֹק מִדְּבַשׁ וּמֶה עַז מֵאֲרִי *what is sweeter than honey? and what is stronger than a lion?* Ez 28^3, Am 6^2. Frequently an infinitive appears as the object of the comparison, e. g. Gn 29^{19} *it is better that I give her to thee, than that I should give her*, &c.; Ex 14^{12}, ψ $118^{8f.}$[2]

b Rem. 1. This use of מִן־ is also very common when the attributive idea is represented by an intransitive verb, e. g. 1 S 10^{23} וַיִּגְבַּהּ מִכָּל־הָעָם *and he was higher than any of the people*; Na 3^8, Jb 7^6. Elsewhere, especially after transitive verbs, מִן־ rather represents (on its different senses see § 119 *v–z*) the idea

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to תְּרָפִים *household god* (but not so in Gn 31^{34}), as in ψ 46^4 to the plural of amplification יַמִּים *sea*. On the other hand, it is very doubtful whether רַבָּה ψ 78^{15} is to be regarded as an attributo of תְּהֹמוֹת and not rather as the adverb, *abundantly*.

[1] There is in Arabic a special form of the adjective (the *elative*) for the comparative and superlative, which in Hebrew would have the form אַקְטָל. Instances of it, perhaps, are אַבָּז *daring, cruel*, אַכָּז *deceptive* (of a brook drying up), and its opposite אֵיתָן (contracted from *'aitan*) *constantly flowing, perennis*. These forms are, however, used without any perceptible emphasis, and cannot be regarded as more than isolated relics of an elative formation which has become obsolete, much as the Latin comparative disappears in Italian, and still more so in French, and is supplanted by the circumlocution with *più, plus*.

[2] In Ju 11^{25} the adjective is specially intensified by repetition, *art thou so much better than Balak?* It would also be possible, however, to translate *art thou really better . . .?*

of a *separation*, *distinction* or *superiority* of one person or thing *from* or *over* others.[1] This is evident in such cases as בָּחַר מִן־ *to choose* something (to prefer it) *before* something else, e. g. Jb 7^{15}, cf. Dt 14^{2} (also יִתְרוֹן . . . מִן־ *the excellence of . . . over . . .*, Ec 2^{13}); it is also seen in examples like Gn 37^{3} וְיִשְׂרָאֵל אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו *now Israel loved Joseph more than all his* (other) *children*; 29^{30}, 1 S 2^{29}, Ho 6^{6}.[2]

c 2. A somewhat different idea underlies the use of מִן־ after adjectives, or intransitive verbs possessing an attributive sense, when the thought to be expressed is that the quality is *too little* or *too much* in force for the attainment of a particular aim or object, e. g. Is 7^{13} הַמְעַט מִכֶּם *is it a small thing* (i. e. too little) *for you to . . .?* Jb 15^{11}; after an intransitive verb, e. g. Gn 32^{11} *I am too insignificant* (קָטֹנְתִּי) *for all the mercies* (I am not worthy of . . .), &c.; cf. also the expressions כָּבֵד מִן־ *to be too heavy for one*, Ex 18^{18}, Nu 11^{14}, ψ 38^{5}; קָשָׁה מִן־ *to be too hard for one*, Dt 1^{17}; מָעַט מִן־ *to be too few for something*, Ex 12^{4}; גָּבַר מִן־ *to be too strong for one*, ψ 65^{4}; עָצַם מִן־ *to be too mighty for one*, Gn 26^{16}; רוּם מִן־ *to be too high for one*, ψ 61^{3}; צַר מִן־ *to be too narrow for one*, Is 49^{19}; קָצַר מִן־ *to be too short for something*, Is 50^{2}, and very frequently נִפְלָא מִן־ *to be too wonderful for one* (and, consequently, inconceivable or unattainable), Gn 18^{14}, Dt 17^{8}, 30^{11}, Jer 32^{17}, Pr 30^{18}; in ψ 139^{6} פְּלִיאָה in the same sense is followed by מִן.—This use is especially seen in the numerous instances in which the attribute is followed by מִן־ with an infinitive, e. g. 1 K 8^{64} *the brazen altar . . . was* קָטֹן מֵהָכִיל *too little to receive* (to be able to receive) *the burnt offering*, cf. Gn 4^{13}, 36^{7} *too great for them to dwell together*; after verbs, e. g. Ex 12^{4}, Is 28^{20}, ψ 40^{6}. Finally, cf. רַב לָכֶם מִן־, followed by the infinitive, *it is enough* (prop. *too much*) *for you to . . .*, meaning *ye have . . . long enough*, 1 K 12^{28}; cf. Ex 9^{28} and Ez 44^{6} (מִן־ followed by a substantive).[3]

d In all these instances מִן־ expresses either the *removal* of a thing *from* a person, or the *severance* of the person from some aim or object; cf. also the expression לֹא־יִבָּצֵר מֵהֶם כֹּל וגו׳ *nothing will be unattainable for them* (prop. there shall not be cut off from them anything which, &c.), Gn 11^{6}, Jb 42^{3}.

e 3. The attributive idea, on which מִן־ logically depends, must sometimes, in consequence of a pregnant use of the מִן־ (see the analogous examples in § 119 *ff*), be supplied from the context, e. g. Is 10^{10} וּפְסִלֵיהֶם מִירוּשָׁלַ͏ִם *whose graven images* were more numerous *than* those at *Jerusalem*, &c.;[4] Mi 7^{4} worse *than a thorn hedge*; ψ 62^{10} lighter *than a breath*; Jb 11^{17} clearer *than the noonday*; Ec 4^{17} better *than*, &c.

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[1] Cf. the Latin ablative with the comparative; also the etymology of such words as *eximius*, *egregius*, and the Homeric ἐκ πάντων μάλιστα, Il. 4, 96; ἐκ παπέων, 18, 431.

[2] On the other hand, the phrase צָדַק מִן־ expresses not a comparison, but only a relation existing between one person and another; thus, in Gn 38^{26} צָדְקָה מִמֶּנִּי means, *she is in the right as against me*; cf. ψ 139^{12}, Jb 4^{17}, 32^{2}.—In Pr 17^{12} *rather* (to meet with so and so) *than* . . . is expressed by וְאַל־ before the second member.

[3] Cf. also 2 K 4^{3}, where the idea of *doing something too little* is paraphrased by the Hiph. הַמְעִיט = *do not too little*, sc. לִשְׁאֹל *in borrowing* empty vessels.

[4] With this *comparatio decurtata*, cf. the still bolder pregnant construction in ψ 4^{8}, מֵעֵת *greater gladness than at the time*, &c.

2. The correlative comparatives *greater—less* (*older—younger*) are *f* expressed by the simple adjective with the article (*the great*, equivalent to *the greater*, &c.); Gn 1[16], 19[31.34], 27[15], 29[16.18.26].

3. To express the *superlative* it is also sufficient (see above, *f*) to *g* make the adjective determinate, either by means of the article or a following partitive genitive (or suffix); in this case the article or genitive indicates that the attribute in question belongs especially to one or more definite individuals;[1] e. g. 1 S 9[21] הַצָּעִיר *the least*; 16[11] הַקָּטָן *the little one*, i. e. the *youngest* of eight sons; 17[14] *David was* הַקָּטָן *the youngest, and the three great*, i. e. elder, &c.; Gn 42[13], 44[2], Ct 1[8].—So also with a qualifying adjective, e. g. Gn 9[24] בְּנוֹ הַקָּטָן *his youngest son*; cf. Jos 14[15]; also with a following genitive, 2 Ch 21[17] קְטֹן בָּנָיו *the youngest of his sons*: Pr 30[24] *the least upon the earth*; with suffix, Mi 7[4] טוֹבָם *their good one*, i. e. the best of them; Jon 3[5] מִגְּדוֹלָם וְעַד־קְטַנָּם *from the greatest of them even to the least of them*; cf. the inverse order in Jer 6[13], 31[34].

Rem. 1. The above examples apply only to the most common *relative* *h* attributes (*great, small, good*), and to expressions which by usage easily came to be recognized as periphrases for the superlative. Other adjectives, however, when followed by a partitive genitive, also acquire the sense of a superlative; this appears from the context, e. g. Dt 33[19] *the most hidden treasures of the sand*; Ju 5[29] *the wisest amongst her ladies*; Is 14[30], 19[11], 23[8*t.*], 29[19], Jer 49[20], Ez 28[7], Zc 11[7], ψ 45[13], Jb 30[6] (*in the most horrible of valleys*), 41[22]; probably also ψ 35[16]. On this government by the adjective generally, cf. § 132 *c*.—Moreover, the combination of a substantive in the construct state with an adjective used substantivally (§ 128 *w*) sometimes serves as a periphrasis for the superlative, e. g. Is 22[24] כֹּל כְּלֵי הַקָּטָן *all the smallest vessels*. On Ct 7[10] see § 126 *x*.

2. Other periphrases for the superlative are the use of a substantive in the *i* construct state before the plural of the same word (which is naturally to be regarded as a partitive genitive; cf. our *book of books*), e. g. Ex 26[33] קֹדֶשׁ הַקָּדָשִׁים *the most holy place*; שִׁיר הַשִּׁירִים (Ct 1[1]) *the most excellent song*; cf. Gn 9[25] (= *servus servorum, the lowest servant*); Nu 3[32], Dt 10[17] (ψ 136[2.3])[2]; 1 K 8[27], Is 34[10] (cf. Gal 1[5], Rev 22[5]); Jer 3[19], Ez 16[7], 26[7] (*king of kings*, of Nebuchadrezzar; cf. 1 Tim 6[15], Rev 17[14], 19[16], and another kind of periphrasis in ψ 95[3]); Ec 1[2]. Similarly in Jer 6[28] two participles are combined, and in Ho 10[15] two substantives in the singular. Finally, the same object is attained by connecting one substantive in the construct state with another of the same stem (שַׁבַּת שַׁבָּתוֹן *a sabbath of solemn rest*, i. e. an obligatory day of rest, Ex 31[15], &c.) or of the same meaning (e. g. חֹשֶׁךְ אֲפֵלָה *a thick darkness*, Ex 10[22]).

3. The intensification of attributes by means of repetition belongs rather *k* to rhetoric than to syntax, e. g. Ec 7[24] עָמֹק עָמֹק *exceeding deep*; 1 S 2[3], Pr 20[14]; the adjective is even used three times in Is 6[3].—Cf. the repetition of adverbs for the same purpose in Gn 7[19], Nu 14[7] (מְאֹד מְאֹד *exceedingly*, also בִּמְאֹד מְאֹד Ex 1[7], &c.); Ez 42[15].—On the other hand, in Dt 28[43] the repetition expresses

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[1] Cf. also עֶלְיוֹן *the one above*, i. e. *the Most High*.

[2] *God of gods, and Lord of lords*, just as the supreme god of the Babylonians is called *bēl bēlī* (Tiele, *Compend. der Rel.-Gesch.*, p. 87).

a continuous progress, *higher and higher . . . lower and lower*; in Dt 2^{27} (see § 123 *e*) and 16^{20} (*nothing but justice*) the constancy of the action. Cf. Ex 23^{30} מְעַט מְעָט *little by little, very gradually*.[1]

l The repetition of substantives serves also as a periphrasis for the superlative in such cases as לְדֹר דֹּר (Ex 3^{15}) = *to the remotest generations*; cf. 1_7^{16}, Jer 6^{14}, 8^{11} (*perfect peace*); Ez 21^{32} (עָוָה three times);[2] 35^7, Na 1^2; cf. also Ho $2^{21\,f.}$ and the emphatic combination of synonymous verbs in Is 33^{10}. Sometimes the completeness of an action or state is expressed by placing together two or even three substantives of the same stem and of similar sound, cf. Is 22^5, Ez 6^{14} ($33^{28\,f.}$, 35^3); 32^{15}, Na 2^{11}, Zp 1^{15} (Jb 30^3, 38^{27}).

§ 134. *Syntax of the Numerals.*

Cf. the exhaustive statistics collected by Sven Herner, *Syntax der Zahlwörter im A. T.*, Lund, 1893. E. König, 'Zur Syntax der Zahlwörter im A. T.,' *AJSL.* xviii. 129 ff.

a **1.** The numerals from 2 to 10, as being originally abstract substantives,[3] may be connected with their substantives in three different ways. They may stand either—

(*a*) In the construct state *before* the substantive (the object numbered being consequently in the genitive), e. g. שְׁלֹשֶׁת יָמִים *a triad of days*, i. e. three days; שְׁנֵי הָאֲנָשִׁים *the two men*; or

b (*b*) In the absolute state *before* it (the object numbered being in apposition, § 131 *d*), e. g. שְׁלֹשָׁה בָנִים *a triad*, viz. *sons*, i. e. three sons; שְׁנַיִם אֲנָשִׁים *two men*; or

c (*c*) In the absolute state (likewise in apposition) *after* the object numbered, e. g. בָּנוֹת שָׁלוֹשׁ. So especially in long lists, since in these the substantives naturally come first, e. g. Gn 32^{15}. Nu 7^{17}, 28^{19}. Apart from such cases, the frequency of this order in the later Books is due to the fact that the character of the numeral tended more and more to become adjectival rather than substantival.[4]

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[1] Adverbs of the same stem are connected in this way in Nu 6^9, Is 29^5, 30^{13}; of different stems in Is 5^{26} and Jo 4^4. In Nu 12^2 the particles רַק אַךְ appear to be placed together for a similar purpose, equivalent to *simply and solely*.

[2] Different in kind from the triple utterance of the same words in 2 S 18^{33}, Jer 7^4 and 22^{29}, and the double exclamation in Jer 4^{19} and La 1^{16} (?).

[3] Cf. § 97 *a*, where it is shown that the masculine is the original form of the numerals (used for both genders), and that the feminine was afterwards differentiated and used with masc. nouns, primarily in the second decade and then in the first as well.

[4] From Herner's tables (op. cit., pp. 55–66) it appears, according to p. 68, that in the documents J, E, D of the Pentateuch, and in Jos 1–12, Judges, Samuel, Isaiah, Jeremiah, the Minor Prophets, Psalms, Megilloth, and Job, the numeral never, or very rarely, stands *after* its noun; in Kings and Ezekiel it stands several times *after*; in the Priestly Code nearly always *after*; in Chronicles, Ezra, Nehemiah, and Daniel, nearly as often *after* as *before* the noun. In Ex 28^{10} the Masora makes the numeral in the genitive follow the construct state of the substantive numbered; we should, however, read וְאֶת־שֵׁמוֹת הַשִּׁשָּׁה; for the omission of the article before שׁ, cf. § 126 *w*.

Rem. In Lv 24^{22} אֶחָד follows the construct state מִשְׁפַּט, but here as in *d*
Nu 15^{16} מִשְׁפָּט should be read. In Gn 42^{19} אֶחָד is in apposition to a substantive with a suffix (=*one of you brethren*; but verse 33 *the one of you brethren*). In Nu 31^{28} אֶחָד precedes the substantive in the Aramaic manner (=*one each*). —For מֵאָה־שָׁנָה (Gn 17^{17}, &c.) we find regularly in the Priestly Code (except in Gn 17^{17}, 23^{1}) מְאַת שָׁנָה (Gn 5^{3}, &c.) *an hundred years*. On the connexion of abstract numerals with suffixes, as שְׁנֵיהֶם *their duality*, i.e. *they two*, Gn 2^{25}, &c. (also with a strengthening separate pronoun, as שְׁנֵינוּ אֲנַחְנוּ 1 S 20^{42}), cf. § 97 *i*.

2. The numerals from 2 to 10 take the object numbered in the *e*
plural,[1] with very few exceptions, such as Ex 16^{22} (where שְׁנֵי הָעֹמֶר =*the double of an omer*), 2 K 22^{1}, Ez 45^{1}, cf. 2 K 8^{17} and 25^{17} *Kᵉth.* The numerals from 11 to 19 generally take the plural, but with certain substantives frequently used with numerals the singular is more common (see further, under *f*). The tens (from 20 to 90), when they precede, take the singular (in the accusative, cf. § 131 *p*) of certain nouns frequently used with numerals (אֶלֶף *a thousand*, אִישׁ, יוֹם, כֹּר, נֶפֶשׁ, שֶׁקֶל—but only in Ezekiel and the Priestly Code), otherwise the plural, as בָּנִים, בָּנוֹת, עָרִים (but cf. also Ju 11^{33}), &c.; on the other hand, the plural is necessary when they follow the object numbered in apposition (e.g. אַמּוֹת עֶשְׂרִים *twenty cubits*, 2 Ch $3^{3f.}$; with the exception of 2 S 24^{24}, only in late Books). After מֵאָה and אֶלֶף the substantive numbered may be used either in the singular or plural, see further under *g*.

Rem. 1. After the numerals from 11 to 19 the singular is used, as a rule, *f*
with יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, נֶפֶשׁ *soul* (person), שֵׁבֶט *tribe*, מַצֵּבָה *pillar* (Ex 24^{4}), sometimes with אַמָּה *cubit*, חֹדֶשׁ *month*, עִיר *city*, שֶׁקֶל *shekel* (compare our *four-year-old*, *ten pound*), e.g. Dt 1^{2} אַחַד עָשָׂר יוֹם (cf., however, such exceptions as Dt 1^{23}, Jos 4^{2}, &c.).—Substantives other than these are used in the plural with the numerals from 11 to 19, and the numeral may even follow the substantive, especially in later passages, as Nu $7^{87\,f.}$, 1 Ch 4^{27}, 25^{5}.

2. After מֵאָה (מְאַת [so almost exclusively in the Priestly Code, e.g. always *g*
מְאַת אֶלֶף], מֵאוֹת, מָאתַיִם) and אֶלֶף (אַלְפֵי, אַלְפַּיִם) the substantives אִישׁ, אֶלֶף, אַמָּה (except in Ez 40^{27}), יוֹם, רַגְלִי, צֶמֶד are regularly used in the singular, generally also שָׁנָה, כִּכָּר, כֹּר, שֶׁקֶל (with the exception of Jos 7^{21}, 2 S 14^{26}, &c.); cf., moreover, Gn 33^{19}, 24^{60} (אַלְפֵי רְבָבָה), Est 1^{1}, Ju 21^{12}, Dt 7^{9}, 1 K 5^{12}, 2 Ch 9^{15}.—Examples of the *plural* after מֵאָה are Gn 26^{12}, 1 S 18^{25}, 2 S 16^{1}, 1 K 18^{4}; after מְאַת Ex 38^{27}; after מֵאוֹת Ju 15^{4}, 2 S 8^{4}, 1 K 10^{17},

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[1] On examples such as Gn 46^{27} (נֶפֶשׁ שִׁבְעִים *two souls*), cf. § 132 *g* (collectives joined with the plural of the adjective).

Ez 4^{2}[17]; after מָאתַיִם 1 S 25^{18}, 1 K 7^{20}; after אֶלֶף 1 S 25^{2}, 1 K 3^{4}, 5^{6}, 2 K 3^{4}, ψ 90^{4}; after אַלְפִים 1 S 17^{5}, Jb 42^{12}; after אַלְפֵי Mi 6^{7}; after אַלְפַּיִם Is 36^{8}.— In Dn 12^{11} the plural יָמִים precedes the numeral *twelve hundred*.

h 3. Numerals compounded of tens and units (like 21, 62) take the object numbered either *after* them in the singular (in the accusative), e. g. Gn 5^{20} שְׁתַּיִם וְשִׁשִּׁים שָׁנָה *two and sixty years* (שָׁנָה in the singular, according to *e*, since it conforms to the ten immediately preceding; but also שְׁלֹשִׁים וּשְׁמֹנָה שָׁנָה Dt 2^{14}), or *before* them in the plural, especially in the later Books, Dn 9^{26}, &c.; or the object is repeated (but only in 1 K 6^{1}, and the Priestly Code; sometimes even several times, e. g. Gn 23^{1}, $25^{7.17}$ thrice) in the plural with the units, and in the singular with the tens and hundreds, e. g. Gn 12^{4} חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy and five years*; Gn 23^{1} מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *an hundred and twenty and seven years*. Cf. Gn $5^{6\,ff.}$

i Rem. 1. It may further be remarked with regard to the order, that the thousand or thousands always precede the hundreds, &c., and the hundreds almost always come before the smaller numbers (in Kings and Ezekiel sometimes, and in the Priestly Code usually, after the smaller numbers), the tens in the earlier Books (documents J and D of the Pentateuch, in Joshua 1–12, Judges, Samuel, Isaiah, and also in Ezra and Nehemiah) *before* the units, but in Jeremiah, Ezekiel, the Priestly Code, Joshua 13–24 *after* the units (see Herner, op. cit., p. 73). After the hundreds the smaller number is very frequently added without וְ, especially in Ezra, Nehemiah, and Daniel.

On the syntax of the cardinals in general:—

k 2. The cardinals are determined by the article, when they refer back (without being connected with the object numbered; cf., however, Lv $25^{10\,f.}$, Nu 16^{35}, Jos 4^{4}, 2 S 23^{13}) to a number or list already mentioned, e. g. Gn 2^{11} שֵׁם הָאֶחָד פִּישׁוֹן *the name of the one* (the first) *is Pishon*; Gn 14^{9} *four kings against the five* (enumerated in verse 2); cf. 1 Ch $11^{20\,f.}$, and the determinate tens in Gn $18^{29.31\,f.}$ A demonstrative with the article may also be added to a numeral determined in this way, e. g. Dt 19^{9} (but cf. also Gn 9^{19}, 22^{23}, where the numeral and demonstrative are practically determinate in themselves). In the case of the numerals from 11 to 19 the article may stand either before the unit (1 Ch 25^{19}, 27^{15}) or before עָשָׂר (Jos 4^{4}); it is used before all three members of a compound number (273) in Nu 3^{46}.

l In apposition with any determinate substantive the cardinal number is used *without* the article, not only when it precedes the substantive, as in Jos 15^{14} אֶת־שְׁלוֹשָׁה בְנֵי הָעֲנָק, where שְׁלוֹשָׁה is equivalent to a substantive determinate in itself; cf. Gn 18^{28}, Jos $6^{8.22}$, 1 S 17^{14}, 1 K 11^{31}, and the passages discussed above in § 126 *x*, Gn 21^{29}, &c.), but also when it follows the substantive, e. g. 1 K $7^{27.43\,f.}$ עֶשֶׂר and עֲשָׂרָה; the omission of the article may here, as in the cases noticed in § 126 *z*, be also due to the dislike of a hiatus, but cf. also שְׁנַיִם 2 K 25^{16} after a determinate substantive. The fact that it is by nature determinate would also be a very simple explanation of אֶחָד Nu 28^{4}, 1 S $13^{17\,f.}$, Jer 24^{2}, Ez 10^{9}, instead of the more usual הָאֶחָד, and of אַחַת 1 S 1^{2} for הָאַחַת.

Such cases as שִׁבְעַת הַיָּמִים Ju 14^{17} (which is determined by a following determinate genitive) are explained from § 127 *b*; 1 Ch 9^{25} perhaps from § 126 *q*; in Is 30^{26} probably the light of all the seven days of the week is meant; on the other hand, in 1 S 9^{20} and 25^{38} the article is, with Wellhausen, to be omitted. *m*

3. Certain specifications of *measure*, *weight*, or *time*, are commonly omitted after numerals, e.g. Gn 20^{16} אֶלֶף כֶּסֶף *a thousand* (shekels) *of silver*; so also before זָהָב Gn 24^{22}, 1 K 10^{16}, Is 7^{23}, cf. ψ 119^{72}. Moreover, Ru 3^{15} שֵׁשׁ שְׂעֹרִים *six* (ephahs) *of barley*; 1 S 10^{4} שְׁתֵּי־לְחֶם *two* (sc. *loaves*, see verse 3) *of bread*, cf. 17^{17} עֲשָׂרָה לֶחֶם; 2 S 16^{1}, where before לַיִן a measure, or perhaps some term like *cakes*, is to be supplied.—The number of cubits is stated in the Priestly Code (Ex 26^{2}, &c.) and in 1 K 6 and 7 (otherwise only in Ez $40^{5.21}$, 47^{3}. Zc 5^{2}, 1 Ch 11^{23}, 2 Ch $4^{2\,f.}$) by the addition of בָּאַמָּה prop. *by the cubit*. Also in Ex 27^{11} the Samaritan and LXX read בָּאַמָּה after אֹרֶךְ, and in 27^{15} אַמָּה after עֲשָׂרָה. *n*

4. The *ordinals* above 10 have no special forms, but are expressed by the corresponding cardinals, which may then stand either before or after the object numbered, e. g. Gn 7^{11} בְּשִׁבְעָה עָשָׂר יוֹם *on the seventeenth day*; Dt 1^{3} בְּאַרְבָּעִים שָׁנָה *in the fortieth year*; cf. Gn 14^{5}, 2 K 25^{27}, and, with repetition of שָׁנָה in a compound number, 1 K 6^{1}; such a cardinal occurs without בְּ (and therefore in the *accus. temporis*, according to § 118 *k*) in Gn 14^{4} (the Samaritan, however, has ובשלש); with the article (but without a numbered object, see under *k*), 1 K 19^{19}.[1]—On the position of the numeral as a genitive following its noun, cf. e. g. 1 K 16^{10} בִּשְׁנַת עֶשְׂרִים וְשֶׁבַע *in the twenty and seventh year*, and with a determinate numeral, Ex 12^{18}, Nu 33^{38}, Dt 15^{9}. In this case, however, שָׁנָה is very frequently repeated, e. g. Gn 7^{11}, 2 K 13^{10}; after a determinate numeral, Lv 25^{10}.[2] *o*

Rem. In numbering days of the month and years, the cardinals are very frequently used instead of the ordinals even for the numbers from 1 to 10, e.g. בִּשְׁנַת שְׁתַּיִם 1 K 15^{25}; בִּשְׁנַת שָׁלֹשׁ 2 K 18^{1}, &c., cf. Dt 15^{9}. The months themselves are always numbered by the ordinals (בָּרִאשׁוֹן, בַּשֵּׁנִי, &c., up to בָּעֲשִׂירִי), but not the days of the month, e. g. בְּאֶחָד לַחֹדֶשׁ Gn 8^{5}, &c., בְּאַרְבָּעָה לַחֹדֶשׁ בְּתִשְׁעָה לַחֹדֶשׁ 2 K 25^{8}, בַּחֲמִשָּׁה לַחֹדֶשׁ Ez 1^{1}, &c., בְּשִׁבְעָה לַחֹדֶשׁ Zc 7^{1}; בֶּעָשׂר לַחֹדֶשׁ Lv 23^{32} (always, however, *on the tenth day of the month*). On the *p*

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[1] Somewhat different from this is Ex 19^{15} *be ready* לִשְׁלֹשֶׁת יָמִים prop. *after three days*, i. e. *on the third day* (in verses 11 and 16 and in Ezr 10^{8} the ordinal is used), also 1 S 30^{13} כִּי חָלִיתִי הַיּוֹם שְׁלֹשָׁה *because three days agone I fell sick*, prop. *to-day three* (days).

[2] All these expressions may indeed be explained by supposing that, e. g. in Lv 25^{10}, the proper meaning is *the year of the fifty years* which it completed, i. e. the fiftieth year; but it is more correct to regard שְׁנַת or בִּשְׁנַת in such cases not as a real *nomen regens*, but simply as a connective form to be explained on the analogy of the cases mentioned in § 128 *k*.

omission of יוֹם in all these cases see under *n*; only in late passages is יוֹם added, e. g. 2 Ch 29[17] בְּיוֹם שְׁמוֹנָה לַחֹדֶשׁ; Ezr 3[6] מִיּוֹם אֶחָד לַחֹדֶשׁ.—Finally, when the year is stated by בִּשְׁנַת governing a determinate ordinal, viz. 2 K 17[6] בִּשְׁנַת הַתְּשִׁיעִית *in the ninth year*; 2 K 25[1] (in Jer 52[4] בִּשְׁנָה), Jer 28[1] *Ke'th.*, 32[1] *Ke'th.*, 46[2], 51[59], Ezr 7[8]; בִּשְׁנַת in such cases is again (see note 2 on *o*) to be explained according to § 128 *k*. This is supported by the fact that the Masora on Jer 28[1], 32[1] requires in the *Qerê* בַּשָּׁנָה for בשנת.

q **5.** *Distributives* are expressed either by repetition of the cardinal number, e. g. Gn 7[9.15] שְׁנַיִם שְׁנַיִם *two and two*; 2 S 21[20] שֵׁשׁ וָשֵׁשׁ *six each*; with the numbered object also repeated, e. g. Jos 3[12] אִישׁ אֶחָד לַשֵּׁבֶט אִישׁ אֶחָד *for every tribe a man*; Nu 13[2], 34[18] (אֶחָד מִן, as in Neh 11[1], *one out of every ten*); cf. § 123 *d*; or a periphrasis with אֶחָד לְ is used, Nu 17[18], Dt 1[23], cf. Is 6[2] לְאֶחָד after *six wings* twice repeated; the simple distributive לְ is, however, sufficient (as in לַלְּבָקָרִים, § 123 *c*), e. g. לְמֵאוֹת וְלָאֲלָפִים *by hundreds and by thousands*.

r **6.** The *multiplicatives* are expressed either (like the ordinals above 10, see under *o*) by the cardinals (in the feminine, probably owing to the omission of פַּעַם, פְּעָמִים; so König, *Lehrgeb.*, ii. 228), as שְׁתַּיִם *twice*, Jb 40[5]; שֶׁבַע *seven times*, Lv 26[21.24], Pr 24[16]; cf. also אַחַת *once*, 2 K 6[10], Jb 40[5], for which in Jb 33[14] בְּאַחַת[1] along with בִּשְׁתַּיִם (the latter also in 1 S 18[21]); or by the *dual* of the numeral, thus שִׁבְעָתַיִם Gn 4[15] (in verse 24 along with the cardinal 77 for 77 times); Is 30[26], ψ 12[7], 79[12]; אַרְבַּעְתַּיִם 2 S 12[6];[2] or periphrastically by פַּעַם *a time* (prop. *a step*, with the article, הַפַּעַם *this time*; cf. also בַּפַּעַם הַזֹּאת, with בְּ, like בְּאַחַת above), as פַּעַם אַחַת *once* (Neh 13[20] פַּעַם וּשְׁתַּיִם *once and twice*), פַּעֲמַיִם *twice*, שָׁלֹשׁ פְּעָמִים (for which in Ex 23[14], Nu 22[28.32] שָׁלֹשׁ רְגָלִים) *three times*; cf. Ez 41[6] *thirty-three times*; 2 S 24[3] *an hundred times*; Dt 1[11] *a thousand times*; 1 K 22[16] עַד־כַּמָּה פְעָמִים *until how many times*, i. e. how often. Cf. also עֲשֶׂרֶת מֹנִים *ten times*, Gn 31[7.14], and רַבּוֹת עִתִּים *many times*, Neh 9[28].—In Gn 43[34], *five times* is expressed by חָמֵשׁ יָדוֹת (prop. *five hands*),[3] and in Ex 16[5] the *double* is expressed by מִשְׁנֶה עַל־ (prop. *a repetition over and above that which*, &c.).—Of the ordinals שֵׁנִית is used as a numeral adverb, Gn 22[15], &c., *a second time*, cf. the Latin *tertium consul*; בַּשְּׁלִישִׁת *the third time*, 1 S 3[8]; פַּעַם חֲמִישִׁית *a fifth time*, Neh 6[5]; בַּשְּׁבִעִית *at the seventh* (time), 1 K 18[44], and בַּפַּעַם הַשְּׁ֫ Jos 6[16].

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[1] But בְּאַחַת Nu 10[4] is to be translated *on one* (trumpet).

[2] Probably also כִּפְלַיִם Jb 11[6] (from כֶּפֶל *doubling*) does not mean *doubled* but *manifold*.

[3] But אַרְבַּע הַיָּדוֹת Gn 47[24] means *the* (other) *four parts*; cf. 2 K 11[7], Neh 11[1].

Rem. The collocation of a numeral with the next above it (either in the same or in different sentences) is a rhetorical device employed in *numerical sayings* to express a number, which need not, or cannot, be more exactly specified. It must be gathered from the context whether such formulae are intended to denote only an insignificant number (e. g. Is 17^6, *two or* at the most *three*), or a considerable number, e. g. Mi 5^4. Sometimes, however, this juxtaposition serves to express merely an indefinite total, without the collateral idea of intensifying the lower by means of the higher number. Thus *one* and *two* are connected by וְ, Dt 32^{30}, Jer 3^{14}, Jb 33^{14}, 40^5 (without וְ, ψ 62^{12}); *two* and *three*, Is 17^6 (Sirac 23^{16}, 26^{28}, 50^{25}), and without וְ, 2 K 9^{32}, Ho 6^2, Am 4^8; *three* and *four*, Jer 36^{23}, Am 1^{3-11}, Pr 30^{18}, 21^{29} (Sirac 26^5), and without וְ, Pr 30^{15}; *four* and *five*, without וְ, Is 17^6; *six* and *seven*, Jb 5^{19}, Pr 6^{16}; *seven* and *eight*, Mi 5^4, Ec 11^2; (*nine* and *ten*, Sirac 25^7).

III. Syntax of the Pronoun.

§ 135. *The Personal Pronoun.*

1. The *separate* pronouns,—apart from their employment as the subject in noun-clauses (cf. § 141 *a*) and the idiom mentioned under *d–h*,—are used, according to § 32 *b*, as a rule, only to give express emphasis to the subject; e. g. Gn 16^5, 2 S 24^{17} אָנֹכִי i. e. *I myself*, so also אֲנִי 2 S 12^{28}, 17^{15} (after the verb), Ez 34^{15}, ψ 2^6;[1] but 1 S 10^{18}, 2 S 12^7, Is 45^{12} אָנֹכִי *I* and none else; cf. also אֲנִי אֲנִי *I, I!* Ho 5^{14}, &c.; אַתָּה Gn 15^{15}, Ju 15^{18}, 1 S 17^{56} (as in 20^8, 22^{18}, Ex 18^{19}, Dt 5^{24}, Ju 8^{21}, after the imperative); 1 K 21^7; אַתֶּם Gn 9^7, Ex 20^{19} (after the verb, Ju 15^{12}); fem. Gn 31^6; הוּא 1 S 22^{18}; הִיא Gn 3^{20}, Ju 14^3; הֵמָּה Jer 5^5.— Sometimes, however, the separate pronoun appears to be placed before the verb more on rhythmical grounds, i. e. in order to give the statement a fuller sound than that of the bare verbal form (cf. the similar use of the infinitive absolute, § 113 *o*). Thus Gn 14^{23}, ψ 139^2, and most clearly in such passages as Gn 21^{24}, 47^{30}, Ex 8^{24}, Ju 6^{18}, 11^9, 1 S 12^{20}, 2 S 3^{13}, 21^6, 1 K 2^{18} (in solemn promises). The same explanation applies to אֲנִי at the beginning of sentences, e. g. Gn 24^{45}, Ho 5^3, 10^{11}, 12^{11}, ψ 39^{11}, 82^6, Jb 5^3.[2] *a*

Rem. 1. Different from this is the pleonastic addition of the separate pronoun immediately *after* the verb (according to Delitzsch on Ct 5^5 perhaps *b*

[1] Also הוּא, הִיא *he himself, she herself* (of persons and things), e. g. Is 7^{14} אֲדֹנָי הוּא *the Lord himself*; Est 9^1 הַיְּהוּדִים הֵמָּה *the Jews themselves*. In the sense of *the same* (ὁ αὐτός) or (*one and*) *the same*, הוּא is used in Is 41^4, $43^{10.13}$, 46^4, 48^{12} (always אֲנִי הוּא), ψ 102^{28} (אַתָּה הוּא), and probably also Jb 3^{19}.—The position of הֵמָּה, as an accusative of the object, before a perfect in 1 Ch 9^{22}, can at most be explained on the analogy of Aramaic (Ezr 5^{12}).

[2] As early as the Mēša' inscription (line 21 ff.) אנך frequently stands at the beginning of a new sentence after the dividing stroke.

a trace of popular language), e.g. 1 S 23^{22}(?), Ct 5^5, and (like other indications of the very late origin of the book) very frequently in Ecclesiastes, e.g. 1^{16}, $2^{1.11.15}$, $3^{17f.}$ and thirteen other places; in Aramaic, Dn 5^{16}.

c 2. Substantival subjects also are somewhat frequently resumed, and thus expressly emphasized, by the insertion of the corresponding separate pronoun of the 3rd person before the predicate is stated, e.g. Gn 3^{12} *the woman whom thou gavest to be with me, she* (הִיא) *gave me*, &c.; 14^{24} (הֵם); 15^4, 24^7, &c.; but הוּא in Is 7^{14} after the predicate and subject is equivalent to *he himself*.[1]

d **2.** Not infrequently the separate pronoun serves to give strong emphasis to a suffix of the same person which precedes (or sometimes even to one which follows), whether the suffix be attached to a verb (as accusative) or to a noun or preposition (as genitive). In English such an emphasis on the pronoun can generally be rendered only by laying greater stress upon it, or sometimes by repeating it; cf., on the contrary, the French *mon livre à moi*. The separate pronoun in such instances is not to be regarded as a *casus obliquus* (accusative or genitive), but as the subject of an independent sentence, the predicate of which must in each case be supplied according to the context.

e Examples of emphasis:—

(*a*) On a *verbal* suffix by means of אֲנִי (אָנִי), Gn 27^{34} בָּרְכֵנִי גַם־אָנִי *bless me, even me also* (prop. *b'ess me, I also* would be blessed); Zc 7^5; cf. also Ez 6^3, $34^{11.20}$ הִנְנִי אֲנִי; by אַתָּה (אָתָּה) Pr 22^{19} (but the text is most probably corrupt).—The separate pronoun *precedes* in Gn 24^{27} (אָנֹכִי); 49^8 (אַתָּה, not *Judah, thou art he whom*, but *Judah thee, thee thy brethren shall praise!*), and Ec 2^{15} גַּם אֲנִי.

f (*b*) On a noun-suffix with a substantive, by means of אֲנִי 2 S 19^1, Pr 23^{15}; by אַתָּה 1 K 21^{19} אֶת־דָּמְךָ גַּם־אָתָּה *thy blood, even thine*; by הוּא 2 S 17^5, Jer 27^7, Mi 7^3; by אֲנַחְנוּ 1 S 20^{42}, after שְׁנֵינוּ, but without special stress; Neh 5^2(?); by אַתֶּם Nu 14^{32}; by הֵם ψ 38^{11} (without special stress), הֵמָּה ψ 9^7.—The separate pronoun *precedes* in Jb 21^4 (אֲנֹכִי); Gn 40^{16}, Is 45^{12}, 1 Ch 28^2 (אֲנִי); Zc 9^{11} (אַתְּ); Jos 23^9 (אַתֶּם); Ez 33^{17} (הֵמָּה).—In ψ 89^{48}, where אֲנִי might be taken as strengthening חלד (equivalent in sense to חֶלְדִּי), we should read אֲדֹנָי for אֲנִי, as in verse 51.

g (*c*) On a suffix united with a preposition, 1 S 25^{24} בִּי אֲנִי *upon me, upon me*; 1 K 1^{26} לִי . . . אֲנִי; 2 Ch 35^{21} לֹא־עָלֶיךָ אַתָּה *not against thee*; 1 S 19^{23} גַּם עָלָיו גַּם הוּא *upon him also*; Dt 5^3 כִּי אִתָּנוּ אֲנַחְנוּ *but with us, even us*; Hag 1^4 לָכֶם אַתֶּם *for you yourselves*; Jer 25^{14} בָּם גַּם־הֵמָּה.—The separate pronoun *precedes* in 1 S 1^{23} אֲנֹכִי . . . לִי; 1 K 1^{20} אַתָּה . . . עָלֶיךָ; Mi 5^1 אַתָּה . . . מִמְּךָ, and 2 Ch 28^{10} אַתֶּם עִמָּכֶם.

h The same principle also explains Gn 4^{26} לְשֵׁת גַּם־הוּא *to Seth, to him also* (not גַּם־לוֹ); cf. 10^{21}, and Ex 35^{34}, Nu 4^{22}.

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[1] Analogous to this is the resumption of a noun dependent on a preposition, by means of a pronominal suffix united with the same preposition, e.g. Gn 2^{17}, 2 S 6^{22}, 2 K 22^{18}, or of an object by means of the *nota accusativi* אֵת with suffix, e.g. 1 S 15^9 (where וְנִמְאָסֶת is certainly to be read), Is 8^{13}.

i **3.** The *oblique* cases of the personal pronouns expressed by means of a preposition (or the *nota accus.* אֵת) with a suffix may be used either in a demonstrative or reflexive sense,[1] as לוֹ *to him*, but also *to himself*, e.g. Ju 3[16] *and Ehud made* לוֹ *for himself a sword*, cf. Gn 33[17]; so also לָהֶם *sibi*, Is 3[9]; אֵלָיו *unto him*, and Gn 8[9] *unto himself*; אִתּוֹ *with him*, and Gn 22[3] *with himself*; עִמָּהּ *with her*, and 1 S 1[24] *with herself*; also apparently as a pleonastic *dativus ethicus* (see § 119 *s*), Jb 12[11], 13[1].

k Rarely, and only when marked emphasis is intended, is the *accusative* of the reflexive pronoun represented by the *nota accusativi* אֵת with a suffix (this being ordinarily expressed by the reflexive conjugations *Niph'al* and *Hithpa'ēl*[2]); thus, אֹתָם *se ipsos*, Ex 5[19], Jer 7[19] in sharp antithesis to הָאֹתִי; Ez 34[2.8.10]. Cf. § 57 at the end, together with note 2.

l Rem. There is a similar emphasis in Is 49[26] on בְּשָׂרָם and דָּמָם in the sense of *their own flesh, their own blood*. On the sometimes demonstrative, sometimes reflexive meaning of noun-suffixes of the 3rd person singular and plural, cf. § 91, *p* and *q*. For other circumlocutions to express the idea of *self*, see § 139 *f*.

m **4.** The *possessive pronouns* are, according to § 33 *c*, expressed by the *suffixes of the noun* (in the genitive),[3] which may represent either a *subjective genitive*, or (like the genitives proper, § 128 *h*) an *objective genitive*, e.g. חֲמָסִי *the wrong done against me*, Gn 16[5], Jer 51[35]; cf. Gn 9[2], 18[21], 27[13] (2 S 16[12] *K'th.*); Gn 30[23], 39[21] (cf. Ex 3[21], &c.); 50[4], Ex 20[20], 21[35], Ju 4[9], 13[12] (מַעֲשֵׂהוּ *the treatment of him*); Is 56[7], Jer 9[7], Na 3[19], Pr 1[27], 24[22], Jb 20[29], 23[14], 34[6]. Cf. also such pregnant expressions as ψ 20[3] יְשַׁלַּח עֶזְרְךָ *he will send thy help* (*help for thee*), i.e. he will send thee help; Gn 30[18], 39[21], Ex 2[9], Is 1[26] (*and I will restore judges for thee*); Ez 37[15].

When several substantives are co-ordinated, the pronominal suffix must be attached to each singly, e.g. Gn 36[6] *and Esau took* אֶת־נָשָׁיו וְאֶת־בָּנָיו וְאֶת־בְּנֹתָיו *his wives and his sons and his daughters*, &c.; 38[18], &c. In 2 S 23[5] the text is hardly correct.

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[1] As in Luther's Bible *jm* (*ihm*), *jr* (*ihr*) for *sich*, and in our version *him, her* for *himself, herself*.

[2] *Niph'al* according to § 51 *e* (like *Hithpa'ēl* according to § 54 *f*) may also include the *dative* of the reflexivo pronoun.

[3] Like the substantival genitive, according to § 129 *h*, the possessivo pronoun may also be paraphrased by a relative clause, e.g. Ru 2[21] הַנְּעָרִים אֲשֶׁר לִי *the young men, which* are *to me*, i.e. *my young men*; so especially, when the substantive, which should take a genitive suffix, is already followed by a genitive, e.g. 1 S 17[40]. In this case, however, the suffix also is sometimes attached pleonastically, e.g. Ct 1[6] כַּרְמִי שֶׁלִּי *my vineyard, which* belongs *to me*. Cf. Ct 3[7], and the analogous pleonasms in 2 S 22[2] (but see ψ 18[2]) and ψ 27[2].

n **5.** When the genitive, following a construct state, is used periphrastically to express the idea of a material or attribute (§ 128 *o* and *p*), the pronominal suffix, which properly belongs to the compound idea (represented by the *nomen regens* and genitive), is, like the article (§ 127), attached to the second substantive (the genitive), e. g. הַר־קָדְשִׁי prop. *the hill of my holiness*, i. e. my holy hill, ψ 2^{6}, &c.; עִיר קָדְשֶׁךָ *thy holy city*, Dn 9^{24}; אֱלִילֵי כַסְפּוֹ *his idols of silver*, Is 2^{20}, 30^{22}, 31^{7};[1] cf. Dt 1^{41}, Is 9^{3}, 28^{1}, 41^{11}, Ez $9^{1f.}$, ψ 41^{10}, 150^{1}, Jb 18^{7} אוֹנוֹ צַעֲדֵי *his steps of strength*; 38^{6}; after an adjective as *nomen regens*, Is 13^{3} (Zp 3^{11}) עַלִּיזֵי גַאֲוָתִי *my proudly exulting ones*.—On the same analogy is the use of e. g. כְּלֵי מִלְחַמְתּוֹ Dt 1^{41} *his weapons of war* [cf. Is 41^{12}]; Is 56^{7} בֵּית תְּפִלָּתִי *my house of prayer*, although the genitive here does not convey the idea of an attribute.

o Rem. 1. Through a weakening in the distinction of gender, which is noticeable elsewhere (cf. § 110 *k*, 144 *a*, 145 *p*, *t*, *u*) and which probably passed from the colloquial language[2] into that of literature, *masculine* suffixes (especially in the plural) are not infrequently used to refer to *feminine* substantives; thus a noun-suffix in the singular, Ex 11^{6}, 25^{19}, Ju 11^{34};[3] in the plural, Gn 31^{9}, 32^{16}, 41^{23}, Ex 1^{21}, 2^{17}, Nu 27^{7} (but the feminine suffix twice immediately after, and so the Samaritan also in verse 7); 36^{6} (Samaritan בְּעִינֶיהָן, but also בְּעֵינֵיהֶם); Ju 19^{24}, 21^{22}, 1 S $6^{7.10b}$ (בְּנֵיהֶם); 9^{20}, Is 3^{16}, Ez $23^{45\,ff.}$ (alternating with הֵן); Am $4^{1f.}$ (but afterwards a feminine suffix); Jb 1^{14}, 39^{3} (חֶבְלֵיהֶם in parallelism with יַלְדֵיהֶן); 42^{15}, Ct 4^{2}, 6^{6}, Ru $1^{8\,ff.}$ (along with feminine suffixes); Dn 1^{5}, 8^{9}. Verbal suffixes in the singular, Ex 22^{25}; in the plural, Ju 16^{3}, Pr 6^{21}, Jb 1^{15}. But Gn $26^{15.18}$, 33^{13}, Ex 2^{17}, 1 S 6^{10a} are to be explained according to § 60 *h*. On הֵמָּה as feminine, see § 32 *n*. On the use of the masculine in general as the *prior gender*, see § 122 *g*.

p 2. The suffix of the 3rd person singular feminine (as also the separate pronoun הִיא Nu 14^{41}, Jos $1c^{13}$, Ju 14^{4}) sometimes refers in a general sense to the verbal idea contained in a preceding sentence (corresponding to our *it*); thus the verbal suffix, Gn 15^{6}, Nu 23^{19}, 1 S 11^{2}, 1 K 11^{12}, Is 30^{8}, Am 8^{10}; cf. Gn 24^{14} (בָּהּ *thereby*), 42^{36}, 47^{26}, Ex 10^{11} (אֹתָהּ *that*), Is 47^{7}. Elsewhere the suffix of the 3rd singular feminine refers to the plurals of things, e. g. 2 K 3^{3}

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[1] On the other hand, more explicitly in prose, Gn 44^{2} אֶת־גְּבִיעִי גְּבִיעַ הַכֶּסֶף *my cup, the silver cup*.

[2] According to Diehl (see the title at the head of § 91 *a*), who adduces numerous instances on pp. 44 ff., 54 ff., 67 *f.*, many of these cases may be set down to corruption of the traditional text, while the sudden (and sometimes repeated) change of gender in suffixes is mainly due to the influence exercised on the copyists by the Mishnic and popular Aramaic dialects, neither of which recognizes such distinctions. Such influence, however, is insufficient to explain the large number of instances of this weakening, occurring even in the earlier documents.

[3] The Masora reckons six instances of מִמֶּנּוּ, where מִמֶּנָּה would be expected (Ju 11^{34}, where, however, the text is most probably corrupt), Ex 25^{15} (?), Lv 6^{8}, 7^{18}, 27^{9}, Jos 1^{7}; almost all these passages can, however, be easily explained in other ways.

[but see Kittel; so $13^{2.6.11}$; 10^{26}, but LXX מַצֶּבֶת], Jer 36^{23}, Jb 6^{20} (if the text is correct), 39^{15} (read תֶּחֱמֶם in v. 14), and to the plurals of names of animals, Is 35^{7}, Ezr 11^{5}. Conversely, plural suffixes refer to collective singulars, e.g. in Gn 15^{13}, Nu 16^{3}, 1 S 2^{8}, Zp 2^{7} [but read עַל הַיָּם]; and to a verbal idea contained in the preceding clause, in Ez 33^{18}, Jb 22^{21} (בָּהֶם *thereby*), Ez 18^{26}, 33^{19} (עֲלֵיהֶם *on that account, thereby*).[1] But the suffix in נְתָנוֹ Dt 21^{10} refers to the collective idea contained in אֹיְבֶיךָ; in Jon 1^{3} עִמָּהֶם refers to the sailors included in sense under the term אֳנִיָּה. In Jos 2^{4} read וַתִּצְפְּנֵם; in Is 30^{6} (מֵהֶם), 38^{16}, ψ 19^{5} (בָּהֶם) the text is most probably corrupt.

q 3. In a few examples the force of the noun-suffix or possessive pronoun has become so weak that the language appears to be almost entirely unconscious of it. Thus in אֲדֹנָי *my Lord*, usually explained as being from the *pluralis maiestatis* אֲדֹנִים (§ 124 *i*) with the suffix of the 1st singular (always with *Qameṣ* to distinguish it from אֲדֹנַי *my lords*, Gn 19^{2}; but see note below), used exclusively of God, not only in addressing him (Gn 15^{2}, 18^{3}, ψ 35^{23}), but ultimately (see, however, the note below), without any regard to the pronoun, as equivalent to *the Lord*.[2] On אֲדֹנָי as a *Qerê perpetuum* of the Masoretes for יהוה see § 17 *c* and § 102 *m*.

r A similar loss of vitality in the suffix is generally assumed in יַחְדָּו prop. *in his unitedness*, i.e. *he* &c. *together*, e.g. כָּל־הָעָם יַחְדָּו Ex 19^{8}; then, without regard to the suffix, even after the 1st person אֲנַחְנוּ יַחְדָּו 1 K 3^{18} in reference to two women; Is 41^{1}, Jb 9^{32}, Neh $6^{2.7}$; after the 2nd person, Is 45^{20}, &c. But the supposed pronominal suffix is perhaps rather to be explained, with Brockelmann, *ZA.* xiv. 344 f., as an old adverbial ending, which survives in the Arabic adverbs in *u* and in Assyrian.—Cf. further כֻּלָּם prop. *their entirety*, but also after the 2nd person equivalent to *all together*, 1 K 22^{28}, Mi 1^{2} (*hear, ye peoples, all of you*; cf. § 144 *p*), and even before the 2nd person, Jb 17^{10} (in 1 S 6^{4} read לָכֶם with the LXX).—On the redundant suffix in הָעֶרְבֵךְ Lv 27^{23}, cf. § 127 *i*.

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[1] In 2 K 7^{10} for שֹׁעֵר (the LXX had שַׁעַר) read שְׁעָרֵי.

[2] Cf. the same weakening of the force of the possessive pronoun in רַבִּי prop. *my master*, from the second century A. D. onwards *the master*; so also in Syriac מרי *my lord*, and ultimately as a title *the lord*; in Italian *Madonna*, French *Madame, Notre Dame, Monsieur, Monseigneur*, &c. It can, however, hardly be doubted that the regular distinction between אֲדֹנָי as a holy name, and אֲדֹנָי as an ordinary appellative is merely due to the practice of the later Rabbis. G. H. Dalman. *Der Gottesname Adonaj und seine Geschichte* (Berlin, 1889), in an exhaustive discussion, shows that apart from the book of Daniel and the eight critically doubtful passages, in which אדני is used by God himself, there is nowhere any necessity to regard the suffix as *entirely* meaningless, since אדני is always used either in an address *to* or (like אֲדֹנַי, which also is never a mere phrase or title) in reverent language *about* God—as the Lord of the speaker—like the Assyrian *bēli-ia, my lord*. Against any original distinction between אֲדֹנָי and אֲדֹנָי it may be urged especially that when unconnected with suffixes the singular אָדוֹן is always used of God, and not the *pluralis maiestatis* presupposed by אֲדֹנַי.

§ 136. *The Demonstrative Pronoun.*

a The *demonstrative pronouns* are זֶה, fem. זֹאת, plur. אֵלֶּה (§ 34), *hic, haec* (*hoc*), *hi*, &c., and the personal pronoun הוּא, likewise used as a demonstrative, fem. הִיא, plur. masc. הֵמָּה, fem. הֵנָּה (§ 32 *b*), *is, ea* (*id*), or *ille*, &c., *ii, eae* or *illi*, &c. The distinction between them in usage is that זֶה (like *hic*, ὅδε) almost always points out a (new) person or thing present, while הוּא (like *is, ille*, αὐτός, ἐκεῖνος) refers to a person or thing already mentioned or known (see the examples below).[1]

b Rem. 1. Compare the instructive examples in Gn 32^3, Ju 7^4 *of whom I say unto thee, this* (זֶה) *shall go with thee, he* (הוּא) *shall go with thee* (so afterwards with negatives). Moreover, הַיּוֹם הַזֶּה *this day*, i.e. the actual day on which one is speaking or writing (Gn 26^{33}, &c.), but הַיּוֹם הַהוּא the day or period of which the historian has just been speaking (Gn 15^{18}, 26^{32}) or of which the prophet has just been foretelling (Is 5^{30}, $7^{18.20\ ff.}$) and of which he continues to speak or foretell. Nevertheless זֶה and אֵלֶּה are also found in certain common combinations where הוּא and הֵמָּה would be expected, and vice versa; thus almost always הַדָּבָר הַזֶּה, plur. הַדְּבָרִים הָאֵלֶּה, but בַּיָּמִים הָהֵמָּה or בַּיָּמִים הָהֶם.—With a secondary sense of contempt (like Latin *iste*) זֶה occurs, e.g. in 1 S 10^{27}, 21^{16}, 1 K 22^{27}, Is 6^{10}, &c. In the sense of the neuter, *this*, זֹאת is more common than זֶה, as Is 5^{25}, 43^9, &c., but הוּא more common than הִיא.

c 2. Both זֶה and הוּא are sometimes used almost as enclitics to emphasize interrogative words (like the Latin *nam* in *quisnam*; cf. also *quis tandem*); e.g. Jb 38^2 מִי זֶה *who now* (darkeneth, &c.) . . . ? 1 S $17^{55\ f.}$, Is 63^1, Jer 49^{19}, ψ 24^8, 25^{12}, &c; מַה־זֶּה *what now?* 1 S 10^{11}; *how now?* Gn 27^{20}; *why now?* Ju 18^{24}; but before the verb עָשָׂה it is usually מַה־זֹּאת Gn 3^{13}, 12^{18}, Ex 14^5, Ju 15^{11}; לָמָּה־זֶּה *wherefore now?* Gn 18^{13}, 25^{22}, 1 S 17^{28}, 2 S 12^{23}, &c.—So also מִי־הוּא Is 50^9, Jb $4^{7\ ff.}$; and still more emphatically מִי הוּא־זֶה ψ 24^{10}, Jer 30^{21}.

d 3. זֶה is likewise used as an enclitic (see *c* above): (*a*) *of place*, in such passages as Gn 27^{21} הַאַתָּה זֶה וגו׳ *whether thou* (that art here) *be my son Esau?* 2 S 2^{20} *is it thou?* הִנֵּה־זֶה *behold, here*, 1 K 19^5, Is 21^9;[2] cf. also the strengthen-

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[1] On זֶה and הוּא standing separately as determinate in themselves, see § 125 *i*. On the use of determinate demonstratives as adjectives, see § 126 *u*.

[2] On the other hand, it is very questionable whether זֶה in ψ 104^{25} (זֶה הַיָּם), Is 23^{13} (זֶה הָעָם), Ju 5^6, ψ 68^9 (זֶה סִינַי) can be taken, according to the common explanation, simply as a prefixed demonstrative particle (*the sea yonder*, &c.). In ψ 104^{25} הַיָּם may be in apposition to זֶה; cf. § 126 *aa*, on Ex 32^1, and Zc 5^7, where אִשָּׁה אַחַת is in apposition to זֹאת depending on הִנֵּה, and also Ez 40^{47}, where הַלִּשְׁכָּה is in apposition to זֹה; otherwise it is most naturally taken as the subject, *this is the sea*. Is 23^{13}, Ju 5^5, 1 K 14^{14}, and ψ 68^9 might also be explained in the same way; but in these passages the text is almost certainly

ing of the separate pronoun by הוּא Is 43^{25} (אָנֹכִי), 1 S 7^{28}, Is 37^{16}, ψ 44^{5} (אַתָּה), and אֵלֶּה הֵם *these are*, Gn 25^{16}, 1 S 4^{8}; (*b*) *of time*: עַתָּה וְהֵ *now*, 1 K 17^{24}; *just now*, 2 K 5^{22}; and rather frequently before words denoting number, e. g. Gn 27^{36} וְהֵ פַּעֲמַיִם *twice, now*; cf. 31^{38}, 2 S 14^{2}, Jb 1^{12}, 7^{3}, 19^{3}; separated from the numeral in Gn 31^{41} וְהֵ־לִי elliptically for *this*, i. e. this present period, *is to me*, i. e. makes altogether, *twenty years*, &c. The other examples are similarly elliptical.

§ 137. *The Interrogative Pronoun.*

The interrogative pronoun מִי *who* may refer either to a masculine *a* or feminine person (Ct 3^{6}), or even to a plural, e. g. מִי אַתֶּם *who are ye?* Jos 9^{8}; מִי־אֵלֶּה Gn 33^{5}, Nu 22^{9} (more minutely, מִי וָמִי Ex 10^{8}, i. e. *who exactly, who in particular?*). It is used of the neuter only when the idea of a person is implied, e. g. מִי־שְׁכֶם *who are the Shechemites?* Ju 9^{28}, 13^{17}, Gn 33^{8}, Mi 1^{5}; even more boldly, with the repetition of a מִי used personally, in 1 S 18^{18}, 2 S 7^{18}.—Another interrogative is אֵי־זֶה *which, what?*; of persons only in Est 7^{5}.

Moreover, מִי may also be used in the sense of a genitive, e. g. *b* בַּת־מִי אַתְּ *whose daughter art thou?* Gn 24^{23}, 1 S $17^{55,56,58}$; דְּבַר מִי *whose word?* Jer 44^{28}, 1 S 12^{3}; in the accusative, אֶת־מִי *quemnam?* 1 S 28^{11}, Is 6^{8}; with prepositions, e. g. בְּמִי 1 K 20^{14} (in an abrupt question *by whom?*); לְמִי Gn 32^{18}; אַחֲרֵי מִי 1 S 24^{15}.—Similarly מָה, מַה־, מָה *what?* is used for the nominative, or accusative, or genitive (Jer 8^{9}), or with prepositions, e. g. עַל־מָה *whereupon?* Is 1^{5}, Jb 38^{6}; *why?* Nu 22^{32}, &c.; עַד־מָה *quousque?* ψ 74^{9}.[1]

Rem. Both מִי and מָה are used also in indirect questions (on the merely *c* relative distinction between direct and indirect questions in Hebrew, see the *Interrogative Sentences*), e. g. Gn 39^{8} (but read מְאוּמָה with Samar. and LXX), 43^{22}, Ex 32^{1}.—On the meaning of מִי and מָה as interrogatives is based also their use as *indefinite pronouns* (equivalent to *quisquis, quodcunque* or *quicquam*), e. g. Ex 32^{26}, Ju 7^{8}, 1 S 20^{4}, Is 50^{10} (read יִשְׁמַע in the apodosis), 54^{15}, Pr $9^{4.16}$, 2 Ch 36^{23}; even שָׁמְרוּ־מִי *have a care, whosoever ye be*, 2 S 18^{12} (unless לִי is to be read, with the LXX, for מִי); so also מָה (*whatever it be*) Jb 13^{13}, 1 S 19^{3}, 2 S $18^{22.23}$; cf. Nu 23^{3} וְדָבָר מַה־יֵּרְאֵנִי *and whatsoever he showeth me*. Cf. also מִי אֲשֶׁר *whosoever* Ex 32^{33}, 2 S 20^{11}, and מִי־הָאִישׁ אֲשֶׁר *any man who* Dt $20^{5ff.}$,

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corrupt. In Ju 5^{5} in fact זֶה סִינַי is most probably to be regarded with Moore as a very early gloss, which subsequently found its way from this passage into ψ 68.

[1] A quite different use of מָה was pointed out (privately) by P. Haupt in Ct 5^{8} *will ye not tell him?* i. e. *I charge you that ye tell him*, and 7^{1} = *look now at the Shulamite*, corresponding to the late Arabic *mā tarā, just see! mā taqūlu, say now!* It has long been recognized that מָה is used as a negative in Ct 8^{4}.

Ju 10[18]. A still further weakening of the *indefinite* use of מָה is the combination ·מַה־שֶּׁ *that which*, Ec 1[9], 3[15] (just like the Syriac ܡܐ ܕ); cf. Est 8[1], and בַּל . . . מָה Pr 9[13], לֹא . . . מָה Neh 2[12], *nothing whatever*.—On מְאוּמָה *quicquam*, *anything at all* (usually with a negative), and as an adverb *in any way*, 1 S 21[3], see the Lexicon.

§ 138. *The Relative Pronoun.*

Cf. Philippi, *Stat. constr.* (see heading of § 89), p. 71 f., and especially V. Baumann, *Hebräische Relativsätze*, Leipzig, 1894.

a Relative clauses are most frequently (but not necessarily; cf. § 155 *b*) introduced by the indeclinable אֲשֶׁר (see § 36).[1] This is not, however, a relative pronoun in the Greek, Latin, or English sense, nor is it a mere *nota relationis*,[2] but an original *demonstrative* pronoun [as though *iste*, *istius*, &c.].[3] Hence it is used—

(1) In immediate dependence on the substantival idea to be defined, and virtually in the same case as it (hence belonging syntactically to the main clause); e. g. Gn 24[7] . . . הוּא יִשְׁלַח . . . יְהוָה אֲשֶׁר לָקָחַנִי *the Lord, iste, he took me . . . he shall send*, &c. (=*who took me*); Gn 2[2] *and God finished* מְלַאכְתּוֹ אֲשֶׁר עָשָׂה *his work, istud, he had made* (it). Such qualifying clauses may be called *dependent relative clauses*.

b Rem. 1. In the above examples אֲשֶׁר in Gn 24[7] is virtually in the nominative, in Gn 2[2] in the accusative. A further distinction between the examples is that in Gn 24[7] the main idea (יהוה), to which אֲשֶׁר is added in apposition, is only resumed in the qualifying clause by the subject (*he*) inherent in

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[1] The etymology of the word is still a matter of dispute. Against the identification of אֲשֶׁר, as an original substantive, with the Arabic *'aṯar*, *trace*, Aram. אֲתַר *place*, *trace*, Nöldeke urges (*ZDMG.* xl. 738) that the expression *trace of* . . . could hardly have developed into the relative conjunction, while the meaning of *place* has been evolved only in Aramaic, where the word is never used as a relative. According to others, אֲשֶׁר is really a compound of several pronominal roots; cf. Sperling, *Die Nota relationis im Hebräischen*, Leipzig, 1876, and König, *Lehrgeb.*, ii. 323 ff., who follows Ewald and Böttcher in referring it to an original אֲשַׁל. According to Hommel (*ZDMG.* xxxii. 708 ff.) אֲשֶׁר is an original substantive, to be distinguished from ·שֶׁ and ·שֵׁ (an original pronominal stem), but used in Hebrew as a *nota relationis*, or (as זֶה and זוּ are also sometimes used, see below, *g* and *h*) simply for the *relative pronoun*. Baumann (op. cit., p. 44) sees in the Assyrian *ša*, Phoenician, Punic, and Hebrew שֶׁ, the ground-forms, of which the Phoenician and Punic אש (see above, § 36 note) and the Hebrew אֲשֶׁר are developments.

[2] E. g. like Luther's use of *so*, in *die fremden Götter, so unter euch sind*, Gn 35[2].

[3] This is the necessary conclusion both from the analogy of the Arabic *'allaḏi*, which is clearly a demonstrative (like the Hebr. הַלָּזֶה, הַלָּזוּ), and from the use of זֶה and זוּ as relatives.

לְקָחַנִי, while in Gn 2^2 it is not resumed at all. This suppression of the retrospective pronoun[1] takes place especially when it (as in Gn 2^2) would represent an accusative of the object, or when it would be a separate pronoun representing a nominative of the subject in a noun-clause, e.g. Gn 1^7 הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ *the waters, those, under the firmament*, &c. In negative sentences, however, the retrospective pronoun is not infrequently added, e.g. Gn 17^{12} הוּא; 7^2 הִיא; 1 K 9^{20} הֵמָּה; Dt 20^{15} הֵנָּה; but cf. also אֲשֶׁר הוּא חַי Gn 9^3. The addition of הִיא in a verbal clause, 2 K 22^{13}, is unusual.

The very frequent omission of the retrospective pronoun is noticeable in cases where the predicate of the qualifying clause is a *verbum dicendi*, e.g. Nu 10^{29} *we are journeying unto the place,* אֲשֶׁר אָמַר יְהוָה אֹתוֹ אֶתֵּן לָכֶם *that* place, *the Lord said* (of it), *It will I give to you*; cf. Nu 14^{40}, Ju 8^{15}, 1 S $9^{17.23}$, 24^5, 1 K 8^{29}, Jer 32^{43}.

c 2. When the substantive, followed by אֲשֶׁר and the qualifying clause, expresses an idea of *place*, it may also be resumed by the adverbs of place שָׁם *there*, שָׁמָּה *thither*, מִשָּׁם *thence*, e.g. Gn 13^3 עַד־הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם אָהֳלֹה *unto the place, that one, his tent had been there*, i.e. *where his tent had been*; cf. Gn 3^{23} מִשָּׁם, Ex 21^{13} שָׁמָּה. But even in this case the retrospective word may be omitted, cf. Gn 35^{14}, Nu 20^{13}, Is 64^{10}, where שָׁם would be expected, and Gn 30^{38}, Nu 13^{27}, 1 K 12^2, where שָׁמָּה would be expected.—When the appositional clause is added to a word of time, the retrospective pronoun is always omitted, e.g. 1 S 20^{31} *for all the days,* אֲשֶׁר בֶּן־יִשַׁי חַי *those—the son of Jesse is living* (*in them*); cf. Gn 45^6, Dt 1^{46}, 9^7, 1 K 11^{42}; see Baumann, op. cit., p. 33.

d 3. If the governing substantive forms part of a statement made in the first or second person, the retrospective pronoun (or the subject of the appositional clause) is in the same person, e.g. Gn 45^4 *I am Joseph,* אֲשֶׁר־מְכַרְתֶּם אֹתִי *he—ye sold me*, i.e. *whom ye sold*; Nu 22^{30}, Is 49^{23}; 41^8 *thou, Jacob,* אֲשֶׁר בְּחַרְתִּיךְ *he—I have chosen thee*; Jer 32^{19}, Ec $10^{16f.}$; Gn 15^7 *I am the Lord,* אֲשֶׁר הוֹצֵאתִיךָ *he—I brought thee out*, &c., Ex 20^2 (Dt 5^6).

c (2) Not depending (adjectivally) on a governing substantive, but itself expressing a substantival idea. Clauses introduced in this way may be called *independent relative clauses*. This use of אֲשֶׁר is generally rendered in English by *he who, he whom*, &c. (according to the context), or *that which*, &c., or sometimes *of such a kind as* (*qualis*), cf. Ex 14^{13b}, and in a dependent relative clause Is 7^{17}. In reality, however, the אֲשֶׁר is still a demonstrative belonging to the construction of the main clause as subject or object, or as a genitive dependent on a noun or preposition, e.g. Nu 22^6 אֲשֶׁר תָּאֹר יוֹאֵר *iste—thou cursest* (him)—*is cursed*, i.e. *he whom thou cursest*, &c.; Ex 22^8;[2] אֲשֶׁר as object, Gn 44^1,

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[1] The instances in which, instead of a retrospective pronoun, the main idea itself is repeated (Gn 49^{30}, 50^{13}, Jer 31^{32}) are most probably all due to subsequent amplification of the original text by another hand.

[2] The absolute use of אֲשֶׁר is very peculiar in the formula אֲשֶׁר הָיָה דְבַר יי אֶל- *this* (is it)—*it came as the word of the Lord to . . .*, Jer 14^1, 46^1, 47^1, 49^{34}.

49[1], 1 S 16[3ff.], Mi 6[1] (אֵת אֲשֶׁר); and even preceding the verb, e. g. Is 52[15], ψ 69[5]; אֲשֶׁר as genitive, Ez 23[28] *I will deliver thee* בְּיַד אֲשֶׁר שָׂנֵאת *into the hand of those—thou hatest* (them); depending on a preposition, e. g. לַאֲשֶׁר Gn 44[4], 2 K 10[22]; בַּאֲשֶׁר Gn 21[17], בַּאֲשֶׁר הוּא שָׁם *in that* (place)—*he is there*, i. e. *where he is*; cf. Ju 17[8] and Ru 1[16] אֶל־אֲשֶׁר *whither*;[1] 1 K 18[12] עַל־אֲשֶׁר *whither*; מֵאֲשֶׁר Ex 5[11].

f From these examples it follows that in independent relative clauses the retrospective suffix, or adverb of place, may be, and in fact generally is, omitted. As a rule, however (as in the dependent relative clause), this does not apply to cases in which the retrospective pronoun, by the construction of the sentence, depends on a preposition,[2] e. g. Gn 44[9f.] וָמֵת . . . אֲשֶׁר יִמָּצֵא אִתּוֹ *he—it* (the cup) *is found with him,—shall die* (for the *Wāw* of the apodosis in וָמֵת cf. § 143 *d*). In such cases אֲשֶׁר preceded by the preposition is quite anomalous, as in Gn 31[32] עִם אֲשֶׁר תִּמְצָא *with whomsoever thou findest*, where אֲשֶׁר is a relative pronoun in the English sense; on the other hand, in Is 47[12] (and probably also 56[4]) בַּאֲשֶׁר is to be explained (with Baumann, op. cit., p. 37) by reference to 47[15], as a demonstrative pronoun, *stand now with thine enchantments . . . , with those—thou hast laboured* (with them).

[With regard to the preceding explanation of אֲשֶׁר, the student will of course understand that, in Hebrew as we know it, אֲשֶׁר never occurs as a mere demonstrative. A particle which, whatever its origin, is uniformly used with reference to something in another, contiguous clause, will naturally have acquired in practice that force which we denote by the term 'relative'.]

g Like the original demonstrative pronoun אֲשֶׁר, the demonstratives proper זֶה, זוֹ, זוּ (the last commonly),[3] and sometimes the article, are used somewhat frequently in poetic language to introduce both dependent and independent relative clauses. With regard to the construction of זֶה, &c., the remarks on אֲשֶׁר, under *a* and *e*, also hold good.

Examples:—

(*a*) זֶה in apposition to a governing substantive in the nominative, ψ 104[26] לִוְיָתָן זֶה־יָצַרְתָּ (there is) *leviathan, he—thou hast formed* (him), i. e. *whom thou hast formed*; Is 42[24] (זוּ); in the accusative, Is 25[9], ψ 74[2] (in both cases with a retrospective pronoun; זוּ is used without it in ψ 132[12]); in apposition to a genitive dependent on a preposition, Pr 23[22] שְׁמַע לְאָבִיךָ זֶה יְלָדֶךָ *hearken unto thy father, him—he begat thee*, i. e. *who begat thee*; ψ 17[9] (זוּ).—In ψ 104[8] אֶל־מָקוֹם זֶה יָסַדְתָּ לָהֶם *unto the place which thou hadst founded for them* (cf. § 130 *c*), זֶה is in the genitive after the construct state מָקוֹם *to the place of that, thou hadst*

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[1] In Zc 12[10] also, instead of the unintelligible אלי את אשר, we should probably read אֶל־אֲשֶׁר, and refer the passage to this class.

[2] Such a strong ellipse as in Is 31[6], where מִמֶּנּוּ would be expected after הֶעְמִיקוּ, is only possible in elevated poetic or prophetic language.

[3] The etymological equivalent דִּי, דְ in Aramaic is always a relative.

founded (it) *for them*; on the same analogy we may also take, with Baumann (op. cit., p. 48), ψ 78[54] (חַר וֶה) and Ex 15[13] (עַם־זוּ נָאלְתָּ), 15[16], Is 43[21], ψ 9[16], 10[2], 31[5], 32[8], 62[12], 142[4], 143[8] (all examples of זוּ).

h To introduce independent relative clauses וֶה is used as a nominative in Jb 19[19]; as accusative, Jb 15[17] and זוּ Hb 1[11], ψ 68[29] (after a preposition, וֶה Ex 13[8]; but the text is evidently corrupt).

i (*b*) More certain examples of the use of the article as a relative pronoun (more correctly, perhaps, of the demonstrative which is otherwise used as article) are 1 Ch 26[28] כֹּל הַהָקְדִּישׁ שְׁמוּאֵל *all that Samuel had dedicated*, &c.; 1 Ch 29[8] (where נִמְצָא can only be *perfect Niph'al*); 2 Ch 29[36], Ezr 10[14]. In connexion with a plural, Jos 10[24] *the chiefs of the men of war* הַהֹלְכִים אִתּוֹ *who went with him*; Ezr 8[25], 10[17], 1 Ch 29[17]. Finally, in the sense of *id quod*, Jer 5[13] (where, however, we should read with the LXX הַדָּבָר). Cf. moreover, 1 S 9[24] *the thigh* וְהָעֶלְיָהּ *and that which was upon it* (but see *k* below); 2 Ch 1[4] בַּהֲכִין equivalent to בַּאֲשֶׁר הֵכִין *to the place, that he had prepared*.

k In all the examples adduced except 1 S 9[24] (where וְהָאַלְיָה should probably be read for וְהָעֶלְיָהּ) the ה is followed by undoubted perfects; almost all the examples, moreover, belong to the latest Books (Ezra and Chronicles). On the other hand, another series of instances (even in the older texts) is extremely doubtful, in which the Masora likewise requires perfects, either by placing the tone on the penultima, as in Gn 18[21], 46[27], Jb 2[11] הַבָּאָה; Is 51[10] הַשָּׂמָה; Ez 26[17] הַהֳלָלָה Ru 1[22], 2[6] and 4[3] הַשָּׁבָה, or by the punctuation, Gn 21[3] הַנּוֹלַד; 1 K 11[9], Dn 8[1] הַנִּרְאָה; Is 56[3] הַנִּלְוָה, while no doubt the authors in all these cases intended participles (and in fact perfect participles, cf. § 116 *d*) with the article, thus הַבָּאָה, &c., Ez 26[17] הַהֹלְלָה for הַמְהֻלָּלָה according to § 52 *s*, and in the other examples הַנּוֹלָד, הַנִּרְאָה, הַנִּלְוָה.

§ 139. *Expression of Pronominal Ideas by means of Substantives.*

a Analogous to the periphrases for expressing materials and attributes by means of substantives (§ 128 *o* and *p*), is the use of substantives to represent certain kinds of pronominal ideas, for which no special expressions exist. Thus—

b 1. אִישׁ, אִשָּׁה *man, woman*, are used to express—

(*a*) The idea of *each, every* (in the sense of each severally) with reference to persons,[1] and even animals (Gn 15[10]), e.g. Gn 10[5], feminine Ex 3[22]; אִישׁ is the object, e.g. in Jer 12[15]. On אִישׁ—אִישׁ cf. § 123 *c*.

c In a few passages אִישׁ in the above sense is placed for the sake of emphasis before the governing noun (always a substantive with a suffix), thus מִיַּד אִישׁ אָחִיו Gn 9[5], according to the usual explanation, stands for מִיַּד אֲחֵי אִישׁ *at the hand of the brother of every man*. But although the explanation seems to be

[1] As a rule אִישׁ is used in the particularizing sense of *each man*, with the plural of the verb, e.g. Gn 44[11]; sometimes, however, as subject to a verb in the singular, e.g. Gn 44[13].

supported by Gn 42^{25} and Nu 17^{17}, it is inconceivable that such an inversion of *nomen regens* and *rectum* should occur. It is more likely, either that the second substantive is in apposition to אִישׁ (thus Gn 9^{5} *at the hand of every man, his brother*, [unless it is a combination of the two readings מִיַּד אִישׁ and מִיַּד הָאָדָם]; similarly 15^{10} *and he laid each* or, more exactly, *one piece of it*, &c., and so probably also Nu 17^{17} *every one*, sc. *his name*), or אִישׁ precedes as a kind of *casus pendens*, and only receives its nearer definition from the following substantive with suffix; thus Gn 41^{12}, 42^{25} (according to the context = *to every one in his sack*); 42^{35}, where צְרוֹר־כַּסְפּוֹ בְּשַׂקּוֹ is virtually the predicate of אִישׁ; Ex 12^{4}, 28^{21}, Nu 5^{10}, 26^{54}, 2 K 23^{35}, and especially Zc 7^{10}.[1]

d (*b*) *Any one, some one*, e.g. Gn 13^{16}, Ct 8^{7}, with a negative *no one*;[2] so after אַל Ex $16^{19.29}$; before לֹא Gn 23^{8} and frequently.—Instead of אִישׁ we sometimes find in a similar sense אָדָם *man, homo*, e. g. Lv 1^{2} (cf. כְּאַחַד הָאָדָם *as any one else*, Ju $16^{7.11}$), נֶפֶשׁ (*soul*) *person*, Lv 2^{1}, 5^{1}, &c., and in a neuter sense דָּבָר (prop. word, thing) for *anything*, Gn 18^{14}, or כָּל־דָּבָר Lv 5^{2}, Nu 31^{23}. With a negative דָּבָר means *nothing*; thus after אַל Gn 19^{8}; after לֹא Ec 8^{5}.—Cf. finally, מֵאַחַת *any one*, Dt 15^{7}; *anything*, Ez 18^{10} (but in Lv 4^{2}, 5^{13} מֵאַחַת) and the expressions noticed in § 144 *e*. The latter include also instances like Ez 18^{32} *I have no pleasure* בְּמוֹת הַמֵּת *in the death of him that dieth*, i.e. *of any man*.

c (*c*) In connexion with אָחִיו *his brother* or רֵעֵהוּ *his neighbour*, אִישׁ *one*, masc. (as אִשָּׁה *one*, fem., in connexion with אֲחוֹתָהּ *her sister* or רֵעוּתָהּ *her neighbour*) is used to represent the ideas of *alter—alter, the one—the other*[3] (in reference to persons, animals, or things without life; see the Lexicon) or the idea of *one another*, e.g. Gn 13^{11} *and they separated themselves* אִישׁ מֵעַל אָחִיו *the one from the other*; Ex 26^{3} *five curtains* (יְרִיעֹת fem.) *shall be coupled together* אִשָּׁה אֶל־אֲחֹתָהּ *one to another*.

f 2. נֶפֶשׁ *soul, person* expresses the idea of *self*,[4] both in the singular, Pr $19^{8.16}$, 29^{24}, Jb 18^{4} (in all cases נַפְשׁוֹ equivalent to *himself*) and in the plural, Jer 37^{9}, &c. Similar to this is the use of בְּקִרְבָּהּ Gn 18^{12} (prop. *in her inward part*) in the sense of *within herself*.[5]

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[1] Cf. on the whole question the thorough discussion by Budde, *Die bibl. Urgeschichte*, p. 283 ff.: according to him, the words in Gn 9^{5} are to be rendered *at the hand of one another* (from men mutually) *will I require it*. [In support of this view, Budde points to Zc 7^{10} וְרָעַת אִישׁ אָחִיו אַל־תַּחְשְׁבוּ בִּלְבַבְכֶם, which in the light of 8^{17}, וְאִישׁ אֶת־רָעַת רֵעֵהוּ אַל־תַּחְשְׁבוּ בִּלְבַבְכֶם, can only, he observes, be rendered 'and devise not *the hurt of one another* in your heart'. So also König, *Syntax*, § 33.]

[2] Cf. also אֵין־אִישׁ Gn 39^{11}. On the expression of the idea of *no one* by means of אֵין with a following participle, see the *Negative Sentences*, § 152 *l*.

[3] Elsewhere זֶה . . . וָזֶה are used in a similar sense, Ex 14^{20}, Is 6^{3}; also הָאֶחָד . . . הָאֶחָד 2 S 14^{6}, or the substantive is repeated, e.g. Gn 47^{21} (*from one end . . . to the other end*).

[4] On the representation of this idea by pronouns, separate and suffixed, see § 135 *a*, *i* and *k*.

[5] In a similar way the idea of *self* in Arabic, as in Sanskrit (*átman*), is paraphrased by *soul, spirit*; in Arabic also by *eye*; in Rabbinic by גּוּף *body*,

3. עֶצֶם *bone* (then metaphorically for *substance*) expresses the idea of *self*, *selfsame*, *very same*, in reference to *things* (as נֶפֶשׁ to persons, e.g. בְּעֶצֶם הַיּוֹם הַזֶּה *in the selfsame day*, Gn 7[13], cf. Jos 10[27], Ez 24[2]; כְּעֶצֶם הַשָּׁמַיִם לָטֹהַר *as it were the very heaven for clearness*, Ex 24[10]; בְּעֶצֶם תֻּמּוֹ *in the very fullness of his strength* (= *in the midst of his full strength*), Jb 21[23]. *g*

4. The simple plural of words denoting time sometimes includes also the idea of *a few*, *some*;[1] thus יָמִים *a few days*, Gn 24[55], 40[4] (here even of a longer period, = *for some time*); Is 65[20], Dn 8[27] (on the other hand, Gn 27[44], 29[20] יָמִים אֲחָדִים; see § 96 under אֶחָד); שָׁנִים *some years*, Dn 11[6.8]. *h*

גֶּרֶם or עֶצֶם *bone*, in Ethiopic and Amharic by *head*, in Egyptian by *mouth*, *hand*, &c.; cf. also the Middle High German *mîn lip*, *dîn lip*, for *ich*, *du*. However, נֶפֶשׁ in such cases is never (not even in Is 46[2] נַפְשָׁם *they themselves*) a merely otiose periphrasis for the personal pronoun, but always involves a reference to the *mental* personality, as affected by the senses, desires, &c.

[1] *Some* in reference to persons in Ex 16[20] is expressed by אֲנָשִׁים, and in Neh 5[2-4] by יֵשׁ אֲשֶׁר *sunt qui*, with a participle following.

CHAPTER II

THE SENTENCE

I. The Sentence in General.

§ 140. *Noun-clauses, Verbal-clauses, and the Compound Sentence.*

a **1.** Every sentence, the subject and predicate of which are nouns or their equivalents (esp. participles), is called a *noun-clause*, e. g. יְהוָה מַלְכֵּנוּ *the Lord is our king*, Is 33^{22}; וְאַנְשֵׁי סְדֹם רָעִים וְחַטָּאִים *and now the men of Sodom were wicked and sinners*, Gn 13^{13}; פֶּה לָהֶם *a mouth is theirs*, ψ 115^{5}; see further, § 141.

b **2.** Every sentence, the subject of which is a noun (or pronoun included in a verbal-form) and its predicate a finite verb, is called a *verbal-clause*, e. g. וַיֹּאמֶר אֱלֹהִים *and God said*, Gn 1^{3}; וַיִּבְדֵּל *and he divided*, 1^{7}; see further, § 142.

c Rem. In the last example the pronominal subject is at least indicated by the preformative (י), and in almost all forms of the perfect by afformatives. The 3rd pers. sing. perf. however, which contains no indication of the subject, must also be regarded as a full verbal-clause.

d **3.** Every sentence, the subject or predicate of which is itself a full clause, is called a *compound sentence*, e. g. ψ 18^{31} הָאֵל תָּמִים דַּרְכּוֹ *God—his way is perfect*, equivalent to *God's way is perfect*; Gn 34^{8} שְׁכֶם בְּנִי חָשְׁקָה נַפְשׁוֹ בְּבִתְּכֶם *my son Shechem—his soul longeth for your daughter*; see further, § 143.

e **4.** The above distinction between different kinds of sentences—especially between noun- and verbal-clauses—is indispensable to the more delicate appreciation of Hebrew syntax (and that of the Semitic languages generally), since it is by no means merely external or formal, but involves fundamental differences of meaning. Noun-clauses with a substantive as predicate, represent something *fixed*, *a state* or in short, *a being* so and so; verbal-clauses on the other hand, something *moveable* and *in progress*, an *event* or *action*. The latter description is indeed true in a certain sense also of noun-clauses

with a participial predicate, except that in their case the event or action (as distinguished from that expressed by the verbal-clause) is of a fixed and abiding character.

Rem. By the Arab grammarians every clause beginning with an independent subject is regarded as a noun-clause, and every clause beginning with a finite verb as verbal. If a finite verb follows the noun-subject the two together (since the verb comprises its own subject and is thus a complete verbal-clause) form a compound noun-sentence, just as when the predicate consists of an independent noun-clause. Though this definition of the different kinds of sentence, which we formerly accepted (in § 144 *a* of the 22nd to the 24th German editions of this Grammar), is rejected above, *a*–*d*, we must, nevertheless, mention here the point in which this more complicated view of the Arab grammarians may be regarded as at least relatively correct, namely, in classifying verbal-clauses according as the subject precedes or follows the verb, a distinction which is often of great importance in Hebrew also; see further, in § 142 *a*. *f*

§ 141. *The Noun-clause.*

1. The *subject* of a noun-clause (see § 140 *a*) may be— *a*

(*a*) A substantive, e. g. וְנָהָר יֹצֵא מֵעֵדֶן *and a river went out* (was going out) *of Eden*, Gn 2^{10}.

(*b*) A pronoun, e. g. Gn 7^{4} אָנֹכִי מַמְטִיר *I will cause it to rain*; 14^{18} וְהוּא כֹהֵן *and he was priest*; 2^{23} (זֹאת before a feminine predicate, as אֵלֶּה before a plural in Ex 32^{4}); מִי חָכָם *who is wise?* Ho 14^{10}.—In 1 Ch 5^{2} וּלְנָגִיד מִמֶּנּוּ *and of him* one became *a prince*, the subject is contained in מִמֶּנּוּ.[1]

2. The *predicate* of a noun-clause may be— *b*

(*a*) A substantive, e. g. Dt 14^{1} בָּנִים אַתֶּם וגו׳ *ye are children of the Lord your God*; Gn 42^{13}. Specially characteristic of the Semitic mode of expression are the cases in which both subject and predicate are substantives, thus emphasizing their identity ('the thing is its measure, material, or equivalent'), e. g. Ez 41^{22} הַמִּזְבֵּחַ עֵץ . . . וְקִירֹתָיו עֵץ *the altar* (was) *wood* . . ., *and the walls thereof* (were) *wood*, i. e. of wood. Cf. below, *c*.

(*b*) An adjective or participle, e. g. Gn 2^{12} וְזֹהַב הָאָרֶץ הַהִיא טוֹב *and the gold of that land is good*; וְעֶפְרוֹן יֹשֵׁב *now Ephron was sitting*, &c., Gn 23^{10}.[2] Very frequently such noun-clauses, attached by *Wāw* to a verbal-clause, are used to represent a state *contemporaneous* with the principal action; cf. *e* below.

(*c*) A numeral, e. g. Gn 42^{13} שְׁנֵים עָשָׂר עֲבָדֶיךָ *the twelve* (of us) *are thy servants*.

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[1] For other remarkable instances of ellipse in the Chronicler, see Driver, *Introduction*, ed. 8, p. 537, no. 27.

[2] Cf. the numerous examples in § 116 *n*–*p*.

(*d*) A pronoun, e. g. Gn 10[12] (הִיא), Ex 9[27] (אֲנִי), Gn 24[65] (מִי), 1 K 9[13] (מָה).[1]

(*e*) An adverb or (esp. if formed with a preposition) any specification of time, place, quality, possessor, &c., which may be regarded as the equivalent of a noun-idea, e. g. שָׁם הַבְּדֹלַח *there is the bdellium*, Gn 2[12]; אַי הֶבֶל *where is Abel?* 4[9]; לְעוֹלָם חַסְדּוֹ *his mercy* endureth *for ever*, ψ 136[1 f.]; עֹשֶׁר בְּבֵיתוֹ *riches* are *in his house*, ψ 112[3]; לוֹ אֲנַחְנוּ *we are his*, ψ 100[3] *Qerê*.

c Rem. 1. The employment of a substantive as predicate of a noun-clause is especially frequent, either when no corresponding adjective exists (so mostly with words expressing the material; cf. § 128 *o*) or when the attribute is intended to receive a certain emphasis. For in all cases there is a much greater stress upon a substantival predicate,[2] since it represents something as *identical* with the subject (see above, *b* [*a*]), than upon an adjectival or verbal predicate; cf. Ct 1[10]; ψ 25[10] *all the paths of the Lord are* חֶסֶד וֶאֱמֶת *lovingkindness and truth* (i. e. *wholly lovingkindness*, &c.; cf. Jer 10[10]); Ez 38[5], ψ 10[5], 19[10], 23[5], 88[19], Pr 3[17,3] Jb 22[12], 23[2], 26[13], Ru 3[2]. Sometimes the emphasis on the predicate is obtained by the use of the plural form (according to § 124 *e*), e. g. ψ 110[3] *thy people* are נְדָבֹת *altogether willingness*; Ct 5[16], Dn 9[23].

d Sometimes the boldness of such combinations is modified by the repetition of the subject, as *regens* of the predicate, e. g. Jb 6[12] אִם־כֹּחַ אֲבָנִים כֹּחִי *is my strength the strength of stones?* Pr 3[17]. That the language, however—especially in poetry—is not averse even to the boldest combinations in order to emphasize very strongly the unconditional relation between the subject and predicate, is shown by such examples as ψ 45[9] *myrrh and aloes and cassia* are *all thy garments* (i. e. so perfumed with them that they seem to be composed of them); Ct 1[15] *thine eyes* are *doves*, i. e. dove's eyes (but 5[12] כְּיוֹנִים);[4] ψ 23[5], 109[4], Jb 8[9], 12[12], Ct 2[13]. In prose, e. g. Ex 9[31], Ezr 10[13] הָעֵת גְּשָׁמִים *the season* is *rain showers*, i. e. *the rainy season*; with a bold enallage of the number, Gn 34[30] וְאָנִי מְתֵי מִסְפָּר *and I* (with my family) *am* persons few *in number*. For similarly bold expressions with הָיָה cf. Gn 11[1], 12[2], Ex 17[12], Is 5[12], Jer 2[28], and again with a bold enallage of the number, Jb 29[15] *I was eyes to the blind, and feet was I to the lame*, but in prose, Nu 10[31] *and thou shalt be to us* לְעֵינָיִם.

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[1] Why in these examples the pronouns, notwithstanding appearances to the contrary, are to be considered as predicates and not as subjects, may be seen from what has been remarked above, § 126 *k*.

[2] The same naturally applies to most of those cases which are not pure noun-clauses, but have the substantival predicate connected with the subject by הָיָה (e. g. Gn 1[2] *and the earth was a waste and emptiness*; cf. ψ 35[6], Pr 8[30], Jb 3[4]) or where a preposition precedes the substantival predicate, as ψ 29[4] *the voice of the Lord is with power*, i. e. *powerful*.

[3] שָׁלוֹם here, as in Jb 21[9], is evidently a substantive after a plural subject; on the other hand, it is doubtful whether שָׁלוֹם in such passages as Gn 43[27], 2 S 20[9], ψ 120[7], &c., is not rather to be regarded as an adjective.

[4] As a rule, in such comparisons כְּ (which is then to be regarded as *nominative*) stands before the predicate, e. g. Is 63[2] *wherefore* are *thy garments* כְּדֹרֵךְ בְּגַת *like* those of *one that treadeth in the wine-press?* (prop. *the like of one* that treadeth, *instar calcantis*); Jer 50[9]. The comparison is then much less emphatic than in the noun-clauses cited above.

2. The noun-clause connected by *wāw copulative* to a verbal-clause, or its *e* equivalent, always describes a state *contemporaneous* with the principal action, or (when the predicate is a transitive participle) an action represented in constant duration (cf. § 107 *d*, as well as § 116 *n* and *o*), e.g. Gn 19[1] *and the two angels came to Sodom at even,* וְלוֹט יֹשֵׁב *while Lot sat,* &c.; 18[1.8.16.22], 25[26], Ju 13[9], 1 S 1[9], 2 S 4[7], 11[4] (always with a participle); with an adjectival predicate, Gn 18[12]; with a substantival predicate, 18[27]; with an adverbial predicate, 9[23]. Not infrequently such a *circumstantial* clause indicates at the same time some contradictory fact, so that וְ is equivalent to *whereas, whilst, although*, e.g. Gn 15[2], 18[27], 2c[3], 48[14] (*although he was the younger*); Ju 16[15] *how canst thou say, I love thee,* וְלִבְּךָ אֵין אִתִּי *whereas thine heart is not with me?* 2 S 3[39], ψ 28[3] *whilst mischief is in their hearts.* These clauses describing a state are, however, only a subdivision of the large class of circumstantial clauses, on which see § 156.

3. As the examples given under *a* and *b* show, the syntactical *f* relation existing between the subject and predicate of a noun-clause is as a rule expressed by simple juxtaposition, without a *copula* of any kind. To what period of time the statement applies must be inferred from the context; e.g. 1 K 18[21] יְהוָה הָאֱלֹהִים *the Lord* is *the* true *God*; 1 S 9[19]; Is 31[2] גַּם־הוּא חָכָם *yet he also* is *wise*; Gn 42[11]; on the other hand, Gn 19[1] וְלוֹט יֹשֵׁב *and* (=while) *Lot was sitting*; Ez 28[15]; Gn 7[4] אָנֹכִי מַמְטִיר *I am raining*, i. e. *I will rain*. Sometimes even a jussive or optative is to be supplied as predicate, Gn 27[13] *upon me* be *thy curse*; Gn 11[3], 20[13], Ex 12[2]. Cf. § 116 *r*, note.

Not infrequently, however, a connexion is established between subject *g* and predicate (*a*) by adding the separate pronoun of the 3rd person singular or plural, expressly resuming and therefore strengthening the subject, or (*b*) (especially for the sake of a more exact specification of time) by the help of the verb הָיָה. The first of these will be a *compound* sentence, since the predicate to the main subject consists of an independent clause.

Examples of (*a*): Gn 41[26] *the seven good kine* שֶׁבַע שָׁנִים הֵנָּה *they* are *seven* *h* *years*; Dt 1[17], 4[24]; Ec 5[18] זֹה מַתַּת אֱלֹהִים הִיא *this—it* is *a gift of God*; Nu 3[27] אֵלֶּה הֵמָּה; in a question, Gn 27[38]. Sometimes הוּא is used in this way to strengthen a pronominal subject of the first or second person, and at the same time to connect it with the predicate which follows,[1] e.g. אֲנֹכִי אֲנֹכִי הוּא Is 43[25] *I, even I,* am *he that blotteth out,* &c.; 51[12]; אַתָּה הוּא 2 S 7[28], Is 37[16], ψ 44[5], Neh 9[6.7]; in an interrogative sentence, Jer 14[22];[2] in Jer 49[12] הוּא in a *verbal*-clause strengthens אַתָּה.

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[1] On a similar use of the separate pronoun of the third person in Aramaic (Dn 2[38], Ezr 5[11], &c.) see Kautzsch, *Gramm. des Bibl. Aram.*, § 87. 3.

[2] This is of course to be distinguished from the use of הוּא (to be inferred from the context) as predicate in the sense of *ὁ αὐτός*; see above, § 135 *a*, note 1; or such cases as Dt 32[39] *see now* רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא *that I, even I,* am *he*; 1 Ch 21[17].

i Of (*b*): naturally this does not apply to the examples, in which הָיָה, in the sense of *to become, to fare, to exist*, still retains its full force as a verb, and where accordingly the sentence is verbal, and not a noun-clause; especially when the predicate precedes the subject. On the other hand, such examples as Gn 1[2] *and the earth was* (וְהָיְתָה) *waste and emptiness*, can scarcely be regarded as properly verbal clauses; הָיְתָה is used here really only for the purpose of referring to past time a statement which, as the description of a state, might also appear in the form of a pure noun-clause; cf. Gn 3[1]. This is especially true of the somewhat numerous instances in which הָיָה occurs as a connecting word between the subject and the participial predicate; e. g. Ju 1[7], Jb 1[14] (immediately afterwards a pure noun-clause). The imperfect of הָיָה announces what is future in Nu 14[33], &c.; cf. § 116 *r*. However, especially in the latter case, הָיָה is not wholly without verbal force, but comes very near to being a mere copula, and this use is more frequent in the later books[1] than in the earlier.

k Rem. On the employment of יֵשׁ *existence*, and אַיִן *non-existence*, which were originally substantives (on their tendency to be used as verbs, equivalent to *est*, and *non est*, cf. § 100 *o*, and the *Negative Sentences*, § 152) as a connecting link between a pronominal subject and a participial predicate (especially in conditional and interrogative sentences, Gn 24[42.49], 43[4], &c.), see above, § 116 *q*, and the various kinds of subordinate clauses mentioned in §§ 150, 159.

l **4.** The natural *arrangement* of words in the noun-clause, as describing a state, is *subject—predicate*; the principal stress falls on the former since it is the object of the description. Very frequently, however (and not merely in poetry, where greater freedom is naturally allowed in the arrangement of words), the reverse order is found, i. e. *predicate—subject*. The latter order *must* be used when special emphasis is laid on the predicate,[2] or when it consists of an interrogative word; thus with a substantival predicate, e. g. Gn 3[19] עָפָר אַתָּה *dust thou art*; 4[9], 12[13] (*my sister*, not my wife); 20[2.12], 29[14], Is 6[3b], Jb 5[24], 6[12]; with an adjectival predicate, e. g. Is 6[3a], 28[21], Jer 10[6]; with a participle, Gn 30[1], 32[12]; with an interrogative pronoun, e. g. Gn 24[65];[3] with an adverbial interrogative, e. g. Gn 4[9].

m Rem. On the above cf. the exhaustive investigations of C. Albrecht, 'Die Wortstellung im hebr. Nominalsatze,' *ZAW.* vii. 218 ff. and viii. 249 ff.; with a complete list of the exceptions to the order *subject—predicate*, p. 254 ff. The predicate *must* precede for the reasons stated (an *adjectival predicate* is particularly emphatic when it has the force of a comparative, e. g. Gn 4[13]; the predicate expressed by means of a preposition precedes most frequently when it serves to convey the ideas of *having, possessing*, e. g. Gn 18[14], 29[16], &c.; cf. also 26[20], 31[16.43]).

n The predicate *may* precede: (*a*) when the subject is a pronoun, for 'the person assumed to be generally known, does not excite the same interest as

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[1] According to Albrecht, *ZAW.* viii. 252, especially in Deuteronomy and in the Priestly Code.

[2] For the same reason specifications of place (e. g. Gn 4[7]) or other adverbial qualifications may stand at the beginning of the sentence.

[3] The only exceptions, according to Albrecht (see the Rem. above), are Ex 10[7.8].

that which is stated about him;' (*b*) 'in order not to be a mere appendage to a subject which consists of several words,' e.g. 2 K 20^{19}; (*c*) in interrogative sentences (with a substantival or adjectival predicate or one compounded with a preposition), e.g. 1 S 16^{4}; finally (*d*) in a relative clause, when the predicate is adverbial or compounded with a preposition, as a rule closely united (by Maqqeph) with אֲשֶׁר, e.g. Gn 2^{11} אֲשֶׁר־שָׁם; $1^{29f.}$ אֲשֶׁר־בּוֹ.

§ 142. *The Verbal-clause.*

1. By § 140*f* there is an essential distinction between verbal- *a*
clauses, according as the subject stands before or after the verb. In the verbal-clause proper the principal emphasis rests upon the action which proceeds from (or is experienced by) the subject, and accordingly the verb naturally precedes (*necessarily* so when it is in the perf. consec. or imperf. consec.). Nevertheless, the subject does sometimes precede even in the verbal-clause proper, in the continuation of the narrative, e.g. Gn 7^{19}, 1 S 18^{1}, 2 S 19^{12}; especially so if there is special emphasis upon it, e.g. Gn 3^{13} (it is not I who am to blame, but) *the serpent beguiled me*, cf. Gn 2^{5}, &c.[1] In the great majority of instances, however, the position of the subject at the beginning of a verbal-clause is to be explained from the fact that the clause is not intended to introduce a new fact carrying on the narrative, but rather to describe a *state*. Verbal-clauses of this kind approximate closely in character to noun-clauses, and not infrequently (viz. when the verbal form might just as well be read as a participle) it is doubtful whether the writer did not in fact intend a noun-clause.

The particular *state* represented in the verb may consist— *b*

(*a*) Of an act completed long before, to which reference is made only because it is necessary for understanding the sequel of the principal action. If the predicate be a perfect (as it almost always is in these cases), it is generally to be rendered in English by a pluperfect; cf. the examples discussed above in § 106*f* (1 S 28^{3}, &c.); also Gn 6^{8} (not *Noah found grace*); 16^{1}, 18^{17}, 20^{4}, 24^{1}, 39^{1} (*and Joseph* in the meanwhile *had been brought down to Egypt*); 41^{10}, Ju 1^{16}, 1 S 9^{15}, 14^{27}, 25^{21}, 1 K 1^{1}, &c.—In a wider sense this applies also to such verbal-clauses as Gn 2^{6} (see further, § 112 *e*), since when they serve to represent an action continuing for a long period in the past, and thus to some extent a state.

(*b*) Of a fact, contemporaneous with the principal events or continuing as *c*
the result of them. To the former class belong all those instances in which the predicate is combined with הָיָה (provided that הָיָה has not, as in Gn 1^{2}, 3^{1}, &c., been weakened to a mere copula, in which case the precedence of the subject is fully explained from the character of the clause as a noun-clause; cf. § 141 *i*, and the examples of הָיָה, &c., with a participle, § 116 *r*); as an example of the second class, cf. e.g. Gn 13^{12} אַבְרָם יָשַׁב בְּאֶרֶץ־כְּנָעַן וגו׳ *Abraham* accordingly *continued to dwell in the land of Canaan*, but *Lot dwelt*, &c.

[1] This of course applies also to the cases, in which the subject consists of a strongly emphasized personal pronoun, e.g. Gn 32^{13} אַתָּה *thou thyself*; 33^{3} הוּא *he himself*.

d Rem. 1. The close relation between verbal-clauses beginning with the subject and actual noun-clauses, is seen finally from the fact that the former also are somewhat frequently added with וְ (or subordinated) to a preceding sentence in order to lay stress upon some accompanying circumstance; on such noun-clauses describing a *state* or *circumstance*, cf. § 141 *e*. This is especially the case, again, when the circumstantial appendage involves an antithesis; cf. Gn 18^{18} *seeing that* nevertheless *Abraham shall surely become*, &c.; 24^{56}, 26^{27}, Is 29^{13}, Jer 14^{15}, ψ 50^{17}, Jb 21^{22}, and such examples as Gn $4^{2.4}$, 29^{17}, where by means of וְ a new subject is introduced in express antithesis to one just mentioned. Moreover, in the examples treated above, under *b* and *c* (1 S 28^{3}, &c.), the subject is frequently introduced by וְ, which then corresponds to the Greek δέ, used to interpose an explanation, &c., see Winer, *Gramm. des neutest. Sprachidioms*, § 53. 7 *b*.

e 2. By a peculiar construction verbal-clauses may be joined by means of וְ and a following subject to participial clauses, e.g. Gn 38^{25} הִיא מוּצֵאת וְהִיא שְׁלֻחָה *she was already brought forth, when she sent*, &c.; $44^{3.4}$, Ju 18^{3}, 19^{11}, 2 S 20^{8}; for other examples, see § 116 *u* (where it is pointed out, note 1, that the apodosis also frequently appears in the form of a *noun*-clause, a further proof of the close relation between verbal-clauses beginning with the subject and noun-clauses proper). Without doubt there is in all these cases a kind of inversion of the principal clause and the temporal subordinate clause; the latter for the sake of greater emphasis being raised to an independent noun-clause, while the real principal action is added as though it were an accompanying circumstance, and hence in the form of an ordinary circumstantial clause. [Cf. Driver, *Tenses*, § 166 ff.]

f **2.** According to what has been remarked above, under *a*, the natural *order of words* within the verbal sentence is: *Verb—Subject*, or *Verb—Subject—Object*. But as in the noun-clause (§ 141 *l*) so also in the verbal-clause, a variation of the usual order of words frequently occurs when any member of the sentence is to be specially emphasized by priority of position.[1] Thus the order may be:—

(*a*) *Object—Verb—Subject*: Gn 30^{40}, 37^{4}, 1 S 15^{1}, 2 K 23^{19} and frequently. Naturally the examples are far more numerous, in which the object precedes a verbal form which includes the subject in itself, e.g. Gn $3^{10.14.18}$, 6^{16}, 8^{17}, 9^{13}, Ex 18^{23}, Ju 14^{3}, 1 S 18^{17}, 20^{9}, 21^{10}, 2 K 22^{8}, Pr 13^{5}, &c.

(*b*) *Verb—Object—Subject*: Gn 21^{7}, Nu 5^{23}, 1 S 15^{33}, 2 S 24^{16} (but הַמַּלְאָךְ is probably only a subsequent addition); Is 19^{13}, ψ 34^{22}, Jb 11^{19}, &c.

(*c*) *Subject—Object—Verb*: Is 3^{17}, 11^{8}, 13^{18}, Ho 12^{11}, ψ 6^{10}, 11^{5}, Jb 29^{25}.[2]

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[1] Not infrequently also the striving after *chiasmus* mentioned in § 114 *r*, note, occasions a departure from the usual arrangement of words.

[2] This sequence occurs even in prose (Gn 17^{9}, 23^{6}, &c.); it is, however, more doubtful here than in the above prophetical and poetical passages, whether the preceding subject should not be regarded rather as the subject of a compound sentence (§ 143), the predicate of which is an independent verbal-clause; this would explain why the verbal-clause is usually separated from the subject by one of the greater disjunctives.—On the other hand, the sequence *Subject—Object—Verb* is quite common in Aramaic (e.g. Dn $2^{7.10}$); cf.

(*d*) *Object—Subject—Verb* (very rarely): 2 K 5[13], Is 5[17], 28[17], ψ 51[5], Pr 13[16] (read כֹּל).[1]

(*e*) A substantival complement of the verb היה is placed first in Is 18[5] וּבֹסֶר גֹּמֶל יִהְיֶה נָצָה *and a ripening grape the flower becometh.*

Rem. Of specifications compounded with a preposition those of *place* stand regularly after the verb, unless they are specially emphatic as e. g. Gn 19[2], 30[16], 32[5], Mi 5[1], Est 9[12]; in Gn 29[25] בְּרָחֵל with בְּ *pretii* precedes for the sake of emphasis. Cf., however, in Gn 35[13] the order *verb*—specification of *place*—*subject*.—The remoter object precedes for the sake of emphasis, e. g. in Gn 13[15] (26[3]), 15[3]; even before the interrogative, Gn 27[37] (cf. Jer 22[15] where the subject precedes an interrogative, and 1 S 20[8], Jb 34[31] where a prepositional specification precedes). — Prepositional specifications of *time*, such as בְּרֵאשִׁית (Gn 1[1]), בַּיּוֹם הַהוּא, &c. (but not בָּרִאשֹׁנָה, nor the simple רִאשֹׁנָה, בַּתְּחִלָּה, לָעוֹלָם), stand, as a rule, before the verb, provided it be not in the perf. consec. or imperf. consec.; so also certain adverbs of time, such as אָז, עַתָּה, whilst others like עוֹד, תָּמִיד regularly follow the verb. *g*

§ 143. *The Compound Sentence.*

A compound sentence (§ 140 *d*) is formed by the juxtaposition of *a* a subject[2] (which always precedes, see *c*) and

(*a*) An independent noun-clause, which (*a*) refers to the principal subject by means of a pronoun, e. g. Na 1[3] יְהוָה בְּסוּפָה דַרְכּוֹ *the Lord—in the storm is his way*; 2 S 23[6], ψ 18[31], 104[17], 125[2], Ec 2[14]; cf. also Gn 34[23], where the predicate is an interrogative clause.—A personal pronoun is somewhat frequently used as the principal subject, e. g. Is 59[21] וְאֲנִי זֹאת בְּרִיתִי אוֹתָם *and as for me, this is my covenant with them*, &c.; Gn 9[9], 17[4], Is 1[7], 1 Ch 28[2];[3] with an interrogative noun-clause, Gn 37[30], Jb 21[4], 38[19]:—or (*β*) is without a retrospective suffix (in which case naturally the connexion between the subject and predicate is much looser), e. g. 1 S 20[23] *and* as touching *the matter which*, &c. . . . *behold the Lord is between thee and me for ever*; Pr 27[2].

Gesenius, *Comm.* on Is 42[24], and Kautzsch's *Gramm. des Bibl. Aram.*, § 84. 1 *b*. The pure Aramaic usage of placing the *object* before the *infinitive* occurs in Hebrew in Lv 19[9], 21[21], Dt 28[56], 2 S 11[19], Is 49[6], 2 Ch 28[10], 31[7], 36[19] (?).

[1] This sequence occurs more frequently in noun-clauses with a participial predicate, e. g. Gn 37[16], 41[9], 2 S 13[4], &c., in interrogative sentences, e. g. 2 K 6[22], Jer 7[19]; in all which cases the emphasized object is placed before the natural sequence of *subject—predicate*. [Cf. Driver, *Tenses*, § 208.]

[2] In Gn 31[40] a verbal-clause (הָיִיתִי *I was*) occurs instead of the subject, and is then explained by another verbal-clause.

[3] In 1 Chr 28[2] (cf. also 22[7] אֲנִי הָיָה עִם־לְבָבִי) אֲנִי might also be taken as strengthening the pronominal suffix which follows (equivalent to *I myself had it in my mind*), as e. g. Ez 33[17] *whereas their own way is not equal*; cf. § 135 *f*.

b (*b*) An independent verbal-clause: (*a*) with a retrospective suffix,[1] e. g. Gn 9[6] (cf. § 116 *w*); 17[15] *as for Sarai thy wife, thou shalt not call her name Sarai*; 26[15], 28[13], 34[3], Ex 30[37], 32[1], 1 S 2[10], 2 K 10[29], Is 9[1], 11[10], Ez 33[2], Ho 9[11], ψ 11[4], 46[5], 65[4], 74[17], Dn 1[17]; with a pronoun as the principal subject, Gn 24[27]; (*β*) without a retrospective suffix, Is 19[17] *every one* that *mentions it* (Judah) *to it* (Egypt), *it* (Egypt) *is afraid*.

c Rem. 1. In all the above examples prominence is given to the principal subject (by its mere separation from the context by means of a greater disjunctive, as a *casus pendens*[2]) in a manner which would be quite impossible in a simple noun or verbal-clause (e. g. Na 1[3] if it were וַדֶּרֶךְ יְהוָה בְּסוּפָה); cf. the French *c'est moi qu'on a accusé*. But the statement or question contained in the clause which forms the predicate also receives greater weight. For the same purpose other members of the sentence also are sometimes placed at the beginning and resumed again by a following suffix; thus the object, Gn 13[15], 21[13], 35[12], 47[21] (with the Samaritan and LXX read perhaps הֶעֱבִיר); 1 S 25[29]; a specification of place, Gn 2[17], 2 K 22[18], &c.; a substantive with לְ, 1 S 9[20], 2 S 6[23]; cf. the examples in § 135 *a*.—In Nu 15[29] a dative is co-ordinated with the *casus pendens*, i. e. there is a transition to a different construction.

d 2. To compound sentences belong also the numerous examples already treated in the account of the tenses, where the predicate of a *casus pendens* is introduced by the *wāw apodosis*. The isolation and prominence of the principal subject is in this case still more marked than in the instances treated above; on the *casus pendens* with a following imperfect consecutive (e. g. Jer 6[19], 33[24]), cf. § 111 *h*; with a following perfect consecutive (e. g. Ex 4[21], 12[44], Nu 23[3], 1 S 25[27], 2 S 14[10], Is 9[4], 56[6 f.]), § 112 *t* and *mm*; on the participle as *casus pendens*, § 112 *oo* and § 116 *w*.—In Jb 15[17] *wāw apodosis* follows with the cohortative; in Jb 23[12], ψ 115[7], the imperfect is separated by לֹא from the *wāw apodosis*; in Jb 4[6] as for *thy hope*, it is *the integrity of thy ways*, 36[26], Ec 5[6], an incomplete noun-clause is appended by *wāw apodosis*. On *wāw apodosis* after disconnected specifications of time, cf. § 112 *oo* at the end, and Gn 40[9], 2 S 15[34] וְעַתָּה וַאֲנִי עַבְדְּךָ *and now* (so far as the present is concerned) *I will be thy servant*, Nu 12[12], Jer 4[1] (*me thou needest not fear*).

e 3. Sometimes a substantive introduced by לְ (*in respect to*; cf. § 119 *u*) serves the same purpose as the *casus pendens* beginning the sentence, as Nu 18[8] (unless the לְ here serves to introduce the object, according to § 117 *n*); Is 32[1] (where, however, וְשָׂרִים should most probably be read); Ec 9[4], 1 Ch 7[1], 24[20 ff.], 2 Ch 7[21]. On the other hand, ψ 16[3], 17[4], 32[6], 89[19], 119[91], are very doubtful. The suggestion of P. Haupt (*Johns Hopkins University Circulars*, xiii. no. 114; Baltimore, 1894) also deserves attention, that in passages like Ec 9[4], and in לְכֹל Gn 9[10], 23[10], Ex 27[3.19], Ez 44[9], &c., לְ is not the preposition, but an emphasizing particle, answering to the Arab. *lā, surely*; Assyrian *lū*; with כֹּל it is equivalent to *in short*. Cf. also לְ–לְ *sive—sive, et—et*, Jos 17[16], Ezr 1[11], Assyrian *lū—lū*.

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[1] Cf. the Mēša' inscription, l. 31, *and Horonain, therein dwelt*, &c.

[2] But this term must not (any more than that formerly used 'the subject preceding *absolutely*') be misunderstood to mean that the principal subject is, as it were, floating in the air, and that the whole sentence results in an anacoluthon. On the contrary, to the Semitic mind, such sentences appear quite as correctly formed as ordinary noun- and verbal-clauses.

§ 144. *Peculiarities in the Representation of the Subject (especially in the Verbal-clause).*

a 1. According to § 40 ff. most forms of the finite verb include a specification of the subject in the form of *personal affformatives* (in the imperfect also in the form of preformatives). Not infrequently, however, masculine forms are used in referring to feminines, e. g. וְיֵדַעְתֶּם Ez 23[49]; עֲשִׂיתֶם Ru 1[8]; in the imperfect, Jo 2[22], Ct 2[7]; in the imperative, Am 4[1], Zc 13[7] (for other examples, see § 110 *k*). On emphasizing the pronominal subject by the addition of the separate pronoun, see § 135 *a* and *b*.

On the masculine as *prior gender*, cf. § 122 *g*; on similar anomalies in the use of the personal pronoun, § 135 *o*, in the connexion between substantive and adjective, § 132 *d*, between subject and predicate, § 145 *p*, *t*, *u*.

b 2. The third person singular is often used impersonally, especially in the masculine, e. g. וַיְהִי *and it came to pass*, וְהָיָה *and it shall come to pass*; חָרָה followed by לוֹ, &c., *it became hot to him*, i. e. *he became angry*, Gn 4[6], &c.; וַיֵּצֶר לוֹ lit. *and it became strait to him, he was distressed*, Gn 32[8];[1] also in the feminine, e. g. 1 S 30[6] (Ju 10[9]) וַתֵּצַר לְדָוִד; Ju 11[39], Jer 7[31], Ez 12[25], Jb 15[32] (unless תְּמוּרָתוֹ in verse 31 be the subject); cf. also the impersonal passives, Is 1[6] (רֻכְּכָה), 29[6] (תִּפָּקֵד). Somewhat different are the instances in which the 3rd singular feminine occurs as the predicate of a feminine subject which is not mentioned, but is before the mind of the speaker, e. g. Is 7[7], 14[24], Jer 10[7], Jb 4[5], 18[15] (in 2 K 24[7] כָּל־אֲשֶׁר is used in this way with a feminine predicate, and in Jer 19[5] אֲשֶׁר alone); different, too, are the instances in which the 3rd singular masculine refers to an act just mentioned, e. g. Gn 17[11] וְהָיָה *and this* (the circumcision) *shall be a token of a covenant*, &c.

c Rem. The expressions for natural phenomena may be either in the 3rd sing. masculine or feminine, e. g. אוֹר *it becomes light*, 1 S 29[10] (but with an explicit subject, Gn 44[3]); וַיֶּאֱוֹר *and it became light*; so also יַחְשָׁךְ *it grows dark*, Jer 13[16]; but וְחֹשְׁכָה Mi 3[6]; תֶּעֱפָה *though there be darkness*, Jb 11[17]; תַּמְטִיר *it rains*, Am 4[7] (where, however, the context requires the reading אַמְטִיר); ψ 50[3] נִשְׂעֲרָה *it is tempestuous*.

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[1] In Arabic and Ethiopic the masculine is commonly used in this case, in Syriac the feminine.—The forms חַם *hot*, טוֹב *good, well*, מַר *bitter*, צַר *narrow*, רַע *evil* (frequently joined by לִי, לוֹ, &c.), which many regard as impersonal, are no doubt to be regarded in most cases not as forms of the 3rd pers. sing. perf., but, with Hupfeld on ψ 18[7], as adjectives.

d 3. The indefinite personal subject (our *they, one,* the French *on,* and the German *man*[1]) is expressed—

(*a*) By the 3rd person singular masculine, e. g. קָרָא *one* (sc. any *one who named* it, see the Rem.) *called* (or *calls*) it, Gn 11[9], 16[14], 19[22], Ex 15[23]; וַיִּקְרָא Gn 35[8.10], 2 S 2[16], Is 9[5]; וַיֹּאמֶר *one said,* Gn 48[1], 1 S 16[4];[2] other examples are Gn 38[28] *one put out a hand*; Nu 23[21], 1 K 22[38], Is 6[10] וְרָפָא לוֹ *and one heals them*; 8[4] (יִשָּׂא); 46[7] (יִצְעַק); Am 6[12], Mi 2[4], Jb 27[23]; by the 3rd singular feminine (יִלְדָּה) Nu 26[59].

e Rem. The Jewish commentators, following the Arab grammarians, usually explain these singulars by the addition of the participle (generally determinate) of the same stem, e. g. קָרָא הַקּוֹרֵא. This view is supported by the fact that such a complement sometimes occurs, e. g. Is 16[10] יָרַךְ הַדֹּרֵךְ *the treader treads out,* for *one treads out*; 28[4.24] (*doth one plow continually?*); Dt 17[6] (Ez 18[32]), Dt 22[8], 2 S 17[9] (Ez 33[4]), Jer 9[23]; with an indeterminate participle (as in Arabic, e.g. *qāla qā'ilun, a sayer says,* i. e. *some one says*), e. g. Nu 6[9], Am 9[1]; cf. above, § 116 *t*, and, on the whole question, Driver on 1 S 16[4].

f (*b*) Very frequently by the 3rd plural masculine, e. g. Gn 29[2] *for out of that well* יַשְׁקוּ *they* (i. e. people generally) *watered the flocks*; 26[18], 35[5], 41[14], 49[31], 1 K 1[2], Is 38[16], Ho 12[9], Jb 18[18], 34[20], Est 2[2], Neh 2[7].

g Rem. The 3rd plur. also is sometimes used to express an indefinite subject, where the context does not admit of a human agent or at least not of several, e.g. Gn 34[27]. In such a case the 3rd plur. comes to be equivalent to a passive, as very commonly in Aramaic (see Kautzsch's *Gramm. des Bibl. Aram.*, § 96. 1 *c*); e.g. Jb 7[3] *wearisome nights* מִנּוּ־לִי *have they allotted to me* (equivalent to *were allotted to me*; to make 'invisible powers' the subject is a merely artificial device); Jb 4[19], 6[2], 18[18], 19[26], 34[20], Ez 32[25], ψ 63[11], Pr 2[22] (in parallelism with a passive); 9[11].

h (*c*) By the 2nd singular masculine, e. g. Is 7[25] לֹא־תָבוֹא שָׁמָּה *one will* (or *can*) *not come thither* (prop. *thou wilt . . .*); Jer 23[37], Pr 19[25], 30[28] (unless the reading should be תִּתְפֹּשׂ). Cf. also עַד־בֹּאֲךָ or simply בֹּאֲךָ (Gn 10[19.30], 13[10] בֹּאֲכָה) prop. *until thy coming,* i. e. *until one comes.*

i (*d*) By the plural of the participle, e. g. Jer 38[23] *and all thy wives and thy children* מֹוצִאִים (prop. *are they bringing out*=) *they will bring out,* &c.; cf. Is 32[12], Ez 13[7], Neh 6[10] (*for some are coming to slay thee*)

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[1] In 1 S 9[9] הָאִישׁ (prop. *the man*) is used in exactly the same sense as our *one.*

[2] Elsewhere in such cases וַיֹּאמְרוּ usually occurs (but not in the perfect, e. g. 1 S 23[22]), so that it is doubtful whether the present reading of Gn 48[1], &c., would not be better explained according to § 7 *d*, note. In Gn 48[2] for the extraordinary וַיֵּגַּד the common form וַיַּגֶּד is to be read; so in 50[26] for וַיִּישָׂם (after a plural) either וַיּוּשַׂם or the 3rd plur.; in 2 K 21[23] וַיִּקְבְּרוּ.

and the passages discussed above, § 116 *t*.[1] In 1 K 5[1] the text is corrupt.

(*e*) By the passive, e. g. Gn 4[26] אָז הוּחַל לִקְרֹא *then* (*was it begun*=) *k*
began men to call upon, &c. (but read זֶה הֵחֵל *he began*).

4. A peculiar idiom, and one always confined to poetic language, *l*
is the not infrequent occurrence of two subjects in a verbal sentence,[2] one of the person and the other of the thing. The latter then serves —whether it precedes or follows—to state the instrument, organ, or member by which the action in question is performed, and may be most often rendered in English by an adverb, as a nearer definition of the manner of the action. All the examples of this kind have this in common, that the subject denoting the thing takes a suffix in the same person as the personal subject.[3] They are thus distinguished from the *accusatives* treated in § 117 *s*, with which they are often confused.

(*a*) Examples where the subject denoting the *thing* precedes, קוֹלִי אֶל־יְהוָה *m*
אֶקְרָא *my voice—I cry unto the Lord*, i. e. *I cry aloud unto the Lord*, ψ 3[5], 27[7], 142[2]; פִּי־קָרָאתִי *my mouth—I cried*, i. e. *I cried aloud*, ψ 66[17] (cf. 17[10]); Is 26[9] נַפְשִׁי *with my soul*, i. e. *fervently*, and parallel with it אַף־רוּחִי; but נַפְשִׁי ψ 57[5] is rather a periphrasis for the 1st pers. *I*.

(*b*) Where the subject denoting the *thing* follows, צַהֲלִי קוֹלֵךְ *cry—thy voice* (i. e. aloud), Is 10[30]; so also after an imperative, ψ 17[13] (חַרְבֶּךָ) and verse 14 (יָדֶךָ); 60[7], 108[7] (יְמִינְךָ); after a perfect, Hb 3[15] (סוּסֶיךָ); after a cohortative, ψ 108[2] (אַף־כְּבוֹדִי). The subject denoting the *thing* stands between the personal subject and the predicate in ψ 44[3] אַתָּה יָדְךָ.[4]

Rem. 1. Sometimes (as in other languages) an action is ascribed to a *n*
subject which can only have been performed at his direction by another

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[1] That this form of expression also (see *g*) comes to be equivalent to a passive is seen from the analogy of such Aramaic passages as Dn 4[22], which exclude any idea of human agency. Cf. Kautzsch, *Gramm. des Bibl. Aram.*, § 76. 2 *e* at the end, and in post.-bibl. Hebrew, e. g. *Pirqe Aboth* 2, 16; 3, 5, &c.

[2] Two subjects occur in a noun-clause in ψ 83[19].

[3] In Ex 6[3] שְׁמִי is subordinated to the following passive נוֹדַעְתִּי (§ 121 *b*); in 1 S 25[26.33] יָדִי, יָדְךָ are subjects to the infinitive absolute הוֹשֵׁעַ, according to § 113 *gg*. In ψ 69[11] read וָאֶבְכֶּה for וָאֲעַנֶּה.

[4] In several of the above examples it might naturally be supposed that the subject denoting the thing (especially when it follows the verb) is to be explained rather as a *casus instrumentalis*, i. e. as an accusative, analogous to the adverbial accusatives in § 118 *q*. But although it is true that the subject denoting the thing often defines more closely the manner in which the action is performed, and although in similar (but still different) examples, ψ 89[2], 109[30], Jb 19[16], בְּ occurs with בְּ *instrumentale*, the explanation given above must nevertheless be accepted.

person; cf. e. g. Gn 40[22] (41[13]), 41[14], 43[34] (*and he commanded to set before them*, &c.); 46[29], 2 S 12[9].

o 2. Supposed ellipses of a definite subject are due either to a misunderstanding of the passage, or to a corruption of the text. Thus in 1 S 24[11] after וַתָּחָס either עֵינִי has dropped out (through confusion with עָלַיִךְ) or we should read with the LXX וְאַחַס. In 2 S 13[39] (וְתִכַל דָּוִד) the text is obviously corrupt.

p 3. In poetic (or prophetic) language[1] there sometimes occurs (supposing the text to be correct) a more or less abrupt transition from one person to another. Thus from the 2nd to the 3rd (i. e. from an address to a statement), Gn 49[4] (?), Is 31[6] (?), 42[20], 52[14], 61[7], Mal 2[15] (where, however, for יִבְגֹּד we should undoubtedly read תִּבְגֹּד); ψ 22[9] [and regularly after a vocative, Is 22[16], 47[8], 48[1], 54[1.11], Jer 22[16], 49[4.16], Am 5[6f.], Mic 1[2] (= 1 K 22[28]), Mal 3[9], 2 K 9[31]; and after הוֹי Is 5[8], 29[15], Jer 22[13]]. From the 3rd to the 2nd pers., Dt 32[15], Is 1[29] (but read probably חֲמַדְתֶּם for חֲמַדְתָּם, which has caused the insertion of אֲשֶׁר), 5[8], Jer 29[19], Jb 16[7], cf. also Dt 32[17]. From the 1st to the 3rd pers., La 3[1] (in a relative clause). In Jb 13[28] the 3rd pers. וְהוּא is probably employed δεικτικῶς for the 1st.

§ 145. *Agreement between the Members of a Sentence, especially between Subject and Predicate, in respect of Gender and Number.*

a **1.** As in other languages, so also in Hebrew, the predicate in general conforms to the subject in gender and number (even when it is a pronoun, e. g. זֹאת בְּרִיתִי *this is my covenant*, Gn 17[10]). There are, however, numerous exceptions to this fundamental rule. These are due partly to the *constructio ad sensum* (where attention is paid to the meaning rather than to the grammatical form; see *b–l* below), partly to the position of the predicate (regarded as being without gender) *before* the subject.

b **2.** Singular nouns which include in themselves a collective idea (§ 123 *a*), or which occasionally have a collective sense (§ 123 *b*), may readily, in accordance with their meaning, be construed with the plural of the predicate, whether it precedes or follows. This is also the case, when the collective is itself feminine but represents, exclusively or at least generally, masculine persons.

Examples:—

c (*a*) Of collectives proper (cf. § 132 *g*): (α) with the predicate preceding, Gn 30[38] תְּבֹאן הַצֹּאן (cf. 30[39], 31[8] and 33[13]); Ju 1[22f.] בֵּית representing persons belonging to the tribe; Mi 4[3] גּוֹי; 2 K 25[5] חֵיל *army*; Pr 11[26] לְאֹם

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[1] In prose, Lv 2[8]; but וְהִקְרִיבָה here is hardly the original reading. Different from this is Gn 26[7], where there is a transition to direct narration.

the people; Nu 10^{3} כָּל־הָעֵדָה *all the congregation* (cf. 1 K 8^{5}); 1 K 1^{40}, Is 9^{8}, 25^{3}, Am 1^{5} עַם; 1 S 17^{47}, Ezr 10^{12} קָהָל *assembly*. Cf. also the construction of national names, as אֲרָם (§ 122 *i*), e.g. 1 K 20^{20} וַיָּנֻסוּ אֲרָם *and the Syrians fled*; 1 S 4^{5}.—(*β*) with the predicate following, 1 K 8^{5} צֹאן וּבָקָר *sheep and oxen*, construed with the plural in the following relative clause; Jb 1^{14} הַבָּקָר הָיוּ חֹרְשׁוֹת *the cattle* (cows) *were ploughing*; 2 S 3^{1} and 1 Ch 10^{6} בַּיִת = *family* (in 1 S 6^{13} בֵּית שֶׁמֶשׁ on the analogy of names of countries, is used for *the inhabitants of Bethshemesh*); Ho 11^{7}, Ezr 4^{4} עַם; ψ 68^{11} חַיָּה *herd* [if correct, figuratively for *people*]; Is 26^{19} נִבְלָה *dead bodies*; Is 27^{11} קָצִיר *boughs*; 1 S 4^{1} יִשְׂרָאֵל, preceded by a predicate in the singular.

(*b*) Of substantives occasionally used as collectives: (*a*) with the predicate preceding, Gn 34^{24} זָכָר; Ju 9^{55}, 15^{10} אִישׁ; Is 16^{4} רֹמֵס *the treader down*.—(*β*) with the predicate following, Jb 8^{19} אַחֵר = *others*; Ez 28^{3} סָתוּם *a secret*; [ψ 9^{7}, and even after וְ Jb 19^{19}.] *d*

(*c*) Of feminines as collective terms denoting masculine persons: (*a*) with the predicate preceding, 1 S 17^{46} וְיֵדְעוּ כָּל־הָאָרֶץ *that all the earth may know*, i.e. all the inhabitants of the earth; cf. Dt 9^{28}, ψ 66^{1}, $96^{1.9}$, &c.; Am 1^{8} שְׁאֵרִית *remnant*; (ψ 33^{8} כָּל־הָאָרֶץ).—(*β*) with the predicate following, Gn 41^{57}, 2 S 15^{23}, 1 K 10^{24}, Gn 48^{6} מוֹלֶדֶת *issue*; 1 S 2^{33} כָּל־מֶרְבִּית *all the increase*; Jb 30^{12} פִּרְחָה *rabble*. In Hag 2^{7} read חֶמְדַּת with the LXX. *e*

Examples of predicates in the singular, notwithstanding the collective meaning of the subject, occur in Gn 35^{11}, Ex 10^{24}, 14^{10}, Dt 1^{39}, &c.—For examples of bold enallage of the number in noun-clauses with a substantival predicate, see above, § 141 *c*. *f*

Rem. Not infrequently the construction begins in the singular (especially when the predicate precedes; see *o* below), but is carried on, after the collective subject has been mentioned, in the plural; e.g. Ex 1^{20} וַיִּרֶב הָעָם וַיַּעַצְמוּ מְאֹד *and the people multiplied, and waxed very mighty*; 33^{4}. *g*

3. On the other hand, plurals which have a singular meaning (§ 124 *a*) are frequently construed with the singular, especially the *pluralis excellentiae* or *maiestatis* (§ 124 *g–i*; on the union of these plurals with attributes, cf. § 132 *h*), as אֱלֹהִים Gn $1^{1.3}$, &c. (but see the Rem.), אֲדֹנִים *master*, Ex 21^{4} בְּעָלִים *master, owner*, Ex 21^{29}; cf., moreover, פָּנִים with the singular, Jb 16^{15} *K^e^th.*, רַחֲמִים Pr 12^{10}.—So feminine forms with a masculine meaning are construed with a masculine predicate, e.g. Ec 12^{9} הָיָה קֹהֶלֶת חָכָם *the preacher was wise*. *h*

Rem. The construction of אֱלֹהִים *God* with the plural of the predicate may be explained (apart of course from such passages as 1 K 19^{2}, 20^{10}, where the speakers are heathen, and אֱלֹהִים may, therefore, be a numerical plural) partly as an acquiescence in a polytheistic form of expression, partly from the peculiar usage of one of the early documents of the Hexateuch, called *E* by Wellhausen, &c., *B* by Dillmann; cf. his commentary on Numbers—Joshua, p. 618, and above, § 124 *g*, note 2. So Gn 20^{13} (but in conversation with a heathen); 31^{53}, 35^{7}, cf. also Jos 24^{19}. That this construction was afterwards studiously avoided from fear of misconception, is shown by such passages as Neh 9^{18} compared with Ex $32^{4.8}$, and 1 Ch 17^{21} compared with 2 S 7^{23}. Cf. Strack's excursus on Gen 20^{13} in *Die Genesis*, Munich, 1905, p. 77. *i*

k **4.** Plurals of names of animals or things, and of abstracts, whether they be masculine or feminine, are frequently construed with the feminine singular of the verbal predicate[1] (on the collective sense of the feminine form, cf. § 122 *s*); thus Jo 1^{20} בְּהֵמוֹת שָׂדֶה תַּעֲרֹג *the beasts of the field long*; Jer 12^{4} (where the predicate precedes), cf. also Jb 12^{7}; names of things with the predicate preceding occur in 2 S 24^{13}, Is 34^{13}, Jer 4^{14}, 51^{29}, ψ 18^{35}, 37^{31}, 73^{2} *Keth.*, 103^{5} (unless הֲמְחַדֵּשׁ is to be read for תִּתְחַדֵּשׁ), Jb 14^{19}, 27^{20}; with the predicate following, Gn 49^{22} (בָּנוֹת=*branches*); Dt 21^{7}, 1 S 4^{15} (וְעֵינָיו קָמָה),[2] 2 S 10^{9}, Is 59^{12}, Jer 2^{15} *Keth.*, 48^{41}, 49^{24}, Pr 15^{22}, 20^{18}, Jb 41^{10}.[3]

l **5.** Moreover, the plural of persons (especially in the participle) is sometimes construed with the singular of the predicate, when instead of the whole class of individuals, each severally is to be represented as affected by the statement. Undoubted examples of this *distributive* singular are Gn 27^{29} (Nu 24^{9}) אֹרְרֶיךָ אָרוּר וּמְבָרֲכֶיךָ בָּרוּךְ *those that curse thee, cursed be* every one of them, *and those that bless thee, blessed be* every one of them; Ex 31^{14}, Lv 17^{14} and 19^{8} (in both places the Samaritan has וְאָכְלוֹ); Is 3^{12} unless נֹגְשָׂיו is to be regarded as a *pluralis maiestatis* according to § 124 *k*; Pr $3^{18.35}$ (?), 18^{21} (?), 21^{27b}, 27^{16}, 28^{1b}, 28^{16} *Keth.*

m Rem. Analogous to the examples above mentioned is the somewhat frequent[4] use of suffixes in the singular (distributively) referring to plurals; cf. the *verbal*-suffixes in Dt 21^{10}, 28^{48}, Am 6^{10}; and the *noun*-suffixes in Is 2^{8}, 30^{22}, Jer 31^{14}, Ho 4^{8} (but since ו follows, נַפְשׁוֹ is undoubtedly a dittography for נֶפֶשׁ), Zc 14^{12}, ψ 5^{10} (where, however, פִּימוֹ is clearly to be read with all the early versions); 62^{5}, 141^{10} (?), Jb 38^{32}, Ec 10^{15} [but LXX הַכְסִיל]; finally, the suffixes with prepositions in Is 2^{20} אֲשֶׁר עָשׂוּ־לוֹ *which they made* each one *for himself* (according to others, *which they* (*the makers*) *made for him*); 5^{26}, 8^{20}, Jb 24^{5}, in each case לוֹ; in Gn 2^{19} לוֹ refers to the collectives חַיָּה and עוֹף; cf. further, Jos 24^{7}, Is 5^{23} מְמֶּנּוּ after צַדִּיקִים (but read probably צַדִּיק with the LXX, &c.). Conversely in Mi 1^{11} עִבְרִי לָכֶם [cf. Jer 13^{20} *Keth.*], but the text is undoubtedly corrupt.

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[1] Cf. in Greek the construction of the neuter plural with the singular of the predicate τὰ πρόβατα βαίνει; in Attic Greek the plural of the predicate is allowed only when the neuter denotes actual persons, as τὰ ἀνδράποδα ἔλαβον. In Arabic also the *pluralis inhumanus* (i.e. not denoting persons) is regularly construed with the feminine singular of the attribute or predicate, as are all the *pluralcs fracti* (properly collective forms).

[2] On the possibility of explaining forms like קָמָה as 3rd plural feminine, cf. above, § 44 *m*; but this explanation would not apply to all the cases under this head, cf. Jo 1^{20}, ψ 37^{31}, 103^{5}.

[3] In Pr 14^{1} an abstract plural חָכְמוֹת (to be read thus with 9^{1}, &c., instead of חַכְמוֹת) is construed with the singular; but cf. § 86 *l*, § 124 *e*, end.

[4] In several of the above examples the text is doubtful, and hence Mayer Lambert (*REJ.* xxiv. 110) rejects the theory of distributive singulars generally. [Cf. Driver, *Jeremiah*, p. 362, on 16^{7}.]

6. Subjects in the dual are construed with the plural of the predicate, *n* since verbs, adjectives, and pronouns, according to § 88 *a*, have no dual forms; thus עֵינַיִם, Gn 29[17] וְעֵינֵי לֵאָה רַכּוֹת *and Leah's eyes were dull*; 2 S 24[3], Is 30[20], Jer 14[6], Mi 7[10], ψ 18[28], 38[11] (on the other hand, in 1 S 4[15] the predicate is in the feminine singular *after* the subject, and in Mi 4[11] *before* it; on both constructions cf. *k* above); so also אָזְנַיִם *ears*, 2 Ch 6[40]; יָדַיִם *hands*, Is 1[15], Jb 10[8], 20[10] (in Ex 17[12] even with the plural masculine כְּבֵדִים; cf. *p*); שְׂפָתַיִם *lips*, 1 S 1[13], Jb 27[4]; שָׁדַיִם *breasts*, Ho 9[14].

7. Variations from the fundamental rule (see above, *a*) very fre- *o* quently occur *when the predicate precedes the subject* (denoting animals or things[1]). The speaker or writer begins with the most simple form of the predicate, the uninflected 3rd singular masculine, and leaves us without indication as to which of the following subjects (and so which gender or number) is to define the predicate thus left temporarily indefinite.[2] Thus inflexions are omitted in—

(*a*) The verb, with a following singular feminine, Is 2[17] וְשַׁח גַּבְהוּת הָאָדָם *and bowed down shall be the loftiness of man*; 9[18], 14[11], 28[18], 47[11]; 1 S 25[27] (see note 1 below); 1 K 8[31*b*], 22[36], 2 K 3[26], Jer 51[46], Ec 7[7]; with a following plural masc., Is 13[22] וְעָנָה אִיִּים *and there shall cry wolves*, &c.; Ju 13[17] *Keth.*, 20[46], 1 S 1[2], 4[10], 2 S 24[15], 1 K 13[33], Jer 51[48], ψ 124[5], Est 9[23] (see note 1 below); Gn 1[14] יְהִי מְאֹרֹת *let there be lights*; with a following plural feminine, Dt 32[35], 1 K 11[3*a*], Is 8[8], Jer 13[18], Mi 2[6], ψ 57[2]; before collectives and mixed subjects, e. g. Gn 12[16], 13[5], 30[43], 32[6], &c.; before a following dual, Is 44[18], ψ 73[7] (where, however, with the LXX עֲוֹנָמוֹ should be read).

Rem. 1. The instances in which a preceding predicate appears in the *p* plural masculine before a plural (or collective singular) feminine of persons (Ju 21[21], 1 K 11[3*b*]), of animals (Gn 30[39] where however צֹאן may refer specially to male animals) or of things (Lv 26[33], Jer 13[16], Ho 14[7], ψ 16[4], Jb 3[24], Ct 6[9]), or before a dual (2 S 4[1], Zp 3[16], 2 Ch 15[7]) are to be explained not on the analogy of the examples under *o*, but from a dislike of using the 3rd plur. fem. imperf., for this is the only form concerned in the above examples (cf., however, Na 3[11] תִּהְיִי instead of תִּהְיֶינָה); cf. the examples of a following predicate in the 3rd plur. masc., instead of the fem., under *t* and *u*, and on an analogous phenomenon in the imperative, see § 110 *k*.

2. As in the case of verbs proper so also the verb הָיָה, when used as a *q* copula, frequently remains uninflected before the subject; cf. Gn 5[23 ff.], 39[5],

[1] Only rarely does an uninflected predicate precede a personal subject, as 1 S 25[27] (but הֻבְיְאָה should probably be read, as in verse 35); Est 9[23] (before a plur. masc.). Such examples as Jb 42[15] are to be explained according to § 121 *a*.

[2] In a certain sense this is analogous to the German *es kommt ein Mann, eine Frau*, &c.

Dt 21[3] (according to the accents); 22[23], Is 18[5] וּבֹסֶר גֹּמֶל יִהְיֶה נָצָה *and a ripening grape the flower becometh.*

r (*b*) The adjective in a noun-clause, e.g. ψ 119[137] יָשָׁר מִשְׁפָּטֶיךָ *upright* are *thy judgements*; cf. verse 155.[1]—On the other hand, רֹעֶה in רֹעֶה צֹאן עֲבָדֶיךָ *thy servants are shepherds*, Gn 47[3], is either an unusual orthography or simply a misspelling for רֹעֵי.

s Rem. 1. As soon as a sentence which begins with an uninflected predicate is carried on after the mention of the subject, the gender and number of the subsequent (co-ordinate) predicates must coincide with those of the subject, e.g. Gn 1[14] וְהָיוּ . . . יְהִי מְאֹרֹת (see *o* above); Nu 9[6], Ez 14[1]; cf. also Gn 30[39] (see *p* above).

t 2. The dislike mentioned in *p* above, of using the feminine form (cf., further, § 144 *a*, with the sections of the Grammar referred to there, and below, under *u*), is exemplified sometimes by the fact that of several predicates only that which stands next to the feminine substantive is inflected as feminine (cf. the treatment of several attributes following a feminine substantive, § 132 *d*); thus in Is 14[9] רִגְזָה, and afterwards עוֹרֵר (but עוֹרֵר is better taken as an infin. abs. = *excitando*, reading הָקֵם for הֹקִים); 33[9] אָבַל אֻמְלְלָה אָרֶץ *mourneth, languisheth the land*. Cf. Jer 4[30], Jb 1[19], and the examples (§ 47 *k*) where only the first of several consecutive forms of the 2nd sing. fem. imperf. has the afformative ī, Is 57[8], Jer 3[5], Ez 22[4], 23[32] (תִּהְיֶה after תִּשְׁתִּי); on the converse sequence of genders in imperatives, Na 3[15], cf. § 110 *k*.—Of a different kind are instances like Lv 2[1], 5[1], 20[6], where נֶפֶשׁ *person* (fem.) as the narrative continues, assumes (in agreement with the context) the sense of a masculine person.

u 3. The instances in which the gender or number of the *following* predicate appears to differ from that of the subject are due partly to manifest errors in the text, e.g. Gn 32[9] read with the Samaritan הָאַחַד instead of הָאַחֵת; וְהָיָה then follows correctly; 1 S 2[20] read with Wellhausen שָׁאֵל, according to 1[28], instead of שְׁאֵל; 1 S 16[4] read וַיֹּאמְרוּ; Ez 18[29] instead of יִתְּכֶן read the plural as in verse 25; so also Ez 20[38] for יָבוֹא,[2] and in Jb 6[20] for בָּטַח; in La 5[10] read נִכְמְרוּ, and cf. in general, § 7 *d*, note; 1 Ch 2[48] read יָלְדָה; in Jer 48[15] also the text is certainly corrupt. Other instances are due to special reasons. The anomalies in Is 49[11], Ho 14[1], Pr 1[16] (after רַגְלֵיו), ψ 11[4] (after עֵינָיו), 63[4], Pr 5[2], 10[21.32] 18[6], 26[23], Jb 15[6] (all after שִׂפְתַיִם), Pr 3[2] (after מִצְוֹתַי), ψ 102[28], Jb 16[22] (after שָׁנוֹת), Dn 11[41] (read וְרַבּוֹת), and perhaps Gn 20[17] are also to be explained (see *p*) from the dislike of the 3rd plur. fem. imperf.; moreover, in Jer 44[19], Pr 26[23] the plur. masc. even of a participle occurs instead of the plur. fem.—In Gn 31[38 f.] יִהְיֶה, after a plural subject, is explained as a case of attraction to the following singular predicate.[3]—In Gn 4[7] רֹבֵץ

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[1] This does not include such cases as Jb 24[7.10], where עָרוֹם is rather to be explained as an accusative denoting a state, § 118 *n*.

[2] יבוא probably an error for יבאו. The Masora on Lv 11[34] reckons fourteen instances of יָבֹא, where we should expect the plural.

[3] So also the pronoun הוּא emphatically resuming the subject (see § 141 *h*) is attracted to the predicate in number in Jos 13[14] אִשֵּׁי יְהוָה . . . הוּא נַחֲלָתוֹ *the offerings of the Lord . . . that is his inheritance*; in number and gender, Lv 25[33] *Qᵉrê*; Jer 10[3].

is a substantival participle (*a lurker, a coucher*). In Gn 47^{24} יִהְיֶה remains undefined in gender (masc.), although the noun precedes for the sake of emphasis; so also in Gn 28^{22}, Ex 12^{49}, $28^{7.32}$, Nu 9^{14}, 15^{29}, Jer 50^{46}, Ec 2^{7} (הָיָה לִי as if the sentence began afresh, *and servants born in my house . . . there fell to my lot* this possession also). In Jb 20^{26} לֹא־נֻפַּח may (unless אֵשׁ is regarded as masculine, § 122 *o*) be taken impersonally, *fire, without its being blown upon*.—In Is 16^{8} and Hb 3^{17} the predicate in the singular is explained from the collective character of שְׁדֵמוֹת (see *h* above); on the other hand, the masculine form of the predicate is abnormal in ψ 87^{3}, Pr 2^{10}, 12^{25}, 29^{25}, Jb 8^{7}, 36^{18}.

§ 146. *Construction of Compound Subjects.*

a **1.** When the subject is composed of a nomen regens (in the construct state) with a following genitive, the predicate sometimes agrees in gender and number not with the nomen regens, but with the genitive, when this represents the principal idea of the compound subject.[1] Thus 1 S 2^{4} קֶשֶׁת גִּבֹּרִים חַתִּים *the bow of the mighty men is broken*, as if it were *the mighty men with their bow are broken*; Ex 26^{12}, Lv 13^{9}, 1 K 1^{41} (but the text is clearly very corrupt), 17^{16}, Is 2^{11}, 21^{17}, Zc 8^{10}, Jb 15^{20}, 21^{21}, 29^{10}, 32^{7} (רֹב שָׁנִים equivalent to *many years*); 38^{21}; with the predicate preceding, 2 S 10^{9}, unless it is to be explained according to § 145 *k*.

b Rem. 1. The cases in which קוֹל (*voice, sound*) with a following genitive stands at the beginning of a sentence, apparently in this construction, are really of a different kind. The קוֹל is there to be taken as an exclamation, and the supposed predicate as in apposition to the genitive, e.g. Gn 4^{10} *the voice of thy brother's blood, which crieth* (prop. *as one crying*) . . . ! = *hark! thy brother's blood is crying*, &c.; Is 13^{4}, 66^{6}. In Is 52^{8} an independent verbal-clause follows the exclamation *the voice of thy watchmen!*; in Jer 10^{22} and Ct 2^{8} an independent noun-clause; in Is 40^{3} קוֹל קוֹרֵא *the voice of one that crieth!* i.e. *hark! there is one crying* is followed immediately by direct speech; in Mi 6^{9} קוֹל *hark!* may be used disconnectedly (cf. the almost adverbial use of קוֹל in § 144 *m*) and יְהוָה be taken as the subject to יִקְרָא.

c 2. When the substantive כֹּל (כָּל־) *entirety* is used in connexion with a genitive as subject of the sentence, the predicate usually agrees in gender and number with the genitive, since כֹּל is equivalent in sense to an attribute (*whole, all*) of the genitive; hence, e.g. with the predicate preceding, Gn 5^{5} וַיִּהְיוּ כָּל־יְמֵי אָדָם *and all the days of Adam were*, &c. (in 5^{23}, 9^{29} וַיְהִי; but the Samaritan reads ויהיו here also); Ex 15^{20}; with the predicate following, ψ 150^{6}, &c. Exceptions are, e.g. Lv 17^{14} (but cf. § 145 *l*), Jos 8^{25}, Is 64^{10}, Pr 16^{2}, Na 3^{7}. On the other hand, in such cases as Ex 12^{16} the agreement of the

[1] Sometimes, however, the attraction of the predicate to the genitive may be merely due to juxtaposition.

predicate with כָּל־ is explained from the stress laid upon the latter, כָּל־מְלָאכָה לֹא being equivalent to *the whole of work* (is forbidden).

d **2.** When the subject of the sentence consists of several nouns connected by *wāw copulative*, usually

(*a*) The predicate *following* is put in the plural, e. g. Gn 8[22] *seed time and harvest, and cold and heat . . . shall not cease* (לֹא יִשְׁבֹּתוּ); after subjects of different genders it is in the masculine (as the *prior gender*, cf. § 132 *d*), e. g. Gn 18[11] אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah* were *old*; Dt 28[32], 1 K 1[21].

e Rem. Rare exceptions are Pr 27[9] שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח־לֵב *ointment and perfume rejoice the heart*, where the predicate agrees in gender with the masculine שֶׁמֶן (as in Is 51[3] with שָׂשׂוֹן); on the other hand, in Ex 21[4] (where הָאִשָּׁה וְיָלְדָה יְהִיָה are the subjects) it agrees with הָאִשָּׁה as being the principal person; in the compound sentence, Is 9[4], it agrees with the feminine subject immediately preceding.[1]

f (*b*) The predicate *preceding* two or more subjects may likewise be used in the plural (Gn 40[1], Jb 3[5], &c.); not infrequently, however, it agrees in gender and number with the first, as being the subject nearest to it. Thus the predicate is put in the singular masculine before several masculines singular in Gn 9[23], 11[29], 21[32], 24[50], 34[20], Ju 14[5]; before a masculine and a feminine singular, e. g. Gn 3[8], 24[55] *then said* (וַיֹּאמֶר) *her brother and her mother*; 33[7]; before a masculine singular and a plural, e. g. Gn 7[7] וַיָּבֹא נֹחַ וּבָנָיו *and Noah went in, and his sons*, &c.; Gn 8[18] (where feminines plural also follow); 44[14], Ex 15[1], 2 S 5[21]; before collectives feminine and masculine, 2 S 12[2].

g Similarly, the feminine singular occurs before several feminines singular, e. g. Gn 31[14] וַתַּעַן רָחֵל וְלֵאָה *then answered Rachel and Leah*; before a feminine singular and a feminine plural, e. g. Gn 24[61]; before a feminine singular and a masculine singular, Nu 12[1] וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן *then spake Miriam and Aaron*; Ju 5[1]; before a feminine singular and a masculine plural, e. g. Gn 33[7] (cf., on the other hand, ψ 75[4] נְמֹגִים אֶרֶץ וְכָל־יֹשְׁבֶיהָ *dissolved are the earth and all the inhabitants thereof*). The plural feminine occurs before a plural feminine and a plural masculine in Am 8[13].—In Jer 44[25] for אַתֶּם וּנְשֵׁיכֶם read אַתֶּם הַנָּשִׁים with the LXX, and cf. verse 19.

h (*c*) When other predicates follow after the subjects have been mentioned, they are necessarily put in the plural; cf. Gn 21[32], 24[61], 31[14], 33[7], &c., and § 145 *s*.

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[1] Similarly with a mixed object, Gn 33[2] *he put . . . Leah and her children* אַחֲרֹנִים *after*; אַחֲרֹנִים agrees with the masculine immediately preceding.

§ 147. *Incomplete Sentences.*

a **1.** Sentences are called *incomplete*, in which either the subject or the predicate or both must in some way be supplied from the context.[1] Besides the instances enumerated in § 116 *s* (omission of the personal pronoun when subject of a participial clause) and the periphrases for negative attributes § 152 *u*, this description includes certain (noun-) clauses introduced by הִנֵּה (see *b* below), and also a number of exclamations of the most varied kinds (see *c* below).

Rem. Incomplete sentences are very common in Chronicles, but are mostly due to the bad condition of the text; cf. Driver, *Introd.*[6], p. 537, no. 27. Thus in 2 Ch $11^{22\,b}$ restore חָשַׁב, with the LXX, before לְהַמְלִיכוֹ; in 35^{21} add בָּאתִי, with the LXX, after הַיּוֹם and read פֶּרֶת for בֵּית; in 2 Ch 19^{6} and 28^{21} the pronoun הוּא is wanted as subject, and in 30^{9} the predicate יְהִיוּ; cf. also the unusual expressions in 1 Ch 9^{33} (Ezr 3^{3}), 1 Ch 15^{13} (*ye were not present?*), 2 Ch 15^{3}, $16^{10.12\,(bis)}$, 18^{3}.

b **2.** The demonstrative particle הֵן, הִנֵּה *en*, *ecce* may be used either absolutely (as a kind of interjection, cf. § 105 *b*) before complete noun- or verbal-clauses, e.g. Gn 28^{15} וְהִנֵּה אָנֹכִי עִמָּךְ *and, behold! I am with thee*; 37^{7}, 48^{21}, Ex 3^{13}, 34^{10}, or may take the pronoun, which would be the natural subject of a noun-clause, in the form of a suffix, see § 100 *o*. Whether these suffixes are to be regarded as in the accusative has been shown to be doubtful in § 100 *p*. However, in the case of הִנֵּה the analogy of the corresponding Arabic demonstrative particle *'inna* (followed by an accusative of the noun) is significant.[2] If הִנֵּה with a suffix and a following adjective or participle (see the examples in § 116 *p* and *q*) forms a noun-clause, the subject proper, to which הִנֵּה with the suffix refers, must, strictly speaking, be supplied again before the predicate.[3] Sometimes, however, the pronoun referring to the subject is wanting, and the simple הִנֵּה takes the place of the

[1] This does not apply to such cases as Gn 33^{8}, where an infinitive with לְ appears alone in answer to a question, the substance of the question being presupposed as a main clause; cf. also Gn 26^{7}, where הִיא must again be supplied after אִשְׁתִּי.

[2] On the same analogy any substantive following הִנֵּה would have to be regarded as originally a virtual accusative. Since, however, Hebrew does not possess case-terminations (as the Arabic does, and uses the accusative necessarily after *'inna*), it is very doubtful whether, and how far, substantives following הִנֵּה were felt to be accusatives.

[3] That these are real noun-clauses and that the participle (e.g. מֵת in הִנְּךָ מֵת Gn 20^{3}) cannot be taken as a second accusative (as it were *ecce te moriturum*), is also shown by the analogy of Arabic, where after *'inna* with an accusative the predicate is expressly in the *nominative*.

subject and copula (as Gn 18[9] הִנֵּה בְאָהֳלָה *behold* she is *in the tent*; 42[28]), or there is no indication whatever of the predicate, so that the sentence is limited to הִנֵּה with the suffix, as in the frequent use of הִנֵּנִי, הִנֶּנִּי *here am I*, in answer to an address. Elsewhere a substantive follows הִנֵּה (or הֵן Gn 11[6], Jb 31[35]), and הִנֵּה then includes the meaning of a demonstrative pronoun and the copula, e.g. Gn 22[7] הִנֵּה הָאֵשׁ וְהָעֵצִים *here is the fire and the wood*, &c.; 12[19] *behold* thou hast *thy wife!* Ex 24[8]; with reference to the past, e.g. Am 7[1] וְהִנֵּה לֶקֶשׁ וגו׳ *and lo*, it was *the latter growth*, &c. By a very pregnant construction the simple הִנֵּה is used as the equivalent of a sentence in Jb 9[19], *lo, here am I!*

c 3. Examples of exclamations (threatening, complaining, triumphing, especially warlike or seditious) in which, owing to the excitement of the speaker, some indispensable member of the sentence is suppressed, are—(*a*) with suppression of the predicate (which has frequently to be supplied in the form of a jussive), e.g. Ju 7[20] *a sword for the Lord and for Gideon!* (verse 18 without חֶרֶב); 2 S 20[1] and 2 Ch 10[16] (cf. also 1 K 22[36]) *every man to his tents, O Israel!* (i.e. *let every man go to* or *remain in his tent*); without אִישׁ 1 K 12[16]; moreover, Is 1[23], 13[4] (on the exclamatory קוֹל equivalent to *hark!* cf. § 146 *b*); 28[10], 29[16] (הַפִּכְּכֶם *O your perversity!* i.e. how great it is!); Jer 49[16] (if תִּפְלַצְתְּךָ be equivalent to *terror be upon thee!*); Jo 4[14], Mal 1[13] (הִנֵּה מַתְּלָאָה *behold what a weariness!*); Jb 22[29]; perhaps also Gn 49[4] פַּחַז כַּמַּיִם *a bubbling over as water* (sc. happened), unless it is better to supply a subject אַתָּה (*thou wast*).—(*b*) With suppression of the subject, Ju 4[20], cf. § 152 *k*; Jb 15[23] אַיֵּה *where* sc. is bread?—(*c*) With suppression of both subject and predicate, Ju 7[18] (see above); 1 K 12[16] (see above); 2 K 9[27] גַּם אֹתוֹ *him also!* explained immediately afterwards by הַכֵּהוּ *smite him!* Ho 5[8] *after thee, Benjamin!* sc. is the enemy (differently in Ju 5[14]); ψ 6[4], 90[13], Hb 2[6] עַד־מָתַי; ψ 74[9] עַד־מָה.—On וְלֹא *and if not* (unless וְלוּ is to be read), 2 S 13[26], 2 K 5[17], see § 159 *dd*.

d Rem. 1. To the class of incomplete sentences naturally belong exclamations introduced by interjections אֲהָהּ, אוֹי, הוֹי, הַס;[1] cf. § 105. After the first two the object of the *threat* or *imprecation* follows regularly with לְ (cf. *vae tibi*) or אֶל־ or עַל־, e.g. אוֹי לָנוּ *woe unto us!* 1 S 4[8], Is 6[5]; cf. also אֲהָהּ לַיּוֹם *alas for the day!* Jo 1[15]; on the other hand, the object of *commiseration* (after הוֹי) follows mostly in the vocative, or rather in the accusative of exclamation (cf. *vae te* in Plautus); so in lamentation for the dead, הוֹי אָחִי *alas, my brother!* 1 K 13[30],

[1] We do not consider here the cases in which these interjections (e.g. הַס Ju 3[19], Am 6[10]) stand quite disconnectedly (so always אָח and הֶאָח).

Jer 22^{18}; הוֹי גּוֹי חֹטֵא *ah, sinful nation!* Is 1^4, $5^{8.11.18.20.22}$ (*ah! they that . . .*).— For הֵם cf. Hb 2^{20}, Zp 1^7, Zc 2^{17}.

c 2. Finally, instances of noun-clauses shortened in an unusual manner may perhaps occur in יְדֵיהֶם and רַגְלֵיהֶם ψ 115^7, for יָדַיִם לָהֶם *they have hands*, &c.; cf. verses 5 and 6 פֶּה־לָהֶם, &c. Perhaps also וּפִילַגְשׁוֹ Gn 22^{24}, and וְחֵלְיוֹ Ec 5^{16} are to be regarded in the same way, but hardly נְבִיאֶכֶם Nu 12^6; cf. § 128 *d* above.

II. Special Kinds of Sentences.

§ 148. *Exclamations.*

a The originally interrogative מָה is used to introduce exclamations of wonder or indignation = *O how!* or ridicule, *why! how!* sometimes strengthened by זֶה or זֹאת according to § 136 *c*.—Astonishment or indignation at something which has happened is introduced by אֵיךְ *how* (likewise originally interrogative) with the perfect; the indignant refusal of a demand by אֵיךְ (but also by מָה Jb 31^1) with the imperfect; an exclamation of lamentation by אֵיכָה, less frequently אֵיךְ *how!*; in Jo 1^{18} by מָה.

Examples:—

b מָה (or מַה־ with a following *Dageš*, see § 37) expressing admiration (or astonishment) before verbal-clauses, e.g. Gn 27^{20} (מַה־זֶּה); 38^{29}, Nu 24^5 (*how goodly are . . .!*); ψ 21^2, Ct 7^2; before the predicate of noun-clauses, e.g. Gn 28^{17}, ψ 8^2; mockingly before the verb, 2 S 6^{20} (*how glorious was . . .!*); Jer 22^{23}, Jb $26^{2f.}$; indignantly, Gn 3^{13} מַה־זֹּאת; 4^{10}, 20^9, 31^{26} *what hast thou done!*

אֵיךְ with the perfect, e.g. Gn 26^9, ψ 73^{19}; in scornful exclamation, Is $14^{4.12}$; in a lament (usually אֵיכָה), 2 S $1^{25.27}$; with the imperfect, in a reproachful question, Gn 39^9, 44^8, ψ 11^1, 137^4; in a mocking imitation of lament, Mi 2^4.

אֵיכָה with the perfect, Is 1^{21}, La 1^1; with the imperfect, La 2^1, 4^1.

c Rem. 1. The close relation between a question and an exclamation appears also in the interrogative personal pronoun מִי in such cases as Mi 7^{18} מִי־אֵל כָּמוֹךָ *who is a God like unto thee?* and so in general in *rhetorical* questions as the expression of a forcible denial; similarly in the use of an interrogative sentence to express a wish, see §§ 150 *d*, 151 *a*.

d 2. A weaker form of exclamation is sometimes produced by the insertion of a corroborative כִּי *verily, surely*, before the predicate, Gn 18^{20}; cf. 33^{11}, Is 7^9, and the analogous cases in the apodoses of conditional sentences, § 159 *ee*.

§ 149. *Sentences which express an Oath or Asseveration.*

a The particle אִם, in the sense of *certainly not*, and אִם־לֹא (rarely כִּי Gn 22^{16}) in the sense of *certainly*, are used to introduce promises or threats confirmed by an oath (especially after such formulae as חַי־יְהוָה,

חֵי־נַפְשֶׁךָ,[1] חַי אָנִי, בִּי נִשְׁבַּעְתִּי, &c., as well as after imprecations, see below), and also simple asseverations, e.g. 1 S 2[30], 2 S 20[20], Jb 27[5] after חָלִילָה לִי *far be it from me*, but mostly without any introductory formula.

b Rem. No certain explanation of these particles has yet been given. According to the usual view, phrases expressing an oath depend on the suppression of an imprecation upon oneself, e.g. *the Lord do so unto me, if I do it* equivalent to *I certainly will not do it*; then naturally אִם־לֹא properly *if I do it not* equivalent to *I certainly will do it*. It is indeed difficult to understand such self-imprecations, put into the mouth of God, as in Dt 1[34 f.], Is 14[24], 22[14], Jer 22[6], Ez 3[6], 35[6], ψ 95[11]. Possibly, however, the consciousness of the real meaning of the formula was lost at an early period, and אִם־לֹא simply came to express *verily*, אִם *verily not*.—In 1 S 25[22], where, instead of a self-imprecation, a curse is pronounced upon others, read לְדָוִד with the LXX for לְאֹיְבֵי דָוִד.

Examples:—

c (*a*) The particles אִם and אִם־לֹא used after the utterance of an oath and after formulae of swearing, e.g. 2 S 11[11] (see note on *a*) חַי־יְהוָה וְחֵי נַפְשֶׁךָ אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה *as the Lord liveth, and as thy soul liveth, I will not do this thing*; 1 S 14[45], 2 K 5[16] (after חַי יְהוָה; in 1 S 14[39] and 29[6] חַי־י׳ is followed by a simple כִּי); Ct 2[7], 3[5] (after הִשְׁבַּעְתִּי *I adjure you*); cf. also Gn 14[23], 21[23], 26[29]; spoken by God, Dt 1[34 f.], 1 S 3[14], ψ 95[11]; similarly אִם־לֹא Gn 24[37 f.]; spoken by God, Is 14[24], where אִם־לֹא occurs first with the perfect in the sense of a prophetic perfect, § 106 *n*, but in the parallel clause with the imperfect; Jer 22[6]; in Gn 31[52] the negative oath introduced by אִם־אָנִי, אִם־אַתָּה is immediately afterwards continued by לֹא with the imperfect.—In Ez 34[10] the threat introduced in verse 8 by אִם־לֹא is, after a long parenthesis, resumed with הִנְנִי.

d (*b*) אִם and אִם־לֹא after formulae of cursing, e.g. 1 S 3[17] כֹּה יַעֲשֶׂה־לְּךָ אֱלֹהִים וְכֹה יוֹסִיף אִם־תְּכַחֵד מִמֶּנִּי דָּבָר וגו׳ *God do so to thee, and more also! thou shalt not hide anything from me*, &c.; cf. 1 S 25[22]. On the other hand, כִּי follows the curse, in 1 S 14[44], 1 K 2[23] (here with a perfect), and in 2 S 3[35] כִּי אִם; in 1 S 25[34] the preceding כִּי is repeated before אִם; in 1 S 20[13] the purport of the asseveration is repeated (after the insertion of a conditional sentence) in the perfect consecutive.

e (*c*) אִם and אִם־לֹא as simple particles of asseveration, e.g. Ju 5[8] מָגֵן אִם־יֵרָאֶה וְרֹמַח וגו׳ *truly, there was not a shield and spear seen*, &c.; Is 22[14], Jb 6[28] (in the middle of the sentence); after חָלִילָה חָלִילָה *absit*, 2 S 20[20]; אִם־לֹא with the imperf. Is 5[9], with the perfect, Jb 22[20].

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[1] Also combined חַי־יְהוָה וְחֵי נַפְשֶׁךָ 1 S 20[3], 25[26] *as the Lord liveth, and as thy soul* (i.e. *thou*) *liveth!* (Also in 2 S 11[11] read חַי־יהוה instead of the impossible חַיָּךְ). On חַי and חֵי in these noun-clauses (prop. *living* is *the Lord*, &c.), cf. § 93 *aa*, note.

§ 150. *Interrogative Sentences.*

H. G. Mitchell, 'The omission of the interrogative particle,' in *Old Test. and Sem. Studies in memory of W. R. Harper*, Chicago, 1907, i, 113 ff.

a **1.** A question need not necessarily be introduced by a special interrogative pronoun or adverb. Frequently[1] the natural emphasis upon the words is of itself sufficient to indicate an interrogative sentence as such; cf. Gn 27^{24} אַתָּה זֶה בְּנִי עֵשָׂו *thou art my son Esau?* (but cf. note 1 below) Gn 18^{12}, Ex 33^{14} (פָּנַי); 1 S 11^{12} שָׁאוּל יִמְלֹךְ עָלֵינוּ *Saul shall reign over us?* 1 S 22^{7}, 2 S 16^{17}, 18^{29} שָׁלוֹם לַנַּעַר *is it well with the young man?* (but cf. note 1); 1 S 16^{4}, 1 K 1^{24}, Is 28^{28}, Ho 4^{16}, Zc 8^{6} (*should it also be marvellous in mine eyes?*); Pr 5^{16}. So especially, when the interrogative clause is connected with a preceding sentence by וְ, e. g. Jn 4^{11} וַאֲנִי לֹא אָחוּס *and I should not have pity?* Ex 8^{22} *will they not stone us?* Ju 11^{23}, 14^{16}, 1 S 20^{9}, 24^{20}, 25^{11}, 2 S 11^{11}, 15^{20}, Is 37^{11}, 44^{19b}, Jer 25^{29}, 45^{5}, 49^{12}, Ez 20^{31}, Jb 2^{10}, 10^{9}; or when (as in some of the examples just given) it is negative (with לֹא for הֲלֹא *nonne?*), 2 K 5^{26} (but cf. note 1), La 3^{38}.[2]

b Rem. The statement formerly made here that the interrogative particle is omitted especially before gutturals, cannot be maintained in view of Mitchell's statistics (op. cit. p. 123 f.). The supposed considerations of euphony are quite disproved by the 118 cases in which הַ or הָ occurs before a guttural.

c **2.** As a rule, however, the simple question is introduced by *He interrogative* הַ (הַ֫); as to its form, cf. § 100 *k–n*), *ne? num?* the disjunctive question by הַ (*num? utrum?*) in the first clause, and אִם[3] (also וְאִם, less frequently אוֹ) *an?* in the second, e. g. 1 K 22^{15} . . . הֵנֵלְךְ

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[1] Mitchell (op. cit.) restricts the number of instances to 39, of which he attributes 12 (or 17) to corruption of the text. Thus in Gn 27^{24} he would read, with the Samaritan, הַאַתָּה as in verse 21, in 1 S 16^{4} הֲשָׁלֹם, in 2 S 18^{29} הֲשָׁלוֹם as in verse 32; similarly he would read the interrogative particle in 2 K 5^{26}, Ez 11^{3}, Jb 40^{25}, 41^{1}; 1 S 30^{8}, 2 K 9^{19}, Ez 11^{13}, 17^{9}.

[2] But in 1 S 27^{10} instead of אֶל־ (which according to the usual explanation would expect a negative answer) read either אֶל־מִי (עַל־מִי) with the LXX, or better, אָן (אָנָה) *whither?* with the Targum. In 2 S 23^{5} read חֶפְצִי הֲלֹא with Wellhausen.

[3] Quite exceptional is the use of the particle אִין *num?* (common in Aramaic) in 1 S 21^{9} וְאִין יֵשׁ־פֹּה *num est hic?* The text is, however, undoubtedly corrupt; according to Wellhausen, *Text der Bücher Sam.*, the LXX express the reading רְאֵה הֵיֵשׁ; but cf. the full discussion of the passage by König, *ZAW.* xviii. 239 ff.—The above does not apply to interrogative sentences introduced by interrogative pronouns (§ 37) or by the interrogatives compounded with מָה *what?* such as כַּמָּה *how many?* לָמָּה *why?* (see § 102 *k*), מַדּוּעַ *why?* (§ 99 *e*), or by אַיֵּה *where?* אֵיךְ, אֵיכָה *how?* (§ 148), &c. On the transformation of

אִם נֵחְדַּל[1] *shall we go . . . or shall we forbear?* Cf. also אָן *where? whither?* אָנָּה *whither*, and J. Barth, *Sprachwiss. Untersuchungen*, i. 13 ff.

d The particular uses are as follows:—

(*a*) The particle הַ stands primarily before the simple question, when the questioner is wholly uncertain as to the answer to be expected, and may be used either before noun-clauses, e. g. Gn 43[7] הַעוֹד אֲבִיכֶם חַי הֲיֵשׁ לָכֶם אָח *is your father yet alive? have ye* another *brother?* for הֲיֵשׁ cf. Gn 24[23], 1 S 9[11]; for הֲכִי *is it that?* Jb 6[22]; for הֲכִי יֶשׁ־ *is there yet?* 2 S 9[1] (but in 2 S 23[19] for הֲכִי read הֲנוֹ with 1 Ch 11[25]); for הַאֵין *is there not?* 1 K 22[7], &c.; or before verbal-clauses, e. g. Jb 2[3] *hast thou considered* (הֲשַׂמְתָּ לִבְּךָ) *my servant Job?* In other cases הַ (=*num?*) is used before questions, to which, from their tone and contents, a negative answer is expected, e.g. Jb 14[14] *if a man die,* הֲיִחְיֶה *shall he* indeed *live* again? Sometimes a question is so used only as a rhetorical form instead of a negative assertion, or of a surprised or indignant refusal,[2] e.g. 2 S 7[5] הַאַתָּה תִּבְנֶה־לִּי בַיִת *shalt thou build me an house?* (in the parallel passage 1 Ch 17[4] לֹא אַתָּה וגו׳ *thou shalt not*, &c.); Gn 4[9] הֲשֹׁמֵר אָחִי אָנֹכִי *am I my brother's keeper?* cf. 2 K 5[7], and the two passages where הַ is used before the infinitive (*constr.* Jb 34[18], *absol.* Jb 40[2]; on both, see § 113 *ee*, with the note). —On the other hand, in 1 K 16[31] for הֲנָקֵל (after וַיְהִי) read הִנָּקֵל.

c Rem. 1. A few passages deserve special mention, in which the use of the interrogative is altogether different from our idiom, since it serves merely to express the conviction that the contents of the statement are well known to the hearer, and are unconditionally admitted by him. Thus, Gn 3[11] *surely thou hast eaten*; Gn 27[36] הֲכִי קָרָא prop. *is it so that one names?* &c., i. e. *of a truth he is rightly named Jacob*; Gn 29[15] *verily thou art my brother*; Dt 11[30], Ju 4[6], 1 S 2[27] *I did indeed*, &c.; 20[37], 1 K 22[3] *ye know surely . . .*; Mi 3[1], Jb 20[4].— In 1 S 23[19] (cf. ψ 54[2]) a surprising communication is introduced in this way (by הֲלֹא) in order to show it to be absolutely true, and in Am 9[7] a concession is expressed by הֲלוֹא *I have, it is true*, &c. Finally, we may include the formula of quotation הֲלֹא־הִיא כְתוּבָה Jos 10[13] or הֲלֹא־הֵם כְּתוּבִים equivalent to *surely it is, they are* written (the latter in 1 K 11[41], 14[29], and very often elsewhere in the books of Kings and Chronicles), synonymous with the simple formula of assertion הִנֵּה כְתוּבָה 2 S 1[18], and הִנָּם כְּתוּבִים 1 K 14[19], 2 K 15[11], 2 Ch 27[7], 32[32].

Of very frequent occurrence also are questions introduced by לָמָּה, which really contain an affirmation and are used to state the reason for a request or warning, e. g. 2 S 2[22] *turn thee aside . . . wherefore should I smite thee to the ground?* i. e. *otherwise I will* (or *must*) *smite*, &c.; cf. 1 S 19[17], and Driver on the passage; 2 Ch 25[16]; also Gn 27[45], Ex 32[12] (Jo 2[17], ψ 79[10], 115[2]); Ct 1[7], Ec 5[5], 7[17], Dn 1[10].

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pronouns and adverbs into interrogative words by means of a prefixed אֵי, see the Lexicon.

[1] On the use of the *imperfect* in deliberative questions, see § 107 *t*; on the *perfectum confidentiae* in interrogative sentences, see § 106 *n*.

[2] Analogous to this is the use of the interrogative מָה in the sense of a reproachful remonstrance instead of a prohibition, as Ct 8[4] מַה־תָּעִירוּ *why should ye stir up?* i.e. *pray, stir not up*; cf. also Jb 31[1]; see above, § 148.

2. The rare cases in which a *simple* question is introduced by אִם (as sometimes in Latin by *an? is it?*) are really due to the suppression of the first member of a double question; thus 1 K 1^{27}, Is 29^{16}, Jb 6^{12}, 39^{13}. *f*

(*b*) Disjunctive questions are, as a rule, introduced by אִם—הֲ (*utrum—an?*) or sometimes by וְאִם[1]—הֲ, e. g. Jo 1^{2}, Jb 21^{4} (even with הֲ repeated after וְאִם in a question which implies disbelief, Gn 17^{17}). In Jb 34^{17}, $40^{8\,f.}$ special emphasis is given to the first member by הַאַף prop. *is it even?* The second member is introduced by אוֹ *or* in 2 K 6^{27}, Jb 10^{3}, 38^{28}, 31^{36} (Mal 1^{8} הֲ(אוֹ)), in each case before מ, and hence no doubt for euphonic reasons, to avoid the combination אִם מ׳; cf. also Ju 18^{19}, Ec 2^{19}. *g*

Double questions with (וְאִם) אִם—הֲ need not always be mutually exclusive; frequently the disjunctive form serves (especially in poetic parallelism; but cf. also e. g. Gn 37^{8}) merely to repeat the same question in different words, and thus to express it more emphatically. So Jb 4^{17} *shall mortal man be just before God? or* (אִם) *shall a man be pure before his Maker?* Jb $6^{5\,f.}$, 8^{3}, $10^{4\,f.}$, $11^{2.7}$, 22^{3}, Is 10^{15}, Jer 5^{29}. The second member may, therefore, just as well be connected by a simple וְ, e. g. Jb 13^{7}, $15^{7\,f.}$, $38^{16\,f.\,22.32.39}$; cf. also ψ 8^{5} after מָה; Jb $21^{17\,f.}$ after כַּמָּה; or even without a conjunction, Jb 8^{11}, 22^{4}; after מָה ψ 144^{3}. *h*

(*c*) With regard to *indirect* questions[2] after verbs of inquiring, doubting, examining,[3] &c., simple questions of this kind take either הֲ *whether*, Gn $8^{8,4}$ or אִם Gn 15^{5}, 2 K 1^{2}, Ct 7^{13}; even before a noun-clause, Jer 5^{1}; in 1 S 20^{10} the indirect question is introduced by אוֹ, i. e. probably *if perchance*. In disjunctives (*whether—or*) אִם—הֲ Nu 13^{18} at the end (or אִם־לֹא—הֲ Gn 24^{21}, 27^{21}, 37^{32}, Ex 16^{4}), and הֲ—הֲ Nu 13^{18}, which is followed by אִם—הֲ; also אוֹ—הֲ Ec 2^{19}. The formula מִי יוֹדֵעַ אִם has an affirmative force, *who knows whether . . . not*, like the Latin *neescio an*, Est 4^{14}. *i*

In Jon $1^{7.8}$ the relative pronouns שֶׁ· and אֲשֶׁר owing to the following לְמִי have become also interrogative, *for whose cause?* *k*

(*d*) זֶה and הוּא (cf. § 136 *c*) immediately after the interrogative serve to give vividness to the question; so also אֲפוֹא (for which אֶפְוֹא five times in Job) *then, now*, Gn 27^{33} מִי־אֲפוֹא הוּא *who then is he?* Ju 9^{38}, Is 19^{12}, Jb 17^{15}; אַיֵּה אֲפוֹ *l*

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[1] וְאִם occurs in Pr 27^{24} after a negative statement; we should, however, with Dyserinck read וְאַיִן. Not less irregular is הֲלֹא instead of אִם לֹא in the second clause of Ju 14^{15}, but the text can hardly be correct (cf. Moore, *Judges*, New York, 1895, p. 337); in 1 S 23^{11} the second הֲ introduces a fresh question which is only loosely connected with the first.—In Nu 17^{28} and in the third clause of Jb 6^{13}, הַאִם is best taken with Ewald in the sense of הֲלֹא, since אִם from its use in oaths (see above, § 149 *b*) may simply mean *verily not*.

[2] It should here be remarked that the distinction between direct and indirect questions cannot have been recognized by the Hebrew mind to the same extent as it is in Latin or English. In Hebrew there is no difference between the two kinds of sentence, either as regards mood (as in Latin) or in tense and position of the words (as in English). Cf. also § 137 *c*.

[3] In Gn 43^{6} the הַ after לְהַגִּיד is explained from the fact that the latter, according to the context, implies *to give information upon a question*.

[4] Also in Ec 3^{21} we should read הַעֹלָה and הַיֹּרֶדֶת (*whether—whether*) instead of the article which is assumed by the Masora.

where then is . . . ? However, אֲפוֹא may also be placed at the end of the entire question (Ex 33^{16}, Is 22^{1}; also Ho 13^{10}, since either אֵיֵּ֫הִי is a dialectical form of אַיֵּה, or אַיֵּה should be read instead of it) or at the beginning of the question proper, after a strongly emphasized word, as in Gn 27^{37}.[1]

m (*e*) Sometimes one interrogative governs two co-ordinate clauses, the first of which should rather be subordinated to the second, so that the interrogative word strictly speaking affects only the second; thus Is 5^{4} after מַדּוּעַ *wherefore looked I . . . and it brought forth?* i.e. wherefore brought it forth, while I looked, &c.; Is 50^{2}; after הֲ Nu 32^{6}, Jer 8^{4}, also Nu 16^{22} (read הַאִישׁ); after הֲלֹא Jos 22^{20}; after לָמָּה Is 58^{3}, 2 Ch 32^{4}; after אֶל־מִי Is 40^{25}.[2] But הֲ Jb 4^{2} and הֲלֹא 4^{21} are separated from the verb to which they belong by the insertion of a conditional clause.

n **3.** The affirmative answer is generally expressed, as in Latin, by repeating the emphatic word in the question (or with the second person changed to the first, Gn 24^{58}, 27^{24}, 29^{5}, Ju 13^{11}), Gn 29^{6}, $37^{32\,f.}$, 1 S 23^{11}, 26^{17}, 1 K 21^{10}, Jer 37^{17}. (On וְיֵשׁ *if it be so* in the corrected text of 2 K 10^{15}, see § 159 *dd*.) As a negative answer the simple לֹא is sometimes sufficient, as in Gn 19^{2}, 1 K 3^{22}, &c.; cf. § 152 *c*; and in Ju 4^{20} the simple אַיִן equivalent to *no* or *no one*.

§ 151. *Desiderative Sentences.*

a A wish may be expressed not only by the simple imperfect (§ 107 *n*), cohortative (§ 108, especially with נָא § 108 *c*), jussive (§ 109; with נָא § 109 *b*), imperative (§ 110 *a*), perfect consecutive (§ 112 *aa*) or by a simple noun-clause (§ 116 *r*, note, and § 141 *g*) but also in the following ways:—

1. By exclamations in the form of *interrogative* clauses:[3] especially sentences with מִי followed by the imperfect as being the mood of that which is still unfulfilled but possible, and hence also of that which is desired, e.g. 2 S 15^{4} מִי־יְשִׂמַנִּי שֹׁפֵט *who maketh me judge?* i.e. *O that I were made judge!* 1 S 20^{10}, 2 S 23^{15}. On the other hand, מִי with the perfect (Gn 21^{7}, Nu 23^{10}, 1 S 26^{9}, Is 53^{1}, &c.) or participle (ψ 59^{8}, Pr 24^{22}, &c.), rather expresses a rhetorical question, i.e. a denial, cf. § 150 *d*. Especially frequent is the use of מִי־יִתֵּן (prop. *who gives?*) to introduce all kinds of desiderative clauses (see under *b*).—In Mal 1^{10} the desiderative clause proper is co-ordinated with an interrogative clause,

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[1] On the other hand, in Jb 9^{24} and 24^{25} אֲפוֹ is not prefixed to the מִי, but appended to the conditional sentence.

[2] Cf. the analogous sentences after יַעַן *because*, Is 65^{12}, Jer 35^{17}; after causal אֲשֶׁר 1 S 26^{23}; after כִּי Is 12^{1}; likewise after גַּם § 153 at the end; after פֶּן Dt 8^{12-14}, 25^{3}, Jos 6^{18}, 2 S 12^{28}.

[3] The transition from a question to a wish may be seen, e.g. in Nu 11^{4} *who shall give us flesh to eat?* i.e. *O that we had flesh to eat!*

מִי נַם־בָּכֶם וְיִסְגֹּר דְּלָתַיִם *would that one were among you and would shut the doors*, i. e. O that one would shut the doors!

Rem. Sometimes the original sense of מִי־יִתֵּן is still plainly discernible, *b*
e. g. Ju 9[29] מִי־יִתֵּן אֶת־הָעָם הַזֶּה בְיָדִי *who gives this people into my hand?* equivalent to, O that this people were given into my hand! cf. ψ 55[7]. In these examples, however, מִי־יִתֵּן is still equivalent to *O had I!* and in numerous other instances the idea of *giving* has entirely disappeared, מִי־יִתֵּן having become stereotyped as a mere desiderative particle (*utinam*). Its construction is either—

(*a*) With the *accusative* (in accordance with its original meaning) of a substantive, Dt 28[67] *would that it were even! . . . morning!* Ju 9[29], ψ 14[7] (53[7]), 55[7]; with an accusative and a following infinitive, Jb 11[5]; with two accusatives, Nu 11[29], Jer 8[23]; with the accusative of an infinitive, Ex 16[3], 2 S 19[1] מִי־יִתֵּן מוּתִי אֲנִי תַחְתֶּיךָ *would that I had died for thee* (for אֲנִי cf. § 135 *f*); of a participle, Jb 31[35]; of a personal pronoun (as a suffix), Jb 29[2] (with a following כְּ); but מִי־יִתְּנֵנִי Is 27[4] and Jer 9[1] with a following accusative is not simply equivalent to מִי־יִתֵּן לִי, but is properly *who endows me with*, &c.; cf. § 117 *ff*).—With a still greater weakening of the original meaning מִי־יִתֵּן is used with an adjective in Jb 14[4] *could a clean thing but come out of an unclean!* i. e. *how can a clean thing come*, &c.; similarly in Jb 31[31] *who can find one that hath not been satisfied!*

(*b*) With a following perfect, Jb 23[3] (cf. § 120 *e*); with a perfect consecutive, *c*
Dt 5[26] *O that they had such an heart!*

(*c*) With a following imperfect, Jb 6[8], 13[5], 14[13]; in Jb 19[23] the imperfect is *d*
twice added with *Wāw* (cf. *a* above, on Mal. 1[10]).

On the cohortative in the apodosis to such desiderative clauses, cf. § 108 *f*.

2. The wish may also be expressed by the particles אִם (ψ 81[9], 95[7], *e*
139[19], Pr 24[11], 1 Ch 4[10]; always with a following imperfect) and לוּ (for which in ψ 119[5] we have אַחֲלַי, 2 K 5[3] אַחֲלַי, from אַח *ah!* and לִי=לוּ; both with a following imperfect) *si, o si! utinam.*[1] לוּ is followed by the imperfect, Gn 17[18], Jb 6[2]; by the jussive, Gn 30[34] (rather concessive, equivalent to *let it be so*); by the perfect, as the expression of a wish that something might have happened in past time (cf. § 106 *p*), Nu 14[2] לוּ מַתְנוּ *would that we had died*; 20[3] and Jos 7[7] (both times וְלוּ); on the other hand, Is 48[18] and 63[19] (both times לוּא) to express a wish that something expected in the future may already have happened.—On לוּ with the imperative (by an anacoluthon) Gn 23[13] cf. § 110 *e*. On the perfect after כִּי אִם Gn 40[14], 2 K 5[20], cf. § 106 *n*, note 2.

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[1] Cf. a similar transition from a conditional to a desiderative particle, in consequence of the suppression of the apodosis, in the English, *O if I had!* and the like; e.g. Nu 22[29] *if there were* (לוּ יֶשׁ־) *a sword in my hand now had I surely killed thee!*

§ 152. *Negative Sentences.*

a **1.** Besides the use of rhetorical questions (§§ 150 *d*, 151 *a*), independent sentences are made negative by the adverbs לֹא (Jb 6^{21}, where instead of the *K^eth.* לוֹ we must evidently read לֹא; perhaps preserved as a substantive)=the Greek *οὐ, not,* אַל־=*μή* (Jb 24^{25} as a substantive), אַיִן (*it is*) *not*; טֶרֶם *not yet*, אַפְסִי (cf. § 90 *m*) *not.* The forms בַּל, בְּלִי, בְּלִתִּי *not* belong almost entirely to poetry.—With regard to לֹא and אַיִן the main distinction is that verbal-clauses (rarely noun-clauses, see *e*) are regularly negatived by לֹא (besides its use as negativing *single* words[1]), while אַיִן is used exclusively with noun-clauses (see the examples below).

b The conjunctions פֶּן־ and לְבִלְתִּי *that not*, serve to negative dependent clauses. The particular uses of these particles are as follows:—

(*a*) לֹא (less frequently לוֹא), like *οὐ, οὐκ*, is used regularly for the *objective, unconditional* negation, and hence is usually connected with the perfect or imperfect (as indicative); on לֹא with the imperfect to express an unconditional prohibition, see § 107 *o*; on its use with the jussive, see § 109 *d*.—On הֲלֹא for לֹא *nonne*, in interrogative sentences, cf. § 150 *a*. In connexion with כֹּל, כָּל־ (=*any*), לֹא is used to express an *absolute* negation, *nullus, none whatever* (cf. the French *ne . . . personne, ne . . . rien*), usually in the order כֹּל . . . לֹא, e.g. Gn 3^{1} לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן *ye shall not eat of any tree of the garden*; 9^{11}, Ex 10^{15}, 20^{10}, Lv 7^{23}, Dt 8^{9}, Jer 13^{7}, 32^{17} (כָּל־דָּבָר לֹא . . . *nothing at all*; cf. the same statement in the form of a rhetorical question, Jer 32^{27}); Pr 12^{21}, 30^{30}

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[1] Especially in compounds, e.g. לֹא־אֵל lit. *a no-God* (Germ. *Ungott*) who is indeed called a god, but is not really a god, Dt 32^{21}; לֹא אֱלֹהַּ verse 17, cf. Jer 5^{7}, 2 Ch 13^{9}; לֹא־עַם lit. *a not-people* (Germ. *Unvolk*), Dt 32^{21}; לֹא דָבָר *a nothing*, Am 6^{13}; לֹא עֵץ lit. *not-wood*, Is 10^{15}; לֹא־אִישׁ, לֹא־אָדָם lit. *not-man, superhuman* (of God), Is 31^{8}; לֹא־צֶדֶק *unrighteousness*, Jer 22^{13}, cf. Ez 22^{29}; לֹא־סְדָרִים *disorder*, Jb 10^{22}; לֹא־חָמָס *not-violence*, 16^{17}; after לְ Jb $26^{2f.}$ (לֹא־כֹחַ, לֹא־עֹז *helplessness*, לֹא חָכְמָה *insipientia*); cf. also Is 55^{2} בְּלוֹא לְשָׂבְעָה *for what is unsatisfying*; ψ 44^{13}, Jb 8^{11}, 15^{32}, 1 Ch 12^{33}.—In Nu 20^{5} a construct state with several genitives is negatived by לֹא.—Also לֹא is used with an infinitive, Nu 35^{23}; with an adjective, לֹא חָכָם *unwise*, Dt 32^{6}, Ho 13^{13}: לֹא־חָסִיד *impius*, ψ 43^{1}; לֹא־עָז and לֹא־עָצוּם *not strong*, Pr $30^{25f.}$; לֹא־כֵן *unsuitably*, 2 K 7^{9}; לֹא־טוֹב *not-good*, Is 65^{2}, Ez 20^{25}, &c.; לֹא טָהוֹר *not-clean*, 2 Ch 30^{17}; with a participle, e.g. Jer 2^{2} (*unsown*); 6^{8}, Ez 4^{14}, 22^{24}, Zp 2^{1}, 3^{5}; the Masora, however, requires נֶחָמָה in Is 54^{11}, נֶעֱזָבָה in 62^{12}, נוֹשָׁבָה in Jer 6^{8}, רֻחָמָה in Ho 1^{6}, i.e. always 3rd sing. fem. perf. in pause=*she was not comforted*, &c., and consequently not compounds, but either relative clauses or (Is 54^{11}, Ho 1^{6}, and especially 2^{25}) main clauses instead of proper names.—On the above compounds generally, cf. the dissertation mentioned in § 81 *d*, note 2; on their use in sentences expressing a state, to convey attributive ideas, see *u* below.

לֹא . . . מִפְּנֵי־כֹל and turneth *not* away *for any*; 2 Ch 32^{15}; but cf. also the inverted order, Ex 12^{16} כָּל־מְלָאכָה לֹא־יֵעָשֶׂה *no manner of work shall be done*; 12^{43}, 15^{26}, 22^{21}, Lv 16^{17}, Jb 33^{13}, Dn 11^{37}. The meaning is different when כֹּל by being determinate is used in the sense of *whole*, e. g. Nu 23^{13} כֻּלּוֹ לֹא תִרְאֶה *thou shalt not see them all*, but only a part.

Analogous to לֹא . . . כֹּל is the use of לֹא . . . אִישׁ Gn 23^{6}, &c., in verbal-clauses in the sense of *no one at all, not a single one*. On אֵין־כֹּל *nothing at all*, see under *p*.

Rem. 1. The examples in which לֹא is used absolutely as a negative answer, *c* equivalent to *certainly not! no!* must be regarded as extremely short verbal-clauses, e. g. Gn 19^{2} (לֹא according to the context for לֹא נָסוּר &c.); 23^{11}, 42^{10}, Hag 2^{12}, Jb 23^{6}, sometimes with a following כִּי *but*, Gn 19^{2} (see above); Jos 5^{14}, 1 K 3^{22}.

2. The negation of *noun*-clauses by לֹא (as opposed to the regular negation *d* by אֵין) always includes a certain emphasis, since the force of the negation falls rather upon a particular word (cf. e. g. Ez 36^{32}), than upon the whole clause. In 2 S 3^{34} יָדֶיךָ לֹא־אֲסוּרוֹת *thy hands* were *not bound*, a participle is thus specially negatived by לֹא; cf. ψ 74^{9}, where, however, לֹא is separated from the participle by אֹתָנוּ, and Jb 12^{3}. As a rule, noun-clauses with a pronominal subject are thus negatived by לֹא, Gn 20^{12}, Nu 35^{23} (Dt 4^{42}, 19^{4}); 1 S 15^{29}, 2 S 21^{2}, Jer 4^{22}, ψ 22^{7}, Jb 28^{14}, parallel with אֵין; generally with לֹא before a substantival predicate, e. g. Ex 4^{10} לֹא אִישׁ דְּבָרִים אָנֹכִי *I* am *not a man of words*; Am 5^{18}.—Noun-clauses with a substantival subject, Gn 29^{7}, Nu 23^{19}, Is 22^{2}, 44^{19}, Hag 1^{2}, ψ 22^{3}, Jb 9^{32}, 18^{17}, 21^{9}, 22^{16}, 36^{26} (with וְ of the apodosis); 41^{2}; in Jb 9^{33} even לֹא יֵשׁ *non est* is used instead of אֵין.—In Pr 18^{5} לֹא is used before an adjectival predicate; in 1 S 20^{26} (where a preceding noun-clause is negatived by בִּלְתִּי) read לֹא טָהֹר with the LXX, for לֹא טָהוֹר. On לֹא for אֵין in circumstantial clauses to express attributive ideas, see *u* below.

3. As a rule לֹא stands immediately before the verb, but sometimes is *e* separated from it (frequently to bring into special prominence another word which follows it); thus Jb 22^{7}, Ec 10^{10} before the object and verb; Nu 16^{29} before the subject and verb; Dt 8^{9}, 2 S 3^{34}, ψ 49^{18}, 103^{10}, Jb 13^{16}, 34^{23} before a complementary adjunct. In Dt 32^{5} לֹא according to the accentuation even stands at the end of the clause (*they offend him not*); but undoubtedly לֹא בָנָיו are to be taken together.—On the position of לֹא with the infinitive absolute, see § 113 *v*.

(*b*) אַל־ is used like *μή* and *ne* to express a *subjective* and *conditional* negation, *f* and hence especially in connexion with the jussive (§ 109 *c* and *e*) to introduce prohibitions, warnings, negative desires, and requests. On אַל־ with the imperfect, see § 107 *p*; with the cohortative, see § 108 *c*; on 2 K 6^{27}, see § 109 *h*.

Rem. 1. אַל־ (like לֹא, see note on *a* above) may be used to form a compound *g* word, as in Pr 12^{28} אַל־מָוֶת *not-death* (immortality); though all the early versions read אַל־מָוֶת. The instances in which אַל appears to stand absolutely, equivalent to *no, certainly not* (like *μή* for *μὴ γένηται*), e. g. Ru 1^{13} אַל בְּנֹתַי *nay, my daughters*, and Gn 19^{18}, 33^{10} (אַל־נָא), are also due (see under *c*) to extreme shortening of a full clause (in 2 S 13^{25} such a clause is repeated immediately

afterwards); thus in 2 S 1^{21}, Is 62^{2}, ψ 83^{2} יְהִי is evidently to be supplied, and in Jo 2^{13}, Am 5^{14}, Pr 8^{10} the corresponding jussive from the preceding imperatives, in Pr 17^{12} from the preceding infinitive absolute.

h 2. אַל־, like לֹא, regularly stands immediately before the verb, but in Is 64^{8}, Jer 10^{24}, 15^{15}, ψ 6^{2}, 38^{2} before another strongly emphasized member of the sentence.[1]

i (*c*) אֵין construct state (unless it be sometimes merely a contracted connective form, cf. שְׁנֵים for שְׁנַ֫יִם § 97 *d*) of אַ֫יִן *non-existence* (as also the absolute state, see below) is the negative of יֵשׁ *existence*; cf. e.g. Gn 31^{29} with Neh 5^{5}. As יֵשׁ (*he, she, it is, was,* &c.) includes the idea of *being* in all tenses, so אַ֫יִן, אֵין includes the idea of *not being* in all tenses. Hence—

k (1) The absolute state אַ֫יִן, with an evident transition to the meaning of a verbal predicate, *there does not exist*, always *follows* the word negatived, e.g. Is 37^{3} (2 K 19^{3}) וְכֹחַ אַ֫יִן לְלֵדָה *and strength does not exist to bring forth*; Gn 2^{5} אַ֫יִן *was not* present; Ex 17^{7} אִם־אָ֫יִן *or is he not?* after הֲיֵשׁ *is he . . .?* (cf. Nu 13^{20}); Lv 26^{37}, Nu 20^{5}, Ju 4^{20} (אָ֫יִן *no*). In 1 S 9^{4} and 10^{14} אַ֫יִן is used in reference to a plural; 1 K 18^{10}, Is 41^{17}, 45^{21}, 59^{11}, Mi 7^{2}, Pr 13^{4}, 25^{14}, Jb 3^{9} וָאַ֫יִן *and let there be none, let none come!* Ec 3^{19}.—Cf. finally אִם־אַ֫יִן *if it be not so*, Gn 30^{1}, Ex 32^{32}, Ju 9^{15}, 2 K 2^{10}.—Quite anomalous is אַ֫יִן Jb 35^{15} before a perfect as an emphatic negation; the text, however, can hardly be correct.

l (2) The construct state אֵין stands in its natural position immediately before the substantive whose non-existence it predicates, or before the subject of the sentence which is to be negatived. To the former class belong also the very numerous instances in which אֵין is joined to a participle, e.g. 1 S 26^{12} וְאֵין רֹאֶה וְאֵין יוֹדֵעַ וְאֵין מֵקִיץ *and there was not one seeing*, &c., i.e. *and no man saw it, nor knew it, neither did any awake*; so especially וְאֵין with a participle in subordinate *circumstantial* or *descriptive clauses*, such as Is 5^{29} וְיַפְלִיט וְאֵין מַצִּיל *and he shall carry it away*, while there is none delivering, i.e. *without any one's delivering* it; ψ 7^{3}, &c.; Lv 26^{6} &c., וְאֵין מַחֲרִיד *without any one's making you afraid*; cf. § 141 *e*. אֵין is used as the negation of an entire noun-clause, e.g. in Gn 39^{23}, Nu 14^{42} אֵין יְהוָֹה בְּקִרְבְּכֶם *the Lord is not among you*; Gn 37^{29} אֵין־יוֹסֵף בַּבּוֹר *Joseph was not in the pit.*

m (3) When the subject which is to be negatived is a personal pronoun, it is joined as a suffix to אֵין, according to § 100 *o*, e.g. אֵינֶ֫נִּי *I am not, was not, shall not be*; אֵינְךָ, fem. אֵינֵךְ, *thou art not*, &c.; אֵינֶ֫נּוּ, fem. אֵינֶ֫נָּה *he, she is not*, &c.; also absolutely, Gn 42^{13} *he is* (5^{24} *he was*) *no* longer *alive*; אֵינָם *they are not*, &c. When the accompanying predicate is a verb, it follows again (see *l*) in the form of a participle, since אֵין always introduces a noun-clause, e.g. Ex 5^{10} אֵינֶ֫נִּי נֹתֵן *I will not give*; 8^{17}, Dt 1^{32}.

n Rem. In Neh 4^{17} אֵין אֲנִי for אֵינֶ֫נִּי is due to its being co-ordinate with three other (substantival) subjects; these are again expressly summed up in אֵין־אֲנַחְנוּ.—In Hag 2^{17} אֵין אֶתְכֶם the pronominal complement of אֵין appears

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[1] In Jer 51^{3} the pointing אֶל־ occurs twice instead of אַל־, and is thus, in the opinion of the Masoretes, equivalent to *against* him that *bendeth*; but undoubtedly we should read אַל־.

to follow with the sign of the accusative;[1] but most probably we should read with the LXX שִׁבְכֶם for אֶתְכֶם.

(4) The fact that אֵין (like אַיִן) always includes the idea of a verb (*is not, was not*, &c.) led finally to such a predominance of the verbal element, that the original character of אֵין as a construct state (but cf. *i* above) was forgotten, and accordingly it is very frequently separated from its noun (substantive or participle); especially so by the insertion of shorter words (of the nature of enclitics), e.g. בּוֹ Is 1[6], לוֹ Lv 11[10.12], לָהּ Gn 11[30], גַּם ψ 14[3], שָׁם Ju 18[10], Ex 12[30]; but cf. also ψ 5[10], 6[6], 32[2], and אֵין used absolutely in Ex 22[2], 1 K 8[9], Ru 4[4].—Hence, finally, even the transposition of אֵין and its noun became possible, e.g. Gn 40[8] and 41[15] וּפֹתֵר אֵין אֹתוֹ *and an interpreter there is not of it*; Gn 47[13], Ju 14[6], 1 S 21[2], Is 1[30], Jer 30[13], Hb 2[19], Pr 5[17] (וְאַיִן =*neve sint*; cf. *k* above, on Jb 3[9]); 30[27].—In Gn 19[31], Ex 5[16] אֵין is placed between the subject and predicate. *o*

Rem. 1. Like כֹּל . . . לֹא or לֹא . . . כֹּל (see *b* above) so also כָּל אֵין *p* expresses an *absolute* negation, e.g. Ec 1[9] אֵין כָּל־חָדָשׁ *there is no new thing*, &c.; 2 S 12[3], Dn 1[4] (cf. also אֵין מְאוּמָה *there is nothing*, 1 K 18[43], Ec 5[13]); as also אֵין . . . כָּל־ Hb 2[19]; cf. אֵין מְאוּמָה Ju 14[6].

2. Undoubtedly akin to אֵין in origin is the negative syllable אִי occurring *q* in the two compounds אִי כָבוֹד (as a proper name, 1 S 4[21]; Baer אִי־כָבוֹד) and אִי־נָקִי *not innocent*, Jb 22[30]; but the proper name אִיתָמָר is doubtful, and the fem. אִיזֶבֶל very doubtful. In Ethiopic this אִי is the most common form of negation, prefixed even to verbs.

(*d*) עֹדֶם *not yet*, when referring to past time is used, as a rule (§ 107 *c*), *r* with the imperfect, Gn 2[5] עֹדֶם . . . כֹּל *none . . . yet*; see *b* and *p* above; Gn 19[4], 24[45], Jos 2[8], 1 S 3[3]; with the imperfect in the sense of a present, Ex 10[7] הֲעֹדֶם תֵּדַע *knowest thou not yet?* Ex 9[30]; but cf. Gn 24[15], and בְּעֹדֶם with the perfect in ψ 90[2] (but see § 107 *c*), Pr 8[25].

(*e*) אָפֵס (prop. a substantive, *cessation*) *no longer*, including the verbal idea *s* of *existing*, cf. Dt 32[36], Is 45[6.14], 46[9]; used absolutely, Am 6[10] in the question הַאָפֵס עוֹד אִישׁ *is there none left?* &c., 2 S 9[3]; frequently also in the sense of *non nisi*; with ־ִי paragogic (§ 90 *m*) אַפְסִי Is 47[8.10], Zp 2[15] אֲנִי וְאַפְסִי עוֹד *I* am, *and there is none else.*

(*f*) בַּל,[2] in poetic and prophetic style, and with a certain emphasis, = לֹא, *t* is used with the imperfect, e.g. Is 26[14], 33[20.23] (immediately afterwards with a perfect); Ho 7[2], ψ 49[13], Pr 10[30] (but Is 14[21] before the jussive, = אַל־); before an adjective, Pr 24[23]; before a preposition, ψ 16[2], Pr 23[7].

(*g*) בְּלִי with a perfect, Gn 31[20], Is 14[6]; with an imperfect, Jb 41[18]; to negative a participle, Ho 7[8], ψ 19[4]; to negative an adjective, 2 S 1[21].

(*h*) בִּלְתִּי to negative an adjective, 1 S 20[26]; on בִּלְתִּי Ez 13[3], see *x*; on

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[1] According to De Lagarde, *Novae psalterii graeci editionis specimen*, p. 26, יְשׁוּעָתָה ψ 3[3] is also an accusative after אֵין.

[2] Evidently from בָּלָה *to waste away*, from which stem also בְּלִי and בָּלֶת (whence בִּלְתִּי § 90 *m*), originally substantives, are formed.

לְבִלְתִּי as the regular negative with the infinitive construct, see § 114 *s*; on לְבִלְתִּי as a conjunction, see *x* below.

On אִם as a negative particle in oaths (*verily not*), see § 149 *c* above.

u Rem. on לֹא, אַיִן, בְּלִי. To the category of negative sentences belongs also the expression of negative attributes by means of לֹא, בְּלִי *not* (both so used almost exclusively in poetic language) or אַיִן with a following substantive, mostly in the simplest form of circumstantial clause; e.g. 2 S 23^4 בֹּקֶר לֹא עֲבוֹת *a morning* when there are *not clouds*, i.e. *a cloudless morning*; cf. Jb 12^{24}, 26^{2b}, 38^{26} (לֹא־אִישׁ *where no man is*, i.e. *uninhabited*); 1 Ch $2^{30.32}$ לֹא בָנִים *childless*; so also בְּלִי e.g. Jb 24^{10} and אַיִן e.g. ψ 88^5 *I am as a man* אֵין־אֵיל *there is not help*, i.e. *like a helpless man*; Is 9^6 אֵין־קֵץ *endless*; 47^1, Ho 7^{11}; אֵין־מִסְפָּר *countless*, Ct 6^8, &c., but usually (ψ 104^{25}, &c.) like a proper circumstantial clause (cf. § 141 *e*) connected by *Wāw*, וְאֵין־מִסְפָּר.—Less frequently such periphrases take the form of relative clauses (cf. § 155 *e*), e.g. Jb 30^{13} לֹא עֹזֵר לָמוֹ they *for whom there is no helper*, i.e. *the helpless* (but probably עֹזֵר is only an intrusion from 29^{12}, and we should read עֹצֵר *without any one's restraining them*; in 29^{12} translate *the fatherless and him that had none to help him*; in ψ 72^{12} וְאֵין־ע֑ is used in the same sense); Hb 1^{14}; with אֵין Is 45^9 *thy work* is that of a man *who hath no hands*; Zc 9^{11} *out of the waterless pit*.[1]

v How far such compounds finally came to be regarded by the language simply as negative adjectives, may be seen partly from the fact that they (as also relative clauses analogous to the above) are frequently co-ordinated with real adjectives, Jo 1^6, ψ 72^{12}, Jb 29^{12}; cf. also Is 59^{10}, where כְּאֵין־עֵינַיִם is parallel with כַּעִוְרִים; partly from their being introduced by the sign of the dative לְ, e.g. Is 40^{29} (= *and to the powerless*); Jb $26^{2a.3}$, Neh 8^{10}.

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w (*i*) פֶּן *lest, that not*, at the beginning of a clause expressing a fear or precaution, hence especially after such ideas as *fearing*, Gn 32^{12}, &c. (cf. δείδω μή, *vereor ne*), *taking heed*, frequently after הִשָּׁמְרוּ, הִשָּׁמֶר Gn 24^6, 31^{24}, &c., *taking care*, 2 K 10^{23}, &c. Not infrequently the idea on which פֶּן depends, is only virtually contained in the main clause, e.g. Gn 19^{19} *I cannot escape to the mountain* (because I am afraid), פֶּן־תִּדְבָּקַנִי הָרָעָה *lest some evil overtake me*; Gn 26^9, 38^{11}; also in Gn 44^{34} from the rhetorical question *how shall I . . .?* we must understand *I cannot*, governing פֶּן. This is especially the case after an appeal to do or not to do an action by which something may be prevented (in which case פֶּן is simply equivalent to the final *ne*); cf. e.g. Gn 11^4, 19^{15}, Nu 20^{18} (where פֶּן *lest* is separated from the verb by a strongly emphasized substantive); Ju 15^{12} after *swear unto me*; Pr 24^{18}.—In Gn 3^{22} *and now, lest he put forth his hand*, &c., פֶּן is to be regarded as virtually dependent on a cohortative, which immediately afterwards (verse 23) is changed into an historic tense; cf. also Gn 26^7, 31^{31}, 42^4 Ex 13^{17}, 1 S 13^{19}, 27^{11}, ψ 38^{17}, in every case after כִּי אָמַרְתִּי, כִּי אָמַר, כִּי אָמַר, &c. = *I thought*, &c., *I must beware lest*, &c.

Rem. According to § 107 *q*, פֶּן is naturally followed by the imperfect; for the exceptions, 2 S 20^6, 2 K 2^{16}, see § 107 *q*, note 3; cf. moreover, 2 K 10^{23} רְאוּ פֶּן־יֵשׁ־פֹּה *look lest there be here*, &c.

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[1] In Pr 9^{13} (perhaps also 14^7; but see Delitzsch on the passage) a verbal-clause is used co-ordinately in this way as a periphrasis for an adjective.

(*k*) לְבִלְתִּי *that . . . not*, with the imperfect, Ex 20^{20}, 2 S 14^{14} (in Jer 23^{14} $\mathfrak{G}^{A}$ read the infinitive שׁוּב for יָשׁוּבוּ, in 27^{8} יָבֹאוּ for בֹּאוּ). In Ez 13^{3} בִּלְתִּי רָאוּ is a relative clause governed by לְ = *according to* things which *they have not seen*.

2. Two negatives in the same sentence do not neutralize each other *y* (as in *nonnulli, non nemo*), but make the negation the more emphatic (like οὐκ οὐδείς, οὐκ οὐδαμῶς, *nulli—non, nemo non*); e. g. Zp 2^{2} (if the text is correct) בְּטֶרֶם לֹא־יָבוֹא *before there shall* (not) *come*.[1] This especially applies to the compounds formed by the union of אֵין or בְּלִי with מִן־ *without* (§ 119 *y*), e. g. Is 5^{9} (6^{11}) מֵאֵין יוֹשֵׁב (for which in Jer 2^{15} מִבְּלִי יֹשֵׁב), prop. *without no inhabitant*, i. e. *so that no inhabitant is left there*. On the other hand, in Is 50^{2} מֵאֵין כַּיִם the מִן־ is causative, *because there is no water*; as also in Ex 14^{11} הֲמִבְּלִי אֵין־ *is it because there were no . . . ?* 2 K $1^{3.6.16}$. In Ec 3^{11} מִבְּלִי אֲשֶׁר לֹא *except that* (*yet so that man cannot*, &c.).

3. The negative sometimes extends its influence from the first to *z* a second negative sentence parallel with it (which may or may not have *Wāw*); e. g. 1 S 2^{3} *talk not so much arrogancy*; *let* (not) *boasting come out of your mouth*; Ex 28^{43}, Lv 19^{12}, $22^{9.15\,f.}$, Nu 16^{14}, 23^{19}, Dt 7^{25}, Is 23^{4}, 28^{27}, 38^{18}, 47^{14}, Ez 16^{47}, ψ 9^{19}, 13^{5}, 35^{19}, 38^{2}, 44^{19}, 75^{6}, Jb 28^{17} (so לָמָּה לֹא *why . . . not ?* in Jb 3^{11} also affects the parallel clause).

§ 153. *Restrictive and Intensive Clauses.*

The particles רַק, אַךְ *only*, serve to introduce restrictive clauses, and גַּם, אַף *also, besides, even*, intensive clauses. It is to be observed that the force of these particles does not necessarily affect the word which immediately follows (as is the case with אַךְ Gn 7^{23}, 34^{15}; רַק Gn 6^{5}, Am 3^{2}; even הֲרַק אַךְ *hath he indeed only ?* Nu 12^{2}; גַּם Gn 27^{34}, Jb 7^{11}; אַף Dt 15^{17}), but very frequently extends to the whole of the following sentence. Thus with אַךְ, e. g. Nu 14^{9}, 1 K 17^{13}, Pr 17^{11}, Jb 13^{15}, 14^{22}, 16^{7}, 23^{6}; רַק Gn 20^{11}, 24^{8}, ψ 32^{6}, Pr 13^{10}; גַּם Gn 27^{33}, 32^{21} (גַּם הִנֵּה), 44^{10}; 1 S 22^{7}, 28^{20}, Zc 9^{11}, Pr 17^{26}, 20^{11}; אַף Jb 14^{3}, 15^{4}.—In Mal 1^{10} and Jb 2^{10} גַּם is placed before two co-ordinate sentences, although, strictly speaking, it applies only to the second. Cf. the analogous examples in § 150 *m*.

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[1] In 1 K 10^{21} אֵין־כֶּסֶף goes with what precedes and must be emended, with the LXX and Lucian, to כִּי הַכֶּסֶף.

§ 154. *Sentences connected by Wāw.*

a *Wāw copulativum*[1] (וְ) serves to connect two or more sentences, or single words (on its various vocalization, cf. § 104 *d–g*). Its use, however, is by no means restricted merely to joining sentences which

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[1] For further particulars of the use of *wāw copulativum*, see Gesenius' *Thesaurus*, i. 393 ff. On its use in the co-ordination of similar tenses and moods (e.g. five imperfects consecutive in Gn 25[34], five perfects with גַּם) as well as of dissimilar tenses and moods, the remarks made in the treatment of the tenses will suffice. With regard to the connexion of single *nouns* by וְ (which strictly speaking is always really a contraction of so many clauses into a single sentence) the following observations may be made:—

(*a*) Contrary to English usage, which in lengthy enumerations uses the *and* to connect only the last member of the series, in Hebrew *polysyndeton* is customary, as in Gn 12[16] wāw copulativum six times, 24[35] seven times, 15[19 ff.] nine times, and in Jos 7[24] ten times. Sometimes, however, only the last two words are joined (so in a series of three members, Gn 5[32], 10[1], 11[26], 13[2], 14[1], 30[39], &c.; the last three out of a series of four, Jer 2[26]); less frequently only the first two, ψ 45[9]; cf. § 132 *d*. The formula תְּמוֹל שִׁלְשׁוֹם *yesterday* (and) *the day before yesterday*, Ex 5[8], &c., is always without the copula. On the other hand, the *constructio asyndetos* in a series of verbs is used as a rhetorical expedient to produce a hurried and so an impassioned description; e.g. Ju 5[27] *at her feet he bowed, he fell, he lay*: Ex 15[9], Dt 32[15], 1 S 15[6], Jer 4[7], Am 5[21], ψ 10[10], 14[1], 45[5], Jb 20[19], 28[4], 29[8], Ct 2[11], 5[6], &c.

(*b*) Frequently *wāw copulativum* is also *explanatory* (like *isque*, *et—quidem*, and the German *und zwar*, English *to wit*), and is then called *wāw explicativum*, e.g. Gn 4[4] *and* (i.e. *namely*) *of the fat thereof* (unless it is simply copulative); Ex 24[12], 25[12] (*to wit two*); 27[14], 28[23], Ju 17[3] (in וּמַסֵּכָה; here as often elsewhere, to introduce an explanatory gloss, cf. Is 17[8], Ez 3[15], and especially P. Haupt, *SBOT.* Isaiah, p. 90, l. 21 ff.), 1 S 17[34] *and that too with the bear*; 2 S 13[20], Is 57[11], Jer 17[10], Am 3[11], 4[10], Ze 9[9], Pr 3[12], Neh 8[13], 2 Ch 23[10] (but in 1 S 28[3] the וּ before בְּעִירוֹ is to be omitted with the LXX); cf. also such combinations as מִן—וְעַד *from . . . and even to . . .*, Gn 13[3], 14[23], 19[4.11], &c.—In 1 S 6[11] (see Driver on the passage), 2 S 1[23], &c., וְ is equivalent to *yea, and*; in Is 32[7] *even*.

וְ is used to express emphasis (=*and especially*), e.g. in Gn 3[16] וְהֹרֹנֵךְ; Is 2[1], ψ 18[1], perhaps also in Jb 10[17] *yea, a* whole *host*; 2 Ch 16[14].—An undoubted example of what is called *wāw concomitantiae* occurs in Jb 41[12] *a seething pot* וַאֲגְמֹן *with* burning *rushes*; cf. Ex 10[10] (*with your little ones*), 12[8], Lv 1[12], Is 42[5]. In Arabic this *wāw concom.* is followed by the accusative.

וְ—וְ is used in the sense of *both—and* in ψ 76[7], Dn 1[3], 8[13]. On וְ—וְ as meaning *sive—sive*, cf. §·162 *b*.

(*c*) See the Lexicon on adverbs used in a copulative sense, such as גַּם *also, moreover*, summing up a number, e.g. גַּם־שְׁנֵיהֶם *both together*, Gn 27[45], Pr 17[15]; גַּם־כֹּל *all together*; as an intensive *and*, e.g. Gn 30[8], 37[7], 1 S 30[8]; cf. also such examples as 1 S 24[12] *see, yea see!* גַּם or גַּם—וְגַם or וְגַם—גַּם Gn 24[44]=*both—and*; גַּם occurs three times in Gn 24[25] and 32[20]; also אַף, which is generally still more intensive, in the sense of *also, in addition to this, even*, and belongs rather to poetry, and to the later language; frequently also equivalent to a mere *and*, but sometimes adversative *but now*, ψ 44[10], &c.; and אַף—אַף (also three times), equivalent to *both—and*; cf. וְאַף גַּם *and even*, Lv 26[44]; אַף־כִּי prop. *add to this also that*, equivalent to *not to mention*, according to the context either *quanto magis* or *quanto minus*.

are actually co-ordinate. Frequently the language employs merely the simple connexion by *Wāw*, even to introduce an antithesis (Gn 17^{21}, 19^{19}, Lv 2^{12}, Jb 6^{25}, and very frequently in circumstantial noun-clauses), or when one of the two clauses is not co-ordinated, but subordinated to the other. On the use of וְ to introduce circumstantial clauses, cf. especially § 141 *e* and § 142 *d*; introducing causal clauses, § 158 *a*; comparative clauses, § 161 *a*; final clauses, § 165 *a*; consecutive clauses, § 166 *a*. On *wāw apodosis*, cf. § 143 *d*, and the sections there cited; on the use of *Wāw* in numerical sayings, cf. § 134 *s*.

b Rem. Sometimes wāw copulativum joins a sentence apparently to what immediately precedes, but in reality to a sentence which is suppressed and which must, therefore, be supplied from the context. So especially וְ with imperatives to express inferences, e.g. 1 K 2^{22} וְשַׁאֲלִי *ask now rather*; Ez 18^{32} *for I have no pleasure in the death of him that dieth . . .*, וְהָשִׁיבוּ *wherefore turn yourselves*. Also at the beginning of a speech in loose connexion with an act or speech of another person, e.g. Ex 2^{20}, 2 S 18^{11}, 24^{3}, 2 K $4^{14.41}$, 7^{13}, 2 Ch 25^{9}; cf. also Jos 7^{7} (וְלוּ), ψ 2^{10}, 4^{4}, Is 8^{7}. Sometimes the suppression of the protasis is due to passionate excitement or haste, which does not allow time for full expression; this is especially illustrated by Nu 12^{14}, 20^{3} (וְלוּ), 1 S 10^{12}, 15^{14}, 22^{14}, 28^{16}, 2 S 18^{12}, 24^{3}, 1 K 2^{22} (וְלָמָּה), 2 K 1^{10}, 7^{19} (cf. verse 2); Is 3^{14}, Zc 2^{10}, ψ 2^{6} (at the same time a circumstantial clause *whereas I = and yet I have*, &c.); cf. also a new clause beginning with the formula of wishing וּמִי Nu 11^{29}, Ju 9^{29}; on the disconnected use of וְלֹא and וְיֵשׁ cf. § 159 *dd*.

§ 155. *Relative Clauses.*

See V. Baumann, *Hebräische Relativsätze*, Leipzig, 1894 (cf. the heading of § 138 above); G. Bergsträsser, 'Das hebr. Präfix שׁ,' *ZATW.* 1909, p. 40 ff.[1]

a **1.** By § 138 *a*, *e*, relative clauses are divided into two classes: those which are used for the nearer definition of a noun (substantive or pronoun), and those which are not dependent on a noun. The former may be called *incomplete*, the latter *complete* relative clauses.

b Complete relative clauses, as a rule (see the exceptions under *n*), are introduced by the originally demonstrative pronoun אֲשֶׁר; see further in § 138 *e*. Similarly, incomplete relative clauses may also be introduced by אֲשֶׁר, or by some other demonstrative pronoun; see further in § 138 *a* and *g*–*k*. Very frequently, however, especially

[1] In this exhaustive article the author shows that between שׁ (on the pronunciation see § 36) and אֲשֶׁר there is syntactically no primary difference, but only a secondary distinction which arose in the course of the development of the language, namely that אֲשֶׁר is preferred in combinations which are customary in the old literary language, and שׁ in those which are derived from the popular language or from Aramaic.

in poetic style, the attributive relation is expressed by simple co-ordination.[1]

c The governing substantive or pronoun is frequently (in certain cases *always*) resumed by a pronominal suffix or an adverb. The resumption may, however, be omitted, just as in relative clauses introduced by אֲשֶׁר, &c.; see § 138 *f*.

d In Arabic a distinction is made between relative clauses used for the nearer definition of a *determinate* substantive (*ṣila*), and those which are attached to an *indeterminate* substantive (*ṣifa*). The former must be introduced by the demonstrative pronoun *allaḏi*, the latter are always simply co-ordinated. The same distinction was no doubt originally observed in Hebrew, since simply co-ordinated relative clauses are most commonly found after *indeterminate* substantives (see the examples below), and in cases like Dt 28[49] (גּוֹי אֲשֶׁר לֹא־תִשְׁמַע לְשֹׁנוֹ *a nation whose tongue thou shalt not understand*; cf. Is 66[18], and especially 1 S 3[11]), the addition of אֲשֶׁר is explained from the special stress laid on the indeterminate substantive,[2] *a nation of such a kind, thou understandest not their tongue*. On the other hand, in poetic style at least, אֲשֶׁר is somewhat frequently omitted even after a determinate noun, but only rarely in prose (except by the Chronicler; cf. 1 Ch 9[22], 12[23], 29[1] (read prob. אֲשֶׁר for אֶחָד), 2 Ch 15[11]; after כָּל 1 Ch 29[3], 2 Ch 18[23], 30[17], 31[19], Ezr 1[5], but also Gn 39[4]; for further instances, see Driver, *Introd.*[8], p. 537, no. 30); so Ex 18[20], Ju 8[1], 20[15], 1 K 13[12] (= which way), so 2 K 3[8], 2 Ch 18[23]; Neh 13[23]; after a pronominal subject, 1 S 6[9]. In Jer 52[12] for עָמַד read עֹמֵד with the LXX.

e **2.** If the nearer definition of a substantive or pronoun is effected by simple co-ordination of the relative clause, it may take the form—

(*a*) Of a noun-clause, e.g. 2 S 20[21] *a man of the hill country of Ephraim* שְׁבַע שְׁמוֹ *whose name was Sheba*; Zc 6[12], Jb 1[1], 3[15] *with princes* זָהָב לָהֶם *that had gold*; ψ 11[4], Pr 22[11]; when referring to a noun-suffix, e.g. ψ 49[14] זֶה דַרְכָּם כֶּסֶל לָמוֹ *this is the way of them who have* (self-)*confidence*.—On periphrases of this kind to express negative attributes, as in Jb 38[26] עַל־אֶרֶץ לֹא־אִישׁ *on a land* where *no man* is, see § 152 *u*, and cf. for this very short form of the relative clause, Gn 15[13] בְּאֶרֶץ לֹא לָהֶם *in a land* that belongs *not to them*; Dt 32[17] (לַשֵּׁדִים לֹא אֱלֹהַּ); Hb 1[6], Pr 26[17] (לֹא־לוֹ).

f (*b*) Of a verbal clause.

Here we must distinguish the cases in which the retrospective pronoun—

(1) Is the subject of the relative clause, and is contained in the

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[1] The old view that all these cases arise from the *omission* of אֲשֶׁר is incorrect. These co-ordinated attributive clauses are rather a mere subdivision of the various kinds of circumstantial clauses (see § 156) which may be attached to a *nomen regens*. Cf. in English *this is the letter* (which) *he wrote to me*.

[2] So Baumann, op. cit., p. 14 f., following Böttcher, *Lehrbuch*, ii. 80.

verb; so after a determinate substantive, ψ 34[9] *happy is the man* יֶחֱסֶה־בּוֹ *that trusteth in him*; Jb 3[3b] הַלַּיְלָה אָמַר *the night which said*; after כָּל־ ψ 71[18]; referring to a vocative, which is determinate in itself even without the article, Is 54[1], or to a noun-suffix (see under *e*), ψ 16[4]; after an indeterminate substantive, e. g. Jb 31[12] *it is a fire* (that) *devoureth unto Abaddon*; Dt 32[17*b*], 1 S 6[9], Is 55[13], 56[2], ψ 68[31], 78[6], Pr 30[17], La 1[10], 2 Ch 28[9]; referring to the suffix in הִכָּנִי Is 28[16], prop. *behold me, who have laid*, &c., but perhaps the participle יֹסֵד is to be read; 29[14], 38[5] (but probably again the participle יוֹסֵף should be read instead of the imperfect); Ez 25[7]. The relative clause is used in this way especially to supply the place of an adjective, e. g. Gn 49[27] זְאֵב יִטְרָף *a wolf* that *ravineth*, i. e. *a ravining wolf*; Is 51[12]; to express a negative quality, e. g. Is 40[20], Ho 4[14] עָם לֹא־יָבִין *an undiscerning people*.

g Rem. Very frequently such relative sentences are attached to substantives which have the particle of comparison כְּ, e. g. Jb 7[2] כְּעֶבֶד יִשְׁאַף־צֵל *as a servant* that *earnestly desireth the shadow*, &c.; Dt 32[11], Is 62[1], Jer 23[29], Ho 6[3], ψ 42[2], 83[15], Jb 9[26], 11[16]; so also after כְּמוֹ ψ 58[5]; after a determinate substantive, e. g. Is 53[7] (but the better reading is כְּשֶׂה without the article), 61[10 *t.*], Hb 2[14], ψ 49[13.21], 125[1]; see also the examples under *h*. Sometimes it seems simpler in such cases, to take the verb directly as predicate to the preceding substantive, and to explain כְּ (for בַּאֲשֶׁר; see *Comparative Clauses*, § 161 *b*) as a conjunction—a view which even Hupfeld was ready to accept, at least as regards ψ 90[5], 125[1], Is 53[7], 61[11], but it can hardly be right.

h (2) The cases in which the retrospective pronoun represents an accusative of the object, or would do so if not suppressed, as it usually is in such cases in relative clauses with אֲשֶׁר, cf. § 138 *b*. Examples with the retrospective pronoun are, Dt 32[17] אֱלֹהִים לֹא יְדָעוּם *gods whom they knew not* (see also the end of the verse); after a substantive with כְּ (see above, *g*), Jer 23[9], Jb 13[28]. Without a retrospective pronoun, after a determinate substantive, Ju 8[1], ψ 33[12] (preceded by a relative clause with אֲשֶׁר); Jb 28[1]. Other examples of this kind, though the article is omitted according to poetic usage, are Is 15[7] (יִתְרָה עָשָׂה, for which Jer 48[36] יִתְרַת עָשָׂה with the substantive in the construct state governing the relative clause, see § 130 *d*), ψ 7[16], 51[10], La 1[21].—Without the retrospective pronoun, after an indeterminate substantive, e. g. Is 6[6] רִצְפָּה בְּמֶלְקָחַיִם לָקַח מֵעַל הַמִּזְבֵּחַ *a live coal which he had taken with the tongs from off the altar*; Ex 15[17], Is 42[16] (48[17], ψ 25[12], all after בְּנָיָהּ; but ψ 32[8] (בְּנָיָהּ־זוּ תֵלֵךְ); Is 64[2]; Ec 10[5] (in 6[1] the same clause with אֲשֶׁר); moreover, in Jer 14[18] read with the LXX אֶל־אֶרֶץ לֹא יָדְעוּ *into a land* (that) *they know not*.

i (3) The cases in which the retrospective pronoun is dependent on a preposition, or its place is taken by the adverb שָׁם, as in Jer 2[6] end.

Thus after a determinate substantive, ψ 18[3] צוּרִי אֶחְסֶה־בּוֹ *my rock in which I take refuge*; Ex 18[20], Is 42[1]; in Jb 3[3α] also, the omission of the article with יוֹם is only a poetic licence. After an indeterminate substantive, Jer 2[6], last clause but one; ψ 32[2].

k In this case also the retrospective word is not infrequently suppressed, giving rise to extremely short, bold expressions, such as Is 51[1] *look unto the rock* חֻצַּבְתֶּם (whence) *ye were hewn, and to the hole of the pit* נִקַּרְתֶּם (whence) *ye were digged*; Jb 21[27] *the devices* (wherewith) *ye act violently against me.*—A retrospective adverb is suppressed in Jb 38[19] *where is the way* (to the place where) *the light dwelleth?* cf. 38[24].

l Rem. 1. The omission of the retrospective word occurs most frequently in relative clauses which are governed by the construct state of a preceding substantive (especially an expression of time) and hence are virtually in the genitive. In addition to the instances already given in § 130 *d*, cf. the following: after בְּיוֹם Lv 7[35], ψ 56[10]; after מִיּוֹם Jer 36[2]; after simple יוֹם ψ 56[4] (יוֹם אִירָא *on the day* when *I am afraid*); after בְּעֵת 2 Ch 29[27] (בְּעֵת הֵחֵל הָעוֹלָה *at the time* when *the burnt offering began*); 20[22], 24[11], Jb 6[17]; after לָעֵת Dt 32[35]; after עַד־עֵת Mi 5[2]; after מֵעֵת ψ 4[8] *thou hast put gladness in my heart more than* (their gladness) *at the time* (when) *their corn and their wine are increased.*

m 2. The agreement (§ 138 *d*) of the retrospective pronoun with a pronominal regens in the 1st or 2nd person also takes place in a simple co-ordinated relative clause in 1 S 26[14] *who art thou* (that) *criest?* Cf., however, Is 63[19] *we are become* as they *over whom* (בָּם not בָּנוּ) *thou no longer bearest rule.*

n 3. Occasionally—chiefly in poetic or otherwise elevated style—even *independent* relative clauses are simply co-ordinated with a regens, whereas we should expect them always to be preceded by a demonstrative pronoun, on the analogy of the examples in § 138 *e*. The suppressed pronoun would stand—

(*a*) As subject, Is 41[24] *an abomination* (is he) *that chooseth you* (but read perhaps לְבָחֹר); Jb 30[13], cf. § 152 *u*.

(*b*) As object, Is 41[2], with a retrospective pronoun; Mal 2[16] וְכִסָּה *and* him *that covereth* (or read וְכֻסֶּה?); Jb 29[12] *I delivered . . . the fatherless also, and* him *that had none to help him.*

(*c*) In the genitive governed by a substantive (cf. § 130 *d*), Ex 4[13] שְׁלַח־נָא בְּיַד־תִּשְׁלָח *send, I pray thee, by the hand of* him *whom thou wilt send*, i.e. by the hand of some one else; ψ 65[5] and Pr 8[32], verbal-clauses after אַשְׁרֵי *O the happiness of* the man, &c.; ψ 81[6], 141[9], Jb 29[16], La 1[14]; after כָּל Gn 39[4], but we must certainly read here, with the Samaritan and LXX, כָּל־אֲשֶׁר יֶשׁ־לוֹ as in verses 5 and 8; Ex 9[4]; verbal-clauses after כָּל 1 Ch 29[3], 2 Ch 30[19], 31[19], Ezr 1[5].

(*d*) Governed by a preposition; so verbal-clauses after אַחֲרֵי Jer 2[8]; after אֶל (=*to the place where*), 1 Ch 15[12], but Ex 23[20] before the same

verb אֶל־הַמָּקוֹם אֲשֶׁר; after בְּ Jer 2^{11}, 2 Ch 1^{4} (בְּהֵיכִין=בְּהֵה׳=*to the place where*); after לְ Is 65^{1} לְלוֹא שָׁאֲלוּ by them *that asked not* for me . . . לְלֹא בִקְשׁוּנִי them *that sought me not*; Ez 13^{3} that which *they have not seen*, but the text is hardly correct; after עַל ψ 119^{136}, cf. § 158 *b*; after עִם 2 Ch 16^{9}.—A noun-clause follows לְ in Neh 8^{10}. An analogous instance in Aramaic is Ezr 5^{14} *to* one *whose name was Sheshbazzar* [so in the papyri, see the Lexicon, p. 1116ª].

§ 156. *Circumstantial Clauses.*

1. The statement of the particular circumstances under which a subject appears as performing some action, or under which an action (or an occurrence) is accomplished, is made especially (apart from relative clauses, see § 155) by means of noun-clauses connected by *Wāw* with a following subject (see further on this kind of *circumstantial clause* in § 141 *e*), and by verbal-clauses (see § 142 *d*). Very frequently, however, such statements of the particular circumstances are subordinated to the main clause by being simply attached, without *Wāw*, either as noun-clauses, sometimes extremely short (see *c*), or as verbal-clauses (see *d–g*). *a*

Rem. Among relative clauses of this kind the commonest are the various noun-clauses, which are most closely subordinated to a preceding substantive without אֲשֶׁר, e. g. Gn 16^{12}; also statements of weight, Gn 24^{22}; of name, Jb 1^{1} (also introduced by וּשְׁמוֹ Gn 24^{29}, 1 S 1^{1}, &c., or וּשְׁמָהּ Gn 16^{1}, 22^{24}, &c.); of a condition of body, Ju 1^{7}, and others. —Noun-clauses which begin with *wāw* and the *predicate* have a somewhat more independent character than those introduced by *wāw* and the *subject*[1] (Gn 19^{1}, &c.). The former, however, are also to be regarded as circumstantial clauses, in so far as they describe a *state* which is simultaneous with the principal action; thus Is 3^{7} *I will not be an healer,* וּבְבֵיתִי אֵין לֶחֶם וְאֵין שִׂמְלָה *while in my house is neither bread nor clothing*; Is 6^{6} (Am 7^{7}); 2 S 13^{18}, 16^{1}. Cf. also the instances in § 152 *l* of וְאֵין followed by a participle, as וְאֵין מַצִּיל, &c. *b*

2. Characteristic examples of circumstantial *noun*-clauses are Gn 12^{8} *and pitched his tent* בֵּית־אֵל מִיָּם וְהָעַי מִקֶּדֶם with *Bethel on the west and Ai on the east*; Nu 22^{24}, 2 S 18^{14} *through the heart of Absalom,* עוֹדֶנּוּ חַי while *he* was *yet alive*; Jer 30^{6}, Ez 9^{2} (cf. Ct 3^{8}), Na 3^{8}, Zc 14^{5}, 2 Ch 23^{10}; with the predicate preceding, e. g. 1 S 26^{13}, ψ 32^{8}.—In Gn 41^{29} a noun-clause serves to announce a state in the future.—We may also include here certain set phrases, as פָּנִים אֶל־פָּנִים *face to face* (prop. while *face* was turned *towards face*), Gn 32^{31}, Ex 33^{11}, Dt 34^{10}, *c*

[1] In Dt 32^{31} this form of sequence appears to be selected for another purpose, *and indeed our enemies are judges* thereof, with *wāw emphatic*; to take it as a circumstantial clause is too artificial.

&c.;[1] so also *to cast oneself down*, אַפַּ֫יִם אָ֫רְצָה *the face* being turned *to the earth*, Gn 19[1], &c. (for אָ֫רְצָה we find אֶ֫רֶץ in 1 K 1[31], Is 49[23]).[2]—Cf. finally the formula אֵם עַל־בָּנִים *mother with children*, Gn 32[12]; cf. Ho 10[14] and § 119 *aa* note 2.

Rem. On circumlocutions of this kind to express negative attributes by means of short noun-clauses (complete or incomplete), cf. § 152 *u*.

d 3. As circumstantial *verbal*-clauses,[3] we find (1) sometimes affirmative clauses (see below), but far more frequently (2) negative clauses (see *f*), and among these (3) a certain number of expressions which may be regarded simply as equivalent to negative adverbial ideas (see *g*).

Examples of (1) Is 5[11 b] woe unto them, that tarry late in the evening, יַ֫יִן יַדְלִיקֵם *while wine inflames them*; Is 1[5], 10[24], 30[31], Jer 7[26], 20[15], ψ 4[3], 5[12], 21[13], 62[5]. The circumstantial verbal-clause is used to particularize an action which has before been expressed generally, in Gn 44[12], 48[14] = *crossing his hands*; Dt 2[27], Ju 6[19]; antithetically, 1 K 13[18] כִּחֵשׁ לוֹ *wherewith however he lied unto him*. The verbal-clause seems to assign a reason in ψ 7[7] מִשְׁפָּט צִוִּ֫יתָ *since thou hast commanded judgement*; a consequence in ψ 103[5].[4]

e Rem. On the cases in which an imperfect in the sense of a final clause is subordinated to a verb of motion (generally קוּם), see § 120 *c*.

f Of (2), subordinate verbal-clauses with לֹא (in English usually rendered by *without* and the gerund, if the subject be the same as in the principal clause), e.g. Lv 1[17] לֹא יַבְדִּיל *without dividing* it *asunder*; Jb 31[34]; לֹא with the perfect is so used in Gn 44[4], Ex 34[28], 1 S 30[2], Jb 20[26] (*without its being blown upon it*). With a different subject, equivalent to a consecutive clause in English, Is 27[9] לֹא־יָ֫קֻמוּ *so that they shall rise up no more*.—Moreover, verbal-clauses in the same sense (*without* doing, &c.) are frequently connected by וְלֹא; cf. 1 S 20[2], Jb 24[22], 42[3]; in a concessive sense, Is 33[1], ψ 44[18].

g Of (3), cf. לֹא יֵדַע (prop. *he knows it not*) *unawares*, ψ 35[8], Pr 5[6] לֹא יַחְמֹל *unsparingly*, Is 30[14] (after an infinitive absolute); Hb 1[17], Jb 6[10] (but וְלֹא יַחְמֹל Jb 16[13], 27[22]; see *f* at the end); לֹא כִחֵדוּ (prop. *they hide not*) *openly*, Is 3[9] (but

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[1] The expression הִתְרָאָה פָנִים *to look one another in the face* (i. e. to contend in combat) 2 K 14[8.11], 2 Ch 25[17.21], is probably only a shortened form for הִתְרָאָה פָנִים אֶל־פָּנִים.

[2] That אָ֫רְצָה (אֶ֫רֶץ) is really to be regarded as a virtual predicate to אַפַּ֫יִם, and not אַפַּ֫יִם as a *casus instrumenti*, is seen from Is 49[23], where אַפַּ֫יִם אֶ֫רֶץ precedes the verb.

[3] Some examples of these have been already discussed in another connexion above, § 120 *a–c*.

[4] In Gn 21[14] the circumstantial verbal-clause שָׂם עַל־שִׁכְמָהּ is only due to a harmonizing transposition; read וְאֶת־הַיֶּ֫לֶד שׂ׳ ע׳ שׂ׳. According to the source used in cap. 21 Ishmael was still a young child; according to 17[25] he was about 16 or 17 years old.

Jb 15[18] וְלֹא כִחֲדוּ ; בְּלִי חָשָׂךְ (prop. *he restrains not*) *unceasingly*, Is 14[6] ; בַּל־יָמוּט Jb 41[15] (ψ 93[1] בַּל־תִּמּוֹט) and לֹא יָמוּט Is 40[20] (*without tottering*) *immovably* ; cf. also לֹא אֶמְעָד *without wavering*, ψ 26[1].

§ 157. *Object-Clauses (Oratio Obliqua).*

Clauses which depend on a transitive verb, especially on what are *a* called *verba cordis*, i. e. verbs denoting any mental act, such as *to see, to hear, to know, to perceive, to believe, to remember, to forget, to say, to think*, &c., may be subordinated to the governing verb without the help of a conjunction by simple juxtaposition (§ 120 *a*), or they may be co-ordinated with it either with or without *wāw copulative* (§ 120 *d–h*). As a rule, however, the objective clause is introduced by the conjunction כִּי *that*, less frequently by אֲשֶׁר *that*.[1]

Examples :—

(*a*) Object-clauses without a conjunction. Besides the passages mentioned in § 120 (especially under *e*) there are a number of examples, in which a clause depending on a *verbum dicendi* or *sentiendi* (the *oratio obliqua* of the Latin and English Grammar) is added in the form of an independent noun-clause or verbal-clause ; e. g. Gn 12[13] אִמְרִי־נָא אֲחֹתִי אָתְּ *say, I pray thee, thou* art *my sister* ; ψ 10[13], Jb 25[3 a. 14], Neh 6[6] ; Zc 8[23] (after שָׁמַע) ; ψ 9[21] (after יָדַע) ; verbal-clauses, e. g. ψ 50[21] *thou thoughtest* הָיוֹת־אֶהְיֶה כָּמוֹךָ *I was surely like thyself* [but read הָיוֹ for הָיוֹת] ; Gn 41[15], Ju 9[48] *what ye have seen me do* ; Is 48[8], Ho 7[2].

(*b*) Object-clauses introduced by כִּי, e. g. Gn 6[5] וַיַּרְא יְהוָה כִּי רַבָּה רָעַת הָאָדָם *b* *and the Lord saw that the wickedness of man was great*, &c.—Direct narration also is very frequently introduced by כִּי (analogous to the *ὅτι recitativum* ; frequently, indeed, with the secondary idea of a particle of asseveration, as in Gn 26[9], 27[20]), e. g. Gn 21[30], 22[16 f.], 26[22], 29[32], 37[35], Jos 2[24], &c., even when the direct narration is not expressly indicated, Gn 4[25], 32[31], 41[51 f.], Ex 18[4].—On the expression of a second object by means of a clause introduced by כִּי, see § 117 *h*.[2]

(*c*) Object-clauses introduced by אֲשֶׁר, e. g. Est 3[4] כִּי־הִגִּיד לָהֶם אֲשֶׁר־הוּא *c* יְהוּדִי *for he had told them that he was a Jew* ; 1 S 18[15], Ez 20[26], Ec 8[12, 3] even before direct narration, 1 S 15[20], 2 S 1[4]. Somewhat frequently אֲשֶׁר is preceded by

[1] On these clauses with כִּי and אֲשֶׁר and generally on clauses which we should render as subordinate, cf. P. Dörwald 'Zur hebr. Syntax' in *Neue Jahrbb. für Philol. und Pädag.* 1890, p. 115 ff.

[2] Instead of a complete objective clause we sometimes find a kind of accusative and infinitive construction, especially after נָתַן (prop. *to give up*) in the sense of *to allow*, e. g. Nu 21[23] וְלֹא־נָתַן סִיחֹן אֶת־יִשְׂרָאֵל עֲבֹר בִּגְבֻלוֹ *and Sihon did not suffer Israel to pass through his border* ; 20[21] ; followed by an infinitive with לְ, e. g. Gn 20[6], 31[7], Ex 3[19].—Cf. also the analogous examples in Dt 28[56] (after נִסָּה *to venture* ; see § 113 *d*) ; Ju 11[20] (after הֶאֱמִין *to trust*) ; 1 K 19[4] (after שָׁאַל *to request*).

[3] In Jer 28[9] a *subject*-clause is thus introduced by אֲשֶׁר instead of the usual כִּי.

the *nota accusativi* אֵת־ (equivalent to *the circumstance, the fact, that*), e. g. Jos 2^{10}, 1 S $24^{11.19}$, 2 S 11^{20}, Is 38^{3}, but in Gn 30^{29}, Dt 29^{15} equivalent to *the way in which*.

§ 158. *Causal Clauses.*

a A complete clause, assigning the reason for statements, demands, threats, &c., sometimes follows with the simple *wāw copulative*, e. g. ψ 60^{13} *give us help against the adversary, and* (for) *vain is the help of man*; Gn 6^{17} (וַאֲנִי), 22^{12}, Ex 23^{9}, Jb 22^{12}, perhaps also ψ 7^{10}; or even without *Wāw*, e. g. Gn 17^{14}. As a rule, however, special conjunctions in various combinations are used to introduce causal clauses.

b The most common causal conjunctions are יַעַן כִּי Is 3^{16}, &c., and יַעַן אֲשֶׁר *because*, prop. *on account of the fact that*; both, however, may also be shortened to the simple יַעַן Nu 20^{12}, &c., or to כִּי *because*, Gn $3^{14.17}$, &c., or to אֲשֶׁר Gn 30^{18}, 31^{49}, $34^{13.27}$, 1 S 15^{15}, 20^{42}, $26^{16.23}$, 1 K 3^{19}, 8^{33}, Ho 14^{4}, Zc 1^{15}; also בַּאֲשֶׁר Gn $39^{9.23}$. On the other hand, the simple יַעַן is sometimes repeated for emphasis, יַעַן וּבְיַעַן (something like the German *sintemal und alldieweil*) Lv 26^{43}, Ez 13^{10} (without וּ 36^{3}); also עַל־אֲשֶׁר 2 S 3^{30}, and עַל־כִּי[1] Dt 31^{17}, Ju 3^{12}, Mal 2^{14} *on the ground that*; עַל־דְּבַר אֲשֶׁר *because of the circumstance that*, Dt 23^{5}; עַל־כָּל־אֹדוֹת אֲשֶׁר *for this very cause that*, Jer 3^{8}. But just as the simple יַעַן is used for יַעַן אֲשֶׁר, so also the simple עַל־ with the perfect stands for עַל־אֲשֶׁר ψ 119^{136}, Ezr 3^{11}; cf. עַל־בְּלִי Gn 31^{20} and מִבְּלִי Dt 28^{55} both with the perfect, equivalent to *because . . . not*.—Cf. further עֵקֶב אֲשֶׁר Gn 22^{18}, 26^{5}, 2 S 12^{6}, all with the perfect, and עֵקֶב כִּי (2 S 12^{10} with the perfect; Am 4^{12} with the imperfect) prop. *in return* for the fact *that*; similarly again the simple עֵקֶב Nu 14^{24} with the perfect, and Dt 7^{12}, 8^{20} with the imperfect; finally, מֵאֲשֶׁר Is 43^{4} *arising from* the fact *that*, = *because*; תַּחַת אֲשֶׁר 1 S 26^{21}, &c., and תַּחַת כִּי Dt 4^{37}, Pr 1^{29} *for the reason that*.

c Rem. 1. The preposition עַל־ (*because of, on account of*) with the infinitive (§ 114 *e*) is frequently used as the equivalent of a full causal clause; cf. e. g. Am $1^{3.6.13}$, $2^{1.6}$. Such a construction with the infinitive may, however, according to § 114 *r*, be continued by means of a finite verb, in which case עַל־ governs the verb as a conjunction; e. g. Am 1^{9} עַל־הַסְגִּירָם . . . וְלֹא זָכְרוּ *because they delivered up . . . and remembered not*, &c.; 1^{11}, 2^{4}; without *Wāw*, Is 30^{14}.

d 2. The choice of tense is regulated by the general principles stated in § 106 ff., viz. the perfect (cf. especially § 106 *f*) refers to causes already brought fully into effect, the imperfect to those which may contingently arise; cf. e. g. Dt 7^{12}, 8^{20}, 1 K 8^{33}, where the imperfect leaves the possibility still open that the persons addressed will perhaps escape the threatened punishments by avoiding disobedience.—Cf. further, § 111 *h* on the imperfect consecutive, and § 112 *nn* on the perfect consecutive in the apodosis to causal clauses.

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[1] Also כִּי־עַל־כֵּן prop. *for therefore*, Gn 18^{5}, 19^{8}, 33^{10}, 38^{26}, Nu 10^{31}, 14^{43}, 2 S 18^{20} *Qᵉrê*, and עַל־כֵּן אֲשֶׁר Jb 34^{27}, always mean *forasmuch as*.

§ 159. *Conditional Sentences.*

Cf. H. Ferguson, 'The Use of the Tenses in Conditional Sentences in Hebrew' (*Journal of the Society of Bibl. Lit. and Exeg.*, Middletown, Conn., June and September, 1882).—P. Friedrich, *Die hebr. Conditionalsätze*, Königsberg, 1884 (Inaug.-Diss.).—Driver, *Use of the Tenses*, 3rd ed., p. 174 ff.

a **1.** The great variety of construction in conditional sentences is owing to the fact that it frequently depends on the subjective judgement of the speaker, whether he wishes a condition to be regarded as *capable of fulfilment* (absolutely, or at least possibly), thus including those already fulfilled, or as *incapable of fulfilment*. On this distinction depends the choice both of the conditional particle to be used (see below), and especially (as also in Greek and Latin) of the tense. The use of the latter is naturally determined according to the general principles laid down in § 106 ff.[1] In the following sketch, for the sake of clearness, conditional sentences *without* conditional particles will be first discussed (under *b*), and afterwards sentences *with* these particles (under *l*).

b **2.** The relation between condition and consequence may be expressed, as in English, by the simple juxtaposition of two clauses. At the same time, it is to be observed in general as a fundamental rule (in accordance with the original character of the two tenses), that the *imperfect*, with its equivalents (the jussive, cohortative, imperative, perfect consecutive, and participle), is used to express a condition and consequence which are regarded as being *capable of fulfilment* in present or future time, while the *perfect* represents a condition already fulfilled in the past, and its consequence as an accomplished fact. The other use of the perfect—to represent conditions regarded as *impossible*—occurs only in connexion with particles.

Examples:—

c (*a*) *Imperfect* (cf. § 107 *x*) in protasis and apodosis, Jos 22^{18}, ψ 104^{28} ff. תִּתֵּן לָהֶם יִלְקֹטוּן[2] (if) *thou givest unto them, they gather*, &c.; ψ 139^{18}, Pr 12^{17}, Jb 20^{24}, Ec 1^{18}, Neh 1^{8}; with an interrogative imperfect in the apodosis, Ju 13^{12}; with the jussive, Jb 10^{16}; with the cohortative, Pr. 1^{23}; with the perfect, Is 26^{10} (*yet will he not learn righteousness*; the apodosis forcibly denies

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[1] It may, moreover, happen that a different idea is introduced in the apodosis, from that with which the protasis started—a source of many further variations.

[2] On the termination יִן- cf. § 47 *m*. In verse 28 *b* also יִשְׁבְּעוּן is probably to be explained from its immediately preceding the greater *pause*. These terminations in verses 28–30 and ψ 139^{18} can scarcely have any connexion with the conditional sentence, although it is strange that יִן- in Nu 32^{23} appears after אִם־לֹא in the protasis. In Nu 16^{29}, 32^{20} יִן- as before א (as in Jb 31^{10} in the apodosis) is to be explained from the dislike of hiatus.

what the imperfect in the protasis had represented as still conceivable; cf. Ho 8^{12}); with the perfect consecutive, Gn 47^{25}, Ex 33^{5}; with the protasis suppressed, Jb 5^{8} (see § 107 *x*).

d (*b*) *Jussive* in protasis (cf. § 109 *h*, *i*) and apodosis, ψ 104^{10} תָּשֶׁת־חֹשֶׁךְ וְיִהִי לָיְלָה (if) *thou makest darkness, it is night*; imperfect in the apodosis, ψ $104^{29\,b}$; cohortative Pr 1^{23}. Also in Ex 7^{9} יְהִי לְתַנִּין *it shall become a serpent*, is the apodosis to a suppressed protasis *if thou cast it down*; so in 2 K 5^{10} וְיִשָּׁב is the apodosis to a protasis *if thou wash*, contained in what precedes.

e (*c*) *Cohortative* (see § 108 *e*) in the protasis; perfect in the apodosis, ψ 40^{6}; imperfect consecutive, Jb 19^{18} אָקוּמָה וַיְדַבְּרוּ־בִי (if) *I arise, they speak against me*; on the cohortative in the apodosis, cf. § 108 *f*.

f (*d*) *Imperfect consecutive* in the protasis (§ 111 *x*), ψ 139^{11} וְאֹמַר *if I say*, &c. (with a noun-clause as the apodosis); with a frequentative perfect consecutive in the apodosis, 1 S 2^{16}.

g (*e*) *Perfect consecutive* in the protasis and apodosis (see the examples, § 112 *kk* and *ll*), Gn 44^{22} וְעָזַב אֲבִיו וָמֵת *and should he leave his father, his father would die*; 9^{15}, 44^{29}, Ex 4^{14}, 12^{13}, 1 S 16^{2}, 19^{3}, 2 S 13^{28}, 1 K 8^{30}; with frequentative perfects, Ex 16^{21} (referring to the past, Jer 20^{9}); with imperfect in the apodosis (being separated from the *Wāw* by לֹא), Nu 23^{20}, Jb 5^{24}; introduced by an infinitive absolute, 1 K 2^{37}; an interrogative clause in the apodosis, Lv 10^{19}; a noun-clause, ψ 37^{10}, Jb 7^{21}.

h (*f*) *A simple perfect* (to represent actions which are to be regarded as completed) in the protasis and apodosis, Pr 18^{22} מָצָא אִשָּׁה מָצָא טוֹב *has one found a wife, he has found a good thing*; an imperfect in the apodosis, Jb 19^{4}, 23^{10}; an imperfect consecutive, Ex 20^{25}, Pr 11^{2}, Jb 3^{25}, $23^{13\,b}$, 29^{11}; an interrogative clause, Nu 12^{14}, Jb 7^{20} *if I have sinned* (prop., well, now I have sinned!) *what can I do unto thee?* 21^{31}, 35^{6}, Am 3^{8}; a noun-clause, Jb 27^{19}.

i (*g*) *A participle* as *casus pendens* (cf. § 143 *d*, and the sections of the Grammar there cited, esp. § 116 *w*) or a complete noun-clause in the protasis; the apodosis mostly introduced by *wāw apodosis*, e. g. Pr 23^{24} *Keth.* יוֹלֵד חָכָם וְיִשְׂמַח בּוֹ *if one begetteth a wise child, he shall have joy of him*; with perfect frequentative in the apodosis, 1 S 2^{13}, &c.; but also with a simple imperfect, e. g. Ex 21^{12} (cf. § 112 *n*); with an interrogative imperfect, 2 K $7^{2.19}$; with an interrogative perfect, Ju 6^{13}.

k (*h*) *Infinitive with preposition* (also as the equivalent of a conditional clause) in the protasis, and a perfect consecutive in the apodosis (cf. § 112 *mm*), e. g. 2 S $7^{14\,ff.}$ בְּהַעֲוֹתוֹ וְהֹכַחְתִּיו וגו׳ *if he commit iniquity, I will correct him*; Ex $34^{34\,f.}$ (with imperfect, followed by perfects frequentative in the apodosis).

Rem. On the expression of condition and consequence by means of two co-ordinate *imperatives*, see § 110 *f*.

l 3. Particles used to introduce conditional sentences are אִם (for which in the later and latest Books sometimes הֵן, see below, under *w*) and לוּ[1] (1 S 14^{30}, Is 63^{19} לוּא; Ec 6^{6}, Est 7^{4} אִלּוּ, from לוּ אִם) *if*, negative אִם לֹא and לוּלֵי (לוּלֵא) *unless*; כִּי *supposing that* (Lat. *ut*), *in case that*, sometimes used almost in the same sense as אִם. With regard to the difference between אִם (אִם לֹא) and לוּ (לוּלֵא), the fundamental rule is that אִם is used if the condition be regarded either as already fulfilled, or if it, together with its consequence, be thought of as possibly (or

[1] On לוּ cf. Kohler in Geiger's *Zeitschr. für Wiss. und Leben*, vi (1868), p. 21 ff.

probably) occurring in the present or future. In the former case, אִם is followed by the perfect, in the latter (corresponding to the Greek ἐάν with the present subjunctive) by the imperfect or its equivalent (frequently in the apodosis also). On the other hand, לוּ (לוּלֵא) is used when the condition is to be represented as *not fulfilled* in the past, or as *not capable of fulfilment* in the present or future, and the consequence accordingly as not having occurred or never occurring. In the former case, לוּ and לוּלֵא are necessarily followed by the perfect (mostly also in the apodosis) corresponding to the Greek εἰ with the indicative of an historic tense, and the Latin imperfect or pluperfect subjunctive. In the latter case (which is extremely rare) the perfect, or the participle, or even the imperfect, may be used.

Rem. Since it again frequently depends on the subjective judgement of the speaker (see under *a*), whether a condition is to be regarded as possible or impossible, we cannot wonder that the distinction between אִם and לוּ is not always consistently observed. Although naturally לוּ and לוּלֵא cannot take the place of אִם and אִם לֹא (on the strange use of לוּ in Gn 50[15] see below), yet conversely אִם is sometimes used where לוּ would certainly be expected; cf. e.g. ψ 50[12], 137[5], 139[8], Ho 9[12] (cf. verse 11). These examples, indeed (אִם with the imperfect), may without difficulty be explained from the fact that the connexion of לוּ with the imperfect was evidently avoided, because the imperfect by its nature indicates a still unfinished action, and consequently (as opposed to לוּ) a still open possibility. But אִם is also used for לוּ in connexion with the perfect, especially when an imprecation is attached by the apodosis to the condition introduced by אִם, e.g. ψ 7[4 ff.] . . . אִם־עָשִׂיתִי זֹאת . . . יְרָדַף וגו׳ *if I have done this . . . . let the enemy pursue my soul*, &c., cf. Jb 31[9 ff.] The speaker assumes for a moment as possible and even actual, that which he really rejects as inconceivable, in order to invoke the most severe punishment on himself, if it should prove to be the case. *m*

On the frequent addition of an infinitive absolute to the verb in clauses with אִם see § 113 *o* above.

Examples :—

A. אִם 1. with *perfect* in the protasis to express conditions, &c., which have been completely fulfilled in the past or which will be completely fulfilled in the future (the perfect is here equivalent to the *futurum exactum*, § 106 *o*). The apodosis[1] takes— *n*

(*a*) A *perfect* also, e.g. Pr 9[12] אִם־חָכַמְתָּ חָכַמְתָּ לָּךְ *if thou art wise, thou art wise for thyself*; ψ 73[15] (see below on לוּ).

(*b*) *Imperfect*, e.g. Dt 32[41] אִם־שַׁנּוֹתִי *if I whet my glittering sword* . . . אָשִׁיב *I will render vengeance*, &c.; Jb 9[15 f. 30] (in both cases we should expect לוּ rather than אִם־; so also in ψ 44[21 f.], with an interrogative imperfect in the apodosis); Jb 11[13] (the apodosis is in verse 15).

(*c*) *Jussive* (or *optative*), e.g. Jb 31[9 ff.] (see *m* above); Gn 18[3].

[1] We are not here concerned with the fact that the logical apodosis (the consequence of the condition) is sometimes mentioned before the condition; as in Gn 18[28.30], Ju 11[10], ψ 63[6 f.], 137[6], and according to Dillmann Is 4[4].

o (*d*) *Perfect consecutive* (see the examples in § 112 *gg*), e. g. Gn 43[9] אִם־לֹא הֲבִיאֹתִיו וגו׳ *if I bring him not . . . then I shall have sinned*, &c.; Ju 16[17], 2 S 15[33], 2 K 7[4]. On the other hand, e. g. Gn 47[6], Mi 5[7], Jb 7[4] refer to actions already completed; in Gn 38[9] and Nu 21[9] the perfect with וְ is a perfect frequentative and refers to past time.

(*e*) *Imperfect consecutive* (see § 111 *q*), e. g. Jb 8[4] *if thy children have sinned* (חָטְאוּ) . . ., וַיְשַׁלְּחֵם *he has delivered them*, &c.

(*f*) *Imperative*, e. g. Gn 50[4] אִם־נָא מָצָאתִי חֵן בְּעֵינֵיכֶם דַּבְּרוּ־נָא וגו׳ *if now I have found grace in your eyes, speak, I pray you*, &c.; the imperative precedes in Gn 47[16] and Jb 38[4.18].

p (*g*) A (complete or incomplete) noun-clause, e. g. Jer 14[18] (a vivid realization of the future) *if I have gone forth into the field* (= *if I go*, &c.), *then, behold, the slain with the sword!* &c.; Pr 24[14] (apodosis with *wāw apodosis*).

q 2. אִם with *imperfect* in the protasis, to express what is possible in the present or future, as well as (according to § 107 *b*) what has continued or been repeated in the past. The apodosis takes—

(*a*) The *perfect*, e. g. Nu 32[23] וְאִם־לֹא תַעֲשׂוּן כֵּן הִנֵּה חֲטָאתֶם *but if ye will not do so, behold, ye have sinned*; here the apodosis represents the time when the consequence has already taken place; so also Jb 20[12–14]. On the other hand, Nu 16[29] (as also 1 S 6[9] and 1 K 22[28]) is a case of a pregnant construction, *if these men die as all men die, then* (it will follow from this) *the Lord hath not sent me*.

r (*b*) The *imperfect*, e. g. 2 K 7[4] אִם־יְחַיֵּנוּ נִחְיֶה *if they save us alive, we shall live*, &c.; Gn 13[16], 18[28.30], 28[20 ff.], Ex 20[25] (the second imperfect is equivalent to a jussive); Is 1[18], 10[22], Am 9[2–4], ψ 50[12] (where אִם ironically represents an impossibility as possible); Jb 8[5 f.] (with the insertion of a second condition in the form of a noun-clause); 9[3.20], 14[7]; a frequentative imperfect referring to the past, Gn 31[8] אִם־כֹּה יֹאמַר *if* (ever) *he said thus . . .*, וְיָלְדוּ *then they bare . . .*; Ex 40[37]. In Gn 42[37] the consequence (on תָּמִית cf. § 107 *s*) precedes the condition.

(*c*) The *jussive* (or *optative*), e. g. ψ 137[5]; cf. § 109 *h*.

(*d*) The *cohortative*, e. g. Gn 13[9], Jb 31[7]; cf. § 108 *f*.

s (*e*) The *perfect consecutive* (see the examples in § 112 *ff* and *gg*), e. g. 1 S 20[6] אִם־פָּקֹד יִפְקָדַנִי אָבִיךָ וְאָמַרְתָּ *if thy father miss me at all, then shalt thou say*, &c.; Gn 24[41], Ju 4[20]; with a frequentative perfect consecutive, Gn 31[8] *if he said* (as often happened) . . ., *then*, &c.

(*f*) The *imperfect consecutive*; so perhaps ψ 59[16], if וַיָּלִינוּ is to be explained according to § 111 *t*.

(*g*) The *imperative*, e. g. Gn 31[50], 1 S 20[21] (with *wāw apodosis*, but in verse 22 simply לֵךְ), 21[10], Jb 33[5].

t (*h*) A noun-clause, e. g. Gn 4[7], ψ 139[8], Jb 8[6], 31[26 f.].

3. אִם with *cohortative*, e. g. Gn 30[31]; cf. the passages in § 108 *e*.

u 4. אִם with *infinitive*, Jb 9[27] אִם־אֹמְרִי prop. *if my saying is* (but probably we should read אֲמַרְתִּי).

v 5. אִם with a noun-clause, e. g. Dt 5[22] (in the apodosis a perfect with *wāw apodosis*), Gn 27[46], Ju 9[15] (imperative in the apodosis); 11[9] (imperfect in the apodosis); 2 S 12[8] (cohortative in the apodosis); Ho 12[12]; especially if the subject of the conditional clause be a personal pronoun. In an affirmative sentence this pronoun is often joined to יֵשׁ, in a negative sentence to אַיִן (cf. on both, § 100 *o*), while the predicate (cf. § 116 *q*) is represented by a participle, usually expressing the future, e. g. Ju 6[36 f.] אִם־יֶשְׁךָ מוֹשִׁיעַ

if thou wilt save, &c.; Gn 24[49] אִם־יֶשְׁכֶם עֹשִׂים *if ye will deal*, &c.; 1 S 23[23]. In Gn 24[42 f.] the condition is expressed in a more humble form by the addition of נָא. With אַיִן Gn 43[5] וְאִם־אֵינְךָ מְשַׁלֵּחַ *but if thou wilt not send*, &c.; 20[7] (with imperative in the apodosis); Ex 8[17], 9[2 f.], 1 S 19[11] (all with a participle also in the apodosis). But יֵשׁ and אַיִן may also be used after אִם without a suffix; thus יֵשׁ Gn 23[8], 1 S 20[8], 2 K 9[15], &c., אִם־אַיִן (*if it be not the case*) Gn 30[1], Ex 32[32], Ju 9[15], 2 K 2[10]; cf. also אִם־כֵּן *if it be so*, Gn 25[22].

B. הֵן *if*, generally supposed to be originally identical with הֵן *behold!*[1] ש Probably, however, הֵן *if*, is a pure Aramaism, and since the Aramaic word never has the meaning *behold*, it is at least improbable that it had originally any connexion with הֵן or הִנֵּה. Cf. Ex 8[22], Lv 25[20], Is 54[15], Jer 3[1], Hag 2[12], 2 Ch 7[13], and frequently in Job, as 9[11.12], 12[14.15], 19[7], 23[8], 40[23], always with wāw apodosis following, except in 13[15], where consequently the meaning *see* is no doubt preferable.

C. לוּ *if*, לוּלֵי (לוּלָי) *if not*. ת

1. With *perfect* in the protasis and apodosis (cf. § 106 *p*), e.g. Ju 8[19]; אִלּוּ is used in the same sense as לוּ in Est 7[4], cf. Ec 6[6] (with a question in the apodosis).—With the perfect in protasis and apodosis after לוּלֵי Gn 31[42], 43[10], Ju 14[18], 1 S 25[34], 2 S 2[27], Is 1[9]. On the other hand, in Dt 32[29] לוּ with a perfect is followed by an imperfect in the apodosis, *if they were wise, they would understand this*; in Mi 2[11] by a perfect consecutive.

2. With *imperfect* after לוּלֵי Dt 32[27], אָנוּר probably as the *modus rei repetitae*, י *were it not that I ever and again feared*, &c.; so also the imperfect after לוּ with the apodosis suppressed, Gn 50[15] *supposing that Joseph should hate us*; since, according to the context, the danger was real, the use of לוּ here is strange; conversely in other cases, e.g. ψ 73[15], Jb 9[15 f.30], לוּ would be more natural than אִם.

3. A noun-clause occurs after לוּ 2 S 18[12], 2 K 3[14], ψ 81[14], all with imperfect צ in the apodosis; Jb 16[4] לוּ יֵשׁ, with cohortative in the apodosis.

D. כִּי *supposing that, if*:—

1. כִּי with *perfect* in the protasis, e.g. Nu 5[20] וְאַתְּ כִּי שָׂטִית *but thou, if thou* קק *hast gone astray*, &c.; with a frequentative perfect consecutive in the apodosis, Jb 7[13 f.]; with an imperfect consecutive, Jb 22[29].

2. כִּי with *imperfect* in the protasis, e.g. ψ 23[4] גַּם כִּי־אֵלֵךְ *yea, though I walk* רר (have to walk) . . ., *I will fear no* (לֹא־אִירָא) *evil*; 37[24]; Ex 21[2] כִּי־תִקְנֶה עֶבֶד עִבְרִי וגו׳ *if thou buy an Hebrew servant, six years shall he serve* (but in verses 3–5 a series of definite conditions with definite consequences is introduced by אִם; so also the כִּי in verse 7 is followed in verses 8–11 by the special cases with אִם; cf. also verse 17 ff.); cf. Gn 4[24], 24[41], Jb 38[5]; with a perfect consecutive in the apodosis, Gn 32[18 f.], Ex 18[16]; with a noun-clause, Is 1[15].

3. כִּי with a *noun-clause* (and imperfect in the apodosis), 2 S 19[8].

Remarks.

1. In 2 K 5[13] tne particle אבי (Masora אָבִי, probably in the sense of *my* CC *father*) appears exceptionally for לוּ; its meaning here is unquestionable, but

[1] There could be no doubt of their identity if וְהִנֵּה in 1 S 9[7], 2 S 18[11], simply meant *if*. We must, however, keep to the meaning *but behold*.

its origin is obscure. Cf. the exhaustive discussion of Delitzsch and Wetzstein on Jb 34^{36}, where this אבי appears to be used as a desiderative particle.—Sometimes when one case has been already discussed, another of the same character is added by means of אוֹ *or*, e.g. Ex 21^{26} אוֹ נוֹדַע וג׳ *or* (another possible case) *it is known that*, &c., i.e. *but if it be known*, &c., LXX ἐὰν δέ, Vulg. *sin autem*; cf. Lv $4^{23.28}$, 5^{1}, 25^{49}, 2 S 18^{13}; with a following imperfect, Ez $14^{17f.}$—On the hypothetical use of אֲשֶׁר (which is interchangeable with כִּי in other senses also) Lv 4^{22} (in verses 3 and 27 אִם), Dt 11^{27} (verse 28 אִם), Jos 4^{21}, see the Lexicon.

dd 2. The conditional sentence is frequently found in an abridged form, where the suppressed clauses can be easily supplied from the context; cf. Gn 13^{9}, 24^{49}, 1 S 2^{16} וְאִם־לֹא *and if not*, i. e. *and if thou wilt not give it to me, then I take* it (perfect according to § 106 *n*) *by force*; cf. 1 S 6^{9}. The use of וְיֵשׁ alone in Ju 6^{13} is peculiar, as also וְיֵשׁ in 2 K 10^{15} (where read with the LXX וַיֹּאמֶר יֵהוּא וְיֵשׁ) in the sense of *if it be so*.—In 2 S 13^{26}, 2 K 5^{17} וְלֹא alone appears to be used in the sense of *if really . . . not*, in each case with a following jussive equivalent to *may there at least*, &c. (cf. § 143 *d*); but perhaps with Matthes, *ZAW.* 1903, p. 122 ff., following Kuipers, we should read וְלוּ *would that!*—In 1 S 13^{13}, Jb 3^{13} the condition must be supplied from the preceding clause to complete the sentence introduced by כִּי עַתָּה, in Jb 31^{28} by כִּי, in 2 K 13^{19} by אָז.—The apodosis also appears sometimes in an abridged form (e. g. Gn 4^{24}, Is 43^{2}) or is entirely suppressed, e. g. Gn 30^{27}, 38^{17}, 50^{15} (see *y* above), Ex 32^{32}, ψ 27^{13}, Jb 38^{5}, where properly הַגֵּד must be supplied with כִּי תֵדַע as in verses 4 and 18; cf. § 167 *a*.—In ψ 8^{4}, instead of the apodosis *I exclaim* which we should expect, the exclamation itself follows.

ee 3. The absolute certainty with which a result is to be expected is frequently emphasized by the insertion of כִּי Is 7^{9}; כִּי אָז 2 S 2^{27}, 19^{7}, Jb 11^{15}; or כִּי עַתָּה *now verily*, Nu 22^{29}, 1 S 14^{30} after לוּ, Gn 31^{42}, 43^{10} after לוּלֵי, Jb 8^{6} after אִם. On this *corroborative* כִּי cf. such passages as Gn 18^{20}, &c., and § 148 *d*. On כִּי אִם after an oath cf. 163 *d*.

ff 4. Sometimes the force of a hypothetical particle extends beyond the apodosis to a second conditional clause, as in the case of אִם Pr 9^{12}, Jb 10^{15}, 16^{6}, 22^{23}, and כִּי Is 43^{2}.

gg 5. In Ex 33^{20} a negative statement takes the place of a condition with a negative consequence, *for a man doth not see me and live*, instead of *for if a man sees me, he does not live*; cf. the similar passages, Dt $22^{1.4}$ *thou shalt not see . . . and hide thyself*, instead of *if thou seest . . . thou shalt not hide thyself.*

§ 160. *Concessive Clauses.*

a Besides the use of the imperative in the sense of a concession, meant either seriously (§ 110 *a*) or mockingly (§ 110 *f*), and of concessive circumstantial clauses (§ 141 *e*, § 142 *d*, and § 156 *f*), concessive clauses may be introduced—

(*a*) By a simple אִם *if*: thus Jb 9^{15} with perfect, *if* (=*though*) *I had been in the right*; Is 1^{18} and 10^{22} with imperfect in reference to a contingent event.

b (*b*) By גַּם כִּי *yea though*, Is 1^{15} with imperfect; for which we find simply גַּם in Is 49^{15} with imperfect, *yea, though these may forget, yet . . .*; on the other hand, with perfect, Jer 36^{25}, ψ 95^{9}, Neh 6^{1}; finally גַּם כִּי *even if, though*, Ec 4^{14}.

(*c*) By the preposition עַל־ governing a complete noun-clause, as Jb 16^{17} *C* עַל לֹא־חָמָס בְּכַפָּי *notwithstanding* that *no violence is in mine hands*, or a verbal-clause, Is 53^{9}. On עַל־ with the infinitive in a similar sense (equivalent to *in addition to the fact* that = *notwithstanding* that), cf. § 119 *aa*, note 2.

§ 161. *Comparative Clauses.*

1. A comparison between two facts is sometimes established by *a* simply uniting them with *wāw copulative*, especially in gnomic poetry, when facts of a moral nature are compared with those of the physical world, e. g. Jb 5^{7} *man is born unto trouble, and the sons of flame fly upward*, i. e. as the sparks by nature fly upward, so man, &c.; Jb 12^{11} (in an interrogative form; in 34^{3} the same comparison as a statement); $14^{11\,f.}$, Pr 17^{3}, 25^{3}, $26^{3.9.14}$, 27^{21}, &c.[1] Even without the connecting וְ Jb 24^{19} *drought and heat consume the snow waters*, שְׁאוֹל חָטָאוּ so doth *Sheol* those who *have sinned* (cf. § 155 *n*); cf. Jer 17^{11}.

2. The conjunction כַּאֲשֶׁר (cf. § 155 *g*; the simple אֲשֶׁר occurs in the *b* same sense in Ex 10^{6}, 14^{13}, 34^{18}) *as, quemadmodum*, is used as a comparative conjunction (Ob ^{15}), frequently with כֵּן *so*, corresponding to it in the apodosis, Is 31^{4}, $52^{14\,f.}$. Sometimes, however, כֵּן (*so also*) occurs even after independent statements, Is 55^{9}, Jer 3^{20}.—Exact coincidence of two facts is expressed in Ec 5^{15} by כְּכָל־עֲמַת שֶׁ֫[2] *in all points as*.

Rem. On the use of כְּ *as*, with single nouns or pronouns to introduce *C* comparisons, cf. 118 *s*; on the alleged use of כְּ as a conjunction (equivalent to כַּאֲשֶׁר), cf. § 155 *g*.—It is to be further remarked that כְּ—כְּ when used in correspondence with one another, *as—so* (e. g. Lv 7^{7}, Ju 8^{18}, Is 24^{2}, Ho 4^{9}; also *so—as*, Gn 18^{25}, 44^{18}, Dt 1^{17}, 1 K 22^{4}; in Jos 14^{11}, 1 S 30^{24} וְכְ—כְ; ψ 127^{4} and often, כֵּן—כְּ, cf. Jo 2^{4}), are not to be regarded as conjunctions, but as virtual substantives with a following genitive; כָּכֶם כַּגֵּר יִהְיֶה Nu 15^{15} properly means *the like of you shall be the like of the stranger*, i. e. *your duty shall be* (also) *the stranger's duty*; cf. Lv 24^{22}.

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[1] On this *wāw adaequationis*, and in general on these proverbial comparisons, see Delitzsch, *Das Salomonische Spruchbuch*, p. 9 f. Moreover, instead of entire clauses, the nouns alone (without predicates) are frequently grouped together, e. g. Pr 25^{25}, 26^{21}, 27^{21} (called by Delitzsch, the 'emblematic Mashal'). The expressions נֶחְשַׁב עִם prop. *to be counted with some one*, ψ 88^{5}, and נִמְשַׁל עִם *to be likened with some one*, ψ 28^{1}, 143^{7}, also arise from the idea of comparison implied in grouping things together. On this use of עִם cf. Jb 9^{26}, where *with* is equivalent to *like*.

[2] In spite of its form this particle has originally nothing to do with כֹּל־, כָּל־ *all*. The expression is compounded of כְּ and לְעֻמַּת, like the Aramaic כְּלָ֫קְבֵל for כְּלָקְבֵל; cf. M. Lambert, *REJ.* xxx. 47.

§ 162. *Disjunctive Sentences.*

a The introduction of another possible case, excluding that which preceded, is effected by אוֹ *or*, e.g. Ex 21[36], equivalent to the Latin *vel*; but also equivalent to *aut* with an exclusive antithesis, 2 K 2[16]; so Is 27[5] אוֹ = *it would then happen that*, for which elsewhere אוֹ כִּי.

b In the sense of *sive—sive* we find אוֹ—אוֹ, or אִם—אִם, or אִם—וְאִם (see the examples in the Lexicon), also וְ—וְ Lv 5[3], Nu 9[14], Dt 24[7], Is 2[13ff.], Jer 32[20], ψ 76[7], Jb 34[29], perhaps also Ex 21[16] (but not Pr 29[9]; cf. Delitzsch on the passage), and לְ—לְ (see § 143 *e*); cf. also גַּם—גַּם (in Gn 24[44] וְגַם—גַּם) *both—and*; but גַּם לֹא—גַּם לֹא (in Gn 21[26] וְגַם לֹא—וְגַם לֹא; Zp 1[18] לֹא . . . גַּם—גַּם) *neither—nor*. On disjunctive questions, see § 150 *g*.

§ 163. *Adversative and Exceptive Clauses.*

a **1.** After negative sentences (especially after prohibitions) the antithesis (*but*) is introduced by כִּי אִם, e.g. 1 S 8[19] *and they said, Nay, but we will have a king over us*; ψ 1[2], &c.; frequently also by כִּי alone, e.g. Gn 18[15], 19[2], or even simply connected with וְ, Gn 17[5], וְהָיָה as perfect consecutive; 42[10]; cf. Ex 5[18].

b Rem. Sometimes the negation is only virtually contained in the preceding sentence, e.g. in the form of a rhetorical question (Mi 6[3f.]) or of conditions which are to be regarded as not having been fulfilled (Jb 31[18]); כִּי or כִּי אִם in such cases becomes equivalent to *nay, rather*.

c **2.** *Exceptive* clauses, depending on another sentence, are introduced by אֶפֶס כִּי *except that*, and (again after negative sentences, see *a* above) כִּי אִם[1] *unless*; especially כִּי אִם with the perfect (equivalent to *unless previously*) after imperfects which contain a declaration, e.g. Gn 32[27] *I will not let thee go, except thou hast* previously *blessed me*; Lv 22[6], Is 55[10], 65[6], Am 3[7], Ru 3[18]. Finally, בִּלְתִּי אִם *unless*, Am 3[4] (with perfect after a rhetorical question), or simply בִּלְתִּי Gn 43[3] with a noun-clause, *except your brother be with you*; Is 10[4] after a rhetorical question, with a verbal-clause.

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[1] Very probably this use of כִּי אִם arises from the original meaning *for if, surely if* (כִּי in an affirmative sense); so evidently in Ex 22[22] as a forcible resumption of the preceding אִם. Thus, e.g. Ju 15[7] is simply *surely when I have been avenged of you, after that I will cease*, equivalent to, I will not cease, until I have, &c. When the exception follows, an ellipse must be assumed, e.g. Ru 3[18] *surely* (or *for*) *when he has finished it* (then the man will rest). It is far less natural to assume such an ellipse with כִּי אִם *but* (before entire clauses as before single nouns); see *a* above.

Rem. The principal statement, to which כִּי אִם appends an exception, must sometimes be supplied from the context; thus, Gn 40[14] (I desire nothing else) *except that thou remember me*, equivalent to *only do thou remember*, &c. (cf. § 106 *n*, note 2; but it is probably better to read אַךְ for כִּי). Cf. Mi 6[8], where כִּי אִם, equivalent to *nothing but*, is used before an infinitive, and Jb 42[8], equivalent to *only*, before a noun. Similarly when כִּי אִם after an oath introduces an emphatic assurance, e.g. in 2 K 5[20] *as the Lord liveth* (I can do nothing else) *except I run after him*, &c.; cf. 2 S 15[21] *Keth.*, Jer 51[14], Ru 3[12] *Keth.*, and even without the oath, Ju 15[7]; cf. the Rem. on *c*. *d*

§ 164. *Temporal Clauses.*

1. The relations of time existing between two different actions or events are frequently expressed without the aid of a conjunction simply by juxtaposition:— *a*

(*a*) Actions or events are represented as wholly or in part *simultaneous* by connecting a noun-clause with another noun-clause or verbal-clause introduced by וְ (or וְהִנֵּה), e.g. Gn 7[6] *and Noah* was *six hundred years old* (prop. *a son of six hundred years*), וְהַמַּבּוּל הָיָה and (i.e. *when*) *the flood was*. This is especially the case when the predicate of the noun-clause (frequently introduced by עוֹד *still*) is expressed by an active participle, e.g. Jb 1[16 f.] עוֹד זֶה מְדַבֵּר וְזֶה בָּא וגו׳ *he* was *yet speaking, and there came another*, &c.; see the numerous examples in § 111 *g* and § 116 *u*. Instead of a complete noun-clause there often occurs a simple *casus pendens* after כָּל־ with a participial attribute in the sense of *whenever any one . . .*, e.g. 1 S 2[13] כָּל־אִישׁ זֹבֵחַ זָבַח וּבָא וגו׳ *whenever any man offered sacrifice, then came*, &c.; 2 S 2[23], &c.; see the examples (in which the second member is generally introduced by *wāw apodosis*) in § 116 *w*.

(*b*) Sequence is expressed by the juxtaposition *b*

(1) of two imperfects consecutive, e.g. Gn 24[19] וְתִכֶל לְהַשְׁקֹתוֹ וַתֹּאמֶר *and when she had done giving him drink, she said*, &c.; 28[8 f.], 29[31], 30[9], 32[26], &c.; cf. § 111 *d*;

(2) of a noun-clause with a passive participle as predicate, and a verbal-clause attached by וְ, e.g. Gn 38[25]; cf. § 116 *v*; in Gn 49[29] an imperative follows without וְ;

(3) of two perfects (frequently with the secondary idea of rapid succession[1] of the two actions or events in past time), e.g. Gn 19[23] הַשֶּׁמֶשׁ יָצָא . . . וְלוֹט בָּא וגו׳ *the sun was just risen . . ., and* (=when) *Lot came*, &c., cf. 1 S 9[5], 2 S 2[24]; Gn 44[3 f.], Ju 3[24], 15[14], 20[39 f.].—In all these examples the subject follows immediately after the connective *Wāw*, and then the (simple) perfect. On the other hand,

(4) a perfect consecutive follows another perfect consecutive to express the contingent succession of future actions, e.g. Gn 44[4] וְהִשַּׂגְתֶּם וְאָמַרְתָּ אֲלֵהֶם

[1] This secondary idea is implied here by the mere co-ordination of two independent *verbal*-clauses, just as the idea of simultaneous occurrence (according to § 116 *u*, note 1) is implied in the co-ordination of a *noun*-clause with another clause. In Gn 27[30] the immediate succession is especially emphasized by אַךְ and the infinitive absolute, *Jacob was yet scarce gone out . . . then Esau his brother came*; in 1 K 9[24] by אַךְ only in ψ 48[6] by בֵּן and the addition of two more perfects without וְ.

and when thou dost overtake them (as soon as thou shalt have overtaken), *thou shalt say unto them.* Naturally, examples of this kind are very closely related to conditional sentences; see, therefore, the examples in § 112 *kk* and § 159 *g*. On the connexion of an imperfect consecutive or a perfect with detached expressions of time (as equivalent to complete clauses), cf. § 111 *b*; on the imperfect consecutive after וַיְהִי and a statement of time, cf. § 111 *g*; on the perfect consecutive following a detached statement of time, as in Ex 16[6], cf. § 112 *oo*.—In 1 S 29[10] an imperative with וְ follows the perfect consecutive.

c (5) The fact that one action or event has not yet taken place on the occurrence of another, is expressed by טֶרֶם (an adverb, not a conjunction) with the imperfect (according to § 107 *e*). The apodosis, which may consist of a subject and perfect or even of a noun-clause (Gn 24[15]),[1] is then connected by וְ (or וְהִנֵּה) as in the examples above, under no. 3, e.g. Gn 19[4] (cf. Jos 2[8]) טֶרֶם יִשְׁכָּבוּ וְאַנְשֵׁי הָעִיר . . . נָסַבּוּ וגו׳ *they had not yet lain down, and* (= when) *the men of the city . . . compassed*, &c.; Gn 24[25].

d **2.** Conjunctions used to introduce temporal clauses are כְּ (with perfect, e.g. Gn 6[1], Ju 1[28], 16[16], 1 S 1[12]; with imperfect, Gn 4[12], 12[12], 24[41], Ex 3[21], Lv 21[9], Dt 31[21], Is 1[12], 8[19]) and אֲשֶׁר[2] *when* (כְּ with the imperfect also = *as often as*, ψ 8[4]; with perfect Jb 1[5]); less frequently אִם[3] (joined with a perfect), e.g. Gn 38[9], Nu 21[9], Ju 6[3], ψ 41[7], 94[18], cf. also Is 24[13] = *quotiescunque*; also in the same sense with an imperfect, Nu 36[4]; with a perfect, equivalent to the *futurum exactum*, Is 4[4]. Other conjunctions of time are the compounds כְּמוֹ *when*, Gn 19[15]; כַּאֲשֶׁר *when, after that*; עַד־אֲשֶׁר, עַד־כִּי *until* (also the simple עַד־, e.g. Gn 38[11], Jos 2[22], 1 S 1[22] [with the imperfect = *only when*, as in 2 S 10[5]]); 2[5], &c.; especially in the formula עַד־בִּלְתִּי הַשְׁאִיר לוֹ *until there was none left remaining to him* (where indeed it would be very natural to read הַשְׁאִיר the infin. constr., as elsewhere after בִּלְתִּי, § 114 *s*) Nu 21[35], Dt 3[3], Jos 8[22], 11[8] (but 1 S 14[19] *while, as long as*); עַד אֲשֶׁר לֹא *before that*, Ec 12[1.2.6] with an imperfect, as in Pr 8[26] עַד with a perfect; עַד־אִם, עַד־אֲשֶׁר אִם *until the time when*; אַחֲרֵי־אֲשֶׁר (for which in Ez 40[1] אַחַר־אֲשֶׁר; Lv 25[48], 1 S 5[9] simply אַחֲרֵי; Lv 14[43], Jer 41[16], Jb 42[7] simply אַחַר) *after that*; מֵאָז (prop. *since that time*; the dependent clause is attached to it in the same way as the attributive clause to the demonstrative אֲשֶׁר § 138 *e*) *since*, Gn 39[5]; בְּטֶרֶם (and simply טֶרֶם § 107 *c*) *before*; מִקְדֶּמֶת (for מִקְדֶּמֶת אֲשֶׁר) *before*, ψ 129[6].

c Rem. 1. With regard to the tenses used with the above conjunctions, the rules are practically the same as those given in § 158 *d* for causal clauses. The perfect indicates actions completed in the past or future (in the former case corresponding to the Latin pluperfect, § 106 *f*, and in the latter to the

[1] On the perfect in the protasis, which is critically doubtful, cf. § 107 *c*.

[2] On אֲשֶׁר as an original demonstrative, cf. § 138 *a*; hence עַד־אֲשֶׁר יָשׁוּב is properly *up to that* (moment)—*we shall return.*

[3] Cf. the frequent use of *wenn* [prop. *if*] for *wann* [= *when*] in German.

Latin *futurum exactum*, § 106 *o*), the imperfect denotes actions occurring contingently in the future. On בְּטֶרֶם, בְּטֶרֶם, and עַד with the imperfect as a *tempus historicum*, cf. 107 *c*.

f 2. Clauses introduced by עַד, עַד־כִּי, or עַד־אֲשֶׁר, sometimes express a limit which is not absolute (terminating the preceding action), but only relative, beyond which the action or state described in the principal clause still continues; thus, עַד with the imperfect, ψ 110[1]; עַד־כִּי with the perfect, Gn 26[13], with i.npf. 49[10]; עַד־אֲשֶׁר with the perfect, Gn 28[15]; with the imperfect, ψ 112[8].—Like the Arab. حَتَّى, עַד may even introduce a main clause; e.g. Ex 15[16] עַד־יַעֲבֹר prop. no doubt = thus it came to this—*they passed through*, i.e. *so they passed through*.

g 3. The infinitive construct governed by a preposition (§ 114 *d*, *e*) is very frequently used as the equivalent of a temporal clause; the infinitive with בְּ may usually be rendered by *when*, *as*, or *whilst*; the infinitive with כְּ by *when*, *as soon as* (in Pr 10[25] followed by a noun-clause introduced by *wāw apodosis*), or, when referring to the future, by *if*; the infinitive after מִן by *since*. According to § 111 *g* such statements of time are generally preceded by וַיְהִי and the apodosis follows in the imperfect consecutive; hence in 1 S 17[55] (cf. Driver on the passage) וְרָאוֹת with a simple perfect following, is unusual. On the continuation of these infinitival constructions by means of the perfect consecutive, cf. § 112 *v*, and in general, § 114 *r*.—With the participle, בְּ appears to be used as the equivalent of a conjunction in בְּמֵשִׁיב *as he drew back*, Gn 38[29] (unless we should read בְּהָשִׁיב [or בְּמוֹ הֵשִׁיב, cf. Gn 19[15]]), and in כְּפָרְחַת *when it budded*, 40[10].

§ 165. *Final Clauses.*[1]

a 1. Like most of the dependent clauses hitherto treated, the final clause may also be joined by a simple *wāw copulative* to the main clause, unless the final clause is directly subordinated to the governing verb.

Examples of the connexion: (*a*) of a final imperfect (or jussive?) with a perfect by means of וְ, La 1[19], see § 107 *q*; with an interrogative sentence, 2 S 9[1.3], Jb 38[24]; with an optative, ψ 51[9]; with an imperative, 1 K 11[21]; (*β*) of a cohortative with an imperative by וְ, Gn 29[21], 1 S 15[16], or a jussive, Neh 2[5] (§ 108 *d*); (*γ*) of a jussive with an imperative by וְ, Ex 9[1], 2 S 16[11], 1 K 5[10], ψ 59[14], 86[17]; with a jussive, Jb 21[19], or cohortative, § 109 *f*, *g* (cf. also 2 S 24[21] the infinitive with לְ, Jon 1[11] מָה with the 1st plur. imperf., and 2 Ch 29[10] עִם־לְבָבִי, which are equivalent to cohortatives); (*δ*) of an imperative with a jussive, cohortative, or interrogative sentence by וְ, § 110 *i*; (*ε*) of a perfect consecutive after another perfect consecutive, Lv 14[38]; after an imperfect, § 112 *m* and *p*; similarly after a jussive, § 112 *q*; after an imperative, § 112 *r*.—On negative final clauses joined by וְלֹא to the imperfect (so Ex 28[43], 30[20]; and 2 S 13[25] after אַל־נָא with a jussive in the main clause) see the Rem. on § 109 *g*. In Ex 28[32], 39[23] the negative final clause is simply connected by לֹא.—On the use of an historical statement after verbs of command-

[1] Cf. H. G. T. Mitchell, *Final Constructions of Biblical Hebrew*, Leipzig, 1879.

ing, where we should expect a final clause (e.g. Neh 13[9] *then I commanded, and they cleansed*, equivalent to *that they should cleanse, and they cleansed*; in Jb 9[7] a negative final clause is connected in this way by וְלֹא), cf. § 120 *f*.

For examples of the direct subordination of the final imperfect (without וְ) see § 120 *c*.

b **2.** Final conjunctions are לְמַעַן אֲשֶׁר *to the end that*; also simply לְמַעַן Gn 12[13], 27[25], Ex 4[5], ψ 51[6], &c.; בַּעֲבוּר אֲשֶׁר prop. *for the purpose that*, Gn 27[10], and simply בַּעֲבוּר Gn 27[4], Ex 9[14], 20[20]; also the simple אֲשֶׁר[1] Dt 4[10.40], 6[3], 32[46], Jos 3[7], Neh 8[14f.]; negatively, אֲשֶׁר לֹא Gn 11[7], 24[3], 1 K 22[16]; or שֶׁ Ec 3[14]; also negatively, עַל־דְּבָרַת שֶׁלֹּא *for the matter* (*purpose*) *that . . . not*, Ec 7[14]; לְבִלְתִּי with imperfect, Ex 20[20], 2 S 14[14] *that . . . not*.—Quite exceptional is the use of מִן (if the text be right) in Dt 33[11] מִן־יְקוּמוּן, with the imperfect, equivalent to *that . . . not* [in prose, מִקּוֹם].

c Rem. All the conjunctions here mentioned are naturally always used with the imperfect, see § 107 *q* (on the apparent exception in Jos 4[24], see § 74 *g*).—On the negative conjunctions אַל and פֶּן *that not, lest*, see § 152 *f* and *w*. On the infinitive with לְ[2] (also לְמַעַן Gn 18[19], 37[22], &c.) as the equivalent of a final clause (Gn 11[5], 28[4], &c.), see § 114 *f*, *h*, *p*. On the continuation of such infinitival constructions by means of the finite verb, see § 114 *r*. On the negation of the final infinitive by לְבִלְתִּי, § 114 *s*. On the preposition מִן with a substantive or infinitive as the equivalent of a negative final clause (Gn 31[29], 1 S 15[23], &c.), see § 119 *x* and *y*.

§ 166. *Consecutive Clauses.*

a **1.** Consecutive clauses are added by means of simple *wāw copulative* with the jussive,[3] especially after negative and interrogative sentences, e. g. Nu 23[19] לֹא אִישׁ אֵל וְיִכְזָב וּבֶן־אָדָם וְיִתְנֶחָם *God is not a man, that he should lie, and* (i. e. neither) *the son of man, that he should repent*; Is 53[2] וְנֶחְמְדֵהוּ; Ho 14[10] מִי חָכָם וְיָבֶן אֵלֶּה נָבוֹן וְיֵדָעֵם *who is wise, that he may understand these things? prudent, that he may know them?* Jb 5[12] וְלֹא=*so that . . . not*; in Pr 30[3] וְ is separated from the predicate by the object. In Gn 16[10] a negative consecutive clause comes after a cohortative, and in Ex 10[5] after a perfect consecutive.—On the other hand, in Jb 9[32.33] the jussive in the sense of a consecutive clause is attached without *Wāw* to the preceding negative sentence (in

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[1] In Ez 36[27] a final clause is introduced by אֵת אֲשֶׁר, thus at the same time taking the form of an object-clause.

[2] On לְ as a supposed conjunction (equivalent to the Arabic *li*) 1 K 6[19], see § 66 *i*.

[3] That such examples as וְיִכְזָב are to be regarded as jussive is probable from the analogy of Ho 14[10] and Jb 9[33].

verse 32 **a** second jussive follows, likewise without *Wāw*, *for he is not a man, as I am, that I should answer him*, that *we should come together in judgement*). On the imperfect consecutive as expressing a logical consequence, see § 111 *l*; on the perfect consecutive as a consecutive clause after a participle, see § 112 *n*.

2. Conjunctions introducing consecutive clauses are again (see § 157 *c*, note 3) כִּי and אֲשֶׁר=*so that*; especially again after interrogative sentences, according to § 107 *u*; cf. Nu 16^{11}, כִּי with the imperfect, *that ye murmur*; but in Gn 20^{10} with the perfect, in reference to an action already completed. On אֲשֶׁר with the imperfect (or jussive) equivalent to *so that*, cf. further Gn 13^{16}, 22^{14}; with perfect and imperfect, 1 K $3^{12f.}$, with the demonstrative force clearly discernible, depending on לֵב; on אֲשֶׁר לֹא=*ut non*, cf. Dt 28^{35}, 1 K 3^{8}, 2 K 9^{37}. *b*

On מִן with a substantive or infinitive as the equivalent of a consecutive clause, see § 119 *y*.

§ 167. *Aposiopesis, Anacoluthon, Involved Series of Sentences.*

1. *Aposiopesis* is the concealment or suppression of entire sentences or clauses, which are of themselves necessary to complete the sense,[1] and therefore must be supplied from the context. This is especially frequent after conditional clauses; besides the examples already given in § 159 *dd*, cf. also Ex 32^{32} (the LXX and Samaritan supply אֶשָּׂא); Nu 5^{20}, Ju 9^{16} (in verse 19, after a long parenthesis, an imperative follows as the apodosis to this conditional clause); 1 S $12^{14f.}$, 2 S 5^{8} (where indeed the text is probably very corrupt; cf. the addition in 1 Ch 11^{6}); 2 S 23^{17}, ψ 27^{13}, 1 Ch 4^{10}. For other examples of various kinds, see § 117 *l*, and especially § 147; in Aramaic, Dn 3^{15}.—On Gn 3^{22}, cf. § 152 *w* at the end. *a*

2. *Anacoluthon* is the change from a construction which has been already begun to one of a different kind. It is found especially after long parentheses, because the speaker has either lost sight of the beginning of his sentence, or for the sake of clearness purposely makes a new beginning; thus Gn 20^{13}, 31^{52} and Ez 34^{10} (cf. § 149 at the end); Nu $14^{21ff.}$, $32^{20ff.}$, Dt $17^{2ff.}$, $24^{1ff.}$, $29^{21ff.}$, Ju 10^{11} (where, after a series of intermediate sentences, the predicate *I saved you* is sup- *b*

[1] But those cases are not to be regarded as examples of aposiopesis, in which the answer, being closely connected with the question, is given simply in the infinitive with לְ; cf. § 147 *a*, note 1.

pressed; but the text can hardly be correct); perhaps also Is 66^{18} (cf., however, Delitzsch on the passage, which is certainly corrupt).[1] On Gn 23^{13} (אִם with the imperative), see § 110 *e*.

c **3.** We may mention as instructive examples of *involved series* of sentences Gn 24^{14} and $^{42\,ff.}$, and Gn $28^{6\,ff.}$

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[1] On the other hand, from the Semitic point of view the various kinds of compound sentences are *not* to be regarded as instances of anacoluthon, e.g. Gn $17^{14.17}$, nor even Gn 31^{40} (cf. § 143).

THE PARADIGMS.

In the paradigms of the verbs, those forms which are to be especially noticed by the beginner are marked throughout by an asterisk as model forms. Thus e.g. in the strong verb the 3rd *sing. fem.* קָטְלָה is the model for קָטְלוּ, which likewise has only a vocalic afformative, and קָטַלְתְּ is the model for קָטַלְתְּ, קָטַלְתִּי and קָטַלְנוּ, which in the same way have a toneless afformative beginning with a consonant. On the other hand, the forms קְטַלְתֶּם and קְטַלְתֶּן, where the affix beginning with a consonant has the tone, stand by themselves.—In the table of the pronouns the asterisk has a different meaning; see the footnote there.—The bracketed forms (from Paradigm G onwards) are merely analogous formations not occurring in the Old Testament.

The newly added paradigm (Q) consists of forms actually found, belonging to various verbs.

A. The Personal

Nominative of the Pronoun, or *Pronomen separatum.*	Accusative of the Pronoun,
	A. Simple form.
Sing. 1. *comm.* אָנֹכִי, in pause אָנֹ֫כִי; אֲנִי, in pause אָ֫נִי *I.*	נִי; ־ַ֫נִי; ־ֵ֫נִי *me.*
2. *m.* אַתָּה (אַתָּ), in pause אָ֫תָּה; *f.* אַתְּ (אַתִּי) *thou.*	ךָ; ־ְךָ, in pause ־ֶ֫ךָ, ־ָךְ; ךְ; ־ָךְ; ־ֵךְ, ־ֶ֫ךְ *thee.*
3. *m.* הוּא *he.*	הוּ, ו; ־ָ֫הוּ (הֹ), וֹ; ־ֵ֫הוּ *him.*
f. הִיא *she.*	הָ; ־ָהּ; ־ֶ֫הָ *her* (*eam*).
Plur. 1. *comm.* אֲנַ֫חְנוּ (נַ֫חְנוּ), in pause אֲנָ֫חְנוּ (נָ֫חְנוּ) *we.*	נוּ; ־ָ֫נוּ; ־ֵ֫נוּ *us.*
2. *m.* אַתֶּם; *f.* אַתֵּן, אַתֵּ֫נָה *you.*	כֶם; ־ְכֶם; [כֶן; ־ְכֶן] *you.*
3. *m.* הֵם, הֵ֫מָּה; *f.* הֵ֫נָּה *they.*	(הֶם), ם; ־ָם, ־ַם, ־ָ֫מוֹ*; ־ֵם, (־ֶ֫ם), ־ֵ֫מוֹ* *them* (*eos*). [הֶן], ן; ־ָן, (־ַ֫ן); [־ֵן] *them* (*eas*).

Pronoun.[1]

or *Suffixum Verbi.*	Genitive of the Pronoun, or *Suffixum Nominis* (*Pron. possessivum*).	
B.	*A.*	*B.*
With *Nûn energicum.*	Attached to a sing. noun.	Attached to a noun plur. or dual.
־ֶנִּי ; ־ֶנִּי	־ִי *my* (prop. gen. *mei*).	־ַי *my.*
־ֶךָּ, (־ֶנְךָּ) not found.	ךָ, ־ְךָ, in pause ־ֶךָ; ךָ, ־ֵךָ, (־ָךְ) *thy* (prop. *tui*).	־ֶיךָ; ־ֶיךָ *thy.*
(־ֶנְהוּ), ־ֶנּוּ ; (נוֹ)	הוּ, ו ; ־ֵהוּ, וֹ (הֹ) *his* (*eius* and *suus*).	־ָיו, ־ָו, (־ֵיהוּ*) *his.*
־ֶנָּה	הָ ; ־ָהּ ; ־ֶהָ *her.*	־ֶיהָ *her.*
־ֶנּוּ ? (see § 58 *k*)	נוּ ; ־ֵנוּ ; (־ָנוּ) *our.*	־ֵינוּ *our.*
these forms are not found.	כֶם ; ־ְכֶם; כֶן ; ־ְכֶן *your.*	־ֵיכֶם; ־ֵיכֶן *your.*
	הֶם ; ־ָם, ־ָמוֹ*; הֶן, הֵן, ־ָן *their.*	־ֵיהֶם, ־ֵימוֹ*; ־ֵיהֶן *their.*

[1] Forms with an asterisk are exclusively poetic, those in parentheses ( ) are rare, those in brackets [ ] do not occur (cf. § 58 *a*, note).

			Qal.		*Niph'al.*	*Pi'ēl.*
Perf. Sing.	3. *m.*	*קָטַל	*פָּבֵד	*קָטֹן	*נִקְטַל	*קִטֵּל, קִטַּל
	3. *f.*	*קָטְלָה	*פְּבֵדָה	*קָטְנָה	*נִקְטְלָה	*קִטְּלָה
	2. *m.*	*קָטַלְתָּ	*קָטֹנְתָּ	*פָּבַדְתָּ	*נִקְטַלְתָּ	*קִטַּלְתָּ
	2. *f.*	קָטַלְתְּ	קָטֹנְתְּ	פָּבַדְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ
	1. *c.*	קָטַלְתִּי	קָטֹנְתִּי	פָּבַדְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי
Plur.	3. *c.*	קָטְלוּ	קָטְנוּ	פָּבְדוּ	נִקְטְלוּ	קִטְּלוּ
	2. *m.*	*קְטַלְתֶּם	*קְטַנְתֶּם	*פְּבַדְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם
	2. *f.*	קְטַלְתֶּן	קְטַנְתֶּן	פְּבַדְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן
	1. *c.*	קָטַלְנוּ	קָטַנּוּ	פָּבַדְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ
Inf.		*שָׁבַב, קְטֹל			*הִקָּטֵל	*קַטֵּל
Inf. absol.		*קָטוֹל			*הִקָּטֵל, נִקְטֹל	*קַטֵּל, קַטֵּל
Imp. Sing.	2. *m.*	*קְטֹל	*פְּבֵד		*הִקָּטֵל	*קַטֵּל
	2. *f.*	*קִטְלִי	*פִּבְדִי		*הִקָּטְלִי	*קַטְּלִי
Plur.	2. *m.*	קִטְלוּ	פִּבְדוּ		הִקָּטְלוּ	קַטְּלוּ
	2. *f.*	*קְטֹלְנָה	*פְּבַדְנָה		*הִקָּטַלְנָה	*קַטֵּלְנָה
Impf. Sing.	3. *m.*	*יִקְטֹל	*יִכְבַּד	*יִקְטַן	*יִקָּטֵל	*יְקַטֵּל
	3. *f.*	תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל	תְּקַטֵּל
	2. *m.*	תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל	תְּקַטֵּל
	2. *f.*	*תִּקְטְלִי	*תִּכְבְּדִי		*תִּקָּטְלִי	*תְּקַטְּלִי
	1. *c.*	אֶקְטֹל	אֶכְבַּד		אֶקָּטֵל	אֲקַטֵּל
Plur.	3. *m.*	יִקְטְלוּ	יִכְבְּדוּ		יִקָּטְלוּ	יְקַטְּלוּ
	3. *f.*	*תִּקְטֹלְנָה	*תִּכְבַּדְנָה		*תִּקָּטַלְנָה	*תְּקַטֵּלְנָה
	2. *m.*	תִּקְטְלוּ	תִּכְבְּדוּ		תִּקָּטְלוּ	תְּקַטְּלוּ
	2. *f.*	תִּקְטֹלְנָה	תִּכְבַּדְנָה		תִּקָּטַלְנָה	תְּקַטֵּלְנָה
	1. *c.*	נִקְטֹל	נִכְבַּד		נִקָּטֵל	נְקַטֵּל
Shortened Impf. (*Jussive*).						
Part. act.		*קֹטֵל	כָּבֵד	קָטֹן	*נִקְטָל	*מְקַטֵּל
pass.		*קָטוּל				

Verb.

Pu'al.	*Hiph'il.*	*Hoph'al.*	*Hithpa'el.*
*קֻטַּל	*הִקְטִיל	*הָקְטַל	*הִתְקַטֵּל
*קֻטְּלָה	*הִקְטִילָה	*הָקְטְלָה	*הִתְקַטְּלָה
*קֻטַּלְתָּ	*הִקְטַלְתָּ	*הָקְטַלְתָּ	*הִתְקַטַּלְתָּ
קֻטַּלְתְּ	הִקְטַלְתְּ	הָקְטַלְתְּ	הִתְקַטַּלְתְּ
קֻטַּלְתִּי	הִקְטַלְתִּי	הָקְטַלְתִּי	הִתְקַטַּלְתִּי
קֻטַּל	הִקְטִיל	הָקְטַל	הִתְקַטֵּל
קֻטְּלוּ	הִקְטִילוּ	הָקְטְלוּ	הִתְקַטְּלוּ
קֻטַּלְתֶּם	הִקְטַלְתֶּם	הָקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קֻטַּלְתֶּן	הִקְטַלְתֶּן	הָקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קֻטַּלְנוּ	הִקְטַלְנוּ	הָקְטַלְנוּ	הִתְקַטַּלְנוּ
wanting.	*הַקְטִיל	wanting.	*הִתְקַטֵּל
*קֻטֹּל	*הַקְטֵל	*הָקְטֵל	*הִתְקַטֵּל
	*הַקְטֵל		*הִתְקַטֵּל
wanting.	*הַקְטִילִי	wanting.	*הִתְקַטְּלִי
	הַקְטִילוּ		הִתְקַטְּלוּ
	*הַקְטֵלְנָה		*הִתְקַטַּלְנָה
*יְקֻטַּל	*יַקְטִיל	*יָקְטַל	*יִתְקַטֵּל
תְּקֻטַּל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
תְּקֻטַּל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
*תְּקֻטְּלִי	*תַּקְטִילִי	*תָּקְטְלִי	*תִּתְקַטְּלִי
אֲקֻטַּל	אַקְטִיל	אָקְטַל	אֶתְקַטֵּל
יְקֻטְּלוּ	יַקְטִילוּ	יָקְטְלוּ	יִתְקַטְּלוּ
*תְּקֻטַּלְנָה	*תַּקְטֵלְנָה	*תָּקְטַלְנָה	*תִּתְקַטַּלְנָה
תְּקֻטְּלוּ	תַּקְטִילוּ	תָּקְטְלוּ	תִּתְקַטְּלוּ
תְּקֻטַּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטַּלְנָה
נְקֻטַּל	נַקְטִיל	נָקְטַל	נִתְקַטֵּל
	*יַקְטֵל		
	*מַקְטִיל		*מִתְקַטֵּל
*מְקֻטָּל		*מָקְטָל	

C. Strong Verb

	Suffixes	1 *Sing.*	2 *Sing. m.*	2 *Sing. f.*	3 *Sing. m.*
Perf. Qal	3. *m.*	קְטָלַ֫נִי / שְׁכֵחַ֫נִי	קְטָלְךָ	קְטָלֵךְ	קְטָלָהוּ / קְטָלוֹ
	3. *f.*	קְטָלַ֫תְנִי	קְטָלַ֫תְךָ	קְטָלָ֫תֶךְ	קְטָלַ֫תְהוּ / קְטָלַ֫תּוּ
	2. *m.*	קְטַלְתַּ֫נִי	—	—	קְטַלְתָּ֫הוּ / קְטַלְתּוֹ
	2. *f.*	קְטַלְתִּ֫ינִי	—	—	קְטַלְתִּ֫יהוּ
	1. *c.*	—	קְטַלְתִּ֫יךָ	קְטַלְתִּיךְ	קְטַלְתִּיו / קְטַלְתִּ֫יהוּ
Plur.	3. *c.*	קְטָל֫וּנִי	קְטָל֫וּךָ / אֲהֵב֫וּךָ	קְטָלוּךְ	קְטָל֫וּהוּ
	2. *m.*	קְטַלְתּ֫וּנִי	—	—	קְטַלְתּ֫וּהוּ
	1. *c.*	—	קְטַלְנ֫וּךָ	קְטַלְנוּךְ	קְטַלְנ֫וּהוּ
Inf. Qal		קָטְלִי / קָטְלֵ֫נִי	כָּתְבְּךָ / קְטָלְךָ	קָטְלֵךְ	קָטְלוֹ
Imp. Qal	2. (from an *Imperf.* in *a* שְׁלָחֵ֫נִי, שְׁמָע֫וּנִי)	קָטְלֵ֫נִי	—	—	קָטְלֵ֫הוּ
Impf. Qal	3. *m.*	יִקְטְלֵ֫נִי / יִלְבָּשֵׁ֫נִי	יִקְטָלְךָ / יִלְבָּשְׁךָ	יִקְטְלֵךְ / יִלְבָּשֵׁךְ	יִקְטְלֵ֫הוּ / יִלְבָּשֵׁ֫הוּ
	3. *m.* with *Nûn energ.*	יִקְטְלֶ֫נִּי	יִקְטְלֶ֫ךָּ	—	יִקְטְלֶ֫נּוּ
Plur.	3. *m.*	יִקְטְל֫וּנִי	יִקְטְל֫וּךָ	יִקְטְלוּךְ	יִקְטְלוּ֫הוּ / יִנְאָלוּ֫הוּ
Perf. Pi̇ēl	3. *m.*	קִטְּלַ֫נִי	קִטֶּלְךָ	קִטְּלֵךְ	קִטְּלוֹ

with Suffixes.

3 *Sing. f.*	1 *Plur.*	2 *Plur. m.*	2 *Plur. f.*	3 *Plur. m.*	3 *Plur. f.*
קְטָלָהּ	קְטָלָנוּ	wanting.	wanting.	קְטָלָם / לְבֵשָׁם	קְטָלָן
קְטָלַתָּהּ	קְטָלַתְנוּ	—	—	קְטָלָתָם	wanting.
קְטָלָתָּהּ	קְטָלָתָנוּ	—	—	קְטָלָתֶם	wanting.
קְטָלָתִּיהָ	קְטָלָתִינוּ	—	—	קְטָלָתִים	wanting.
קְטָלָתִּיהָ	—	קְטָלָתִיכֶם	wanting.	קְטָלָתִים	קְטָלָתִין
קְטָלוֹהָ	קְטָלוֹנוּ	wanting.	wanting.	קְטָלוֹם	קְטָלוֹן
wanting.	קְטָלָתְנוּ	—	—	wanting.	wanting.
קְטָלָנָּהּ	—	קְטָלָנוּכֶם	wanting.	קְטָלָנוּם	wanting.
קָטְלָה	קָטַלְנוּ	בְּחַבְּכֶם / קְטָלָכֶם	wanting.	קָטְלָם	קָטְלָן
קָטְלָה / קָטְלָהּ	קָטַלְנוּ	—	—	קָטְלֵם	—
יִקְטְלֶנָּה / יִלְבָּשֶׁנָּה / יִקְטְלָהּ	יִקְטְלֵנוּ / יִלְבָּשֵׁנוּ	יִקְטְלָכֶם	wanting.	יִקְטְלֵם	wanting.
יִקְטְלֶנָּה	יִקְטְלֵנוּ	—	—	—	—
יִקְטְלוֹהָ	יִקְטְלוֹנוּ	יִקְטְלוֹכֶם	wanting.	יִקְטְלוֹם	wanting.
קְטָלָהּ	קְטָלָנוּ	wanting.	wanting.	קְטָלָם	קְטָלָן

D. Verbs primae gutturalis

		Qal.	*Niph'al.*	*Hiph'il.*	*Hoph'al.*
Perf. Sing.	3. *m.*	עָמַד	*נֶעֱמַד	*הֶעֱמִיד	*הָעְמַד
	3. *f.*	עָמְדָה	*נֶעֱמְדָה	הֶעֱמִידָה	*הָעְמְדָה
	2. *m.*	עָמַדְתָּ	נֶעֱמַדְתָּ	הֶעֱמַדְתָּ	הָעְמַדְתָּ
	2. *f.*	עָמַדְתְּ	נֶעֱמַדְתְּ	הֶעֱמַדְתְּ	הָעְמַדְתְּ
	1. *c.*	עָמַדְתִּי	נֶעֱמַדְתִּי	הֶעֱמַדְתִּי	הָעְמַדְתִּי
Plur.	3. *c.*	עָמְדוּ	נֶעֱמְדוּ	הֶעֱמִידוּ	הָעְמְדוּ
	2. *m.*	*עֲמַדְתֶּם	נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הָעְמַדְתֶּם
	2. *f.*	*עֲמַדְתֶּן	נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	הָעְמַדְתֶּן
	1. *c.*	עָמַדְנוּ	נֶעֱמַדְנוּ	הֶעֱמַדְנוּ	הָעְמַדְנוּ
Inf.		*עֲמֹד	*הֵעָמֵד	*הַעֲמִיד	
Inf. absol.		עָמוֹד	*נַעֲמוֹד, הֵאָמֵן	*הַעֲמֵד	*הָעְמֵד
Imp.	*Sing.* *m.*	*עֲמֹד	*חֲזַק	*הַעֲמֵד	wanting.
	f.	עִמְדִי	חִזְקִי	הַעֲמִידִי	
	Plur. *m.*	עִמְדוּ	חִזְקוּ	הַעֲמִידוּ	
	f.	*עֲמֹדְנָה	*חֲזֹקְנָה	הַעֲמֵדְנָה	
Impf.	*Sing.* 3. *m.*	*יַעֲמֹד	*יֶחֱזַק	*יַעֲמִיד	*יָעְמַד
	3. *f.*	תַּעֲמֹד	תֶּחֱזַק	תַּעֲמִיד	תָּעְמַד
	2. *m.*	תַּעֲמֹד	תֶּחֱזַק	תַּעֲמִיד	תָּעְמַד
	2. *f.*	*תַּעֲמְדִי	*תֶּחֱזְקִי	תַּעֲמִידִי	*תָּעְמְדִי
	1. *c.*	אֶעֱמֹד	אֶחֱזַק	אַעֲמִיד	אָעְמַד
	Plur. 3. *m.*	*יַעֲמְדוּ	*יֶחֱזְקוּ	יַעֲמִידוּ	יָעְמְדוּ
	3. *f.*	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תַּעֲמֵדְנָה	תָּעְמַדְנָה
	2. *m.*	תַּעֲמְדוּ	תֶּחֱזְקוּ	תַּעֲמִידוּ	תָּעְמְדוּ
	2. *f.*	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תַּעֲמֵדְנָה	תָּעְמַדְנָה
	1. *c.*	נַעֲמֹד	נֶחֱזַק	נַעֲמִיד	נָעְמַד
Shortened Impf. (Jussive).				יַעֲמֵד	
Part. act.		עֹמֵד	*נֶעֱמָד	*מַעֲמִיד	
pass.		עָמוּד			מָעְמָד

E. Verbs mediae gutturalis.

		Qal.	*Niph'al.*	*Pi''el.*	*Pu'al.*	*Hithpa'el.*
Perf. Sing.	3. *m.*	שָׁחַט	נִשְׁחַט	*בֵּרַךְ	*בֹּרַךְ	*הִתְבָּרֵךְ
	3. *f.*	*שָׁחֲטָה	*נִשְׁחֲטָה	בֵּרְכָה	[בֹּרְכָה]	הִתְבָּרֲכָה
	2. *m.*	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בֵּרַכְתָּ	בֹּרַכְתָּ	הִתְבָּרַכְתָּ
	2. *f.*	שָׁחַטְתְּ	נִשְׁחַטְתְּ	בֵּרַכְתְּ	בֹּרַכְתְּ	הִתְבָּרַכְתְּ
	1. *c.*	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בֵּרַכְתִּי	בֹּרַכְתִּי	הִתְבָּרַכְתִּי
Plur.	3. *c.*	שָׁחֲטוּ	*נִשְׁחֲטוּ	בֵּרְכוּ	בֹּרְכוּ	הִתְבָּרֲכוּ
	2. *m.*	שְׁחַטְתֶּם	נִשְׁחַטְתֶּם	בֵּרַכְתֶּם	בֹּרַכְתֶּם	הִתְבָּרַכְתֶּם
	2. *f.*	שְׁחַטְתֶּן	נִשְׁחַטְתֶּן	[בֵּרַכְתֶּן]	בֹּרַכְתֶּן	הִתְבָּרַכְתֶּן
	1. *c.*	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בֵּרַכְנוּ	בֹּרַכְנוּ	הִתְבָּרַכְנוּ
Inf.		שְׁחֹט	הִשָּׁחֵט	*בָּרֵךְ	wanting.	*הִתְבָּרֵךְ
Inf. absol.		שָׁחוֹט	נִשְׁחוֹט	*בָּרֵךְ		
Imp.	*Sing.* *m.*	*שְׁחַט	הִשָּׁחֵט	*בָּרֵךְ		*הִתְבָּרֵךְ
	f.	*שַׁחֲטִי	*הִשָּׁחֲטִי	*בָּרֲכִי	wanting.	[הִתְבָּרֲכִי
	Plur. *m.*	שַׁחֲטוּ	הִשָּׁחֲטוּ	בָּרֲכוּ		הִתְבָּרֲכוּ]
	f.	שְׁחַטְנָה	הִשָּׁחַטְנָה	*בָּרַכְנָה		הִתְבָּרַכְנָה
Impf. Sing.	3. *m.*	*יִשְׁחַט	יִשָּׁחֵט	*יְבָרֵךְ	*יְבֹרַךְ	*יִתְבָּרֵךְ
	3. *f.*	תִּשְׁחַט	תִּשָּׁחֵט	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
	2. *m.*	תִּשְׁחַט	תִּשָּׁחֵט	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
	2. *f.*	*תִּשְׁחֲטִי	*תִּשָּׁחֲטִי	תְּבָרֲכִי	[תְּבֹרְכִי]	[תִּתְבָּרֲכִי]
	1. *c.*	אֶשְׁחַט	אֶשָּׁחֵט	אֲבָרֵךְ	אֲבֹרַךְ	אֶתְבָּרֵךְ
Plur.	3. *m.*	יִשְׁחֲטוּ	יִשָּׁחֲטוּ	יְבָרֲכוּ	יְבֹרְכוּ	יִתְבָּרֲכוּ
	3. *f.*	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	תְּבָרַכְנָה	תְּבֹרַכְנָה	תִּתְבָּרַכְנָה
	2. *m.*	תִּשְׁחֲטוּ	תִּשָּׁחֲטוּ	תְּבָרֲכוּ	תְּבֹרְכוּ	תִּתְבָּרֲכוּ
	2. *f.*	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	תְּבָרַכְנָה	תְּבֹרַכְנָה	תִּתְבָּרַכְנָה
	1. *c.*	נִשְׁחַט	נִשָּׁחֵט	נְבָרֵךְ	נְבֹרַךְ	נִתְבָּרֵךְ
Impf. with Suff.		יִשְׁחָטֶהוּ				
Part. act.		שֹׁחֵט	נִשְׁחָט	*מְבָרֵךְ		*מִתְבָּרֵךְ
pass.		שָׁחוּט			*מְבֹרָךְ	

		Qal.	*Niph'al.*	*Pi'ēl.*
Perf. Sing.	3. *m.*	שָׁלַח	נִשְׁלַח	*שִׁלַּח
	3. *f.*	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה
	2. *m.*	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
	2. *f.*	*שָׁלַחַתְּ	*נִשְׁלַחַתְּ	*שִׁלַּחַתְּ
	1. *c.*	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
Plur.	3. *c.*	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ
	2. *m.*	שְׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
	2. *f.*	שְׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
	1. *c.*	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
Inf.		*שְׁלֹחַ	*הִשָּׁלַח	*שַׁלַּח
Inf. absol.		שָׁלוֹחַ	נִשְׁלוֹחַ	שַׁלֵּחַ
Imp. Sing.	*m.*	*שְׁלַח	*הִשָּׁלַח	*שַׁלַּח
	f.	שִׁלְחִי	הִשָּׁלְחִי	*שַׁלְּחִי
Plur.	*m.*	שִׁלְחוּ	הִשָּׁלְחוּ	שַׁלְּחוּ
	f.	*שְׁלַחְנָה	הִשָּׁלַחְנָה	*שַׁלַּחְנָה
Impf. Sing.	3. *m.*	*יִשְׁלַח	*יִשָּׁלַח	*יְשַׁלַּח
	3. *f.*	תִּשְׁלַח	תִּשָּׁלַח	*תְּשַׁלַּח
	2. *m.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2. *f.*	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי
	1. *c.*	אֶשְׁלַח	אֶשָּׁלַח	אֲשַׁלַּח 2 / יְשַׁלַּח 1
Plur.	3. *m.*	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ
	3. *f.*	*תִּשְׁלַחְנָה	*תִּשָּׁלַחְנָה	*תְּשַׁלַּחְנָה
	2. *m.*	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ
	2. *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
	1. *c.*	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח
Shortened Impf. (*Jussive*).				
Impf. with Suff.		יִשְׁלְחֵנִי		
Part. act.		*שֹׁלֵחַ	נִשְׁלָח	*מְשַׁלֵּחַ
pass.		*שָׁלוּחַ		

tertiae gutturalis.

Pu'al.	*Hiph'îl.*	*Hoph'al.*	*Hithpa'ēl.*
שֻׁלַּח	*הִשְׁלִיחַ	הָשְׁלַח	*הִשְׁתַּלַּח
שֻׁלְּחָה	הִשְׁלִיחָה	הָשְׁלְחָה	הִשְׁתַּלְּחָה
שֻׁלַּחְתָּ	הִשְׁלַחְתָּ	הָשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
*שֻׁלַּחַתְּ	*הִשְׁלַחַתְּ	*הָשְׁלַחַתְּ	*הִשְׁתַּלַּחַתְּ
שֻׁלַּחְתִּי	הִשְׁלַחְתִּי	הָשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
שֻׁלַּח	הִשְׁלִיחַ	הָשְׁלַח	הִשְׁתַּלַּח
שֻׁלְּחָה	הִשְׁלִיחָה	הָשְׁלְחָה	הִשְׁתַּלְּחָה
שֻׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הָשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
שֻׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הָשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
שֻׁלְּחוּ	הִשְׁלִיחוּ	הָשְׁלְחוּ	הִשְׁתַּלְּחוּ
	*הַשְׁלִיחַ		*הִשְׁתַּלַּח
	*הַשְׁלַח	*הָשְׁלַח	
	הַשְׁלַח		*הִשְׁתַּלַּח
	הַשְׁלִיחִי		הִשְׁתַּלְּחִי
wanting.	הַשְׁלִיחוּ	wanting.	הִשְׁתַּלְּחוּ
	הַשְׁלַחְנָה		*הִשְׁתַּלַּחְנָה
יֻשְׁלַח	*יַשְׁלִיחַ	יָשְׁלַח	יִשְׁתַּלַּח
תֻּשְׁלַח	תַּשְׁלִיחַ	תָּשְׁלַח	תִּשְׁתַּלַּח
תֻּשְׁלַח	תַּשְׁלִיחַ	תָּשְׁלַח	תִּשְׁתַּלַּח
תֻּשְׁלְחִי	תַּשְׁלִיחִי	תָּשְׁלְחִי	תִּשְׁתַּלְּחִי
אֻשְׁלַח	אַשְׁלִיחַ	אָשְׁלַח	אֶשְׁתַּלַּח
יֻשְׁלְחוּ	יַשְׁלִיחוּ	יָשְׁלְחוּ	יִשְׁתַּלְּחוּ
תֻּשְׁלַחְנָה	תַּשְׁלַחְנָה	תָּשְׁלַחְנָה	*תִּשְׁתַּלַּחְנָה
תֻּשְׁלְחוּ	תַּשְׁלִיחוּ	תָּשְׁלְחוּ	תִּשְׁתַּלְּחוּ
תֻּשְׁלַחְנָה	תַּשְׁלַחְנָה	תָּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
נֻשְׁלַח	נַשְׁלִיחַ	נָשְׁלַח	נִשְׁתַּלַּח
	יַשְׁלַח		
	*מַשְׁלִיחַ		*מִשְׁתַּלֵּחַ
מֻשְׁלָח		מָשְׁלָח	

G. Verbs mediae geminatae

		Qal.	*Niph'al.*
Perf. Sing.	3. *m.*	*סָבַב, תַּם	*נָסַב, נָמַס
	3. *f.*	סָבְבָה, תַּמָּה	*נָסַבָּה
	2. *m.*	*סַבּוֹתָ	*נְסַבּוֹתָ
	2. *f.*	סַבּוֹת	נְסַבּוֹת
	1. *c.*	סַבּוֹתִי	נְסַבּוֹתִי
Plur.	3. *c.*	סָבְבוּ, תַּמּוּ	נָסַבּוּ
	2. *m.*	סַבּוֹתֶם	נְסַבּוֹתֶם
	2. *f.*	סַבּוֹתֶן	נְסַבּוֹתֶן
	1. *c.*	סַבּוֹנוּ	נְסַבּוֹנוּ
Inf.		*סֹב	*הִסֵּב
Inf. absol.		סָבוֹב	הִסֵּב, הִסּוֹב
Imp. Sing.	*m.*	*סֹב	הִסַּב
	f.	*סֹבִּי	*הִסַּבִּי
Plur.	*m.*	סֹבּוּ	הִסַּבּוּ
	f.	[סֻבֶּינָה]	[הִסַּבֶּינָה]
Impf. Sing.	3. *m.*	*יָסֹב (יָסֵל § 67 *p*) *יִסַּב	*יִסַּב
	3. *f.*	תָּסֹב	תִּסַּב	תִּסַּב
	2. *m.*	תָּסֹב	תִּסַּב	תִּסַּב
	2. *f.*	*תָּסֹבִּי	תִּסַּבִּי	*תִּסַּבִּי
	1. *c.*	אָסֹב	אֶסַּב	אֶסַּב
Plur.	3. *m.*	יָסֹבּוּ	יִסַּבּוּ	יִסַּבּוּ
	3. *f.*	*תְּסֻבֶּינָה	[תִּסַּבְנָה]	[תִּסַּבֶּינָה]
	2. *m.*	תָּסֹבּוּ	תִּסַּבּוּ	תִּסַּבּוּ
	2. *f.*	[תְּסֻבֶּינָה]	[תִּסַּבְנָה]	[תִּסַּבֶּינָה]
	1. *c.*	נָסֹב	נִסַּב	נִסַּב
Impf. with Wāw consec.		וַיָּסָב* (pause וַיָּסֹב)		
Impf. with Suff.		*יְסֻבֵּנִי		
Part. act.		סֹבֵב		נָסָב
pass.		*סָבוּב		(*fem.* נְסַבָּה)

or double ע.

Hiphʿîl.	*Hophʿal.*	*Poʿēl.*	*Poʿal.*
*הֵסֵב, הֵסַב	*הוּסַב	*סוֹבֵב	*סוֹבַב
*הֵסֵבָּה	הוּסַבָּה	סוֹבֶבָה	[סוֹבָבָה
*הֵסֵבָּת	[הוּסַבָּתְ	סוֹבַבְתְּ	סוֹבַבְתָּ
הֵסִבּוֹת	הוּסַבּוֹת	סוֹבַבְתְּ	סוֹבַבְתְּ
הֵסִבּוֹתִי	הוּסַבּוֹתִי]	סוֹבַבְתִּי	סוֹבַבְתִּי
הֵסֵבּוּ, הֵחֵלּוּ	הוּסַבּוּ	סוֹבְבוּ	סוֹבְבוּ
הֵסִבּוֹתֶם	[הוּסַבּוֹתֶם	סוֹבַבְתֶּם	סוֹבַבְתֶּם
הֵסִבּוֹתֶן	הוּסַבּוֹתֶן	סוֹבַבְתֶּן	סוֹבַבְתֶּן
הֵסִבּוֹנוּ	הוּסַבּוֹנוּ]	סוֹבַבְנוּ	סוֹבַבְנוּ]
		סוֹבֵב	
*הָסֵב			
הָסֵב	הָשַׁמָּה	סוֹבֵב	[סוֹבַב]
		סוֹבֵב	
*הָסֵב			
הָסֵבִּי	wanting.	[סוֹבְבִי	wanting.
הָסֵבּוּ		סוֹבְבוּ	
[הָסֵבֶּינָה]		סוֹבֵבְנָה]	
*יָסֵב, יַסֵּב	*יוּסַב, יֻסַּב	יְסוֹבֵב	[יְסוֹבַב
תָּסֵב	[תּוּסַב	תְּסוֹבֵב	תְּסוֹבַב
תָּסֵב	תּוּסַב	תְּסוֹבֵב	תְּסוֹבַב
[תָּסֵבִּי]	*תּוּסַבִּי	[תְּסוֹבְבִי	תְּסוֹבְבִי
אָסֵב	אוּסַב]	אֲסוֹבֵב]	אֲסוֹבַב
יָסֵבּוּ, יָסֵבּוּ	יוּסַבּוּ	יְסוֹבְבוּ	יְסוֹבְבוּ
*תָּסֵבֶּינָה	*[תּוּסַבֶּינָה	[תְּסוֹבֵבְנָה]	תְּסוֹבַבְנָה
תָּסֵבּוּ	תּוּסַבּוּ	תְּסוֹבְבוּ	תְּסוֹבְבוּ
תָּסֵבֶּינָה	תּוּסַבֶּינָה	[תְּסוֹבֵבְנָה	תְּסוֹבַבְנָה
נָסֵב	נוּסַב]	נְסוֹבֵב]	נְסוֹבַב]
וַיָּסֵב			
*יְסֻבֶּנִּי (יְסִבֻּכֶם)		יְסוֹבְבֵנִי	
*מֵסֵב		מְסוֹבֵב	
	מוּסָב		מָסוֹבָב

H. Verbs פ״ן.

		Qal.		*Niph'al.*	*Hiph'il.*	*Hoph'al.*
Perf. Sing.	3. *m.*	[נָגַשׁ]	נָפַל	*נִגַּשׁ	*הִגִּישׁ	*הֻגַּשׁ
	3. *f.*			נִגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה
	2. *m.*			נִגַּשְׁתָּ	הִגַּשְׁתָּ	הֻגַּשְׁתָּ
	2. *f.*			נִגַּשְׁתְּ	הִגַּשְׁתְּ	הֻגַּשְׁתְּ
	1. *c.*	regular.		נִגַּשְׁתִּי	הִגַּשְׁתִּי	הֻגַּשְׁתִּי
Plur.	3. *c.*			נִגְּשׁוּ	הִגִּישׁוּ	הֻגְּשׁוּ
	2. *m.*			נִגַּשְׁתֶּם	הִגַּשְׁתֶּם	הֻגַּשְׁתֶּם
	2. *f.*			נִגַּשְׁתֶּן	הִגַּשְׁתֶּן	הֻגַּשְׁתֶּן
	1. *c.*			נִגַּשְׁנוּ	הִגַּשְׁנוּ	הֻגַּשְׁנוּ
Inf.		*נֶגֶשׁת	*נְפֹל	הִנָּגֵשׁ	*הַגִּישׁ	*הֻגַּשׁ
Inf. absol.		נָגוֹשׁ		נִגּוֹף, הִנָּגֵשׁ	*הַגֵּשׁ	*הֻגַּשׁ
Imp. Sing.	*m.*	*גַּשׁ	*נְפֹל	הִנָּגֵשׁ	*הַגֵּשׁ	
	f.	גְּשִׁי	נִפְלִי	הִנָּגְשִׁי	הַגִּישִׁי	wanting.
Plur.	*m.*	גְּשׁוּ	נִפְלוּ	הִנָּגְשׁוּ	הַגִּישׁוּ	
	f.	גַּשְׁנָה	נְפֹלְנָה	הִנָּגַשְׁנָה	הַגַּשְׁנָה	
Impf. Sing.	3. *m.*	*יִגַּשׁ	*יִפֹּל	[יִנָּגֵשׁ]	*יַגִּישׁ	*יֻגַּשׁ
	3. *f.*	תִּגַּשׁ	תִּפֹּל		תַּגִּישׁ	תֻּגַּשׁ
	2. *m.*	תִּגַּשׁ	תִּפֹּל		תַּגִּישׁ	תֻּגַּשׁ
	2. *f.*	תִּגְּשִׁי	תִּפְּלִי		תַּגִּישִׁי	תֻּגְּשִׁי
	1. *c.*	אֶגַּשׁ	אֶפֹּל		אַגִּישׁ	אֻגַּשׁ
Plur.	3. *m.*	יִגְּשׁוּ	יִפְּלוּ	regular.	יַגִּישׁוּ	יֻגְּשׁוּ
	3. *f.*	תִּגַּשְׁנָה	תִּפֹּלְנָה		תַּגַּשְׁנָה	תֻּגַּשְׁנָה
	2. *m.*	תִּגְּשׁוּ	תִּפְּלוּ		תַּגִּישׁוּ	תֻּגְּשׁוּ
	2. *f.*	[תִּגַּשְׁנָה]	[תִּפֹּלְנָה]		[תַּגַּשְׁנָה]	[תֻּגַּשְׁנָה]
	1. *c.*	נִגַּשׁ	נִפֹּל		נַגִּישׁ	נֻגַּשׁ
Shortened Impf. (*Jussive*).					*יַגֵּשׁ	
Part. act.		נֹגֵשׁ		*נִגָּשׁ	*מַגִּישׁ	
pass.		נָגוּשׁ				מֻגָּשׁ

I. Weak Verbs, פ״א.

	Qal.	*Niph'al.*	*Hiph'îl.*	*Hoph'al.*
Perf.	אָכַל	*נֶאֱכַל	*הֶאֱכִיל	*הָאֳכַל

Like Verbs *primae gutturalis.*

Inf.		*אֶכֹל, אֲכֹל	הֵאָכֵל	הַאֲכִיל	הָאָכֵל
Inf. absol.		אָכוֹל	הֵאָכֵל	wanting.	wanting.
Imp. Sing.	*m.*	*אֱכֹל	הֵאָכֵל	הַאֲכֵל	
	f.	אִכְלִי	&c.	&c.	wanting.
Plur.	*m.*	אִכְלוּ			
	f.	[אֳכֹלְנָה]			
Impf. Sing.	3. *m.*	*יֹאכַל (in pause יֹאכֵל)	*יֵאָכֵל	*יַאֲכִיל	*יֵאָכֵל
	3. *f.*	תֹּאכַל	&c.	&c.	&c.
	2. *m.*	תֹּאכַל			
	2. *f.*	תֹּאכְלִי			
	1. *c.*	*אֹכַל			
Plur.	3. *m.*	יֹאכְלוּ			
	3. *f.*	תֹּאכַלְנָה			
	2. *m.*	תֹּאכְלוּ			
	2. *f.*	[תֹּאכַלְנָה]			
	1. *c.*	נֹאכַל			
Impf. with Wāw consec.		*וַיֹּאמֶר			
		*וַיֹּאכַל			
Part. act.		אֹכֵל	נֶאֱכָל	מַאֲכִיל	
pass.		אָכוּל			מָאֳכָל

K. Weak Verbs,

		Qal.		*Niph'al.*
Perf. Sing	3. *m.*	יָשַׁב		*נוֹשַׁב
	3. *f.*			*נוֹשְׁבָה
	2. *m.*			נוֹשַׁ֫בְתָּ
	2. *f.*			נוֹשַׁ֫בְתְּ
	1. *c.*	regular.		נוֹשַׁ֫בְתִּי
Plur.	3. *c.*			נוֹשְׁבוּ
	2. *m.*			נוֹשַׁבְתֶּם
	2. *f.*			נוֹשַׁבְתֶּן
	1. *c.*			נוֹשַׁ֫בְנוּ
Inf.		יְסֹד, רֶ֫שֶׁת, *שֶׁ֫בֶת		*הִוָּשֵׁב
Inf. absol.		יָשׁוֹב		wanting.
Imp. Sing.	*m.*	*שֵׁב, דַּע		*הִוָּשֵׁב
	f.	שְׁבִי		הִוָּשְׁבִי
Plur.	*m.*	שְׁבוּ		הִוָּשְׁבוּ
	f.	שֵׁ֫בְנָה		[הִוָּשַׁ֫בְנָה]
Impf. Sing.	3. *m.*	*יֵשֵׁב	*יִירַשׁ	*יִוָּשֵׁב
	3. *f.*	תֵּשֵׁב	תִּירַשׁ	תִּוָּשֵׁב
	2. *m.*	תֵּשֵׁב	תִּירַשׁ	תִּוָּשֵׁב
	2. *f.*	תֵּשְׁבִי	תִּירְשִׁי	תִּוָּשְׁבִי
	1. *c.*	אֵשֵׁב	אִירַשׁ	*אִוָּשֵׁב
Plur.	3. *m.*	יֵשְׁבוּ	יִירְשׁוּ	יִוָּשְׁבוּ
	3. *f.*	תֵּשַׁ֫בְנָה	[תִּירַ֫שְׁנָה]	[תִּוָּשַׁ֫בְנָה]
	2. *m.*	תֵּשְׁבוּ	תִּירְשׁוּ	תִּוָּשְׁבוּ
	2. *f.*	[תֵּשַׁ֫בְנָה]	[תִּירַ֫שְׁנָה]	[תִּוָּשַׁ֫בְנָה]
	1. *c.*	נֵשֵׁב	נִירַשׁ	נִוָּשֵׁב
Shortened Impf. (Jussive).				
Impf. with Wāw consec.		*וַיֵּ֫שֶׁב		
Part. act.		יֹשֵׁב		*נוֹשָׁב
pass.		יָשׁוּב		

L. *Verbs properly* פ״י.

פ״ו (*for* פ״י).

Hiph'il.	*Hoph'al.*	*Qal.*	*Hiph'il.*
*הוֹשִׁיב	*הוּשַׁב	יָטַב	*הֵיטִיב
הוֹשִׁיבָה	הוּשְׁבָה		הֵיטִיבָה
הוֹשַׁבְתָּ	הוּשַׁבְתָּ		הֵיטַבְתָּ
הוֹשַׁבְתְּ	הוּשַׁבְתְּ		הֵיטַבְתְּ
הוֹשַׁבְתִּי	הוּשַׁבְתִּי	regular.	הֵיטַבְתִּי
הוֹשִׁיבוּ	הוּשְׁבוּ		הֵיטִיבוּ
הוֹשַׁבְתֶּם	הוּשַׁבְתֶּם		הֵיטַבְתֶּם
הוֹשַׁבְתֶּן	הוּשַׁבְתֶּן		הֵיטַבְתֶּן
הוֹשַׁבְנוּ	הוּשַׁבְנוּ		הֵיטַבְנוּ
*הוֹשִׁיב	*הוּשַׁב	יְטַב	*הֵיטִיב
*הוֹשֵׁב		יָטוֹב	*הֵיטֵב
*הוֹשֵׁב			*הֵיטֵב
הוֹשִׁיבִי	wanting.		הֵיטִיבִי
הוֹשִׁיבוּ			הֵיטִיבוּ
[הוֹשֵׁבְנָה]			[הֵיטֵבְנָה]
יוֹשִׁיב	*יוּשַׁב	*יֵיטַב	*יֵיטִיב
תּוֹשִׁיב	תּוּשַׁב	תִּיטַב	תֵּיטִיב
תּוֹשִׁיב	תּוּשַׁב	תִּיטַב	תֵּיטִיב
תּוֹשִׁיבִי	תּוּשְׁבִי	תִּיטְבִי	תֵּיטִיבִי
אוֹשִׁיב	אוּשַׁב	אִיטַב	אֵיטִיב
יוֹשִׁיבוּ	יוּשְׁבוּ	יֵיטְבוּ	יֵיטִיבוּ
[תּוֹשֵׁבְנָה]	תּוּשַׁבְנָה	תִּיטַבְנָה	[תֵּיטֵבְנָה]
תּוֹשִׁיבוּ	תּוּשְׁבוּ	תֵּיטְבוּ	תֵּיטִיבוּ
[תּוֹשֵׁבְנָה]	[תּוּשַׁבְנָה]	[תִּיטַבְנָה]	[תֵּיטֵבְנָה]
נוֹשִׁיב	נוּשַׁב	נִיטַב	נֵיטִיב]
*יוֹשֵׁב			יֵיטֵב
וַיּוֹשֶׁב		וַיִּיטַב	וַיֵּיטֶב
*מוֹשִׁיב		יִטַּב	מֵיטִיב
	*מוּשָׁב	יָטוּב	

M. Weak

		Qal.		*Niph'al.*	*Hiph'il.*
Perf. Sing.	3. *m.*	*קָם	*מֵת	*נָקוֹם	*הֵקִים
	3. *f.*	*קָמָה	*מֵתָה	*נָקוֹמָה	*הֵקִימָה
	2. *m.*	*קַמְתָּ	*מַתָּה	[נְקוֹמוֹתָ]	*הֵקִימוֹתָ
	2. *f.*	קַמְתְּ	[מַתְּ]	נְקוֹמוֹת]	הֵקִימוֹת
	1. *c.*	קַמְתִּי	מַתִּי	נְקוֹמוֹתִי	הֵקִימוֹתִי
Plur.	3. *c.*	קָמוּ	מֵתוּ	נָקוֹמוּ	הֵקִימוּ
	2. *m.*	קַמְתֶּם	[מַתֶּם]	נְקוֹמוֹתֶם	הֵקִימוֹתֶם
	2. *f.*	[קַמְתֶּן]	[מַתֶּן]	[נְקוֹמוֹתָן]	[הֵקִימוֹתֶן]
	1. *c.*	קַמְנוּ	כַּתְנוּ	נְקוֹמוֹנוּ]	הֵקִימוֹנוּ
Inf.		*קוּם	*הָקוֹם	*הֵקִים	
Inf. absol.		*קוֹם	*הָקוֹם, נָסוֹג	*הָקֵם	
Imp. Sing.	*m.*	*קוּם	*הָקוֹם	*הָקֵם	
	f.	*קוּמִי	[הָקוֹמִי]	*הָקִימִי	
Plur.	*m.*	קוּמוּ	הָקוֹמוּ	הָקִימוּ	
	f.	*קֹמְנָה		[הָקֵמְנָה]	
Impf. Sing.	3. *m.*	*יָקוּם, יָבוֹא	*יְקוֹם	*יָקִים	
	3. *f.*	תָּקוּם	תְּקוֹם	תָּקִים	
	2. *m.*	תָּקוּם	תְּקוֹם	תָּקִים	
	2. *f.*	*תָּקוּמִי	[תְּקוֹמִי]	*תָּקִימִי	
	1. *c.*	אָקוּם	אֶקּוֹם	אָקִים	
Plur.	3. *m.*	יָקוּמוּ	יְקוֹמוּ	יָקִימוּ	
	3. *f.*	*תְּקוּמֶינָה, תָּשֹׁבְנָה		*תָּקֵמְנָה, תְּקִימֶינָה	
	2. *m.*	תָּקוּמוּ	תְּקוֹמוּ	תָּקִימוּ	
	2. *f.*	תְּקוּמֶינָה		[תָּקֵמְנָה]	
	1. *c.*	נָקוּם	נְקוֹם	נָקִים	
Shortened Impf.		*יָקָם			*יָקֶם
Impf. with Wāw consec.		וַיָּקָם (pause *וַיָּקָם)			*וַיָּקֶם
Impf. with Suff.		*יְשׁוּפֵנִי			*יְקִימֵנִי
Part. act.		*קָם	*נָקוֹם		*מֵקִים
pass.		*קוּם			

Verbs, ע״ו.			*N. Weak Verbs*, ע״י.	
Hoph'al.	*Pôlēl.*	*Pôlal.*	*Qal.*	*Niph'al.*
*הוּקַם	*קוֹמֵם	*קוֹמַם	*קָן	*נָבוֹן
[הוּקְמָה	קוֹמֵמָה	[קוֹמְמָה]	*קָנָה	[נָבוֹנָה
הוּקַמְתָּ	קוֹמַמְתָּ	קוֹמַמְתָּ	*קַנְתָּ	נְבוֹנוֹתָ
הוּקַמְתְּ	[קוֹמַמְתְּ]	[קוֹמַמְתְּ]	קַנְתְּ	נְבוֹנוֹת]
הוּקַמְתִּי]	קוֹמַמְתִּי	קוֹמַמְתִּי	[קַנְתִּי]	נְבוֹנוֹתִי
הוּקְמוּ	קוֹמְמוּ	קוֹמְמוּ	קָנוּ	
[הוּקַמְתֶּם	[קוֹמַמְתֶּם	[קוֹמְמְתֶּם	[קַנְתֶּם	See
הוּקַמְתֶּן	קוֹמַמְתֶּן	קוֹמְמְתֶּן	קַנְתֶּן]	Verbs ע״ו.
הוּקַמְנוּ]	קוֹמַמְנוּ]	קוֹמְמְנוּ	קַנִּינוּ	
*הוּקַם	קוֹמֵם		*קִין	
			*קֵן	
	קוֹמֵם		*קִין	
	[קוֹמֵמִי]	wanting.	קִינִי	
	קוֹמֵמוּ		קִינוּ	
	[קוֹמַמְנָה]		—	
*יוּקַם	יְקוֹמֵם	יְקוֹמַם	יָגִיל	
תּוּקַם	תְּקוֹמֵם	[תְּקוֹמַם	תָּגִיל	
[תּוּקַם	תְּקוֹמֵם	תְּקוֹמַם	תָּגִיל	
תְּוּקְמִי	[תְּקוֹמְמִי]	תְּקוֹמְמִי	תָּגִילִי	
אוּקַם]	אֲקוֹמֵם	אֲקוֹמַם]	אָגִיל	
יוּקְמוּ	יְקוֹמְמוּ	יְקוֹמְמוּ	יָגִילוּ	
[תּוּקַמְנָה	תְּקוֹמֵמְנָה	תְּקוֹמַמְנָה	תָּגֵלְנָה	
תּוּקְמוּ	[תְּקוֹמְמוּ	תְּקוֹמְמוּ	תָּגִילוּ	
תּוּקַמְנָה]	תְּקוֹמֵמְנָה	תְּקוֹמַמְנָה	תָּגֵלְנָה	
נוּקַם	[נְקוֹמֵם]	נְקוֹמַם]	נָגִיל	
			יָגֵל	
			וָאָגֵל	
			יְרִיבֶנִּי	
	מְקוֹמֵם		לִנִים, שָׁב	נָבוֹן
*מוּקָם		מְקוֹמָם	שִׁים, שׂוּם	

O. Weak

		Qal.		*Niph'al.*	*Pi'el.*
Perf. Sing.	3. *m.*	*מָצָא	מָלָא	*נִמְצָא	דִּבָּא, מִצֵּא
	3. *f.*	מָצְאָה	מָלְאָה	נִמְצְאָה	[מִצְאָה]
	2. *m.*	*מָצָאתָ	מָלֵאתָ	*נִמְצֵאתָ	*מִצֵּאתָ
	2. *f.*	מָצָאת	מָלֵאת	נִמְצֵאת	[מִצֵּאת]
	1. *c.*	מָצָאתִי	מָלֵאתִי	נִמְצֵאתִי	מִצֵּאתִי
Plur.	3. *c.*	מָצְאוּ	מָלְאוּ	נִמְצְאוּ	מִצְאוּ
	2. *m.*	מְצָאתֶם	מְלֵאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם
	2. *f.*	[מְצָאתֶן]	[מְלֵאתֶן]	[נִמְצֵאתֶן]	[מִצֵּאתֶן]
	1. *c.*	מָצָאנוּ	מָלֵאנוּ	נִמְצֵאנוּ]	מִצֵּאנוּ
Inf.		מְצֹא		הִמָּצֵא	מַצֵּא
Inf. absol.		מָצוֹא		נִמְצֹא	מַצֹּא
Imp. Sing.	*m.*	*מְצָא		הִמָּצֵא	מַצֵּא
	f.	מִצְאִי		[הִמָּצְאִי]	[מַצְאִי]
Plur.	*m.*	מִצְאוּ		הִמָּצְאוּ	מַצְאוּ
	f.	*מְצֶאנָה		[הִמָּצֶאנָה]	[מַצֶּאנָה]
Impf. Sing.	3. *m.*	*יִמְצָא		*יִמָּצֵא	יְמַצֵּא
	3. *f.*	תִּמְצָא		תִּמָּצֵא	תְּמַצֵּא
	2. *m.*	תִּמְצָא		תִּמָּצֵא	תְּמַצֵּא
	2. *f.*	תִּמְצְאִי		תִּמָּצְאִי	[תְּמַצְּאִי]
	1. *c.*	אֶמְצָא		אֶמָּצֵא	אֲמַצֵּא
Plur.	3. *m.*	יִמְצְאוּ		יִמָּצְאוּ	יְמַצְּאוּ
	3. *f.*	*תִּמְצֶאנָה		*תִּמָּצֶאנָה	*תְּמַצֶּאנָה
	2. *m.*	תִּמְצְאוּ		תִּמָּצְאוּ	[תְּמַצְּאוּ]
	2. *f.*	תִּמְצֶאנָה		תִּמָּצֶאנָה	תְּמַצֶּאנָה
	1. *c.*	נִמְצָא		[נִמָּצֵא]	נְמַצֵּא
Shortened Impf. (*Jussive*).					
Impf. with Suff.		יִמְצָאֵךְ, יִמְצָאֵנִי			יְמַצְּאֵנִי
Part. act.		מֹצֵא		נִמְצָא	מְמַצֵּא
pass.		מָצוּא			

Verbs, ל״א.

Pu'al.	*Hiph'il.*	*Hoph'al.*	*Hithpa'ēl.*
[מֻצָּא קרא	הִמְצִיא	[הָמְצָא]	[הִתְמַצָּא
מֻצָּה	הִמְצִיאָה	הָמְצָאָה	הִתְמַצָּאָה
מֻצָּאתָ	*הִמְצֵאתָ	*[הָמְצֵאתָ	*הִתְמַצֵּאתָ
מֻצֵּאת	הִמְצֵאת	הָמְצֵאת	הִתְמַצֵּאת]
מֻצֵּאתִי	הִמְצֵאתִי	הָמְצֵאתִי	הִתְמַצֵּאתִי
מֻצָּא	הִמְצִיאוּ	הָמְצְאוּ	הִתְמַצְּאוּ
מֻצֵּאתֶם	הִמְצֵאתֶם	הָמְצֵאתֶם	[הִתְמַצֵּאתֶם
מֻצֵּאתֶן	[הִמְצֵאתֶן	הָמְצֵאתֶן	הִתְמַצֵּאתֶן
מֻצְּאוּ]	הִמְצְּאוּ]	הָמְצְּאוּ]	הִתְמַצְּאוּ]
	הַמְצִיא		הִתְמַצֵּא
wanting.	הַמְצֵא	wanting.	wanting.
	הַמְצֵא		[הִתְמַצֵּא
	הַמְצִיאִי		הִתְמַצְּאִי
wanting.	הַמְצִיאוּ	wanting.	הִתְמַצְּאוּ
	[הַמְצֵאנָה]		הִתְמַצֵּאנָה]
יֻמְצָא	יַמְצִיא	[יָמְצָא	יִתְמַצֵּא
[תֻּמְצָא	תַּמְצִיא	תִּמְצָא	תִּתְמַצֵּא
תֻּמְצָא	תַּמְצִיא	תִּמְצָא	תִּתְמַצֵּא
תֻּמְצְאִי	תַּמְצִיאִי	תִּמְצְאִי	[תִּתְמַצְּאִי
אֻמְצָא	אַמְצִיא	אִמְצָא	אֶתְמַצֵּא]
יֻמְצְאוּ	יַמְצִיאוּ	יִמְצְאוּ	יִתְמַצְּאוּ
*תֻּמְצֵאנָה	*תַּמְצֵאנָה	*תִּמְצֵאנָה	[תִּתְמַצֵּאנָה]
תֻּמְצְאוּ	תַּמְצִיאוּ	תִּמְצְאוּ	תִּתְמַצְּאוּ
תֻּמְצֵאנָה	תַּמְצֵאנָה	תִּמְצֵאנָה	[תִּתְמַצֵּאנָה
נֻמְצָא]	נַמְצִיא	נִמְצָא	נִתְמַצֵּא]
	יַמְצֵא		
	יַמְצִיאֵנִי		
	מַמְצִיא		מִתְמַצֵּא
מֻמְצָא		מָצְאָה	

P. Weak

		Qal.	*Niph'al.*	*Pī'ēl.*
Perf. Sing.	3. *m.*	*גָּלָה	*נִגְלָה	*גִּלָּה
	3. *f.*	*גָּלְתָה	*נִגְלְתָה	*גִּלְתָה
	2. *m.*	*גָּלִיתָ	*נִגְלֵיתָ, ־ית	*גִּלִּיתָ
	2. *f.*	גָּלִית	נִגְלֵית	גִּלִּית
	1. *c.*	גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי, גִּלֵּיתִי
Plur.	3. *c.*	*גָּלוּ	נִגְלוּ	גִּלּוּ
	2. *m.*	גְּלִיתֶם	[נִגְלֵיתֶם]	גִּלִּיתֶם
	2. *f.*	גְּלִיתֶן	[נִגְלֵיתֶן]	[גִּלִּיתֶן]
	1. *c.*	גָּלִינוּ	נִגְלִינוּ	גִּלִּינוּ
Inf.		*גְּלוֹת	*הִגָּלוֹת	*גַּלּוֹת
Inf. absol.		גָּלֹה	נִגְלֹה, הִגָּקֵה	גַּלֵּה, גַּלֵּה
Imp. Sing.	*m.*	*גְּלֵה	*הִגָּלֵה	*גַּלֵּה, גַּל
	f.	*גְּלִי	*הִגָּלִי	*גַּלִּי
Plur.	*m.*	גְּלוּ	הִגָּלוּ	גַּלּוּ
	f.	*גְּלֶינָה	[הִגָּלֶינָה]	[גַּלֶּינָה]
Impf. Sing.	3. *m.*	*יִגְלֶה	*יִגָּלֶה	*יְגַלֶּה
	3. *f.*	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
	2. *m.*	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
	2. *f.*	*תִּגְלִי	[תִּגָּלִי]	*תְּגַלִּי
	1. *c.*	אֶגְלֶה	אֶגָּלֶה, אִגָּ֫	אֲגַלֶּה
Plur.	3. *m.*	יִגְלוּ	יִגָּלוּ	יְגַלּוּ
	3. *f.*	*תִּגְלֶינָה	*תִּגָּלֶינָה	*תְּגַלֶּינָה
	2. *m.*	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ
	2. *f.*	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
	1. *c.*	נִגְלֶה	[נִגָּלֶה]	נְגַלֶּה
Shortened Impf.		*יִגֶל	*יִגָּל	*יְגַל
Impf. with Suff.		יִגְלְךָ, *יִגְלֶנִּי		יְגַלְּךָ, *יְגַלֵּנִי
Part. act.		*גֹּלֶה	*נִגְלֶה	*מְגַלֶּה
pass.		*גָּלוּי		

Verbs, ל״ה.

Pu'al.	*Hiph'il.*	*Hoph'al.*	*Hithpa'ēl.*
*גֻּלָּה	*הִגְלָה	*הָגְלָה	*הִתְגַּלָּה
*גֻּלָּתָה	*הִגְלָתָה	*הָגְלְתָה	[הִתְגַּלְתָה]
*גֻּלֵּיתָ	*הִגְלֵיתָ, ־ֵ֫ית	*הָגְלֵיתָ	*הִתְגַּלֵּיתָ
[גֻּלֵּית]	הִגְלֵית, ־ֵ֫ית	[הָגְלֵית]	[הִתְגַּלֵּית]
גֻּלֵּיתִי	הִגְלֵיתִי, ־ֵ֫יתִי	הָגְלֵיתִי	הִתְגַּלֵּיתִי
גֻּלָּה	הִגְלָה	הָגְלָה	הִתְגַּלָּה
[גֻּלִּיתֶם]	הִגְלִיתֶם, ־ִ֫יתֶם	[הָגְלִיתֶם]	הִתְגַּלִּיתֶם
גֻּלִּיתֶן	[הִגְלִיתֶן]	הָגְלִיתֶן	[הִתְגַּלִּיתֶן]
[גֻּלִּינוּ]	הִגְלִינוּ	[הָגְלִינוּ]	הִתְגַּלִּינוּ
*גֻּלּוֹת	*הַגְלוֹת		*הִתְגַּלּוֹת
	הַגְלֹה	*הָגְלֹה	
	*הַגְלָה		[הִתְגַּלָּה] הִתְגַּל
	*הַגְלִי		הִתְגַּלִּי
wanting.	הַגְלוּ	wanting.	הִתְגַּלּוּ
	[הַגְלֶינָה]		[הִתְגַּלֶּינָה]
*יֻגְלָה	*יַגְלֶה	*[יָגְלֶה	*יִתְגַּלֶּה
תֻּגְלָה	תַּגְלֶה	תָּגְלֶה	[תִּתְגַּלֶּה]
תֻּגְלֶה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
[הֻגְלִי	*תַּגְלִי	*תָּגְלִי	*תִּתְגַּלִּי
אֻגְלָה]	אַגְלֶה	*אָגְלֶה	אֶתְגַּלֶּה
יֻגְלוּ	נַגְלֶה	נָגְלוּ	יִתְגַּלּוּ
*[תֻּגְלֶינָה	*תַּגְלֶינָה	*תָּגְלֶינָה	[תִּתְגַּלֶּינָה]
תֻּגְלוּ	תַּגְלוּ	תָּגְלוּ	תִּתְגַּלּוּ
תֻּגְלֶינָה	תַּגְלֶינָה	תָּגְלֶינָה	[תִּתְגַּלֶּינָה]
נֻגְלָה]	נַגְלֶה	נָגְלָה]	נִתְגַּלֶּה
	*יַגֶּל		*יִתְגַּל
	יַגְלֵךְ, *־ֶ֫נִּי		
	*מַגְלָה		*מִתְגַּלֶּה
*מֻגְלָה		*מָגְלָה	

Q. *Verbs* ל״ה

	1. *Sing.*	2. *Sing. m.*	2. *Sing. f.*
Perf. Qal. 3. *m.*	נָחַנִי	רָאֲךָ, עָשָׂךָ	
	P. עִשָּׂנִי	*P.* קִנָּךְ, עָנָךְ	
3. *f.*	עָשְׂתְנִי		
2. *m.*	רְאִיתַנִי		
	P. עֲנִיתָנִי		
2. *f.*	*Pi.* רִמִּיתָנִי		
1. *c.*		רְאִיתִיךָ	עִנִּתָךְ
Plur. 3. *c.*	עָשׂוּנִי	רָאוּךָ	*Pi.* כִּסּוּךָ
1. *c.*		*Pi.* קִוִּינוּךָ	
Imper. 2. *m.*	נְחֵנִי עֲנֵנִי		
2. *f.*	*Hiph.* הַרְאִינִי		
Plur. 2. *m.*	*Pi.* כַּסּוּנִי		
Impf. 3. *m.*	יִרְאֵנִי	יִפְדְּךָ יַחְתְּךָ	
3. *f.*		תִּשְׁגָּבְךָ	
2. *m.*	תִּרְאֵנִי		
2. *f.*			
1. *c.*		אֶרְאֶךָּ אֶעֶנְךָ	אֶעֶרְךָ
Plur. 3. *m.*	יְעַשׂוּנִי	*Pi.* יְפַתּוּךָ	
2. *m.*	תְּצַוֻּנִי		
1. *c.*			

with Suffixes.

3. *Sing. m.*	3. *Sing. f.*	1. *Plur.*	3. *Plur. m.*
עָשָׂהוּ	רָאָה	עָשָׂנוּ	עָשָׂם
Pi. כִּלָּהוּ	*Pi.* צִוָּתָה		*Hiph.* הֶעֱלָתָם
Pi. כִּפִּיתוֹ	עָשְׂיתָה	*Pi.* דִּכִּיתָנוּ	עֲנִיתָם
עָשִׂיתִיהוּ רְאִיתִיו	רְאִיתִיהָ		רְעִיתִים
עָשׂוּהוּ *Pi.* קִוִּיתָהוּ	רָאוּהָ		שָׁבוּם
		Hiph. הַרְאָנוּ	רְעֵם
תְּלוּהוּ			*Hiph.* הַכּוּם
יְרָאֲהוּ יִלְּדוּהוּ	יְרָאָהּ יְרָאֻהָ	*Pi.* יְצַוָּנוּ	יְחֻצֵּם יְעַשֵּׂם
Hiph. תַּשְׁקֵהוּ			
תַּעֲשֶׂנּוּ	תַּעֲשֶׂהָ	*Hiph.* תַּחֲיֵנוּ	תְּזָרֵם
			Pi. תְּכַפְּסִים
אֶרְאֶנּוּ אֶעֱלֵהוּ	אֶעֱשֶׂנָּה		אֶפְקְדֵם
Pi. יְפַתְּחוּהוּ	יַעֲשׂוּהָ	*Pi.* יְעַנּוּנוּ	
נַשְׁקֵנּוּ	נַעֲשֶׂנָּה		תְּצַוֵּם

I

INDEX OF SUBJECTS

The numbers refer to the sections, except where otherwise indicated.
N. = note.

A-sounds, 8 *a*, 9 *a* ff.
Abbreviations, 5 *m*.
Absolute cases, 143 *c* N.
Abstract, for concrete, 83 *c*: abstr. ideas expressed by the feminine, 122 *q*, *r*: by fem. in תּ־, 86 *k*: by the plural, 124 *a*, *d–f*: with the article, 126 *n*.
Accents, 3 *b*: names and laws of, 15: of the poetical books, 15 *h*, *i*.
Accentuation, 3 *b*: double accentuation in certain passages, 15 *p*.
Accusative expressed by אֵת, 117: as direct object of verb, 117: syntax of pronominal object and second accus., 117 *e*: introduced by ל (esp. late), 117 *n*: cognate accus., 117 *p–r*: pronominal suffix with dative force, 117 *x*: with verbs of putting on and off, 117 *y*, being filled, 117 *z*, dwelling (rare) 117 *bb*: double accus. (to clothe, present, support, meet, &c. *with*), 117 *cc–gg*: accus. of material (to make *of*), 117 *hh*: of product (make *into*), 117 *ii*: of the part affected, 117 *ll*: of place, 118 *d–g*: of nearer definition, 118 *h*: of time, 118 *i–k*: of cause, 118 *l*: defining the manner of an action, 118 *m–r*, 120 *b*: construed with passive verb, 121 *a*, *b*.
Accusative and infinitive construction, 157 *b* N.
Acrophony, 5 *e*.
Acrostic poems, 5 *h*.
Adjectival idea expressed by a substantive in the genitive, 128 *o*, *p*, 135 *n*; by a substantive as predicate, 141 *c*, *d*: adjective used as a substantive in the genitive, 128 *w*, 133 *h*, cf. with ordinal numerals, 134 *p*, end: used poetically for a substantive, 132 *a* N²: rarely stands before the subst., 132 *b*. See also Attributive ideas.
Adjectives, construction of, with substantives, 132: with the article, 126 *u*, *v*: with art. when subst. is without it, 126 *w*, *x* and N: without the article when subst. definite, 126 *z*: syntax of, as predicate in a noun-clause, 145 *r*.
Adverbs, 100: with suffixes, 100 *o*, *p*: adverbial ideas expressed by the infin. abs., 113 *h–k*: by infin. constr., 114 *n* and N: by finite verb, 120 *d–h*.
Adversative clauses, 163.
Afformatives of the perfect, 40 *c*, 44: of the imperfect, 40 *c*, 47: of the noun, 85 *s–v*, 86 *h–l*.
Agreement of members of a sentence in gender and number, 145.
Aleph four times with Mappiq, 14 *d*: affixed to 3rd plur. perf. (rare), 23 *i*, 44 *l*: verbs א״ל, 68.
Aleph prostheticum, 19 *m* and N.
Alphabet, old Hebrew, 5 *a*: origin of, 5 *g*.
Alphabetic poems, 5 *h*.
Amarna letters, 2 *b* N³, 2 *f* and N⁴.
Anacoluthon, 167 *b*.
Answers, affirmative, 150 *n*: negative, 150 *n*.
Any one, 139 *d*.
Aphaeresis, 19 *h*, *i*, 66 *a–c*, 69 *b*, *c*, *f–h*.
Apocope, 19 *l*: in verbs ל״ה, 75 *k*.
Aposiopesis, 117 *l*, 167 *a*.
Appellatives, 125 *e–g*.
Apposition, 127 *h*, 130 *e*: in the wider sense, 131: to express attribute, material, contents, measure, &c., 131 *c–e*.
Arabic language and Arabisms, 1 *b*, *m*, 22 *s*, 24 *g* N, 35 *l* and N², 44 *a*, 47 *a* N, 48 *b*, 58 *l*.
Aramaic language and Aramaisms,

1 *c*, *m*, 2 *q*, *t*, 24 *e*, 44 *c*, 47 *a* N, *c* N: Pi'ēl, 52 *a*: Nûn epentheticum, 58 *i–l*: Aram. forms of verbs, ע״ע, 67 *g*: of verbs ע״ו, 72 *ee*: of verbs ל״ה, 75 *hh*: Aram. termination of the feminine, 80 *h*: of the plural, 87 *e*.
Araq al-Emir, inscription of, 5 *a*.
Archaisms, 2 *k*, *q*: supposed, in the Pentateuch, 2 *n*.
Article, 35: syntax of, 126: with demonstrative force, 126 *a*, *b*: before names of classes, 126 *l–n*: in comparisons, 126 *o*, cf. *p*: with the attributive, 126 *u–x*: used as a relative, 138 *i*, *k*: punctuation of, 35, *a–k*, *o*: rarely retained after prepositions, 35 *n*: original form of, 35 *l*: א elided after it, 35 *d*: omitted with אֵלֶּה, וְאֵת after a subst. with pronom. suff., 126 *y*: found anomalously with a noun in constr. st., 127 *f–i*.
Ashdod, language of, 2 *w*.
Asher, ben, 7 *h* N 2.
Aspirates, 6 *n*.
Asseverations, 149.
Assimilation, 19 *b–f*, 54 *c*, *d*, 66 *d–g*: of נ and י 71: 'backward-assimilation,' 19 *f* N.
Assuan papyri, 1 *m*.
Assyrian language, 1 *d*.
Asyndeton, cases of, 120 *g*, *h*, 154 *a* N (*a*).
Athê merahîq, 20 *f*, *g*.
Athnâḥ, chief divider of verse in prose, 15 *f*: secondary divider in poetry, 15 *h*.
Attraction, cases of, 145 *u* N 3, 146 *a*.
Attribute, *see* Adjective.
Attributive ideas expressed by אִישׁ, בַּעַל, בֶּן־, followed by a genitive, 128 *s–v*: by the genitive, 128 *o*, *p*, 135 *m*: by a substantive in apposition, 131 *c–e*: by a subst. as predicate, 141 *c*, *d*: negative expressed by a noun-clause, 152 *u*, *v*. *See also* Adjectival idea.

Babylonian language, 1 *a*, *d*, *e*, *i*.
Babylonian punctuation, 42 N 3.
Bᵉgadkᵉphath letters, 3 *d*, 6 *n*, 12 *a*. 13 *c*: aspiration of, 21.
Ben Asher's recension of the text, 7 *h* N 2.
Ben Naphthali's recension of the text, 7 *h* N 2.
Beth essentiae, 119 *i*: pretii, 119 *p*.
Bodily and mental defects denoted by adjectives of the form קָטֵל, 84 *b d*.
Boustrophedon, 1 *k* N 2, 5 *d* N 3.

Canaanite branch of the Semitic languages, 1 *b* (ii).
Canaanite glosses in the cuneiform tablets of Tell el-Amarna, 2 *f* N 1.
Cardinal numbers, 97.
Case-endings, remains of early, 90: ־ָה as locative, 90 *c e*, of time, 90 *h*, in place-names and as a poetical form without meaning, 90 *f*, *g* with N: punctuation and tone, 90 *i*: ־ָ, 90 *k–m*, *o*: ־ִי and ־ֵי, 90 *k*, *n*, *o*.
Cases, absolute, 143 *c* N: instrumental, 144 *m* N.
Casus pendens, various uses of, 111 *h*, 112 *n*, *t*, *mm*, *oo*, 116 *u*, 143, 159 *i*.
Causal clauses, 106 *f*, 112 *nn*: syntax of, 158.
Chaldee, incorrect use of the term, 1 *c* N.
Changes of consonants, 19.
Chiasmus in the arrangement of words in parallel members of a verse, 114 *r* N, 142 *f* N.
Circumstantial clauses, 156: expressing negative qualities, 152 *u*: nounclauses, 156 *c*: verbal, 156 *d*.
Citation, formulae of, 150 *e*.
Cognate accusative, 117 *p–r*.
Cohortative, 48 *b*: form of, 48 *c*, *d*: meaning, 48 *e*: syntax of, 108: very rare in verbs ל״ה, 75 *l*.
Coins, Hebrew, 2 *d* (4).
Collective nouns, 123 *a*, *b*: in fem. sing., 122 *s*: names of classes used collectively, 126 *l–p*: with the plural of the adj. or ptcp., 132 *g*: with the predicate in the plur. masc., 145 *b–e*, in 3rd pl. fem., 145 *c* (צֹאן), in masc. sing., 145 *f*, in sing. followed by plur., 145 *g*, in fem. sing., 145 *k* (cf. 135 *p*).
Common gender, 122 *b*, *d*.
Comparatio decurtata, 118 *r* N, 133 *e* N.
Comparative, expression of, 133 *a–f*.
Comparative clauses, 161.
Comparison, use of article in, 126 *o*, *p*.
Compensatory lengthening, 25 *a*, 27 *e*, *e–h*.
Composition of words, 30 *p*, (*b*), *r*, 81 *d*, 152 *a* N: of particles, 99 *e*.
Compound ideas, how thrown into the plural, 124 *p–r*: with the article, 127 *e*: with suffixes, 135 *n*.
Compounds formed by לֹא with a substantive or adjective, 152 *a* N.

Concessive clauses, 160.
Concord of subject and object in gender and number, 145 *a–t*: cases of false concord, 145 *u*.
Conditional sentences, perfect in, 106 *p*: imperf. in, 107 *x*: cohortative in, 108 *e, f*: jussive in, 109 *h*: imperat. in, 110 *f*: ptcp. in, 159 *v*: ptcp. without אִם, 116 *w*, 159 *i*: perf. consec. in apodosis, 112 *ff–mm*: different types of, 159: without conditional particle, 112 *kk, ll*, 159 *b–k*.
Conjugations, or verba derivata, 38 *b*, 39 *c, d*: number and arrangement of, 39 *e–f*: Niph'al, 51: Pi'ēl and Pu'al, 52: Hiph'îl and Hoph'al, 53: Hithpa'ēl, 54: the less common conjugations, 39 *g*, 55: conjugation of aim or attack (Pô'ēl), 55 *c*.
Conjunctions, 104.
Conjunctive accents, 15 *g, i*.
Consecutio temporum, perf. and imperf. with wāw consec., 49: perf. with wāw consec., 112.
Consecutive clauses, 107 *u*: syntax of, 166.
Consonants, 5: changes of, 19: pronunciation and division of, 6: transcription of their names, 5 *f* N: weak consonants, 7 *a–g*: softening of, 19 *o*.
Constructio ad sensum, 132 *g*, 145 *a–l*: asyndetos, 120 *g, h*, 154 *a* N (*a*): praegnans, 119 *x, y, ff, gg*.
Continuous action expressed by infin. abs., 113 *s–u*.
Continuous progress expressed by duplication of a word, 133 *k*.
Contraction of vowels, 7 *a*.
Co-ordination of verbal ideas instead of subordination, 120.
Copula, *see* Wāw copulativum: verbal, how expressed, 141 *f–h*.
Cuneiform inscriptions, 1 *d*, *m* N[1], 5 *g* (*b*), 6 *b*.

Dageš forte, 12: in place of a letter assimilated, 19 *b–f*: orthophonicum, 20 *g*, 13 *c*: necessarium, compensativum, characteristicum, 20 *a*: euphonicum, 20 *c*: conjunctivum, 20 *c–f*: dirimens, 20 *h*: affectuosum, 20 *i*: firmativum, 20 *k*: implicitum, 20 *m*, 22 *c*: omission of, 20 *l, m*: in gutturals, 22 *b, s*: occasionally in ר, 22 *q* (*a*), *s*: four times in א (acc. to others Mappiq), 14 *d*: omitted sometimes in 2nd radical of verbs ע״ע, 67 *g, dd*. *See also* Strengthening.
Dageš lene, 13, 21: after יהוה (i.e. אֲדֹנָי), 21 *c*: omitted anomalously after consonantal ו and י, 21 *c*: exceptional cases of (בְּמ, בְּפ, כְּכ, בְּב), 21 *d*.
Dative, 119 *s*.
Dativus ethicus, 119 *s*, 135 *i*: dative expressed by a suffix, 117 *x*.
Decalogue, double accentuation of, 15 *p*.
Deḥiq, 20 *c*.
Denominative nouns, *see* Nouns: verbs, *see* Verb.
Desiderative sentences, 151.
Determination of nouns, 125: omission of it, 117 *q*, 126 *p*: determination of proper names, 125 *c–f*: determination by the article, 126: by a following determinate genitive, 127: determination of numerals, 134 *k*.
Diacritical points, *see* Puncta extraordinaria.
Dialects in the O. T., 2 *w*.
Diminutives, 86 *g* and N.
Diphthongs, 7 *a*, 8 *m*, 24 *f*.
Disjunctive accents, 15 *f, h*.
Disjunctive questions, 150 *f–i*.
Dissimilation of vowels, 27 *x*.
Distributive numerals, 134 *q*.
Doubling of consonants, *see* Strengthening.
Dual, 88: with the plural of the adjective, 132 *f*: with predicate in the plur., 145 *n*: in numerals, 97 *g, h*, 134 *r*: place-names doubtfully so explained, 88 *c*.

E-sounds, 7 *a, b, e*, 8 *b*, 9 *i–m*.
Each, every, how expressed, 139 *b, c*.
East Semitic, 1 *d*.
Elatives, 85 *b*, 133 *a* N.
Elegy, rhythm of, in Hebrew, 2 *r*.
Elision, *see* Syncope and elision.
Ellipse of the pronominal object, 117 *f*: other cases of ellipse (real or apparent), 116 *s*, 118 *s* N (in comparisons), 134 *n* (of names of measures, weights, &c.), 144 *o* (due to corruption).
'Emblematic Mashal,' 161 *a* N.
Emphasis expressed by infin. abs., 114 *l–r, v–x*: by cognate accus., 113 *w* (end): by cognate accus. with defining adjective, 117 *q*: by duplication of a word, 123 *e*, 133 *k, l*: by combination of different derivatives from the same root, 133 *l*: by

the article or a genitive (the superlative degree), 133 *g–i*: by a personal pronoun added to the subject, 135 *a*, *c*: by the pronoun annexed in the nominative to the suffix or to a noun, 135 *d–h*: by אֵת with the suffix, 135 *k*: by position, 142 *f*, *g*, 152 *e* (after לֹא), 152 *w* (after פֶּן).
Emphasis on indeterminate nouns, 117 *q*, 125 *c*.
Enallage of gender, 135 *o*, 144 *a*.
Epicene nouns, 122 *b*, *e–g*.
Epithets, poetical, used as substantives, 132 *a* N.
Era, Jewish, 5 *l*.
Ethical dative, 119 *s*, 135 *i*.
Ethiopic, 1 *b* (i), 30 *p* N.
Exceptive clauses, 163 *c*.
Exclamations, 146 *b* (קוֹל = *hark*): with הִנֵּה, 147 *b*: without הִנֵּה, 147 *c*: with other interjections, 147 *d*: expressing a wish, 148 *a–d*: in form of a question expressing irony or indignation, 148 *a*, *b*; expressed by נָא, 148 *d*, 151.
Extension of influence of a preposition over a parallel clause, 119 *hh*: of a negative, 152 *z*: of an interrogative, 150 *m*: of a conjunction, 150 *m* N.
Extension, plurals of, 124 *a–g*.

Feminine, forms of, 80, 94: ending in ת־, 80 *f*, ת֫, 80 *g*, ־ָה, 80 *l*: in the constr. state, 89 *e*: in the plural, 87 *i–l*: paradigms, 95: of a land or people, 122 *h*, *i*: of abstract ideas, 122 *q*: of holders of offices [1], 122 *r*: of collectives, 122 *s*: in verb or pronoun to express *it*, 135 *p*: in impersonal verbs (*it* rains), 144 *b*, *c*: in the predicate of collective plurals, 145 *k* (cf. fem. of pronoun referring to collectives, 135 *p*): dislike of the fem. form, 132 *d*, 145 *p*, *t*: fem. forms of the infinitive, 45 *d*, 66 *b*, *g*, *h*, 69 *b* (C), *c*: fem. nouns with plur. in ־וֹת, 87 *q*: fem. denoting artificial (as opposed to natural) objects, 122 *u*, in plur. (as opp. to dual), 87 *o*.
Feminine pronoun = English *it*, 135 *p*, 144 *b*, *c*.
Figura etymologica, *see* Schema etymologicum.
Final clauses, 107 *q* (imperf.), 109 *f*, *g* (jussive): syntax of, 165.
Final letters, 5 *c*.
Formae mixtae, 78 *d*.
Formative letters, or serviles, 30 *c*: in formation of nouns, 81 *b*, 85.
Frequentative force of imperf., 107 *b–g*: of perf. with wâw consec., 112 *e–o*, cf. *kk*, *ll*.
Fulcra, 8 *h* N.
Future tense, 47 *a* N: futurum exactum, 106 *o*, 107 *l*: futurum instans, 116 *p*.

Ga'ya, 16 *c*, *g*, *h*.
Ge'ez, 1 *b* (i).
Gemara, 1 *c*, 3 *a*.
Gender of nouns, 122: in the construction of subject and predicate, 145: irregularities in use of, 110 *k*, 135 *o*, 144 *a*, 145 *p*, *t*, *u*.
Genitive, expression of, 89, 127 *a*, 128: epexegetical or explicative, 128 *k–q*, *x*, *y*: subjective, 128 *g*, 135 *m*: objective, 128 *h*, 135 *m*: partitive, 128 *i*, *r*: expressing the genus, *l*, the species, *m*: expressed periphrastically by לְ, 129 *a–f*: by אֲשֶׁר לְ, 129 *a*, *h*.
Gentilic names, in ־ִי, 86 *h*: determination of, 125 *e*: of compounds (as בְּנֵי־יְמִינִי), 127 *d*.
Geographical names with a following genitive, 125 *h*: with the article (appellatives), 125 *e*.
Germanic languages, 1 *e*.
Gerund, 45 *f*, *g*.
Grammarians, early, p. 20 N [1].
Gutturals, pronunciation of, 6 *c–f*, *o*, *r*: peculiarities of, 22: in verbal stems, 62–65.

Hadad inscription, 1 *m*.
Ḥateph-Pathaḥ, 10 *f*, *g*: shorter than Ḥateph-Seghôl, 27 *r*, 63 *f*.
Ḥateph-Qames, 10 *f*, *h*.
Ḥateph-Seghôl, 10 *f*.
He interrogative, pointing of, 100 *k–n*.
He locale, 90 *c–i*.
Hebrew language, 1 *a*, *b* (ii): history of, 2: remains of the literature, 2 *d*, *l*, *o*: dialects of, 2 *w*: grammatical treatment of, 3: system of writing, 2 *i*, 5.
Hebrews, 2 *b*.
Helping vowels, 9 *h*, *m*, 28 *e* (to keep a syllable open), 84[a] *a*, 93 *c* (in segholates).

[1] Cf. Driver, *Introd.*[8], p. 466: Segal, *Mišn. Hebr.*, p. 63.

Himyaritic, 1 *b* (i) : writing, 1 *k* N².
Hiph'īl, 53 : 'internal,' 53 *d* : infinitive pointed -הַ, 53 *l* : the ה in infin. elided after preposition, 53 *q* : imperf. with ֶ for ֵ (as יַדְרִכוּ), 53 *n* : with ה retained in imperf. after preformatives, 53 *q* : denominatives in Hiph., 53 *g*.
Ḥireq, different kinds of, 8 *b*, 9 *g*, *h* : compaginis, 90 *k–n*.
Hithpa'ēl, 54 : sometimes construed with an accusative, 54 *f*, 117 *w*.
Hithpa'lēl, 55 *d*, 72 *m*, 75 *kk*.
Hithpalpel, 55 *g*, 67 *l*.
Hithpō'ēl, 55 *b*, 67 *l*.
Ḥolem, 8 *c–g* : written defectively, 8 *i–l* : its origin, 9 *p–s* : changed to qameṣ in pause, 29 *u*.
Homogeneous consonants, 6 *q* : vowels, 24 *b*, *f*.
Homorganic consonants, 6 *q*.
Hoph'al, 53 *b*, *h*, *s*, *t* : ה retained once in ptcp., 53 *s*.
Hothpa'al, 54 *b*, *h*, *l*.
Hypothetical sentences, *see* Conditional sentences.

I-sounds, 8 *b*, 9 *g*, *h* : from *a* 27 *s*, *t* : in impf., 47 *b* : in Niph., 51 *a* : in Pi , 52 *a* : in Hiph., 53 *a* : in nouns with preformative מ, 85 *f* : lengthened to *ē*, 93 *c*.
Imperative, forms in Qal, 46 : shortened and lengthened forms of, 48 *i–l*, 75 *k* : with suffixes, 61 *f–h* : syntax of, 110 : infinitive absolute used with force of imperative, 113 *bb*.
Imperfect, the name, 47 *a* N : formation and inflexion of, 47 : unusual forms of, 47 *k* : form תקטלנה as 3rd fem. sing. or 2nd masc. sing., 47 *k* : 3rd pl. masc. in ן, 47 *m* : jussive and cohortative forms of, 48 : with wāw consecutive, 49 *c–g*, 111 : with suffixes, 60 : its syntax (alone), 107 : expressing custom or habit, 107 *e*, *g* : with wāw consec., 111 : subordinated to another verb, 120 *c*.
Imperfect Hiph'il with ֶ for ֵ (as יַדְרִכוּ), 53 *n* : with ה retained after preformatives, 53 *q*.
Impersonal construction of הָיָה, &c., 144 *b* : impersonal passive, 121 *a*.
Imprecation, formulae of, 149 *d*.
Incomplete retrocession of the tone, 29 *f*.
Indefinite subject of verb, expressed by 3rd masc. sing., 144 *d*, *e*, by 3rd plur., 144 *f*, *g*, by 2nd sing. masc. (rare), 144 *h*, by ptcp. plur., 144 *i*, by passive, *k*.
Indeterminateness expressing amplification, 125 *c*.
Indogermanic languages compared, 1 *e*, *g*, *h*, *i* (loan-words in), 10 *e* N¹, 20 *l* N, 22 *c* N, 27 *t* N, 31 *a*, 33 *a*, 51 *c–e*, 52 *f* N, 53 *g* N, 55 *f* N, 99 *b* and N, 132 *a* N, 133 *b* N¹, 135 *i* N, *q* N, 145 *k* N¹, 155 *b* N.
Infinitive, 45 : with suffixes, 61 *a–e* : use of the infinitive absolute, 113 : as a casus adverbialis, 113 *h–k* : to strengthen the idea of the verb, 113 *l–r* : in place of the finite verb, 113 *y–gg* : infinitive construct, unusual forms in Qal, 45 *c–e*, in Pi'ēl, 52 *p* (cf. 84*b e*), in Hiph'il, 53 *l*, 86 *k*, in Hithpa'ēl, 54 *k* : of נָתַן, 66 *i* : in verbs ע״ע, 67 *o* : in ״פ, 69 *m* with N : in ע״י (Hiph.), 72 *z*, cf. 85 *c* : לִ״א 74 *h*, 75 *qq* : לִ״ה, 75 *n* (cf. 69 *m* N), *ff*, *kk* : syntax of the infin. constr., 114 : with לְ to express a future, 114 *h–k*, obligation, 114 *l*, as object of another verb, 114 *m*, gerundial, 114 *o* : after גַּל, 114 *p* : infinitive construct continued by a finite verb, 114 *r* : how negatived, 114 *s* : construction with subject and object, 115 : infinitive Hiph'il pointed -הַ, 53 *l*, with ה elided after preposition, 53 *q* : Niph'al with ה elided, 51 *l*.
Instrument, introduced by בְּ, 119 *o* : accusative as a supposed casus instrumentalis, 144 *m* N.
Interjections, 30 *s*, 105 : syntax of, 148.
Interpunctuation, the accents as marks of, 15 *d*, *m–o*.
Interrogative sentences, 107 *t*, 150 : disjunctive, 150 *c*, *g* : indirect, 150 *i* : expressing a wish, 151 *a*, *b* : expressed without an interrog. particle, 150 *a*, *b*.
Interrogative words and particles, 150 *c*, *d*.
Involved series of sentences, 167 *c*.

Jews, Jewish, 2 *a*.
Jussive, forms of, 48 *a–c*, *f–h* : syntax of, 109 : used absolutely, 109 *b*, *c* : depending on another verb, 109 *f*, *g*, *i* : in conditional sentences, 109 *h*, 159 *d* : jussive forms in poetry without jussive force, 109 *k*.

Kaph veritatis, 118 *x*.
Kᵉthîbh, 17 *a–c*.

Lamed auctoris, 129 *c*.
Lamentation metre, 2 *r*.
Letters, forms and names of, 5 *a*, *b*, *e*, *f*: final, 5 *c*: order of, 5 *h*, *i*: numerical value, 5 *k*.
Litterae dilatabiles, 5 *d*: maiusculae, minusculae, suspensae, 5 *n*: spirantes, 6 *n*: quiescibiles, 8 *h* N, 23: incompatibiles, 30 *m* N: serviles, 30 *g*, 81 *b*: compaginis, 90 *k–o*.
Loan-words in Hebrew and Greek, 1 *i*.
Locative, 90 *a*, *c–i*.

Mandaeans, 1 *c*.
Mappiq, 8 *m* N¹, 14 *a–d*: omitted in 3rd fem. sing. suffix of verb, 58 *g*: of noun, 91 *e*: in לָהּ, 103 *g* (end): found four times in אּ, 14 *d*.
Maqqēph, 9 *u* (c, d), 16 *a*, *b*.
Masculine as prior gender, 122 *g*, 146 *d*: masc. nouns with plur. in וֹת–, 87 *m–p*.
Masora and Masoretic text, 3 *b*, *c*: masora marginalis (magna and parva) and finalis, 17 *d*, *e*.
Masoretic terms explained, 17 *e*.
Material expressed by the genitive, 128 *o*, 135 *n*.
Matres lectionis, 8 *h* N.
Meša' inscription, 1 *b* (ii), *k*, 2 *d*, final vowels in, 7 *b–d* N¹: אֲנֹכִי = אנך, p. 105 N: הוּא = הא, 32 *k* N: wāw consecutive, 49 *a* N: the forms הלתחם, &c., 54 *l*: לספת, 69 *h* N: אענו, 75 *b* N: fem. sing. abs. in ת–, 80 *f* N: plur. masc. in ן–, 87 *e* N: suffixes, 91 *k* N: the imperfect, 107 *b* N¹: impf. consec. 111 *h* N: article omitted with זאת though the noun has it, 126 *y*: use of the separate pronoun, 135 *a* N: casus pendens, 143 *b* N.
Metathesis, *see* Transposition.
Metheg, distinguishing *ā* from *ŏ*, 9 *u*, *v*: marks secondary tone, 15 *c*, 29 *b*, 20 *f*: various kinds of, 16 *c–i*: with short vowel in open syllable, 26 *i–l* (but cf. *o* N): with sere in closed ultima, 29 *f*: in perf. consec. 49 *i*.
Metre in Hebrew, 2 *r*.
Mil'ēl and Milra', 15 *c*, 20 *f*.
Mishna, 3 *a*.
Mixed forms, 78 *d*.
Moods, expression of, 40 *a*, 106 *p*, 107 *m–x*: modus rei repetitae (imperf. as frequentative), 107 *e*.
Multiplicatives (*once*, *twice*, &c.), how expressed, 134 *r*.

Nabataean inscriptions, 1 *c*.
Naphthali, ben, 7 *h* N.
Names of countries, peoples, and towns, fem., 122 *i*: of places and peoples with the article, 125 *d* N, *e*: with a following genitive, 125 *h*.
Nasog aḥor, 29 *e*.
Negative sentences, 152.
Negatives, 152: two negatives intensify negation, 152 *y*: influence extending over a following clause, 152 *z*.
Neuter, wanting in Hebrew, 80 *a*: expressed by feminine, 122 *q* with N, 135 *p*: by plur. of adjectives, 122 *q*: by suffix of 3rd plur., 135 *p*: in pronoun, 136 *b*, in verb, 144 *b*, *c*.
Niph'al, 51: tolerativum, 51 *c*: reflexive and reciprocal senses of, 51 *c–e*: infin. with ה elided after a preposition, 51 *l*.
Nithqaṭṭēl, 55 *k* (9).
Nomen regens and rectum, 89 *a*.
Nomen unitatis, 122 *t*.
Nominativus pendens resumed by a pronoun, 143.
North Semitic, 1 *a*.
Nota accusativi, 57: when used, 117 *a–e*.
Nothing, no one, how expressed, 139 *d*.
Noun-clauses, ptcp. in, 116 *m–r*: defined, 140 *a*: syntax of, 141: shortened unusually (rare), 147 *e*: negatived by אֵין and לֹא, 152 *a*, *d*, *i–m*: relative, 155 *e*.
Noun-forms with verbal force (nomina verbi), 45 *e* (with prefixed מ), 115 *d*.
Nouns, derivation and various kinds of, 81: primitive, 30 *f*, 79 *a*, 82: on nouns in general, 83: forms derived from the simple stem, 84ᵃ, from intensive stems, 84ᵇ: nouns formed with preformatives (א, ה, מ, &c.), 85 *b–r*, with afformatives, 85 *s–v*: quadriliterals and quinqueliterals, 85 *w*: denominatives, 86: with pronominal suffixes, 91: paradigms of, 93: forms with peculiar flexion (אָב, אָח, &c.), 96: distinctions of gender in, 122: collectives, 123 *a*, *b*: with the article, 126: appellatives, 125 *e–g*: nomina unitatis, 122 *s*, *t*, 123 *b*: abstracts, *see* Abstract. *See also* Names.
Number in the construction of subject and predicate, 145.

Number of words in the O. T., 2 *w* N.
Numeral adverbs, 124 *r*.
Numerals, 97 : syntax of, 134 : order of compound numerals in different books, 134 *c* N, *h*, *i*.
Numeration, ascending (rhetorical figure), cases of, 134 *s*.
Numerical signs, 5 *k*.
Nûn paragogicum, in imperf., 47 *m* : in perf. (?), 44 *l* : assimilation of Nûn, 19 *b*, *c*, 66 *d* : Nûn energicum (demonstrativum, epentheticum), 58 *i–l* : inversum, 5 *n*.

O-sounds, 8 *c*, *d*, 9 *p–s*.
Oaths, formulae of, 149.
Object, in the accusative, 117 : introduced by לְ, 143 *e* : introduced by בְּ instrumenti, 119 *q* : absolute or internal (cognate accusative), 117 *p*, *q* : dative expressed by accus. suffixes, 117 *x*.
Object of verb anticipated by pronom. suffix, as in Aram., 131 *m*, *o*.
Object-clauses, 157.
Occupations denoted by nouns of the form קַטָּל, 84^{b} *b*.
Old Hebrew, 1 *k*, 2 *a*.
'Ôlè w^{e}yôrēdh, principal divider of verse in poetry, 15 *b*.
One, indefinite, how expressed, 144 *d–k*.
Onomatopoetica, 1 *h*, 30 *h*.
Optative, 109 *b*, *c*.
Oratio obliqua, how expressed, 157.
Order of the alphabet, 5 *h*, *i*.
Order of words, 114 *r* N (chiasmus) : in noun-clauses, 141 *l–n* : varieties of, in verbal clauses, 142 *a*, *f*, *g* : with the infinitive constr., 115 *e–k*.
Ordinal numbers, 98, 134 *o*, *p*.
Oriental and Occidental texts, 7 *h* N.
Orthography of Hebrew in the masoretic text and previously, 7.

Pa'lēl, 55 *d* : in three ל״ה verbs, 75 *kk*.
Panammu inscription, 1 *m*.
Papyri of Assuan, 1 *m*.
Parallel texts, 3 *g*.
Parallelism of members, 2 *q*, 150 *h*.
Participle, forms of, in Qal, 50 : Niph'al, 51 *a* : Pi'ēl and Pu'al, 52 *a–c* : with aphaeresis of מ, 52 *s* : Hiph'îl and Hoph'al, 53 *a*, *b* : anomalous forms in Hiph., 53 *o* : with suffix, 61 *h* : fem. in ־ָה, 84^{a} *s*, 94 *d* : plur. in ־ִים, 93 *qq* ; force of, 107 *d* : syntax of, 116 : construed as verb or noun, 116 *f–i* : passive ptcp. construed with accus. or genitive, 116 *k*, *l* : of imminent future, 116 *p* : subject with הָיָה (of continuous action), 116 *r* : subject omitted, 116 *s*, *t* : participle absolute, 116 *w* : continued by finite verb, 116 *x*.
Particles, 99.
Partitive sense of בְּ, 119 *m* : of מִן, 119 *w* N.
Paseq, p. 59 N 2.
Passive, 39 *e*, 51 *f* (Niph'al) : probable passives of Qal, 52 *e*, 53 *u* : construction of passives, 121 : expressed by the 3rd plur. active, 144 *f*, *g*, by the active participle, 144 *i* : impersonal passive, 121 *a* : passive verbs construed with אֵת, 121 *a*, *b* : agent after passive expressed by לְ, מִן, and (rarely) בְּ, 121 *f*.
Pathaḥ, 8 *a*, 9 *e* : preferred with gutturals, 22 *d* : furtive, 8 *f*, 22 *f*, *g*, 65 *a–e* : as a helping vowel, 27 *r*, 28 *c*, *e* N 2, 65 *g*, 84^{a} *a* : in the imperfect of verbs ל״ה, 75 *bb* : in pause for Ṣere, 29 *q*, 51 *m* : before a guttural (esp. ח) with Qames changed to Se^{e}ghôl, 27 *q*, 29 *v* : in perf. Pi'ēl for Ṣere, 52 *a*, *l*.
Patronymics, 86 *h*.
Pause, 29 *i–v* : pausal forms with lesser distinctive accents, 29 *i*.
Pe^{e}al'al, 55 *e*.
Pentateuch, linguistic character of, 2 *m*, *n*.
Perfect, 40 : flexion of, 44 : 3rd fem. sing. in ־ַת, 44 *f*, 72 *o* : 2nd fem. sing. in ־ְתִי, 44 *h* : 1st sing. in ־ְתִי, 44 *i* : 3rd plur. in ־ֽוּ(?), 44 *l* : did Hebrew possess a 3rd pl. fem. in ־ָה ? 44 *m* : contraction of last radical with afformative of perfect, 44 *o* : meaning of, 47 *a* N : with suffixes, 59 : syntax of, 106 : not precative, 106 *n* N 2 : perfectum confidentiae, 106 *n* : propheticum, 106 *n* : with וְ consec., 49 *a*, change of tone, *h–l*, syntax, 112 : with וְ consec. as a frequentative, 112 *e–o*, *dd*, *ee* : carrying on the protasis, 112 *p*, introducing the apodosis, 112 *ff–ii* : with simple וְ of a single act, in narrative, 112 *pp–uu*.
Periphrastic expression of qualities by means of בֶּן־, אִישׁ, בַּעַל, 128 *s–v*.
Periphrastic future, 114 *p* N.
Permutation, 131 *k*.

Permutative, 131 *k-o*
Person, abrupt changes of, in poetry, 144 *p*.
Personification of countries or peoples, 122 *i*.
Phoenician and Punic language, 1 *a*, *b* (ii), 2 *f*, 10 *e* N[1], p. 106 N, § 34 N[4], 36 N, 49 *a* N, 80 *f*, 87 *d*: writing, 1 *l*, 7 *d* N.
Phonetic system of Hebrew, 6 *o*, *p*.
Phonetics, 6 *a*, *b*.
Pi'ēl, 52: privativum, 52 *h*: intensive sense of, 52 *f*, *k*: rare in verbs ע״ו, 72 *m*.
Pi'lēl, 55 *d*: in verbs ע״ו, 72 *m*.
Pilpēl, 55 *f*: in verbs ע״ע, 67 *l*: in verbs ע״ו, 72 *m*.
Pleonastic use of the pronoun, 135 *a*, *b*: of the negative, 152 *y*.
Pluperfect, 106 *f*, 111 *q*: pluperf. subjunctive, 106 *p*.
Plural, terminations of, 87: in ־ין, 87 *e*: ־ִי, ־ַי, ־ָם not plural endings, 87 *f-h*: double plural ending in constr. st. of certain words, 87 *s*: double plur. of subst. and following genitive, 124 *q*: uses and senses of, 124: unusual constructions of, 145 *h-m*: plur. forms of prepositions, 103 *n*, *o*: plur. suffix referring to collective singular, 135 *p*: plur. predicate of a collective singular, 145 *b-g*.
Pluralia tantum, 124 *f* N.
Pluralis excellentiae or majestatis, 124 *g-i* and N: its construction, 132 *h*: pl. of extension, 124 *a-c*: intensive pl., 124 *a*, *d*, *e*: of the result or product, 124 *m*: amplifying plur., 124 *b*, *d-f*: expressing abstract ideas, 124 *d*, *f*: pl. of pronoun to denote a group of actions (=*it*), 135 *p*.
Plurals of compound ideas, 124 *p-r*: of names of animals or things construed with a fem. sing., 145 *k*.
Pô'ēl, 55 *b*, *c*: in verbs ע״ע, 67 *l*.
Poetic style, 2 *q-s*.
Point used to divide words, 3 *g* N.
Polpal, 55 *f*.
Polysyndeton, 154 *a* N.
Potential sense of the imperfect, 107 *r-w*.
Precative, 109 *b*, *c*.
Predicate, without the article, 126 *i*, *k*: agreeing (or not) with the subject, 145: with compound subj., 146: attracted to the principal idea of a compound subject, 146 *a*: subst. as predicate where we should use an adjective, 141 *c*, *d*.
Prefixes, *see* Prepositions.
Preformatives of the imperfect, 47: of the noun, 85.
Pregnant construction with prepositions, 119 *ee*: with מִן, 119 *x*, *y*, *ff*: with אַחֲרֵי, אֶל, לִקְרַאת, בְּ, לְ, 119 *gg*.
Prepositions, 101: prefixed, 102: with suffixes, 103: under the government of the verb, 119: compound prepositions, 119 *b-e*: chief meanings of, אל, ב, ל, מן, על, 119 *g-dd*: pregnant uses of, 119 *ee-gg*: force of, extending over parallel clause, 119 *hh*: with adverbs (rare), 119 *ii*: prep. (esp. בְּ) not used after כְּ, 118 *s-w*, found exceptionally, 118 *s* N.
Present expressed by the Perfect, 106 *g*, *h*.
Preterite, *see* Perfect.
Pretonic vowels, 26 *e*: with ב, כ, ל, 102 *f-k*: with עִם before suffix, 103 *c*: with ו, 104 *g*.
Printed texts, earliest Hebrew, 3 *e* N.
Prohibitions, expressed by אַל or לֹא with jussive or imperfect, 107 *o*, 109 *c*, *d*, 152 *f*.
Pronominal ideas expressed by substantives, 139.
Pronominal suffix anticipating noun, attached to verb, 131 *m*, *o*; to subst. or prep., 131 *n*.
Pronouns, 32: syntax of, 135-8: personal, 32, 135: oblique cases of, 135 *i-k*: suffixes, 33, with the verb, 58, with the noun, 91, with adverbs, 100 *o*, *p*, with prepositions, 103: suffix of 3rd fem. sing. referring to entire sentences, 135 *p*: demonstrative, 34, 136, used relatively, 138 *g*, *h*: relative, 36, 138: indefinite, 37 *g*, 137 *c*: interrogative, 37 *a-f*, 137 *a-c*: suffix reflexive, 135 *i*, *k*: suffix possessive, 33, 135 *m-o*: suffix as genitive, subjective or objective, 135 *m*: separate pronoun in nominative emphasizing a suffix, 135 *d-h*: reciprocal, 139 *c* with N, *e*.
Pronunciation of Hebrew, 6 *a*, *b*, 48 *f*.
Prosthetic Aleph, 19 *m*.
Pu'al, 52 *b-d*, *h* (end), *q-s*: as passive of Qal, 52 *e*.
Pu'lal, 55 *d*.
Puncta extraordinaria, 6 *n*.

Punctuation, Babylonian, 8 *g* N.
Punic, *see* Phoenician.

Qal, form and meaning of, 43 : probable passives of, 52 *e*, 53 *u*.
Qameṣ, 8 *a*. 9 *a–d* : its pronunciation, 8 *d* : Qameṣ impurum, 25 *c*.
Qameṣ-ḥaṭûph, 8 *c*, 9 *s* : how distinguished from Qameṣ, 9 *u*, *v*.
Q^{e}rê, 17 *a*, *b* : perpetuum, 17 *c*.
Qibbuṣ, 8 *c*, 9 *n*, *o*.
Qina-metre, 2 *r*.
Quadriliterals, 30 *p*, *q* : nouns, 85 *w* : verbs, 56.
Quantity of vowels, p. 40 (Preliminary remark).
Questions indicated by tone, 150 *a*, *b* : disjunctive, 150 *g* : double, 150 *h* : indirect, 150 *i* : expressing rhetorically a denial, 148 *c*, 150 *d*, 151 *a*, *b*.
Quiescent letters, *see* Letters.
Quinqueliterals, 30 *p*, *r*, 85 *w*.

Radical letters, 30 *c–e*.
Raphe, 6 *n*, 14 *e*.
Reciprocity expressed by . . . אִישׁ (רעהו) אחיו : by Niph'al, 51 *d* : by Hithpa'ēl, 54 *f*.
Reduplication of letters, in verbs, 55 *d–g*, in nouns, 84^{b} *k–p*.
Reflexive use of לְ (ethical dative), 119 *s* : of Niph'al, 51 *c* : of Hithp., 54 *e* : of pronouns, 57 N, 135 *i*, *k*.
Relative sentences, 138 *a–f*, 155 : expressed without אֲשֶׁר, 155 *f–m*, 156 *b* : in genitive after constr. st., 130 *c*, without אֲשֶׁר, 130 *d*, 152 *a* N (end), *u* (2nd part), *v*, 155 *e* : expressed by זֶה, זוֹ, זוּ, 138 *g* : by article (in late Hebrew), 138 *i* (cases due to false vocalization or accentuation, 138 *k*) : independent rel. clause as subject or object of verb, or genitive of a noun, or governed by a preposition, 155 *n*.
Relative pronoun, 36, 138.
Repetition of words, without וְ, to express distribution (='every'), 123 *c*, *d* : emphasis, 123 *e* : the superlative, 133 *l* : with וְ, to express summation, 123 *c*, to express difference (אבן ואבן), 123 *f*.
Resh occasionally with Dageš, 22 *s*.
Rhythm of Hebrew poetry, 2 *q*, *r*.
Roots, 30 *c*, *d*.

Sabaean, 1 *b* (i), *k* N.
Samaritan, 1 *c*.
Śaph'el, 55 *i*, cf. 30 *p*.
Schema etymologicum, 117 *p–r*.
Scriptio continua, 3 *g* N.
Scriptio plena and defectiva, 8 *i–l*, 25 *b*.
Seal-stones, engraved, 2 *d*.
S^{e}ghôl, 8 *b*, 9 *m*, 27 *p–r* : as a helping vowel, 27 *r*, 28 *e*, 84^{a} *a* : rarely after gutturals, 22 *h* : before gutturals (esp. ח) with Qameṣ, for Pathaḥ, 27 *q*, 29 *v* : in pause for Ṣere in Pi'ēl, 52 *n*.
'Segholate' nouns, forms of, 84^{a} *a–d* : in constr. st. and with suffixes (paradigms), § 93 *c–e*, *g–r*, feminine forms, 95 *d–f* : of the form זְרֹעַ in constr. st., 93 *h* : of the form כַּסְפִּי (dageš in 3rd radical) in constr. st. plur., 93 *m* : explanation of forms from verbs ל״ה (as פְּרִי), 84^{a} *c* (ε), 93 *x–z*, 95 *d–f* : constr. st. of nouns of the form אָרְחָה sometimes segholate in form, 93 *hh*.
Self, idea of, how expressed, 135 *a*, *i*, *k*, 139 *f*, with N, cf. *g*.
Semitic languages, 1 : their grammatical structure, 1 *f* : their relation to one another, 1 *e*, *m*, *n* : and to other languages, 1 *g–i* : their age, 1 *m*, *n* : writing, 1 *k*, *l*.
Sentences, 140 : compound, 140 *d*, 143 : incomplete, 147 : restrictive and intensive, 153 : connected by וְ, 154 : divided by Paseq, 15 *f* N^{2}.
Separating vowels, 67 *d* N, 72 *i*.
Septuagint, 3 *a*, 6 *b*, p. 35 N.
Ṣere, 8 *b*, 9 *i–l* : in pause for S^{e}ghôl in verbs ל״ה, 75 *hh* N : changed to pathaḥ in pause, 29 *q* : in Hithpa'ēl changed to qameṣ in pause, 29 *s*, 55 *k*.
Serviles, *see* Formative letters.
Š^{e}wâ, simple and compound, 10, 21 *e*, *f*, 22 *l–p*, 24 *b–d*, 63 *ff* : mobile, 10 *b*, *c*, *l*, 20 *m*, 21 *e*, *f*, 22 *l*, 27 *e*, *i–m* : simple, under gutturals, 22 *m*, *n*, 63 *a*, *c*, 65 *g* : quiescent (silent, syllable divider), 10 *i*, 22 *m*, 24 *b*.
Sibilants, 6 *h–l* : transposition of, 19 *n*, 54 *b*.
Sillûq with Sôph pasûq, 15 *f*.
Siloam inscription, 2 *d* N : orthography of, 7 *f*.
Simultaneity of actions expressed by noun-clauses, 141 *e*, 164 *a*.
Singular with distributive force, 145 *l*, *m*.
Softening of consonants (rare), 19 *o*.
Some, how expressed, 139 *h* with N.
Sonants, 6 *o*, *p*.

South Semitic, 1 *b* (i).
Spirants, 6 *n*, 13, 21.
Square character, 5 *a*.
Status absolutus of the noun, 89 *a*.
Status constructus, its form, 89: vowel-changes marking it in many nouns, 91–6: its use, 128: before an adjective treated as a subst., 128 *w*, 133 *h* (end), 134 *p* (end): wider use of it, 130: before prepositions, 130 *a*: before relative clauses, 130 *c*, *d*: in apposition with another constr. st., 130 *e*, *f*: before numerals, 134 *o*, *p*: anomalously with the article, 127 *f–i*: before זֶה, used as a relative, 138 *g* (*a*).
Stem-consonants, or radicals, 30 *c*.
Stems, distinguished from roots, 30 *a*, *d*, *g–k*.
Strengthening (doubling or sharpening) of consonants, 12, 20: in gutturals, 22 *b*: virtual, 22 *c*: to intensify the idea of the stem, 52 *a*, *d*: of 3rd radical in fem. and plur. of nouns of the forms אָיִם, גָּמָל, 84*a h*, 93 *s*, *ee*, *kk*, 94 *c*, 95 *g*, cf. 93 *pp*: virtual sharpening of א, 64 *e*: sharpening sometimes omitted in 2nd radical of verbs ע״ע, 67 *g*, *dd*.
Subject, omitted in participial clauses, 116 *s*, *t*: impersonal, 144 *b*, *c*: indefinite, 144 *d–k*: two subjects in a verbal clause, 144 *l*, *m*: construction of compound subjects, 146.
Substantive, its construction with the adjective, 132: as predicate of a noun-clause, 141 *b*: used as predicate where we should use an adjective, 141 *c–d*.
Suffixes, (pronominal) attached to verbs, 58: rare, irregular, or poetic, with verb, 58 *g*. *i*, *k* (cf. 59 *e–h*, 60 *d–h*, 61 *b–e*, *g*, *h*): with noun in sing., 91 *e*, *f*: in plur. 91 *l*: the sing. form after וֹת–, 91 *n*: with prepositions, 103: 3rd sing. masc. in ה֫–, 7 *c*, 58 *g*, 91 *e*: 3rd sing. fem. without Mappiq, 58 *g*, 91 *e*, 103 *g*: omission of ת֫– in fem. nouns before suffix, 91 *e* (end): 3rd plur. in מוֹ, 53 *g*, 91 *f*, *l*, 103 *f* N 3: omission of י in plur. nouns before suffix, 91 *k*: original י of sing. nouns from ל״ה stems retained before suffix, 93 *ss*: denoting the remoter object, 117 *x*: use of 3rd fem. sing. and 3rd plur. to express 'it', 135 *p*: anticipating the object (as in Aram.), 131 *m*, *o*: apparent verbal forms attached to nouns used as adverbs, 100 *o*, *p*: anticipating the genitive, 131 *n*: syntax of, 135 *m–r*: heavy (or grave) and light, 59 *e*, 91 *o*, 93 *b*: masculine suffixes referring to feminines, 135 *o*: fem. suff. with collective force, 135 *p*: suffixes which have lost their meaning (יְחִדָּו, אֲדֹנָי), 135 *q*, *r*: omitted sometimes with infinitive, 115 *e* N.
Superlative, expression of, 132 *c*, 133 *g–l*.
Šureq, 8 *c*, 9 *n*.
'Surface'-plurals, 124 *b*, *c*.
Suspended genitive, 130 *e*, *f*.
Syllables, theory of, 26.
Syncope and elision, 19 *k*, 35 *d*: of the article, 35 *n*: of ה in Hiph'il and Hoph'al, 53 *a*, *b*, in infin. Niph., 51 *l*, in infin. Hiph., 53 *q*, in infin. Hoph., 67 *y* (end).
Syriac language, 1 *c*.
Syriasms in pronunciation, 24 *e*: cf. Aramaisms.

Talmud, 3 *a*.
'Tam'-character, 5 *a* (end).
Targums, 1 *c*, 3 *a*.
Tell-el-Amarna tablets, 2 *f*.
Temporal clauses, 106 *f*, 111 *d*, 112 *oo*, 164: expressed by infin. constr. with a preposition, 164 *g*.
Tenses, 40: their use, 106–9, 111, 112: tempus historicum, 106 *d*.
Text of the O. T. probably derived from a single archetype, 3 *c*.
Textual criticism, 3 *g*: intentional and unintentional changes in the text, 3 *g*.
Tiph'el, 55 *h*.
Titles indicated by the feminine form, 122 *r*.
Tone of Hebrew words, 29: marks of, 15 *b*, *c*, *k*, *l*: thrown forward, 29 *e*: retrocession of, 29 *d–g*: incomplete retrocession, 29 *f*: tone in pause, 29 *i–r*: concurrence of two tone-syllables avoided, 29 *e*, *f*, *h*. Tone in perfect thrown forward after wāw consec., 49 *h–l*: in imperf. often thrown back in jussive and after wāw consec., 48 *f*, 49 *d*, 67 *x*, 68 *d*, *e*, 69 *p*, 71, 72 *t*, *aa*, 73 *e*.
Transitions in poetry from one person to another, 144 *p*, cf. 135 *r*.
Translations of the O. T., 3 *a*.
Transposition (metathesis) of consonants, 19 *n*, 54 *b*.

U-sounds, 8 *c*, 9 *n*, *o*.

Verb, 38: its syntax, 106–116: its government, 117–121: weak verbs, 41, 66–76, relation to one another, 77: verbs middle *e* and *o*, 43: derivative, *see* Conjugations: denominative, 38 *c*, *d*, 43 *c* (in Qal), 51 *g* (Niph.), 52 *h* (Pi.), 53 *g* (Hiph.), 54 *i* (Hithp.): transitive and intransitive, 43, 117 *u*, *v*: with suffixes, 57–61: doubly weak, 76: ל״א and ל״ה confused, 75 *nn–rr*: defective, 78: verba induendi et exuendi, 117 *y*: copiae et inopiae, 117 *z*, *aa*: with prepositions, 119: primitive ' retained exceptionally in verbs ל״ה, 75 *u*, *v*, *x*, *dd*, *gg* (end), cf. 29 *t*: verbs ל״ה, 65 N, 75 *b* (end): verbs ל״ו, 75 *b*, *v*, *kk*, nouns derived from, 84[a] *c* (ε), *f* (end), *g* (end), 93 *z*.
Verbal clauses, 140 *b*, *c*, 142: relative, 155 *f–n*.
Verbal ideas subordinated to a verb, 120 *a–c*: co-ordinated with a verb, 120 *d–h*.
Verbal suffixes with prepositions (rare), 103 *d*.
Verse arrangement of poetic passages, 2 *r* (end).
Vocalization of the text, 7 *h*, *i*: Babylonian, 8 *g* N, 103 *m* N.
Vocative with and without the article, 126 *f*.
Vowel-letters, 7 *b–g*, 8 *h–m*.
Vowel-signs or points, 7 *h*, *i*, 8–10.
Vowels, 7: influenced by the nature of the syllable, 26: firm or unchangeable, 25: changes in them as regards quantity, 27: impure, 25 *c* N: pretonic, p. 86 N[1], § 102 *f–i*, 103 *c*.

Wāw consecutive, § 49 *a*, *b*, before א in 1st pers. impf. Pi. with anomalous pathaḥ, 49 *c*, with the perfect, 49 *h–l*, with the imperfect, 49 *c–g*: copulative, punctuation of, 104 *d–g*: wāw apodosis introducing the predicate, 143 *d*: explicative, 154 *a* N (*b*): concomitantiae, 154 *a* N (*b*): adaequationis, 161 *a* N. *See also under* Perfect *and* Imperfect.
Weak consonants, 6 *s*: א and ה, 23: ו and י, 24.
Weak verbs, 41, 66–76: their relation to one another, 77: relation between ל״א and ל״ה, 75 *nn–rr*.
Weakening (or softening) of consonants, 19 *o*.
Wish, expressed by simple impf., 107 *n*: by cohortative, 108 (with נָא, 108 *c*): by jussive, 109 (with נָא, 109 *b*), by imperative, 110 *a*: by perf. consec., 112 *aa*: by a noun-clause, 116 *r* N, 141 *g*: by מִי, 151 *a*: by מִי יִתֵּן, 151 *b–d*: by אִם, לוּ, אחלי, 151 *e*.
Writing, Semitic, 1 *k*, *l*: old Hebrew, 2 *d*, *i*, 5 *a*: its origin, 5 *g*.

Zenjirli, inscriptions, 1 *m*, 32 *k* N.

II

INDEX OF HEBREW WORDS AND FORMS

The numbers refer to the sections: the 'superior' figures after the letters refer to the notes. Doubtful forms are marked ? Corrupt forms with †.

א as consonant and guttural 6 *c*, 22; quiescent 23 *a–i*; prosthetic 19 *m*

אָב 96

אָבַד 68 *b*

אֹבַד 50 *e*, 93 *qq*

אֲבַדֹּה 85 *v*

אָבָה 68 *b*, 76 *d*

אָבוּא ? 23 *i*

אֲבוֹתֵיהֶם 91 *n*

אֶבְחַר 10 g^3

אָבִי 74 *k*, 76 *h*

אבי for לוּ 159 *cc*

אֹבִידָה 68 *i*

אֲבִיר 84^b *f*

אֲבֶל־ 93 *hh*

אֶגְאָלְתִּי ? 53 *p*

אִגְּרוֹת 95 *q*

אֶדַּדֶּה 55 *g*

אָדוֹשׁ ? 113 w^3

אָדָם without article, 125 *f*, 126 e^1

אֲדֹנָי 87 *g*, as Qerê for יהוה 102 *m*, force of suffix lost 135 *q* and note ^{2}

אֲדֹנָי בָּם 21 *c*

אֲדֹנִים 124 *i*, 145 *h*

אֵדָעֲךָ 69 b^1

אִדָּרֹשׁ ? 51 *k*

אֵהָב 68 *e*

אֶהֱבוּ 64 *a*

†אָהֲבוּ הַבּוּ 55 *e*

אֲהָהּ 105 *a*

אֶהְיֶה 75 *hh*

אֹהֶל 22 *h*

אָהֳלֹה 91 *e*

אֹהָלִים 23 *h*, 93 *r*

אֶהֱמָיָה 75 *l*

אַהַרְגָה 63 *f*

אוֹ 104 *c*, in disjunctive questions 150 *g*. in indirect questions 150 *i*, in conditional sentences 159 *cc*, in disjunctive sentences 162

אוֹבִיל 50 *e*

אוֹי 105 *a*

אוֹיָה 105 *a*

אֱוִיל 84^a *o*

אוֹכִיל 68 *i*

אוּלָם 92 *g*

אִוֶּלֶת 84^b *c*

אוֹנִיּוֹת 93 *r*

אוֹפַן 84^a *r*

אוֹר 72 c^2, *n*

אוֹת 95 *n*

אוֹתְהֶם 103 *b*

אוֹתְהֶן 103 *b*

אוֹתְכֶם 103 *b*

אָז 100 *i*, wit perf. and imperf. 107 108 g^1

אֵזוֹר 23 *h*

אָזִין 68 *i*

אַזְכָּרָה 85 *b*

אָזְלַת 44 *f*

אֱזָרֵה 75 *hh*

אֶזְרוֹעַ 84^a *n*

אָח 96, 105 *a*

אֶחָד 96

אַחַד not in const st. 130 *g*

אַחְדְּלָה 63 *f*

אָחוּ 1 *i*

אֲחַוְךָ 75 *bb*

אֲחוּמַי 90 *k*

אָחוֹת p. 283

אֱחֹזוּ 64 *c*

אֶחֱזִי 64 *c*

אֲחַטֶּנָּה 23 *f*, 75 *oo*

אַחֲיוֹתֵךְ 91 *n*

אַחֵל 67 *y*

אַחֲלֵי, אַחְלַי in wishes 151

אַחַר, אַחֲרֵי 103 *o*

אֵחַר 64 *d*

אֶחֱרוּ 64 *h*

אַחַר כֵּן 29 *g*
אֲחַרַנִּית 85 *u*
אִי *island* 93 *y*
אִי *woe!* 105 *a*
אִי *not* 152 *q*
אֵיךְ 148
אֵיכָה 100 *i*, 148
אֵיכָכָה 100 *i*
אֲיֵלִיל 70 *d*
אֵימָה 84[a] *g*
אֵין, אַיִן connecting
obj. and predicate 141 *k*,
12 *i–q*
? אִין 150 *c*[3]
אַיְסִירֵם 24 *f*[2], 70 *b*
אִישׁ 96 (and אִשָּׁה)
ed distributively 139 *b*, *c*
אִישׁוֹן 86 *g*
אִישַׁי 47 *b*[1]
אֲיַשֵּׁר 70 *b*
? אֵיתָם 67 *p*
אֵיתָן 85 *b*, 133 *a*[1]
אַךְ 100 *i*, uses of 153
אַכְזָב 85 *b*, 133 *a*[1]
אָכַל 68 *b*
אֲכָל־ 22 *o*
אֻכָּל (ptcp.) 52 *s*
אָכְלָה 91 *e*
אֲכֶלְךָ for אֲכַלְךָ 27 *q*, 68 *f*, 75 *bb*
אֲכָלְךָ 61 *d*
אֲכָלְכֶם 61 *d*
אָכֵן 100 *i*
אֵל (or אֵלֶּה) 34 *b*
אַל־ with jussive
09 *c*, 152 *f*, forming a
egative compound 152 *g*,
ot standing immediately
efore a verb 152 *h*

אֶל־, אֱלֵי 103 *o*, 119 *g*
אֶלְגָּבִישׁ 35 *m*
אֱלֹהַּ 9 *q*, 87 *t*
אֵלֶּה 20 *k*
אֱלֹהִים pluralis majestatis 124 *g* and note[2], without article 125 *f*, with article 126 *e*[1], with the singular 145 *h*; with a plural 132 *h*[2], 145 *i*
אָלוֹת (inf. abs.) 75 *n*
אֲלֵיכֶם 22 *o*
אֱלִיל 84[a] *o*
אֵלֵימוֹ 103 *p*[2]
אַלְמֻגִּים 35 *m*
אַלְמוֹדָד 35 *m*
? אַלְקוּם 35 *m*
אֲלַקֳטָה 64 *i*
אֶל־תַּחַת 119 *e*[1]
אֶלָתִי 95 *n*
אִם (אִם־לֹא) in wishes 151 *e*, in conditional sentences 159 *l–v*, *dd*, in double questions 150 *c–i*, in oaths 149, concessive 160 *a*
אֵם μητρόπολις 122 *h*[5]
אָמָה 96
אֻמָּה 1 *h*
אֵמוּן 63 *p*
אֲמִילַם: 60 *d*
אֲמִינוֹן 86 *g*[1]
אֹמֵן for אֹמֶנֶת 122 *f*[1]
אָמַר 68 *b*
אֹמַר 23 *f*, 68 *c*
אָמַרְתִּ 44 *f*
אֲמֻשְׁךָ 67 *r*, *dd*
אן for אַיִן or אֵין 7 *f*

אָנָּה, אָנָּא 16 *f*[1], 105 *a*, and Additions
אָנֶה 80 *i*
אָנוּ (Jer 42[6]) 32 *d*
אֲנַחֲמֵךְ (Is 51[19]) 47 *b*[1]
אָנֹכִי, אֲנִי use of, in different books p. 105 note
אָנִי 32 *c*
אנכ (Moab.) 7 *d*[1]
אנשׁ 96
†אֲסִיפֵם 72 *aa*, 113 *w*[3]
אַסִּיר 84[b] *f*
אסלוח 65 *b*
†אָסֵף 72 *aa*, 113 *w*[2]
†אַסְפֶּה 69 *h*[1]
אֶסְפָּה 48 *i*
אִסְפוּ 48 *i*
? אֹסִפְךָ 68 *h*
אֶסַּק 19 *f*, 66 *e*
אֶסָּרֶהָ 91 *k*
אֶסֳּרֵם 71
אַעֲנֶה 63 *f*
אֵעָנֶה 63 *h*[1]
אענו (Moab.) 75 *b*[1]
אֶעְשֶׂה 63 *m*
אַף 104 *c*, intensive 153, (אַף...אַף) 154 *a*[1] (*c*)
אַפְאֵיהֶם 58 *a*[1], 75 *mm*
אָפָה 68 *b*, 76 *d*
אֹפֵהֶם 91 *c*[1], 93 *ss*
אֵפוּ 63 *i*, 76 *d*
אֵפוֹא 23 *i*
אַף־כִּי 154 *a*[1] (*c*)
אָפְנָיו 93 *r*
אֶפֶס 152 *s*, אֶפֶס כִּי 163 *c*
אֶפְקֹד 47 *b*[1]
אֶפְרַיִם 88 *c*
אֶפְשֶׁעָה 65 *b*
†אֲצִיתֶנָּה 71

אֶצֹּק 71
אֶקְטֹל 47 *b*
אֶקְרָא 10 *g*[3]
אֶרָה־לִּי 9 *v*, 67 *o*
אֲרַחֶם 52 *n*
אֹרְחֹתָיו 93 *r*
אֲרִי 93 *x*
אֲרַיָּוֶךְ 72 *gg*, 75 *dd*
אֶרְפֶּה 75 *pp*
אָרֻץ 67 *p*
אַרְצָה 90 *f*
אִשׁ = יֵשׁ 47 *b*[1], 114 *l*[6]
אִשָּׁה 96
אַשְׁכֵּים 53 *k*
אֶשְׁכֶם 93 *bb*
אֶשְׁעָה 75 *l*
אֶשְׁקָה 20 *m*
אֶשְׁקְטָה 10 *h*, 48 *c*
אֲשֶׁר as relative pron. 36, its syntax 138, in relative clauses 155, introducing obj.-clause 157 *c*, after יען, על, &c. 158 *a*, hypothetical (rare) 159 *cc*, introd. temporal clauses 164 *d*, final 165 *b*, consecutive 166 *b*, with prepositions forming conjunctions 104 *b*; אֲשֶׁר לְ for the genitive 129 *h*
אֲשֻׁרוֹ 84[b] *g*
אַשְׁרֶיךָ 93 *l*
אֵת, אֶת־ 103 *b*, syntax of 117 *a–m*; before an undetermined noun 117 *d*; not denoting accus. 117 *i–m*
אַתְּ 20 *l*, 32 *h*; as masc. 32 *g*
אַתָּ = אַתָּה 32 *g*
אָתָא 75 *rr*
אָתָה 76 *d*
אֶתְהֶם 103 *b*
אֶתְהֶן 103 *b*
אֶתְחַבַּר 54 *a*[2]
אַתִּי, אַתִּי 32 *h*
אֵתָיו 29 *t*, cf. 75 *u*
אָתֵי מֵרַחִיק 20 *f*
אַתֵּן 32 *i*
אָתָנוּ 75 *rr*

בְּ preposition 102; punctuation of 102 *d*, *k*, *m*; with suffixes 103 *g*; senses of 119 *h–q*; בְּ essentiae 119 *i*; בְּ partitive 119 *m*; בְּ pretii, 119 *p*; בְּ instrumenti with the object 119 *q*
בֹּאוּ? 72 *o*, 76 *g*, 152 *x*
בָּאֵלִים 20 *g*
בָּאֳנִי 9 *v*
בְּבִגְדוֹ 61 *b*
בִּגְדִי 93 *k*
בָּגַדְתָּה 44 *g*
בֹּדָאם 74 *i*
בְּדִיל 84[a] *o*
בְּהִלּוֹ 67 *p*
בֹּהֶן 22 *h*
בְּהֹנוֹת 93 *r*
בֵּהָרֵג 51 *l*
בָּהְשַׁמָּה 67 *y*
בְּהִשְׁתַּחֲוָיָתִי? 75 *kk*
בּוֹא 76 *g*
בּוֹדָאם 23 *c*
בּוֹטֶה 75 *qq*
בּוֹסִים 72 *p*
בּוֹשַׁסְכֶם? 61 *e*
בַּז 72 *dd*
בָּזָה לְךָ 72 *l*
בִּזְרוֹעַ 20 *g*
בְּחוּקֵּי 27 *n*
בֹּחַן 64 *d*
בְּחֻקוֹ 67 *r*
בָּחֳרִי־אָף 9 *v*
בָּטְנִים 93 *r*
בְּטֶרֶם 107 *c*
בִּי for בְּעִי? 19 *h*, as interjection 105 *b*
בַּיהוָֹה 102 *m*
בִּין 73 *a*
בֵּין 103 *o*
בֵּינוֹתֵנוּ 103 *p*[1]
בֵּינָיו? 103 *o*
בֵּינֶיךָ? 103 *o*
בִּין תָּבִין 73 *d*
בִּינֹתִי 73 *a*
בַּיִת 96
בְּכָה 103 *g*
בִּכּוּרָהּ? 91 *e*
בַּכֹּל אֲנָשִׁים 127 *c*[2]
בִּכָּשְׁלוֹ 51 *l*
בְּכָתֵף? 93 *hh*
בַּל 152 *t*
בָּלָה? 19 *k*[2]
בְּלוֹאֵי 93 *x*
בְּלוֹיֵ 8 *k*
בְּלִי 152 *t*
בְּלִיַּעַל 81 *d*
בִּלְעֲדֵי 99 *e*
בִּלְתִּי with infin. constr. 114 *s*, with an adjective 152 *t*; לְבִלְתִּי *that . . . not*, with infin. 114 *s*, with impf. 152 *x*; (אִם) בִּלְתִּי *except*, 163 *c*
בָּם 23 *k*
בְּמוֹ 103 *k*

בְּמֹצַאֲכֶם 61 *d*, 74 *h*, 93 *q*
בָּמְתֵי 87 *s*, 95 *o*
בֵּן 96
בָּנוּ 72 *o*, 76 *g*
בְּנוֹ 90 *o*
בְּנֵיהֶם 23 *k*
בְּנֵיהֶם 60 *h*
בנת (Moab.) for בָּנְתִי 7 *d*[1]
בַּנְתִּ 73 *a*
בַּעֲדֵנִי 103 *d*
בֵּעָטֵף 51 *l*
בְּעָיוּ 29 *t*, 75 *u*
בָּעִיר (ψ 73[20]) 53 *q*
בַּעֲלֵיהֶן 93 *m*
בְּעָלִים 145 *h*
בֹּעֵרָה 80 *k*
בַּעֲשֵׂר 53 *k*
בַּעֹשֶׁק 35 *g*
בְּעֵת מוֹלִכֵ ? 116 *g*[1]
בַּצִּים ? 93 *y*
בְּצָעַם 61 *g*
בְּקֶרֶב־ 10 *g*[3]
בְּקָרִים 123 *a*[1]
בָּרָה (בָּרָה) 75 *rr*
בַּרְזֶל 85 *s*
בִּרְכֵיהֶם 93 *n*
בִּרְכַּת 95 *g*
בָּרְקַת 80 *f*
בֹּשׁ 72 *c*[2], *n*, 78 *b*
בְּשַׁנָּם 67 *p*
בְּשׁוּבֵנִי ? 91 *e*
בַּת 96; to personify a people 122 *i*
בֵּת for בֵּית 7 *f*
בְּתוּאֵל 90 *k*
בְּתוֹכֲכֶם 10 *g*, 91 *d*
בָּתִּים 9 *u*; p. 285 s.v. בַּיִת
†בִּתְקוֹמְמֶיךָ 72 *cc*
גֵּאֶה 84[b] *c*
גִּבְהָא 44 *f*
גְּבֹהִים 124 *h*
גֹּבַי 86 *i*, 87 *g*
גִּבְעֹל 85 *s*
גְּדָיִים 93 *x*
גְּדֵרֹתַיִם 95 *o*
גֵּוָה 23 *f*
גּוֹזָל 84[a] *r*
גּוֹי 8 *k*
גּוֹיֵ 8 *k*
גּוֹל 67 *n*
גְּוַע 65 *a*
גַּיְא 93 *g*, *v*
גִּילֹנִי 85 *v*
גֻּלְגֹּלֶת 95 *r*
גֻּלָּהּ ? 91 *e*
גָּלְיַת 80 *f*, *g*
גָּלְתָה 44 *f*
גַּם intensive 153, 154 *a*[1](*c*); גַּם ... (וְ)גַם *ibid.*; גַּם (כִּי) concessive 160 *b*
גַּנָּב 84[b] *b*
גַּרְגְּרֹתֶךָ 91 *n*
גֹּרְנָה 90 *i*
גֶּשׁ־ 66 *c*
גֹּשׁוּ 66 *c*
גֹּשִׁי 66 *c*
גַּשְׁמוּ 90 *k*
דְּאָבוֹן 85 *u*
†דָּאג 9 *b*
דָּבֵקָה 44 *c*
דִּבֶּר 52 *o*
דּוּדָאִים 93 *x*
דּוֹם 67 *n*
דּוּמָם 100 *g*[2]
דּוֹנַג 84[a] *r*
דּוֹשִׁי 72 *q*
דֹּחוּ 64 *d*
דְּחִיק 20 *c*
דַּיֶּךָ 91 *d*
דַּיָּן 84[b] *b*
דַּל 93 *x*, 95 *f*
דַּלְיוּ 67 *dd*, 75 *u*, *bb*
דָּלְיָו 93 *z*
דָּלִיּוֹתָיו 84[a] *g*
דָּלֲלוּ 67 *cc*
דְּלָתוֹת 95 *f*
דְּלָתַיִם 93 *n*
דָּם 93 *mm*
דָּמִים 124 *n*
דָּגַנִּי 58 *i*, 59 *f*
דֵּעַ 69 *m*
דֵּעָה 69 *c*, *m*[2]
דְּעֶה 48 *l*
דָּק 67 *bb*
דָּרְבוֹן 85 *u*
דְּרָכִים 93 *n*
דְּרָכֶךָ ? 91 *k*
דָּשָׁא 80 *h*
דֶּשֶׁא 22 *e*

ה with Mappiq 14, as a weak consonant 23 *k*, *l*, in verbs ל״ה 75, as a mere vowel-letter 6 *d*, 7 *b*, *c*, 24 *g*

ה locale, origin 90 *b*, use 90 *c*–*i*, with constr. st. before a genitive 90 *c*, sometimes otiose 90 *e*, mere poetic ornament 90 *f*, *g*, in place-names 90 *g*[1], added in segholate nouns to the developed form 90 *i*, 93 *i*

הַ (Article) punc-

tuation 35, syntax 126: *see* Article in Index I

הֲ interrog. 100, origin and pointing 100 *i–n*, uses of 150; הֲ ... (וְ)אִם 150 *h*

ָה (with the tone), ending of fem. nouns 80 *c*

ָה (toneless), ending of the Cohortative and Imperative 48 *c, d, i*; an old case-ending 90 *a–i*

ֹה 3rd masc. sing. pronominal suffix 91 *e*

ָה (without Mappîq) anomalous 3rd fem. sing. pronom. suff. 91 *e*

הֵא 105 *b*

הַאֶזְכֶּה (Mi 6[11]) 47 *b*[1]

הֶאֱזִנִיחוּ 53 *g*

הָאוּקִים 35 *d*

הָאָח 105 *a*

הָאִישׁ *one*, 144 *d*[1]

הָאֵל בֵּית־אֵל 127 *f*[1]

הֵאָנַח 65 *e*

הָאָרוֹן 35 *o*

הֻבָאת 74 *g*

הֻבָאתָה 74 *d*

הֻבֵאתָ 72 *w*

הָבָה 105 *b*

הָבִיא 72 *y*, 74 *l*

הֱבִישׁוֹתָה 78 *b*

הֹבִישׁ 72 *x*, 78 *b*

הבמת זאת (Moab.) 80 *f*[1]

הִבָּרוּ 67 *t*

הַבְרָכָה 10 *g* (end)

הַבְרָכָה 16 *g*

הַגָּגָה *Q*[e]*rê* for הַגָּג 118 *e*[2]

הֹגָח 69 *w*

הֹגוֹ 75 *n, aa*

הַגָּרָנוֹת 93 *r*

הִדּוּשׁ 72 *v*

הַדֶּרֶךְ חֶתְלוֹן 127 *f*[1]

הֲדַשְׁנָה 54 *h*

? הַהֵימִיר 72 *e*

†ההלכתי 90 *n*

הַהֲלָלָה 52 *s*

הִיא, הוּא 32 *k*; הוא with *Q*[e]*rê* הִיא 17 *c*, הוא as fem., not an archaism 32 *l*

הוּא (הֵמָּה, הִיא) = *ipse* or *idem* 135 *a*[1], demonstrative 136, for the copula 141 *h*, resuming the subject 145 *u*[3], in questions 136 *e* (end), 150 *l*

הֱוֵא 75 *hh*

הוֹבִישׁ 72 *x*

הוֹדַע 69 *w*

הוֹי 105 *a*

הוֹכַח 65 *f*

הוּלֶּדֶת 71

הוֹלֵלוֹת 86 *l*

הוֹלֶם פַּעַם 29 *f*

? הוּנַּח 72 *ee*[1]

? הוֹפִיעַ 69 *v*

הוֹצִיא 74 *l*

הוֹרַדְתֵּנוּ 59 *h*

הוֹשֵׁעַ 65 *f*

? הַזּוּרֶה 80 *i*

הִזִּילוּהָ 67 *y*, 72 *ee*

הִזַּכּוּ 54 *d*

הַזְכַּרְכֶם 53 *l*

הֶחְבְּאַתָה 75 *oo*

הֶחָבֵה 75 *pp*

הֶחֱדַלְתִּי 63 *k*

הֶחָי, הָחַי 35 *f*, 27 *q*

הֵחֵל 67 *t*

הֶחֱלִי 74 *k*, 75 *ii*

הֶחֱמָנִים 35 *f*

הֶחֱרִיטִים 35 *f*

הַחַרְסָה 90 *f*

הַחִתֹּתָ 67 *w*

הִטֶּהָרוּ 27 *q*

הִיא 32 *k*

הָיָה 16 *f*, 63 *q*, 75 with participle 116 *r*, wi[illegible] לְ before infin. 114 *h–k*, [illegible] copula 141 *g–i*. Cf. חָיָה

הֱיֵה 75 *n*

הַיּוֹם = *one day* 126 *s*

הַיּוֹם שְׁלֹשָׁה 134 *o*[1]

הֵיטֵב 113 *k*

הֵיכָל 9 *i*, 85 *c*

? הֵילִיכִי 69 *x*, 78 *b*

? הַיָּמָּה 90 *f*

הַיְצֵא 69 *v*

הֵיקִיץ 70 *e*

הַיְשַׁר 24 *f*[2], 70 *b*

הית 75 *m*[1]

הַכּוֹת (inf. abs.) 75

הֲכִי 150 *d, e*

הָכִין 72 *z*

הַכֵּינִי 75 *mm*

הֶכְלַמְנוּ 53 *p*

הֵכַנּוּ 72 *w*

הֲלֹא expressing assurance 150 *e*

הֻלֶּדֶת 69 *w*, 71

הַלָּז 34 *f*

הַלָּזֶה 34 *f*

הַלֵּזוּ 34 *f*

הָלַךְ inflexion 69 *x*, use of, to express co[illegible]tinuance 113 *u*

הֲלֹךְ 69 *m*[2]

? הָלְכוּא 23 *i*

הָלָכְתִּי 44 *h*
הַלֵּלוּ 10 *g*
הֹלֶם 50 *e*
הִלְתַּחֵם (Moab.) 54 *l*
הֵמָּה, הֵם 32 *m*, for the
minine, 32 *n*
הַמְּאָיוֹת 97 *g*
הֵמָּה its Dageš 20 *k*
הֲמוֹנֹה 91 *e*
הַמּוּשַׁב in close con-
xion 72 *bb*, 93 *pp*, cf.
d
הֲמִישֵׁנִי 67 *v*
הֻמְּכוּ 67 *y*
הִמָּלְטִי 29 *o*[2]
הַמְנַשֶּׁה 125 *d*[1]
הִמֵּס 67 *t*
הִמְסִיו 75 *ii*
המסלת (Moab.) 80 *f*[1]
הַמְעַד: 64 *h*
הִמְעִיט 133 *c*[3]
הַמְצֹרָעִים 10 *g*
הַמְּרוֹת 75 *ff*
הַמַּשְׁחִית 126 *m*[1]
הֵמַּתָּה 72 *w*
הֲמִתֶּם 72 *w*
הֵן with suffixes
oo *o*, 147 *b*, origin 105 *b*,
if 159 *w*
הֵנֵד 76 *a*
הִנֵּה with suffixes
oo *o*, 147 *b*, origin 105 *b*,
ith ptcp. of present time
16 *n*; more often of future
me 116 *p*
הֵנָּה 20 *k*
הַנְזָקָה 85 *c* (A dit.)
הַנַּח 72 *ee*
הַנְחַת 64 *h*
הֵנִיחַ, הִנִּיחַ 72 *ee*
הֵנִיחוּ 72 *ee*
הִנְנוּ 10 *g*
הִנֶּנּוּ 58 *k*
הִנְנִי 10 *g*
הֵנַפְתָּ 72 *k*
הָנְתְּקוּ 66 *f*
הַס 105 *a*
הֻסַּג 72 *ee*
הָסוּרִים 35 *d*
הִסִּיג 72 *ee*
הִסִּית 72 *ee*
הֵסַּתָּה 72 *w*
הֵעֲבַרְתָּ 63 *p*
הַעִוְרִים 35 *g*
הַעֹזְבִים 35 *g*
הַעֹזֶבֶת 35 *g*
הֵעֵזָה 67 *dd*
הֵעֲלָה 63 *p*
הֹעֲלָה 63 *p*
הַעֲרֵב 113 *k*
הַעֹרְכִים 35 *g*
הָעֹשׂוֹ 116 *g*[1]
העשוים 75 *v*
הַעְתִּיר 63 *o*
הֵפִיר 67 *v*
הָפְכִּי 61 *a*
הִפְלָא 75 *oo*
הַפְצֵר 29 *q*, 53 *l*
הֵפֵר 29 *q*, 67 *v*
? הַצֵּג 113 *d*[2]
הִצְטַיֵּד 72 *m*
הֶקְלֹתַנִי 67 *w*
? הֻקַּם עָל 29 *g*
הֲקֵמֹתוֹ 72 *w*
הֲקַשִּׁיבָה 10 *g*
הַרְאִיתֶם 22 *s*
הַרְבֵּה 113 *k*
הַרְבֶּה 75 *ff*
הַרְבָּה 75 *ff*
? הַרְבִּית 75 *ff*
הִרְדִּיפֻהוּ 20 *h*[1], 22 *s*
הֶרָה 27 *q*, 93 *aa*
הֹרוֹ 75 *n*, *aa*
הַרְחֵק 29 *q*, 64 *h*
הַרְחֵק 64 *h*
הָרִיּוֹתָיו 84 *g*
הרים 72 *ee*
הֵרֹמּוּ 67 *t*, 72 *dd*
הָרַמִּים 35 *d*
הַרְנִין 67 *cc*
הֵרֵעוּ 67 *v*
הַרְעִמָּה 22 *s*
†הַרֲרִי 90 *n*
הֲרָרִי 93 *aa*
הַרֲרִי 93 *aa*
הֲרָרֶיהָ 93 *aa*
הַרֲרָם 93 *aa*
? הָשִׂימוּ 73 *a*
הִשִּׂיקוּ 66 *e*
הֵשִׂירוּ 67 *v*
הַשַּׂעֲרָה 90 *i*
הִשְׁאִלְתִּיהוּ 64 *f*
הָשַׁב 29 *q*, 72 *y*
הִשָּׁבַע 65 *e*
הִשְׁבַּעְתָּנוּ (fem.) 59 *h*
הַשְׁכֵּם 113 *k*
הָשַׁמָּה 67 *y*
הַשְׁמֵם 67 *cc*
הָשַׁע 75 *gg*
הִשְׁעַנִי 7 *f*
הָשְׁפוֹת 35 *d*
הִשְׁתַּחֲוָה 75 *kk*
הֵתַז: 29 *q*, 67 *v*,
72 *dd*
הִתְחַבְּרוּת 54 *k*
הֵתָיו 68 *i*
? הִתְיַחְשָׂם 64 *i*
הֵתַלְתָּ 67 *dd*

? הִתְמַהְמְהוּ 55 *g*
הֲתֵמְךָ 67 *v*
הִתְנַבּוֹת 75 *qq*
הִתְנַבִּיתָ 75 *qq*
הִתְפָּקְדוּ 54 *l*
הָתְפָּקְדוּ 54 *l*
הִתְרָאָה פָנִים 156 *c*[1]
הִתְרָחַצְתִּי 64 *d*

ו as a vowel-letter 5 *b*[1], 7 *b–g*, 8 *h–m*, 9 *n–s*, its changes 24, initial 26 *a*; a firm consonant in verbs ע״ו 72 *gg*, in verbs orig. ל״ו 75 *a*, *b*, *kk*, cf. in nouns 93 *x*

וְ pointing of 104 *d–g*, connecting sentences 154, = *and that*, or *and especially* 114 *p*, 154 *a*[1] (*b*), introducing predicate 143 *d*; וַ· introducing predicate 111 *h*, or apodosis (rare) 111 *q*, 159 *o* (*e*), *s* (*f*). 143 *d*; וְ with perf. introducing predicate or apodosis 112 *ff–oo*, 143 *d*, 159 *o*, *s*. *See also* Wāw in Index I.

וָאֲבֶדְךָ 23 *d*, 68 *k*
וַאֲכָרֲכֶם: 60 *d*
†וַאֲגָרֵשׁ 49 *c*
וַאדֹנָי 23 *d*, 26 *g*, 102 *m*, 104 *d*
וָאוֹצְרָה. 53 *n*, *g*, 68 *i*
וָאֹחֵז 68 *e*
וָאֲחַלֶּלְךָ 111 *w*[1]
וָאֵחַר 64 *h*, 68 *e*
†וְאַחֲרֵי שָׁתֹה 113 *e*[3]
? וַאֲחַשְּׁבָה 49 *e*
? וַאֲיַחֲלָה 49 *e*

וָאֹכֵל 68 *e*
וָאֹכְלָה 49 *e*
וַאֲכַסֵּךְ 49 *c*
וְאַל־ = *rather than* 133 *b*[2]
וָאֵלֵךְ 69 *p*
וֵאלֹהִים 102 *d*, 104 *d*
וָאֶסְחָבֵה (Moab.) 7 *c*
? וְאָעִידָה 49 *e*
וָאָקוּם 49 *e*, 72 *t*
? וָאֶקְרָאָה 48 *d*
וארב 75 *gg*
וָאָרֶץ 29 *i*[1]
וָבֶטֶן 104 *g*
וְדִיגוּם 73 *b*
†וְהֶאֱזִנִיחוּ 53 *g*
וְהֵבֵיאתִי 76 *h*
וְהִגְלָה 75 *ee*
? וְחוֹשְׁבוֹתִים 72 *x*
וְהַחְתַּתִּי 67 *dd*
וְהֵטַלְתִּי 72 *k*, *w*
וְהָיָה in prophetic style 112 *y*, *z*
וֶהְיֵה 28 *b*
וִהְיוּ 28 *b*
וְהֵיטִבֹתִי 70 *e*
וִהְיִיתֶם 63 *q*, 104 *f*
וְהִמְטַרְתִּי (Am 4[7]) 112 *h*[3]
וְהַמַּתִּי 72 *w*
וַהֲמִתִּיהָ 72 *w*
וַהֲמִתֶּן 72 *w*
? וְהֻנִּיחָה 72 *ee*
וְהֵנַפְתָּ 72 *w*
וְהַצִּיתוּהָ 71
וַהֲצֵרֹתִי 67 *ee*
וַהֲקֵאתוֹ 76 *h*
וְהִקְדַּשְׁנוּ 29 *l*
וַהֲקֵמֹנוּ 72 *i*
וְהַרְאֵיתִי 53 *p*, 75 *ee*

וַהֲשִׁיבֹתֶם 72 *i*[2]
וְהִתְשׁוֹטַטְנָה 54 *b*
וְזֵהַב 16 *e*, 104 *e*
וָזִיף 104 *g*
וְחָטָאת (Ex 5[16]) 74 *g*
? וְחֵי 76 *i*
וָחַי 76 *i*
וְחִיַּבְתֶּם 72 *m*
וָחָיָה 67 *k*
וֶחְיֵה with ĕ for 28 *b*, 63 *q*, 104 *f*, in pau sometimes וֶחְיֶה 75 *n*
וְחַנֹּתִי 67 *ee*
וַיֹּאֶל 76 *d*
וַיֹּאמַר: (in Jb) 68 *e*
†וַיֹּאסֶף 68 *h*
וַיֶּאְסֹר 23 *b*
וַיָּאצֶל 23 *d*, 68 *e*
וַיַּאת 23 *d*
וַיָּבִיא 74 *l*
וַיִּבְךְּ 75 *q*
וַיְבָרֶךְ 64 *g*
וַיַּבְּשֵׁהוּ 69 *u*, 70 *e*
וַיַּגֵּה 69 *u*
וַיָּגֶל 67 *p*
וַיְגָרְשֵׁה 7 *c*
וַיַּדְבְּקוּ 53 *n*
וַיַּדּוּ 69 *u*
וַיַּדְרְכוּ 53 *n*
וַיהוָה 102 *m*
וִיהִי 104 *f*
וַיְהִי 16 *g*; as narrative formula 111 *f*
וַיִּהְיוּ שָׁם 29 *g*
וַיְהַתֵּל 67 *y*
? וַיּוֹחֶר 68 *i*
וַיִּוָּעֵץ 64 *b*
וַיּוֹצִיא 74 *l*
וַיִּז 75 *r*

וְיֵז ? 75 *r*, 76 *b*
וַיְזַבֵּחַ 65 *e*
וַיַּחֲזֵק בּוֹ 29 *g*
וַיַּחֲטֵא 74 *l*
וַיְחִי 16 *g*
וַיֶּחֱלָא 75 *rr*
וַיָּחֵלּוּ (Ho 8[10])? 111 *w*[1]
וִיחֵלּוּ 24 *e*
וַיַּחְלְפֵהֶ (Moab.) 7 *c*
וַיֶּחֱלְקֵם ? 63 *n*
וַיֶּחֱמוּ 69 *f*
וַיֵּחַמְנָה 69 *f*
וַיִּחַן 75 *r*
וַיִּחַר 75 *r*
וַיֵּט 75 *r*
וַיַּטְמִנוּ 47 *i*
וַיִּיָּחֶל 69 *t*
וַיִּיף 76 *f*
וַיִּיצֶר 71
וַיִּישֶׂם 53 *u*, 73 *f*
†וַיַּכּוֹ 60 *d*
וַיַּכֶּם־שָׁם 58 *g*
וַיְכֻנֶנּוּ 72 *cc*
וַיַּכְּתוּ 67 *g*, *y*
וְיֹלַדְתְּ ? 80 *d*, 94 *f*
וַיְלַלַת 24 *e*
וַיָּלֶן 72 *ee*
וַיְמַלְאוּם 60 *h*
וַיַּנַּח 72 *ee*
וַיַּסֵּב 67 *y*
וַיַּסֵּבּוּ 67 *g*
וַיָּסֶךְ 67 *p*, 73 *f*
וַיִּסְּרֵנִי 59 *h*
וַיַּעַט 72 *ff*
ויענו (Moab.) 75 *b*[2]
וַיָּעַף 72 *t*
וַיַּעְקְבֵנִי 63 *m*
וַיַּעְקְשֵׁנִי ? 53 *n*
וִיעָרוּ 75 *cc*
וַיָּפֶר 67 *x*
וַיִּפְתְּ 75 *q*
וַיַּצְלַח 65 *f*
וַיֵּצֶק 71
וַיִּצֹק 71
וַיִּקֹּד 67 *g*
וַיִּקְּדוּ 67 *g*
וַיִּקַּץ ? 71
וַיַּרְא 75 *q*
ויראו המוראים 75 *rr*
וַיָּרֶב 68 *i*
וַיֵּרְדְּ 75 *q*
וַיְרִיבוּן 49 *d*[1]
וַיָּרֻם 27 *o*, 67 *o*; with accus. 121 *d*[2]
וַיֵּרָפוּ 75 *qq*
וַיְרַפּוּ 23 *f*, 75 *qq*
וִירֵשׁוּךָ 69 *s*
וִירֵשׁוּהָ 69 *s*
וִירִשְׁתָּהּ 44 *d*
וִירִשְׁתֶּם 44 *d*
וַיִּשְׁבְּ 26 *p*[2], 75 *q*
וִישַׁבְתֶּם 69 *k*
וַיְשַׁנּוֹ 60 *d*, 75 *bb*, 131 *m*[3]
וְיֹשַׁעֲכֶם ? 65 *f*
וַיִּשְׁרֵם 69 *u*
וַיִּשַּׁרְנָה 71
וַיִּשְׁתְּ 75 *q*
וַיִּשְׁתַּחוּ 75 *kk*
וַיֵּתֵא 68 *h*
†וַיְתָו 75 *bb*
וַיִּתְמַהְמָהּ 55 *g*
וַיִּתְּמוּ 67 *g*
וְכֹחֵשׁ בּוֹ 29 *g*
וָלֹא 104 *g*
וְלָנָה 73 *d*
וְלַנּוּ 73 *d*
–וּן in perfect (rare) 44 *l*; in imperfect 47 *m*, *n*; less frequent with wāw consec. 49 *d*[1]. Cf. ־ִין.
†ונאשאר 64 *i*
וַנִּירָם ? 69 *r*, 76 *f*
וְנָעָל 112 *tt*[1]
וַנַּעֲמִיד 49 *e*[2]
וַנַּעֲשֵׂה 75 *hh*
וַנָּשׁוּב 49 *e*[2]
וַנַּשִּׁים 67 *y*
וְנִשְׁכַּחַת 44 *f*
ונשקה ? 19 *k*[2]
וְנִשְׁתָּעָה 75 *l*
וַעְצֹר 28 *b*, 104 *d*
וָעֵחֶר 104 *g*
וּפִשְׁתֶּם 44 *d*
וְצָמִת 75 *qq*
וָקֵדְמָה 104 *g*
וְקוֹיֵ 8 *k*
וְקַצֹּתָה 67 *ee*
וּרְאֵינָה 75 *n*
וְרָצִאתִי 75 *rr*
וְשָׁבַת 44 *f*, 72 *o*
וְשַׁבְתִּי ·(ψ 23[6])? 69 *m*[1]
–וּת nouns ending in 86 *k*, 95 *t*, plur. of 95 *u*
וַתָּאֹרְנָה 72 *k*
†וַתָּבֹאת 76 *h*
ותבאתי 48 *d*
וַתִּנְבְּהֶינָה 47 *l*
וַתֵּהֹם 72 *h*
וַתּוּכָל 69 *r*
וַתִּזְנִי־שָׁם 75 *ii*
וַתַּזְרֵנִי for "וַתְּאַז 23 *f*, 68 *k*
וַתַּחְבֹּא 74 *l*
וַתֹּחֶז 23 *f*

וַתַּחְלְקֵם 63 *m*
וַתַּחַשׁ 72 *ff*
וַתִּיפִי 76 *f*
? ותלוש 72 *t*
וַתְּמוּגֵנוּ 72 *cc*
וַתְּנִיקֵהוּ 70 *e*
וַתַּעְגַּב 63 *m*
וַתַּעַט 72 *ff*
וַתֵּעָצַר 65 *e*
†וַתִּצְפְּנוֹ 60 *d*
? וַתִּקְרְבוּ 60 *a*[1]
וְתֵרֵא 75 *p*
וַתָּרֶץ 27 *o*, 67 *p*
? וַתְּשִׂימוּן 58 *g*
† וַתֵּתָצַב 71

ז (Moab.) for זֶה 7 *d*[1]
זֹאת 34, use of 136
זֶה 34, use of 136; enclitic 136 *c*, *d*; = *here* or *now* 136 *d*; as a relative 138 *g*
זָהָב 82
זוֹ, זֹה 34 *b*
זוּ demonst. pron. 34 *d*; relat. pron. 138 *g*
זוּלַת 90 *l*, 101 *a*
זוּרֶה 73 *d*
זִיקוֹת 20 *n*
זַכּוּ 67 *ee*
זָמַמְתִּי 67 *aa*
זַמְּרָה 52 *p*
? זִמְרָת 80 *g*
זַנְבוֹת 93 *ee*
זְעֵיד 86 *g*[1]
זֹעֲמָה 63 *p*, 64 *c*
זֵעַת 95 *e*
זֹרוּ 67 *m*
זֹרְמוּ 55 *b*

ח with dageš f. implicitum 22 *c*
חֲבִי 75 *qq*
חַבְלֵהוּ 63 *l*
חִבְּלָתְךָ 59 *g*[1]
חֲבֻרָתוֹ 84[b] *g*
חָגָא 95 *d*
חַגְוֵי 93 *x*
חָגִּי 67 *ff*
חַד (אֶחָד) 96
חָדֵלּוּ 20 *i*
†חֲוָחִים 93 *w*
חוֹטֶא 75 *oo*
? חול תחיל 73 *d*
חוֹמֹתַיִם 95 *o*
חוּקֵי 27 *n*
חוֹרֵי 86 *i*, 87 *g*
חוֹתָם 84[a] *r*
חֲזָאֵל 23 *k*[1]
חֹזֶה (2S24[11])? 93 *rr*
חֲזִיר 84[a] *o*
חֵזִיר 84[a] *o*
חֶזְקָה 45 *d*
חִזְקֵי 93 *ee*
חֹטְאִים 23 *c*, 74 *i*, 75 *oo*
חֲטוֹ 75 *qq*
חַי יְהוָֹה, חֵי נַפְשְׁךָ 93 *aa*[1], 149 *a*[1], *c*
חַי אֲנִי 32 *c*
חָיָה what forms take Metheg 16 *f*, pointing of 63 *q*, shortened forms of in imperfect 75 *s*, perfect forms as if from חָיַי 76 *i*
חִיצוֹן 27 *w*
? חַיַּת 80 *f*
חַיְתוֹ 90 *o*
חַכֵּי 23 *l*, 75 *aa*, *hh*
חָכְמוֹת 86 *l*

חֲלֵב 93 *dd*
†חַלּוֹנָי 87 *g*
חַלּוֹתִי הִיא 67 *r*
חָלִילָה 105 *b*
חָלַל 67 *cc*
? חלכאים 93 *x*
חָם 96
חֵמָה 23 *f*
חֲמוּטַל 90 *k*
חַמּוֹתִי 67 *ee*
חֻמְלָה, חֶמְלָה 45 *b*
חֲמִשִּׁי 98 *a*
חֲמֵשֶׁת 94 *f*
חֲמֵשֶׁת עָשָׂר 97 *e*
†חֲמִשְׁתָּיו 91 *l*
חַנּוֹת 67 *r*
חֹנָךְ 91 *e*
חִנָּם 118 *q*
חַנַּנִי 67 *a*
חַנְנֵנִי 20 *b*, 63 *l*, 67 *cc*
חַסְדֵי 93 *m*
חֲסִידָה 82
חִצָּו 91 *k*
חֲצוֹצַר 55 *e*
חֲצוֹצְרָה 55 *e*, 84[b] *n*
חֲצָצֶיךָ 93 *bb*
חֻקְּךָ 93 *bb*
חֻקְּכֶם 93 *bb*
חִקְקֵי 10 *g*, 93 *bb*
חָרְבוּ 46 *d*
חֳרָבִי 63 *l*
חֶרְדַּת 95 *g*
חָרוּ 67 *ee*
חָרָשׁ 84[b] *b*
? חֲשׂוּפֵי 87 *g*
חֶשְׂפִּי 46 *d*, 63 *l*
†חֲשִׁים 72 *p*
חַשְׁמַל 85 *s*

טֵאטֵא 55 *f*
טְבֹחַ 65 *b*
טַבָּח 84[b] *b*
טוֹב 72 *c*, *n*, 78 *b*
טוֹטָפוֹת 19 *o*, 84[b] *o*
טֶנֶא 22 *e*
טֶרֶם with impf., of
ast time 107 *c*, of present
me 152 *r*

י as a vowel-
etter 5 *b*[1], 7 *b–g*, 8 *h–m*,
g–m, its changes 24, as
nitial vowel 47 *b*[1]; orig. י
eappearing in poet. forms
f verbs ל״ה 75 *u*, *v*, *dd*, *gg*
יַאֲבֶר 53 *n*
יֵאוֹר 72 *h*
יֹאחֵז 68 *b*
יֶאֱחֹז 68 *b*
יֹאחֱזוּךְ 64 *a*
יַאְטֵם 63 *m*
יֹאכֵלוּן 68 *c*
יֹאמַר 68 *c*
יאסף 68 *b*, *h*
יֶאְסֹר 26 *i*, 63 *e*
יְאֹר 1 *i*
יַאֵשׁ 64 *e*
יֶאְשְׁמוּ 67 *p*[2]
יֵאֹתוּ 72 *h*
יָבוֹא 72 *h*
יֵבוֹשׁ 72 *h*
יַבְעֶר־ 53 *n*
יְבֹשֶׁת 69 *n*, 70 *a* N
יַגִּיד 53 *n*
יְגַמֶּא 75 *oo*
יָגֵן 67 *p*
יָגֹר impf. of 78 *b*
יִגָּר 67 *g* (Addit.)
יָד 93 *mm*
יִדַּד 76 *a*
יַדַּד 76 *a*
יָדָה 76 *f*
יַדּוּ 69 *u*
יִדּוֹד 67 *cc*, 76 *a*
יָדוֹן 72 *r*
יָדַי ? 87 *f*
יְדֵכֶם 91 *k*
יִדַּל 67 *g* (Addit.)
יִדָּמּוּ 67 *g*
יִדְּמוּ 67 *g*
יָדְעוּן 44 *l*
†יֹדֵעַ מְנַגֵּן 120 *b*[1]
יָדַעְתִּ 44 *i*
יְדַשְּׁנֶה ? 48 *d*
יָהַב 69 *o*
יֶהְגֶּה 63 *m*
יֶהְדֹּף 63 *e*
יֵהוּא 27 *w*
יְהוּא 23 *i*, 75 *s*
יְהוֹדֶה 53 *q*
יְהוָֹה 17 *e*, its pronunciation with prefixes 102 *m*; ״ צְבָאוֹת 125 *h*
יְהוּכַל 53 *q*
יְהוֹשִׁיעַ 53 *q*
יְהִי 75 *s*
יֶהִי 9 *f*, 75 *s*
יָהֵל 67 *p*
יַהֵל ? 68 *k*
יַהְצָה 90 *f*
יוּאָר 53 *u*
יוֹדַעְתִּי ? 55 *b*
יוּדַשׁ 53 *u*
יוּחַל 53 *u*
יוֹבָח 65 *f*
יוּכַל 53 *u*, 69 *r*
יוּלָּד (ptcp.) 52 *s*
יוֹם 96
יוֹמָם 100 *g*[1]
יוֹנְקוֹת 95 *q*
יוֹסִף ? 50 *e*
יוֹצֵת 74 *i*
יוּקָשִׁים (ptcp.) 52 *s*
יוֹרֶא 69 *w*
יוֹרֶה 69 *r*
יושבתי 90 *n*
יוּשָּׁד 53 *u*
יוּשַׁר 53 *u*, 73 *a*
יוּשַׁת 53 *u*, 73 *a* י
יָזֻבַּח 65 *e*
יָזְמוּ 67 *dd*
יַחְבְּלוּ 63 *g*
יְחָבְרְךָ 60 *b*, 63 *m*
יֶחְבָּשׁ 63 *d*
יַחֲבֹשׁ 63 *d*
יִחַדְּ 28 *e*[2], 75 *r*
יַחְדָּו 91 *k*
135 *r*
יֶחֱזָיוּן 47 *m*
יְחֶזְקֵאל 27 *q*
יֶחְזְקוּ 63 *g*
יְחִי 75 *s*
יֶחִי 75 *s*
יְחִיתַן ? 20 *n*, 60 *d*, 67 *v*
יִחֵלּוּ 20 *i*
יִחַם 67 *g*
יֶחֱמַתְנִי 64 *h*
יֻחַן 53 *u*
יָחְנְךָ 60 *b*, 67 *n*
יֶחֱנַן 67 *cc*
יָחֹס 72 *r*
יֶחְפָּץ 29 *u*
יֵחָצְבוּן 51 *m*
יֻחָקוּ 53 *u*, 67 *y*
יֵחַת 66 *f*
יַחְתֶּה 63 *m*
יֵחַתּוּ 20 *i*
יַטַּמָּא 19 *d*

יְיֵדָע 69 b^1, *p*
יְיֵטִיב 70 *d*
יֵיטִיב 70 *e*
יְיֵלִיל 70 *d*
? יִיסָךְ 73 *f*
יֵיקַר 69 b^1
יַיְשִׁרוּ 70 *b*
יִכְלֶה 75 *qq*
יְכָלְתִּיו 44 *e*
יְכַסֵּימוֹ 75 *mm*
יְכַסְיֻמוּ 75 *dd*
יֻכַּת 53 *u*, 67 *g*, *y*
יִלָּבֵב 67 *cc*
יְלִדְתִּיךָ 27 *s*, 44 *d*
יִלּוֹד 27 *w*, 84^b *e*
יִלּוֹנוּ 72 *ee*
יַלִּיזוּ 72 *ee*
יָלִין 72 *ee*
יַלִּין 72 *ee*
יַלִּינוּ 72 *ee*
יֵלֵךְ 69 *p*
? יִלְכְּדֻנוֹ 60 *e*
יִלְקֹטוּן 27 *l*
? יֹם (Siloam inscr.) 7 *f*
ימה (Moab.) 7 *c*
יִמַּח 75 *y*
יַמִּים 132 h^2
יִמַּךְ 67 *g*
יִמַּל 67 *g*
יְמַלֵּה 23 *e*, 75 *pp*
יִמָּצֵה 75 *hh*
יָמֵר 72 *dd*
יֹמְרוּךָ 68 *h*
ִין in 2nd sing. fem. imperf. 47 *o*; Aram. plur. for ִים 87 *e*.
יָגֵאץ 73 *g*
יְנַהֵל 64 *d*
יִנְטֹר 66 *e*
יָנִי 74 *k*, 76 *h*
יַנִּיחַ 72 *ee*
יִנְצֹרוּ 66 *f*
יְנַקֵּה 75 *hh*
? יִנָּשׂוּא 23 *i*, 47 *n*, 75 *oo*
יִסֹּב (Addit.) 67 *g*
יִסַּג 72 *dd*
יַסִּיג 72 *ee*
יַסִּית 72 *ee*
יְסֻכֻּהוּ 67 *o*
יָסַף 69 h^1, 78 *c*
יֹסֵף 68 *b*
יַסְּרָה 52 *p*
יַסְּרֶךָּ 61 *d*
יִסְּרַנִּי 59 *f*
יַעַבְרוּ 53 *n*
יְעוּרֶנּוּ 72 *cc*
†יְעַלְעוּ 55 *f*
יַעַן, יַעַן אֲשֶׁר 107 q^1
יַעַן וּבְיַעַן 158 *b*
? יְעֹעָרוּ 72 *cc*
יַעְקֹב (verb) 63 *c*
יַעְרִם 63 *m*
יַעֲשֵׂה 75 *hh*
יִפְנָשֶׁךָ 10 *g*, 60 *b*
יָפָה forms of 76 *f*
יְפֵהפִיָּה 23 k^1, 84^b *n*
יָפֵחַ 72 *dd*
†יְפָיְפִיתָ 55 *e*
יַפְרִחַ 65 *e*
יַפְרִיא 75 *rr*
יָצָא 76 *e*
יֹצָא 75 *qq*
(אַל־)יֵצֵא 9 *l*, 69 *p*
יָצַב 71
יֵצַחַק 64 *h*
יִצֹּר 71
יָצָתִי 23 *f*
יִקְבֶּךָ 93 *k*
יָקְדְעָם 21 e^1
יָקוֹט 72 *r*
יָקוֹם 72 *t*
יִקּוֹם 72 *h*
יֻקַּח 53 *u*
יִקְחוּ 20 *m*
יִקְטֹלְנָה 47 *k*
יֻקַּם־קָיִן 29 *g*
יָקֻם (juss.) 72 *t*
יֻקַּם 53 *u*
יָקַץ forms of 78 *b*
†יְקַר 93 *ww*
יְקָר 84^a *n*
יִקְרָא 75 *rr*
יִקְרָאֻהוּ 60 *c*
יִקְרְאוֹ 60 *c*, 74 *e*
יִקְרָה 75 *rr*
יְקשׁוּן 72 *r*
יָקְתְאֵל 21 e^1
יָרֵא 76 *e*
יֵרֵא 75 *hh*
יֵרֶא 75 *p*, *q*
יְראוּ 75 *oo*
יִרְאֵי 93 *ii*
†יְרָאתֶם 74 *g*
יְרַד 69 *g*, 75 *bb*
? יְרַדֹּף 63 *n*
יִרְדְּפוֹ 60 *d*
יִרְדְּפֶךָ 10 *h*
יָרָה forms of 76 *f*
יֵרוֹמּוּ 72 *dd*
יָרוּן 67 *p*
יֵרוֹעַ 67 *t*
יָרוּץ 67 *p*
יְרוּשָׁלַיִם 88 *c*
יְרַחֶף 52 *n*
יַרְכְּתֵי 95 *i*
יִרְמְיָה 23 *k*
יֵרַע 67 *n*
יָרֹעַ 67 *n*

יֵרְעוּ 67 *dd*
יִשְׂוֶּא 75 *rr*
יֵשְׂטְ 75 *q*
יַשִּׂיק 66 *e*
יְשֻׁשׂוּם ? 47 *n*
יִשָּׂשכָר 47 b^1
יֵשׁ meaning 152 *i*; ith suffixes 100 *o*, *p*; hypothetical sentences 6 *q* (with ptcp.), ויש ypoth. 159 *dd*; in questons 141 *k* (with ptcp.)
יַשִּׁא 74 *l*
†יֹשֵׁב בַּשֶּׁבֶ 47 b^1
יְשָׁדְדֵם 20 *b*, 67 *cc*
יָשׁוּד 67 *p*
יִשְׁוִי 47 b^1
יֵשׁוּעַ 27 *w*
יַשִּׁים 67 *y*
יִשַּׁךְ 67 *g*
יַשְׁלֵם 53 *n*
יִשֹּׁם 67 *g* (Addit.)
יִשְׁמָעֵאל 23 *c*
יִשְׁנֶא 75 *rr*
יְשֻׁנֶּא 75 *rr*
יֶשְׁנוֹ its suffix 67 o^1; doubtful form 100 o^2
יִשְׁפּוּטוּ הֵם 47 *g*
יְשֻׁרוּן 86 *g*
יְשָׁרְתוּנֶךָ 60 *e*
ִית nouns ending n 86 *l*, 94 *f*, 95 *t*
יִתְאָו 75 *bb*
יְתָאֲרֵהוּ 64 *i*
יַתֵּם 67 *g*
יִתֹּם 67 *g*
יִתַּמּוּ 67 *g*
יֻתַּן 53 *u*, 66 *k*
יִתְנֶחָם 27 *q*, 29 *v*
יִתְפָּקֵד 54 *l*
יֻתָּץ 53 *u*
יִתְרָת 80 *g*

כ for כִּי (Moab.) 7 d^1
כְּ its meaning 102 *c*; with suff. 103 *h*; construction of 118 *s–x*, prepositions often omitted after 118 *s–w*; exceptionally with prep. 118 s^2; כ veritatis 118 *x*; omitted in comparisons 141 *d*; not = כַּאֲשֶׁר 155 *g*
†כָּאֹר 19 k^2
כַּאֲשֶׁר 161 *b*, *c*
כְּבַחֲצִי 118 s^2
כִּבֵּס 52 *l*
כְּבָרִאשֹׁנָה 118 s^2
כְּבַתְּחִלָּה 118 s^2
כַּדְּכֹד 21 *d*
כְּהַיּוֹם 35 *n*
כְּהִנְדֹּף ? 51 *k*, 66 *f*
כּוֹכָב 19 *o*, 84^b *o*
כִּי for כְּוִי 24 *b*. cf. 93 *y*
כִּי omitted in obj.-clause 157 *a*, introducing obj.-clause 157 *b*, introducing direct narration 157 *b*, causal 158 *b*, in conditional clauses 159 *aa*, *bb*, asseverative 159 *ee*, adversative and exceptive 163, temporal 164 *d*, consecutive 107 *u*, 166 *b*
כִּי אִם 163 *a–d*
כִּילַי 86 *i*
כִּי־עַל־כֵּן 158 b^1
כַּיְעֵנִים 35 *b*
כִּיתְרוֹן 24 *e*
כָּכָה 100 *i*
כִּכְּרַיִם 88 *b*, 131 d^2
כָּל (verb ע״י) 73 *b*
כֹּל used absolutely 117 *c*, with a following genitive 117 *c*, 127 *b*, *c*; construction of its predicate, 146 *c*; with a participle absol. 116 *w*; with a negative 152 *b*
כָּלֹאתִי 75 *oo*
כֻּלֹּה 91 *e*
†כֻּלֹּה מְקַלְלֶוְנִי 61 *h*
כָּלוּ (=כָּלְאוּ) 75 *qq*
כְּלִי 96
כִּלְכֵּל 72 *m*
כֻּלָּנוּ 91 *f*
כְּמוֹ 103 *k*
כָּמוֹנִי 103 h^5, *k*
כְּמִפְּנֵי 118 s^2
כִּמְרִירִים ? 84^b *m*
כֵּן 100 *i*
כֶּן־הִיא 20 *g*
כַּנְּלוֹת 20 *h*, 53 *q*
כִּנָּם 85 *t*, 87 *h*
כַּנְפוֹת 93 *ee*
כְּסִיל 84^2 *o*
כַּעֶבֶד 35 *g*
כַּעוֹפֶרֶת 35 *g*
כְּעַל 118 s^2
†כֵּעָפָר 35 *n*
כַּפֵּימוֹ 103 f^3
כַּפֶּכָה 91 *e*
כִּפְלַיִם 134 r^2
כַּרְמֶל 85 *s*
כָּרַת 22 *s*, 64 *e*
כֹּרָתָה 64 *e*
כָּרֹתִי 44 *o*

כָּשִׂיתָ 20 *g*
כָּשַׁל forms of 78 *c*
כְּתָב 25 *c*², a qĭṭâl form 84ᵃ *n*, the *â* unchangeable 93 *ww*
כִּתְבוּנָם 91 *e*
כְּתָב־הַדָּת 9 *u*
כֻּתֹּנֶת 95 *r*
כַּתַּר 65 *e*

לְ preposition 45 *f, g*; pointed לָ 102 *f–i*, 103 *e, f*; uses of 119 *r–u*; reflexive use 119 *s*; introducing the object 117 *n*; denoting the genitive 129; with a passive and with passive ideas 121 *f*; ל inscriptionis 119 *u*; distritributive 123 *d*; with the infinitive 114 *f–s*, ול״ with infin. 114 *p*; = *in respect to* 143 *e*; perhaps = Arab. *lă, surely* 143 *e*.
לֹא origin 100 *a*; in prohibitions 107 *o*; with the Jussive 109 *d*; as negative answer 150 *n*, uses of 152 *a–d, u*; negativing a single idea 152 *a*¹; exceptional positions of for emphasis 152 *e*; וְלֹא = *in order that . . . not* 165 *a*; וָלֹא forming hypothetical sentence 159 *dd*
לֹא written for לוֹ 103 *g*
לַאֲדִיב 53 *q*
לֵאוֹר 51 *l*, 72 *v*
לָאט 72 *p*
לֵאמֹר 23 *d*
לָאְסֹר 28 *b*
לְבַד 119 *c*
לָבוֹז 67 *n*
לָבוּר 67 *r*
לָבִיא 53 *q*, 72 *z*
לְבִיָּא ? 80 *h*
לְבִלְתִּי with infin. 114 *s*; with impf. 152 *x*
לְבֶן־ 93 *dd*
לְבָעֵר קָיִן 29 *f*
לְבָרָם 67 *p*
לֵדָה 69 *c*
†לְדַרְיוֹשׁ 45 *g*
לָה 23 *k*, 103 *g*
†לְהוֹשִׁיבִי 90 *n*
לִהְיוֹת 28 *b*
לְהָכִיל 68 *i*
לַהֲנָפָה 72 *z*
לְהַנְתִּיךְ 66 *f*
לְהָפִיר 67 *w*
לְהַפְרְכֶם 67 *dd*
לְהֵרָאוֹת 75 *c*
להשות 75 *qq*
לְהַשְׁמָעוּת 53 *l*
לוֹ written for לֹא 103 *g*
לוּ in wishes, its construction 151 *e*; in conditional clauses 159 *l, m, x–z*
לוּא 23 *i*
לוֹט 72 *p*
לְוֵינוּ 91 *k*
לְוָיָתָן 86 *f*
לוּלֵי, לוּלֵא formation 27 *w*, in conditional clauses 159 *l, m, x–z*
לֵחֹה 91 *e*
לַחֲטִיא 53 *q*
לְחָיַיִם 88 *b*
לַחֲלִק 53 *q*
לֶחֶם 22 *h*
לַחְמָם 28 *b*, 67 *cc*
לְחֶנְנָהּ 67 *cc*
לַחְפֹּר פֵּרוֹת ? 84ᵇ *n*
לָטַעַת 66 *b*
לַיהוָה 102 *m*
לַיְלָה 90 *f*
לִיסֹּד 69 *n*, 71
לִירוֹא 75 *rr*
לְיָרְשֵׁנוּ 69 *m*
לְךָ imperative, for לְכָה 48 *i*; as an interjection 105 *b*
לְכָה pronoun, for לְךָ 103 *g*
לְכוּ 105 *b*
לֻלָאוֹת 93 *x*
לַלְבֵּן 53 *q*
ללה (Moab.) for לַיְלָה 7 *f*
לָלַת 19 *d*, 69 *m*
לָמָה, לָמָּה, לָמָה, לָמָה it punctuation 49 *f, g*, 102 *l* in requests or warning often nearly = *lest* 150 *e*
לָמוֹ 103 *f*³
לְמוֹ 103 *k*
לַמְחוֹת 53 *q*
לְמִינֵהֶם 91 *k*
לְמִן 119 *c*²

לְמַעַן 119 *c*
לַמְרוֹת 53 *q*
לְמַשְׂאוֹת 45 *e*
לִנְגּוֹעַ 66 *b*
לָנֶה 80 *i*
לַנְחוֹתָם 53 *q*
†לַנְפִּל 53 *q*, 66 *f*
לָנֶפֶשׁ 102 *i*
לַסְתִּר 53 *q*
לַעֲבִיר 53 *q*
לָעוֹז 72 *q*
לַעֵינַיִם 35 *g*
לְעֻמַּת 100 *b*, 101 *a*
לֵעָנוֹת 51 *l*
? לַעְשֵׂר 53 *k*
לִפְנֵי 119 *c*, 130 *a*[3]
לִצְבֹא 45 *g*
לַצְבּוֹת 53 *q*
לְצַחֶק בָּנוּ 29 *g*
לֹצֲצִים 55 *f*
לָקַח 66 *g*
לְקַח 66 *g*
לֻקָּח 52 *s* (ptcp.)
לֻקֳחָה 10 *h*, 52 *d*
לִקְחִי 66 *g*
†לָקַחְתְּ 65 *g*
לִקְרַאת 19 *k*, 74 *h*
? לֵרֹא 69 *n*
לֵרָאוֹת 51 *l*
לַרְאֹתְכֶם 53 *q*
לְשִׂטְנוֹ 61 *b*
לִשְׁאוֹל 10 *g*[3]
לַשְׁבִּית 53 *q*
לְשַׁלֵּחַ 65 *e*
לִשְׁלֹשֶׁת יָמִ 134 *o*[1]
לַשְׁמִד 53 *q*
לַשְׁמִעַ 53 *q*
לְשָׁרֶת שָׁם 64 *g*
? לַת 69 *m*
לָתֶת־חֶרֶב 102 *f*
? לְתִתֵּן 66 *i*

מ as preformative of participles 52 *c*, sometimes dropped 52 *s*; of infin. (rare) 45 *e*; of nouns 85 *e–m*
מַה־, מַ· for מָה 20 *d*, 37
מְאוּמָה 90 *f*
מָאֵן (ptcp.) 52 *s*
מָאָסְכֶם 61 *d*
†מְאָסְפָיו 52 *p*
מֵאֶת שֶׁמֶר 29 *f*
מִבְטָח 92 *g*
מֵבִי with final א dropped 72 *z*, 74 *k*, 76 *h*
מְבִיאֶהָ 91 *k*
מִבֵּית לְ 130 *a*[3]
מִבְּלִי 119 *c*[2]
מִבַּלְעֲדֵי 119 *c*[2]
מְבַעֲתֶּךָ 80 *d*
מִבְצִיר for מִבְּ״ 20 *m*
מִגְבוּרָתָם 20 *m*
מְגִדּוֹן 85 *v*
מגדלתה (Moab.) 91 *k*[2]
מָגְנִי 85 *f*
מִגְרַשׁ infin. 45 *e*
? מִגְרָשֶׁהָ 91 *k*
מִדַּבֵּר 19 *d*, 54 *c*
מִדְבַּרָה 26 *h*, 67 *o*
? מִדָּהּ 91 *e*
מִדּוֹ 27 *s*
מַדּוּעַ 99 *e*
מַ·, מַה־, מָה 20 *d*, 37; its uses 137; in exclamations 148
מִהְיוֹת 102 *b*
? מַהְלְכִים 53 *o*
מַהְפֵּכָה followed by אֵת 115 *d*, cf. 45 *e*
מְהֻקְצָעוֹת 53 *q*
מַהֵר (ptcp.) 52 *s*
מוֹ– verbal suffix 58 *g*; noun suff. 91 *f*, *l*, 103 *f*[2]
מוֹט 72 *q*
מוּל 72 *p*
מוּסָד 71
מוֹסֵרוֹת *see* Additions
†מוּעֶדֶת 52 *s*
מוֹצֵא 53 *o*
מוֹצֶא 75 *oo*
מוֹצָאָה 95 *p*
מוֹצְאֵת 74 *i*, 94 *f*
מוֹרִגִּים 93 *pp*
מָוְתָה 90 *f*
מֵזִין 68 *i*
†מָחָה וְהָפַךְ 113 *h*[2]
מִחוּץ 119 *c*
†מַחְלְמִים 53 *o*
מַחֲנֶה fem. 122 *l*[1]
מַחֲנֶיךָ 93 *ss*
מַחְסִי 13 *b*
†מַחְצְרִים 53 *o*
מַחֲרֵשׁוֹת 95 *q*
מָחֳרָת 80 *g*
מְטַחֲוֵי 75 *kk*
מִי 37; its uses 137
מִי יִתֵּן in wishes 151 *a*, *d*
מֵיהוָה 102 *m*
מַיִם 88 *d*, 96
מַיְמִינִים 24 *f*[2], 70 *b*

מִימִין לְ 130 *a*³
מִימָן ? (Siloam inscr.) 7 *f*
מִירְדִי 69 *m*
מַכֹּלֶת 23 *f*
מִכְרָם 48 *i*, 61 *b*
מַכַּתָּה 91 *k*
מַכַּתְּךָ 91 *n*
מִלָּא 75 *oo*
מִלְאוֹ 74 *g*
מִלְאוֹת 74 *h*
מִלְאָבָה 23 *c*, 85 *g*
†מַלְאַכְבֶּה 91 *e*, *l*
מִלְאַת 75 *qq*
מִלְבַד 119 *c*²
מָלֵא 75 *qq*
מְלוֹכָה 46 *e*
מְלוֹשָׁנִי 55 *b*, 90 *m*
מַלִּין 72 *ee*
מָלְכִי 46 *d*
מִלְמַעְלָה 99 *e*, 119 *c*²
מַלֵּךְ 68 *k*
מִלְפָנֵי 119 *c*
מִלְשָׁנִי 64 *i*
מָלַתִּי 23 *f*
מְמוּל 119 *c*²
מְמֻחִים 75 *dd*, 93 *ss*
מִמֶּנּוּ 103 *m*, 135 *o*³
מִמַּעַל 119 *c*²
מָמֵר 85 *g*
מְמֻתָּקִים 85 *g*¹
מִן preposition 101 *a*; its punctuation 102 *b*; with suffixes 103 *i*, *m*; its meanings 119 *v–z*; partitive 119 *w*²; negative force of 119 *w–y*; with the comparative 133 *a*, *b*; = *too much* or *too little for* 133 *c*; pregnant use in comparisons 119 *ff*, 133 *e*
מִן־הוּא 103 *m*
מָן 37 *b*
? מִנְאָץ 55 *b*
מְנֻגָּד 119 *c*²
מִנֶּהוּ 103 *m*
מִנִּי plur. apoc.? 87 *f*; poet. for מִן 90 *m*, 102 *b*, for מִמֶּנִּי 103 *i* (in pause מִנֶּנִּי)
מִנִּי twice poet. for מִן 102 *b*
מִסְבְּ 85 *h*, *k*
מְסוֹרָה 3 *b*
? מְסִיךְ 67 *v*
מְסֻלְאִים 75 *rr*
מַסַּע (infin.) 45 *e*
מַסֹּרֶת 23 *f*
מָעוֹז 85 *k*
? מְעוֹנָיָה 20 *o*
†מַעֲוִירִים 53 *o*
מַעֲיָנוֹ 90 *o*
מֵעַל־לְ 119 *c*²
מַעֲלָה (infin.) 45 *d*
מַעֲלָיו 93 *ss*
מֵעַת 133 *e*⁴
מִפְּנֵי 119 *c*
מִצְּאן 74 *h*
מָצָב 92 *g*
מְצוֹתֶךָ 91 *n*
מֵצַל 67 *v*
מִצְפּוֹן לְ 130 *a*³
מְצָלַיִם 88 *c*
מָצָתִי 23 *f*
מְקֻדָּשֶׁיהֶם 93 *oo*¹
מַקְהֵלִים 93 *qq*
מָקוֹם 85 *g*
מִקַּח (infin.) 45 *e*
מַקֵּנָה 75 *qq*
מְקֻנֶּיךָ 93 *ss*
מקננתי 90 *n*
מִקְרָא (infin.) 45 *e*
מִקְרֵאָה 75 *rr*
מַרְאֵיהֶם 93 *ss*
מַרְאָיו 93 *ss*
מַרְאֲשֵׁיךְ 93 *ss*
מִרְבַּע 65 *d*
מִרְגֶּלְךָ 22 *s*
מֶרְדָּה 69 *m*
מִרְדַּף 22 *s*
†מִרְדַּךְ 102 *b*
מֶרְחָק 85 *h*
מִרְכַּךְ 85 *k*
מֶרְכָּבָה 85 *h*
מִרְפֵּא 75 *rr*
מְרַת 22 *s*
מַשָּׂא, מַשָּׂאוֹת (infin.) 45 74 *h*
מַשָּׂאוֹן 85 *u*
? מָשְׁחַת 80 *b*²
מִשְׁכּוּ 46 *d*
מִשְׁלוֹחַ (Inf.) 45 *e*
מִשָּׁם 119 *c*²
מַשָּׂמִים 67 *cc*
מַשַּׂק 85 *h*
מִשְׁקָל 92 *g*
מִשְׁרַת 80 *d*, 94 *f*
מִשְׁרֵתִי אֹתִי 116 *g*¹
†מִשְׁתַּחֲוִיתֶם 75 *kk*
מִשְׁתִּי, מִשְׁתַּיִם 97 *b*¹
מִשְׁתֵּיהֶם 93 *ss*
מֵת 72 *c*², *n*
מִתְאַוֶּה 90 *k*
מִתְגֹּשֵׁשׁ 90 *k*
מִתַּחַת 119 *c*²
? מִתְיַחֲשִׁים 64 *i*

מְתֹם 85 *k*
מַתָּן 92 *g*

נ as preformative of nouns 85 *n*
נָא 105 *b*, emphasizing a cohortative 108 *b*, *c*, a jussive 109 *b*, *c*; with an imperative 110 *d*
נֶאְדָּר 23 *b*
נֶאְדָּרִי ? 90 *l*
†נֶאֱוָה 75 *x*
נָאוּו 73 *g*, 75 *x*
נֵאוֹת 72 *h*
נֹאחֲזוּ 68 *i*
נְאֻם 50 *a*[1]
נִאֵף 64 *e*
נִאֵץ 52 *o*, 64 *e*
נָאֲצוֹתֶיךָ 84[b] *e*
נִאֵר 64 *e*
נֵאָרִים 67 *u*
נֵאַרְתָּה 64 *e*
נִבְּאִים 93 *oo*
נָבֹוָה 67 *dd*
נִבֵּיתָ 75 *qq*
נָבְלָה 67 *dd*
נְנֹאֲלוּ 51 *h*
נֶנְבָּה 93 *i*
נְגֹהוֹת 93 *r*
נְגִינוֹתַי 86 *i*
נְגִינַת ? 80 *f*
נִגְלוֹת 75 *x*
נָגְפּוֹ 61 *a*
נגשׁ forms of 78 *c*
נֵד ? 72 *n*
נָדְדָה 67 *cc*
נִדְּחוֹ 92 *b*[1]
נִדְחֵי 20 *m*
נִדַּחֲךָ 92 *b*[1]
נִהַג 66 *c*
נְהֵה 66 *c*
נֵהַלְתָּ 64 *d*
נַהֲרַיִם 88 *c*, 93 *ee*
נוּגֵי 69 *t*
נְוֵהֶם 93 *ss*
נוֹחַ (inf. constr.) 72 *q*
נוֹטֵיהֶם 93 *ss*
נוּלְּדוּ 69 *t*
נוֹעַ (inf. constr.) 72 *q*
נָזָה forms of 76 *c*
נָזְלוּ 67 *dd*
נֶחְבְּאִים 93 *oo*
נַחְבֵּאתָ 63 *c*
†נֶחְבָּה 75 *pp*
נָחָה forms of 78 *c*
נְחֵה 66 *c*
נֻחֹה 91 *e*
נִחַל 67 *u*
נַחְלָה (from חָלָה) 63 *c*
נַחְלָה 90 *f*
נַחֲלַת ? 80 *g*
נִחַם 66 *f*
נֶחָמִים 67 *u*, *dd*
נַחְנוּ 32 *d*
†נֵחַנְתְּ 23 *f*[1]
נִחַר 67 *u*
נֶחֱרוּ 75 *x*
נַחַת 95 *k*
נִחַת 67 *u*
נַחְתּוֹם 63 *c*
נָטָה forms of 76 *c*
נְטֵה 66 *c*
נטוות 75 *v*
נִטָּיוּ 75 *x*
נִטְמְאִים 93 *oo*
נֹטַע 65 *d*
נִינָם 76 *f*
נִכְבָּדוֹת 121 *d*[1]
נָכָה forms of 76 *c*
נִכְחוֹ 27 *w*
נֵכַר־ 93 *gg*
נִכַּר שׁוֹעַ 29 *g*
נִלְוּוּ (imper.) 51 *o*
†נְמִבְזָה 75 *y*
נָמוֹג 72 *v*
נִמּוֹל 72 *ee*
נְמַלְתֶּם 67 *dd*
נִמְצְאִים 93 *oo*
נָמָר 72 *dd*
נָסְבָּה 67 *dd*
נְסָה 76 *b*
נָסוֹג 72 *r*, *v*
נָסוֹג אָחוֹר 29 *e*
נִסְכֵּהֶם 91 *k*
נֶעָבְדֵם 60 *b*
נֵעוֹר 72 *ee*, *v*
נַעְתּוֹר 63 *c*
נַעְתָּרוֹת 63 *c*
נִפְלָאת 74 *g*
נִפְלְאַתָּה 75 *oo*
נִפְלוֹ 61 *b*
†נִפְלַל 55 *d*
נָפַץ 67 *dd*, 78 *b*
נָפְצָה 67 *dd*
נֶפֶשׁ שְׁנָיִם 132 *g*, 134 *e*[1]
נָצַב forms of 78 *b*
נִצָּה 91 *e*
נִצָּנִים 85 *u*[1]
נִצְּרָה 48 *i*
נִקְבְּצוּ (imper.) 51 *o*
נָקוֹם 72 *h*
נָקְטָה 72 *dd*
נָקֹטּוּ 72 *dd*
נָקִיא 23 *i*
נִקִּיתָ 75 *x*
נִקְרֹא 75 *rr*

גֵּרָא (Is 41[23] Keth.) 48 *g*[1]
גֵּרְדְּ 26 *r*
נִרְפְּאוּ 75 *oo*
נִרְפָּתָה 75 *qq*
נְשָׂא 66 *c*, 76 *b*
נָשָׂא forms of 76 *b*
נִשֵּׂאת 76 *b*
נְשֻׂאֵת 74 *i*, 94 *f*
נְשׂוּא 23 *i*, 75 *oo*
נָשׂוּי 75 *qq*
נִשְׁקָה 66 *e*
נִשָּׂא 75 *oo*
נַשְׂאָר 48 *g*[1]
נְשַׁכֵּנוּ 67 *u*
נִשַּׁנִי 52 *m*
נִשְׁתָּוָה ? 75 *x*
נִשְׁתָּעָה 75 *l*
נתך forms of 78 *c*
נָתַן 66 *h*, *i*; with accus. and infin. = *allow to* 157 *b*[2]
נְתֹן 66 *i*, 69 *m*[2]
נִתַּן 66 *h*
נָתַנּוּ 44 *o*
נָתַתָּ 19 *c*, 20 *l*
נָתַתָּה 44 *g*, 66 *h*

סַאֲפְאָה ? 55 *f*
סַבּוֹתָ 67 *d*[1]
סָבִיב 103 *o*
סֹבִיב 50 *e*
סִבְּלוֹ 10 *h*, 93 *q*
סוּג 72 *p*
סוּפָתָה 90 *f*
סוּרָה 72 *p*
סוּתָה 91 *e*
סִינַי 24 *g*[1]
סֻכָּה 91 *e*
סָכַר 6 *k*
סֶלָם 85 *t*, 87 *h*
סְפוּ 69 *h*[1]
סְפוֹת (from יָסַף) ? 69 *h*[1]
סְפָרִים *a letter* 124 *b*[1]
סָרִים 84[b] *f*
סָרַר 67 *cc*
סְתָמוּם 60 *h*

ע pronunciation 6 *e*; with dageš f. implicitum 22 *a–c*
עִבְרִי 2 *b*, 9 *b*
עָגַב 84[a] *t*
עָגוֹל 93 *kk*
עַד־הֵם 32 *n*
עַד, poetic עֲדֵי 103 *o*; with imperf. of past time 107 *c*
עֲדָוֹתַי ? 91 *n*
עֲדָיִים 29 *e*[1]
עֲדֵיכֶם 103 *o*
עוֹד 72 *m*
עִוָּה 67 *ff*
עוֹלֵל 55 *c*
עֻלָּל 93 *u*
עוֹנֶךָ 61 *h*, 91 *d*
עֲוֹנֵנוּ 91 *k*
עוֹנִי 72 *s*
עֲוָאזֵל 30 *n*
עִוְּבוֹנַיִךְ 93 *uu*
עֶזְרַת 80 *g*
עֲטָיָה 75 *v*
עִי 24 *b*, 93 *y*
עַיִן 82
עֵינוֹת 93 *v*
עִיר 96
עִירָה 91 *e*
עִירוֹ 93 *v*
עֵירֹם 27 *w*
עַל 2 *f*[1]
עַל its origin 101 *a*; poetic עֲלֵי 103 *o*; uses of 119 *aa–dd*; causa with perfect 158 *b*, wit infin. 158 *c*; concessiv 160 *c*
עֶלְיוֹן 133 *g*[1]
עַלְיָוָה Is 23[7] witho article 126 *z*[2]
עָלֵימוֹ 103 *f*[3]
עִם its origin 101 *a*; pointing, with su 103 *c*
עֲמָדְךָ 61 *d*
עֲמוּקָה ? 93 *kk*
עַמַּי plur. apoc 87 *f*
עֲמָמִים 93 *aa*
עִנְּבִי 20 *h*
עָנִוּ 63 *l*
עֲנִוּ 63 *l*
עֲנוֹת 75 *aa*
עֲפָאִים 93 *z*
עֵץ 9 *l*, 26 *o*[1]
עִצְּבוֹן 93 *uu*
עָצְבִּי 61 *a*
עָקֵב 93 *hh*
עַקְרַב 19 *m*
עַרְבִיאִים 93 *x*
עַרְבַּיִם 88 *c*
עָרֹז 75 *cc*
עָרוֹם 118 *n*, 146
עֲרוּמִים 93 *pp*
עָרוֹת (Hb 3[13]) 7
עֶרְכָּה 48 *i*
עִרְכּוּ 48 *i*
עָרְלָה 95 *d*
עָרְמָם 91 *e*
עִשְּׁבוֹת 20 *h*, 93 *o*
עָשָׂה 69 *m*[2]
עָשָׂהאֵל 23 *k*[1]
עָשָׂהוּ 75 *n*

עָשׂוּ ptcp. passive 24 *b*, 75 *v*
עשׂוות 75 *v*
עֶשְׂרֵה 80 *l*
עֲשָׂרָה אֲלָפִי 97 *g*
עֶשְׂרִים 93 *l*, 97 *f*
עֶשֶׁן 93 *dd*
עָשֵׁשָׁה 67 *cc*
עָשֵׁשׁוּ 67 *cc*
עַשְׁתֵּי 97 e^1
עַשְׁתֹּרֶת 95 q^1
עַתָּה 90 *h*
עַתִּיק 84^b *f*
עֵת נִשְׁבֶּרֶת ? 116 g^1

פֻּארָה 23 *c*
פְּדָהצוּר 23 k^1
פִּדְיוֹם 85 *t*
פֶּה 96
פּוּגַת 80 *f*
פֶּחָם (Ne 5^{14}) ? 91 *e*
פִּיּוֹת 96
פִּימוֹ 91 *f*
פֵּלֶא 93 *k*
פֶּלֶא 22 *e*
פַּלַּג 52 *n*
פֶּן with imperf. twice perf.) 107 *q* and ote^3, 152 *w* (end), after deas of fearing 152 *w*
פִּנָּה 91 *e*
פְּנוּאֵל 90 *k*
פָּנִים 145 *h*
פָּנֵימוֹ 103 f^3
פָּעַל 39 *e*, 41 *d*
פֹּעֲלוֹ 93 *q*
פִּפְיוֹת 96
†פִּקְחָקוֹחַ 84^b *n*
פֶּרֶא 22 *e*

†פֹּרֹאות 75 *rr*
פַּרְדֵּס 1 *i*
פְּרִי 93 *x*
פֶּרִי 9 *f*
פְּרִיץ 84^b *f*
פָּרָשׁ 84^b *b*
פַּרְשֵׁז 56
פָּרָשִׁים 93 *dd*
פֹּרָת 80 *g*
פְּתָאִים 93 *x*

צֹאן with 3rd fem. pl. 132 *g*, 145 *c*
צֹאנֵינוּ ? 123 a^1
צֵאת 69 *m*
צֵאַת 95 *e*
צְבָאוֹת 125 *h*
צְבָאִים 93 *x*
צֹבֶיהָ 75 *qq*
צָדַק מִן 133 b^2
צַדֶּקְתֵּךְ 52 *p*
צָהֳרַיִם 88 *c*
צוֹר (verb) 67 *n*
צוּרִי 72 *s*
צַוְּרֹנִים 86 *g*
צִחֶה 84^b *c*
†צִים, צִי 93 *y*
צָלֲלוּ 67 *cc*
צִלְלֵי 10 *g*
צַלְמָוֶת 30 *r*, 81 d^2
צֵלַע 93 *gg*
צֶלַע 93 *gg*
†צִמְּתֻתוּנִי 55 *d*
צֶעָקִי 46 *d*
צָפוּ passive ptcp. 75 *v*
צְפַרְדֵּעַ 81 d^2, 85 *w*
צָקוּן ? 44 *l*, 72 *o*

קָאם for קָם 9 *b*, 23 *g*, analogous cases 72 *p*
קָאָת 80 *g*
קָבָה־לִּי 9 *v*, 67 *o*
קָבְנוֹ the נ not compensatory 20 *o*, for קֻבֶּנּוּ 67 *o*, doubtful form 100 o^2
קִבָּצָה 52 *l*
קְדֹרַנִּית 85 *u*
קָדָשִׁים 9 *v*, 93 *r*
קְדֹשִׁים 124 *h*
קֹהֶלֶת 145 *h*
קוֹל = *hark !* 146 *b*
†קוֹלִי constr. st. 90 *n*
קוּמָה 72 *s*
קוּמוּ צְאוּ 20 *g*
קוֹמִים 72 *p*
קוֹף 1 *i*
קַו־תֹּהוּ 21 *c*
קָח ? for לָקַח 19 *i*, 66 *g*
†קָחָם ? for לְקָחָם 19 *i*, 66 *g*
קָחֶם־נָא 58 *g*, 61 *g*, 66 *g*
קְחַת 66 *g*, 93 *h*
קָטָבְךָ 93 *q*
קְטָלַנִּי 26 *g*
קְטָלַתּוּ 19 *f*
קָטֳנִי ? 93 *q*
קִטֵּר 52 *o*
קִיא 76 *h*
קִיו 76 *h*
קִיטוֹר 84^a *u*
קִיַּם 72 *m*
†קִיטָנוּ 91 *f*
קַלּוּ 67 *ee*
קָם 72 *g*

קִמְּשֹׁנִים 85 *u*[1]
קַמְתִּ 44 *h*[1]
קָנֶךָ 20 *g*
קִנְמוֹן 93 *uu*
קָסְמִי 46 *d*
קִפּוֹד 27 *w*
קָץ (Is 18[6]) 73 *b*
קִצֹּה 91 *e*
קַצְוֵי 93 *x*
קֻצְרְכֶם 61 *d*
קֹרְאִים 75 *oo*
קִרְאֶן 46 *f*
קְרֵאן 74 *h*
קָרָאת 74 *g*
קָרַב 52 *n*, 64 *h*
קְרָב 84 *n*
קָרְבָה 48 *i*
†קָרְחָא 80 *h*
קֶרֶן 82
קְרָנַיִם 88 *b*, 93 *n*
קֹשְׁטְ 26 *r*, 93 *p*

ר 6 *g*, *o*
ה 22 *q*, *s*
רְאֵה 105 *b*
רֻאוּ (א with Mappîq) 14 *d*, 64 *e*
רַאֲוָה 75 *n*
רְאֻיּוֹת 75 *v*
? רָאֲמָה 72 *p*
רֹאָנִי 61 *h*, 75 *v*
רָאשׁ 23 *g*, 72 *p*
רֹאשׁ 96
רִאשׁוֹן 27 *w*
רַבָּה adverbial ? 132 *h*[2]
רַבֶּה 48 *l*, 75 *cc*
רַבּוּ 67 *ee*
רֹבּוּ 67 *m*
רִבּוֹא 23 *i*
רִבֵּעִים 93 *qq*
רַבְתָּ 73 *a*
רַבָּתִי עָם 90 *l*
רֹגַע 65 *d*
רִגְעֵי 93 *ii*
רַד 19 *i*, 69 *g*
רְדָה 69 *m*[2]
רָדְפִי 61 *c*
רוֹם 72 *q*
רֶחֶם 22 *h*
רָחָמָה 80 *k*
רַחֲמִים 93 *l*, 145 *h*
רִי 24 *b*, cf. 93 *y*
רִיבוֹתָ 73 *a*
רִיב יָרִיב 73 *d*
רֵים 23 *e*
רַכּוּ 67 *ee*
רֻכְסֵי 93 *r*
רֹמּוּ 67 *m*
רָמּוּ 20 *i*
? רִמֹּנִי 87 *f*
רָנִּי 67 *ff*
רְעָבוֹן 85 *u*
רֵעָה 64 *d*
רֵעֶה 84[a] *i*, 93 *ll*
רֹעָה 67 *o*, *s*
רֵעֵהוּ 91 *k*
רָעֹתֵכֶם 91 *k*
רְפָאָה 74 *h*
רִפְּאתִי 75 *oo*
רְפָה 75 *pp*
†רָצוֹא 113 *s*[2]
רַק 153
רשה (Moab.) 7 *c*

שׂ pronunciation 6 *i*, *k*
שְׂאֵת 76 *b*, 93 *t*
שָׂדַי, שָׂדָה 84[a] *f*, 93 *ll*
שָׂדֶיךָ 93 *ss*
שֶׂה 96
שַׂהֲרוֹן 86 *g*
שׂוּמָה 73 *f*
שָׂחוּ 24 *d*, 93 *x*
שָׂטָן without article 125 *f*, 126 *e*[1]
שִׂכְלוּת 6 *k*
שׂלק 66 *e*
שְׂמֹאל 23 *c*
שָׂעִיר 82
שַׂעַר 93 *gg*
שְׂעֹרָה 82
שָׂרַי (n. pr.) 80 *l* in Ju 5[15], 87 *g*

שׁ as preformative of noun 85 *o*
שֶׁ, שַׁ, שָׁ, שְׁ (relative) 36; uses of p. 485 note
שָׁאטִים 72 *p*
שָׁאטְךָ 23 *c*
שִׁאֵל 64 *e*
שְׁאָלָה (Is 7[11]) 29 *u*
שְׁאֵלוּנִי 64 *f*
שְׁאֵלְךָ 64 *f*
שְׁאִלְתִּיהוּ 64 *f*
שְׁאִלְתִּיו 44 *d*
שְׁאֶלְתֶּם 44 *d*, 64 *f*
שֹׁאֲסַיִךְ 67 *s*
שְׁבִיסִים 86 *g*[1]
? שְׁבִיתַיִךְ 91 *e*
? שִׁבְעָנָה 97 *c*
שִׁבְרִי 61 *b*
שֶׁבֶת 69 *c*
שָׁדְדוּ 20 *b*, 67 *cc*
שְׁוָא form of the name 10 *b*[1]
שׁוֹב infin. abs., e

ro for יָשׁוֹב 19 *i*, 69 *g*; in-
fi constr. (once) of שׁוּב 72 *q*
שׁוּבִי (imper.) 72 *s*
†שׁוּבֵי 72 *b*
שׁוֹשֵׁתִי 75 *z*
שֶׁחֲדוּ 22 *p*, 64 *a*
שַׁחוּ 67 *ee*
שֶׁחֲחוּ 67 *cc*
? שַׁחֲטָה 64 *a*
שַׁחַת 95 *k*
שִׁילֹנִי 85 *v*
שִׁיתוֹ 93 *v*
שְׁכַב 45 *c*
שִׁכְבָהּ 61 *c*, 93 *s*
שָׁכַחַתְּ 65 *g*
שָׁכֵן 44 *c*
שכנתי 90 *n*
שַׁלְהֶבֶת 55 *i*, 85 *o*
שָׁלֵו בָּהּ 21 *c*
שָׁלוּחַ with accus. 121 *d*[1]
שָׁלוֹם subst. and adj. 141 *c*[2]
שְׁלַח 65 *a*
שִׁלְחוֹ 52 *o*
שֹׁלֵחֲךָ 61 *h*, 65 *d*
שָׁלַחַתְּ 21 *f*, 28 *e*[2]
שֶׁלִּי 129 *h*[1]
שָׁלֵיו 84[a] *g*
שִׁלֵּם 52 *o*
שִׁלֵּשִׁים 93 *qq*
שֶׁלִּשְׁלֹמֹה 129 *h*[1]
שֵׁלָחֵךְ 23 *f*
שֵׁם 26 *o*[1], 96
שְׁמוּאֵל 90 *k*
שַׁמּוֹת (inf.) 67 *r*
שָׁמַיִם 88 *d*, 96
שֹׁמֵמִים, ־ *see* Additions

שְׁמֹנַת עָשָׂר 97 *e*
שְׁמַעַן 46 *f*
שִׁמְעָת 80 *g*
שָׁמְרָה 48 *i*[2], 61 *f*[1]
שֹׁמְרוֹן 88 *c*
שָׁמְרֵנִי 48 *i*[2], 61 *f*[1]
שֵׁנָא 23 *l*
שִׁנָּא 75 *rr*
שנבנ (Phoen.) 7 *d*[1]
שָׁנוֹת 95 *c*[1]
שְׁנֵים 97 *d*
שְׁנָת 80 *g*
שֹׁסַע 65 *d*
? שֹׁעֵר 135 *p*[1]
שָׁפָט אֶת־ 29 *i*[1]
שִׁפְיפוֹן 86 *g*
שֶׁפֶמוֹת 10 *g*
שִׁפְעַת 80 *f*
שפרודו 84[b] *m*
שִׁקְמִים 93 *o*
שֶׁקֶקוֹת 95 *f*
שֶׁרֹאשִׁי 22 *s*
שֵׁרִית 23 *f*
שָׁרֵךְ 22 *s*
שָׁרָשִׁים 9 *v*, 93 *r*
שִׁשֵּׁא 55 *f*
שָׁת־לִי 9 *u*, 26 *o*[1]
שָׁתָה (only Qal) 78 *b*
שַׁתָּה 73 *d*
שַׁתּוּ 67 *ee*
שָׁתוֹת (inf. abs.) 75 *n*
שַׁתִּי 73 *d*
שְׁתַּיִם 97 *b*[1]
שְׁתֵּים 97 *d*

ת as preformative of nouns 85 *p–r*
ָת, ֶת original feminine ending 80 *f*, *g*, 89 *e*
תְּאֵהֲבוּ 63 *m*, 93 *t*[1]

תְּאַחַר 65 *e*
תֹּאכַל 68 *c*
? תְּאָכְלֵהוּ 68 *f*
תֵּאָמְנָה 51 *m*
†תֹּאסִפוּן 68 *h*
תֹּאֲרוֹ 93 *q*
תֵּאתֶה 68 *f*
אַל־תֹּבֵא 75 *hh*
תָּבֹאנָה 72 *k*
†תָּבוֹאתָה 48 *d*
? תְּבוֹאָתְךָ 48 *d*
תִּבְחַר 10 *g*[3]
תִּבְטָחוּ as 3rd pl. fem. 47 *k*
תֶּבֶל 85 *p*
תִּבָּנֶה 75 *hh*
תַּגִּיד 53 *n*
תְּגַלֶּה 75 *hh*
תִּדְבָּקִין 27 *l*
תְּדַבְּרוּן 52 *n*
תְּדַכְּאוּנַנִי 75 *oo*
תִּדֹּמִי 67 *t*
תְּדַמְּיוּן 75 *dd*
תַּדְשֵׁא 53 *n*
תְּהוֹם 85 *r*
אַל־תִּהְיֶה 75 *hh*
תהימנה 72 *k*
תַּהְכְּרוּ 53 *n*
תֶּהֱלַךְ 69 *x*
? תְּהִלָּת 80 *g*
תְּהָתֵלּוּ 53 *q*
תּוֹנְיוּן 75 *gg*
תּוֹלָע 84[a] *r*
? תּוֹמִיךְ 50 *e*
תּוֹמִים 23 *f*
תּוֹסֵף 26 *r*, 69 *v*
? תִּזָּכָר 51 *g*
תִּזְרָעֶנּוּ 47 *k*
תָּחוֹס 72 *r*

תַּחֲנוֹתִי 91 *n*
תַּחַת 103 *o*
תֵּחַת 66 *f*
תַּחְתֶּנָּה 103 *d*
תַּחְתֵּנִי 103 *d*
תִּטְעִי (Is 17[10])? 20 *m*[3]
תֵּיטְבִי 70 *e*
תִּיכוֹן 27 *w*
†תֵּיעָשֶׂה 63 *h*
תִּירְאוּ (Jb 6[21] †) 75 *t*
תִּישָׁמְנָה (Ez 6[6])? 67 *p*[2], *dd*
†תְּכַבֶּדְךָ 60 *f*
תִּכּוֹנֵן 19 *d*
תֻּכִּיִּים 1 *i*
תִּכְלָה 77 *rr*
תֵּל־ 20 *g*
תְּלָאוּם 75 *rr*
תְּלֻאִים 75 *rr*
תִּלְבַּשְׁן 47 *l*
תְּלוֹנוּ 72 *ee*
תָּלַן 29 *q*, 73 *e*
תִּלְעַג 10 *g*[3]
תְּמוּתֶנָה 72 *k*
? אַל־תֶּמְחִי 75 *ii*
תִּמְחַץ 10 *g*[3]
תַּמְנוּ 67 *e*, *dd*
תָּמְנוּ (Lam 3[22])? 20 *o*
תֶּמֶס 85 *p*
תִּמַּקְנָה 67 *dd*
†אַל־תַּמֵּר 67 *y*
? תִּנְדֹּף 66 *f*
תִּנַּשֵּׂא 19 *d*
†תִּנָּתֵן אֶת־ 121 *b*[1]
תְּסֻבֶּינָה 67 *d*[1]
תָּעָבְדֵם 60 *b*
תַּעֲבוּרִי 47 *g*
תֵּעָנֵנָה 51 *m*
תְּעֻנֶּנָה 58 *k*
? תֵּעֲלוּ 75 *y*
תַּעֲנֶנָּה (Ju 5[29]) 75 *w*
תָּעֻפָה 48 *d*
אַל־תַּעֲשֵׂה 75 *hh*
תַּעְשְׁרֶנָּה 60 *g*
? תְּפוֹצוֹתִיכֶם 91 *l*
תְּצִלֶּינָה 67 *p*
תִּצַּלְנָה 67 *g*
תִּצְרִי 67 *dd*
תִּקְבֶּנּוּ 67 *g*
†תְּקוֹמֵמֶיךָ 72 *cc*
תִּקְטֹל 47 *k*
? תָּקִימְנָה 72 *k*
תִּקְרֶאנָה 47 *k*, 75 *rr*
תֵּרֵא 75 *p*
תִּרְאֶה 75 *hh*
תִּרְאֶינָּה 75 *w*
תֵּרַד 69 *p*
תַּרְדֵּמָה 85 *q*
תְּרוֹמֵם (Jb 17[4]) 72 *c*
תָּרֹנָּה 47 *k*
תְּרַנֵּנָּה 44 *o*
תְּרָפִים 124 *h*, 132 *h*
תִּרְפֶּינָה 75 *qq*
? תְּרָצְחוּ 52 *q*
תִּשְׂאֶינָה (Ez 23[49])? 76
תִּשֶּׂנָה (Ru 1[14]) 74
76 *b*
תָּשֹׁבְן 72 *k*
תָּשֵׁבְנָה 72 *k*
? תֶּשִׁי 75 *s*
תִּשְׁלַחְנָה (anomalousl
47 *k*
תִּשְׁמוּרֵם 47 *g*
תִּשְׁתָּע 75 *bb*
תִּתְאָו 75 *bb*
? תְּתָאוּ 75 *bb*[1]
תִּתָּבָר 67 *l*
תִּתְגָּר 75 *bb*
תַּתָּה 19 *i*, 66 *k*
תַּתֵּם 67 *y*
תִּתֵּם 67 *p*
תִּתְצוּ 20 *m*
תֻּתַּשׁ 53 *u*

III

INDEX OF PASSAGES

The references are to the sections and their marginal letters, except where otherwise indicated. N. = note.

Genesis

1 1 . 5 *n*, 21 *b*, 117 *a*, 125 *f*, 142 *g*, 145 *h*
2 . 141 *c* N., 142 *c*
3 . . 109 *b*, 145 *h*
4 . . . 53 *n*, 117 *h*
5 . 29 *e*, 98 *a*, 111 *c*
6 . . 102 *h*, 116 *r*
7 . 16 *b*, 21 *b*, 138 *b*
8 . . . . 126 *w*
9 75 *t*, 107 *n*, 109 *a* N.
11 . 16 *h*, 20 *f*, 117 *r*
12 . . . 20 *f*, 91 *d*
14 112 *q*, 145 *o*, 145 *s*
16 . . . . . 133 *f*
20 . . . 15 *m*, 117 *z*
21 . 91 *c*, 91 *k*, 117 *c*, 126 *x*
22 . . . . . 64 *g*
24 . . . . . 90 *o*
26 75 *l*, 119 *h*, 122 *s*, 124 *g* N.
27 . . 117 *kk*, 122 *g*
28 . . . . . 110 *c*
29 16 *a*, 106 *m*, 141 *n*
31 . . 126 *w*, 131 *q*
2 1 . . . . 111 *k*
2 . . 106 *f*, 138 *a*
3 . . 114 *o*, 126 *w*
4 . 5 *n*, 20 *f*, 114 *q*
5 106 *f*, 107 *c*, 142 *a*, 152 *k*, 152 *r*
6 107 *b*, 107 *d*, 112 *e*, 142 *b*
7 . . 70 *a*, 117 *hh*
9 . . 115 *d*, 127 *b*
10 107 *d*, 112 *e*, 141 *a*
11 98 *a*, 117 *q*, 126 *k*, 134 *k*, 141 *n*
12 . . . 10 *g*, 141 *b*
13 . . . . 26 *o* N.
14 . . . . . 118 *g*
15 . . . . . 122 *l*
16 . . 26 *o* N., 113 *p*
17 61 *d*, 113 *n*, 114 *b*, 135 *c* N., 143 *c*
18 . . . 75 *l*, 114 *a*
19 70 *a*, 107 *k*, 131 *n* N., 145 *m*

Genesis

2 21 . . . . 103 *d*
23 10 *h*, 20 *c*, 52 *d*, 102 *g*, 125 *i*, 126 *b*, 141 *a*
24 . . 107 *g*, 112 *m*
25 9 *o*, 72 *m*, 85 *t*, 93 *pp*, 107 *b*, 111 *d*, 134 *d*
3 1 111 *a*, 119 *w*, 142 *c*, 152 *b*
2 . . . . . 107 *s*
3 . . . . . 72 *u*
4 . . . 72 *u*, 113 *v*
5 61 *d*, 112 *oo*, 116 *n*
6 . 35 *g*, 116 *e*, 131 *t*
7 . . . 85 *t*, 93 *pp*
8 . . 118 *p*, 146 *f*
10 . . . . . 142 *f*
11 . . 114 *s*, 150 *e*
12 . 44 *g*, 68 *e*, 135 *c*
13 136 *c*, 142 *a*, 148 *b*
14 116 *r* N., 118 *k*, 119 *w*
15 . . . . 117 *ll*
16 . . . 154 *a* N.
17 . . . . . 10 *g*
19 . 29 *e*, 95 *e*, 141 *l*
21 . . . 60 *g*, 128 *o*
22 76 *i*, 96 (אחד), 107 *q*, 112 *p*, 114 *o*, 124 *g* N., 130 *a*, 152 *w*
24 . . . . 128 *h*
4 2 . . 131 *h*, 142 *d*
4 91 *c*, 106 *d*, 154 *a* N.
6 . . . 20 *f*, 144 *b*
7 . . . . . 145 *u*
9 . . 106 *g*, 150 *d*
10 . . 146 *b*, 148 *b*
12 109 *d*, 114 *m*, 164 *d*
13 76 *b*, 133 *c*, 141 *m*
14 . . 112 *p*, 116 *g*
15 97 *h*, 114 *s*, 115 *k*, 116 *w*, 117 *e*, 134 *r*
16 . . . . . 118 *g*
17 . . . . . 29 *e*
18 . . . . . 121 *b*

Genesis

4 20 . . . . 117 *bb*
22 . . . . . 127 *b*
23 . . . 44 *o*. 46 *f*
24 29 *g*, 134 *r*, 159 *bb*, 159 *dd*
25 9 *u*, 16 *f*, 26 *o* N., 157 *b*
26 107 *c*, 135 *h*, 144 *k*
5 1 115 *i*, 119 *h*, 125 *f*
3 . . . . 134 *d*
5 . . . . . 146 *c*
20 . . . . 134 *h*
23 . . 145 *q*, 146 *c*
24 . . . . 152 *m*
6 1 . . . . 164 *d*
2 117 *h*, 119 *w* N., 128 *v*
3 . . . 67 *p*, 72 *r*
4 107 *e*, 112 *e*, 128 *t*
5 . . . . . 157 *b*
8 . . . . . 142 *b*
9 . . . . . 16 *b*
11 . . . . . 117 *z*
13 . . . . . 117 *z*
14 112 *r*, 117 *ii*, 126 *m*
17 112 *t*, 116 *p*, 131 *k* N., 158 *a*
18 . . . 49 *l*, 72 *w*
19 . . . . . 35 *f*
21 . . . . . 107 *g*
22 . . . . . 117 *b*
7 1 . . 117 *e*, 117 *h*
2 . . . . . 138 *b*
4 112 *t*, 116 *p*, 118 *k*, 141 *a*, 141 *f*
5 . . . . . 117 *b*
6 . . . . 164 *a*
7 . . . . . 146 *f*
9 . . . . . 134 *q*
11 126 *y*, 129 *f*, 134 *o*
13 . 97 *c*, 104 *g*, 139 *g*
15 . . . . . 127 *c*
19 . . 106 *d*, 133 *k*
20 . . . . 118 *h*
21 . . . . . 119 *i*
22 . . . 119 *w* N.
23 . . . 51 *n*, 75 *o*
8 3 . . . 63 *f*, 113 *u*

Genesis

8 4 . . . . . 124 *o*
5 . . 129 *f*, 134 *p*
7 70 *a* N., 113 *s*, 126 *r*, 126 *t*
8 . . . . . 150 *i*
9 . . . . . 135 *i*
12 . . . . . 69 *t*
13 . 15 *l*, 72 *t*, 72 *aa*
14 . . . . . 129 *f*
17 . 69 *v*, 70 *b*, 119 *i*
18 . . . 15 *g*, 146 *f*
21 . . . . . 72 *aa*
22 . . 104 *g*, 146 *d*
9 2 . . . . 135 *m*
3 . . 117 *c*, 138 *b*
4 . . 119 *n*, 131 *k*
5 . . . . . 139 *c*
6 116 *w*, 121 *f*, 143 *b*
9 . . . . 143 *a*
10 116 *h*, 119 *i*, 143 *e*
11 . . 121 *f*, 152 *b*
14 52 *d*, 112 *y*, 117 *r*
15 . . . . . 159 *g*
16 . . . . . 131 *t*
19 . . 67 *dd*, 134 *k*
20 . . . . . 120 *b*
21 . . . 75 *bb*, 91 *e*
22 . . . . . 117 *f*
23 117 *f*, 141 *e*, 146 *f*
24 . . . 70 *a*, 133 *g*
25 . . . . . 133 *i*
26 . . . . 116 *r* N.
27 . . . . 75 *gg*
10 5 . . . . . 139 *b*
9 . . . . . 107 *g*
11 . . . . . 118 *f*
17 . . . . . 35 *g*
19 . . . 91 *d*, 144 *h*
21 . . . . . 135 *h*
26 . . . . . 35 *m*
11 1 . . . . . 141 *d*
3 . . . 69 *o*, 117 *r*
4 . . 107 *q*, 152 *w*
5 . . . . . 114 *g*
6 67 *w*, 67 *dd*, 133 *d*, 147 *b*
7 67 *dd*, 107 *q*, 124 *g* N., 165 *b*
8 . . . . . 63 *f*
9 . . . . . 144 *d*
10 . . . . . 118 *i*
28 . . . . 125 *h*
29 . . . . . 146 *f*
30 . . . . . 152 *o*
31 . . . . . 20 *f*
12 1 . . 119 *s*, 121 *c*
2 63 *q*, 110 *i*, 141 *d*
3 . . . . . 116 *g*
4 . . . . 134 *h*
7 . . . . . 116 *o*

Genesis

12 8 . . . 91 *e*, 156 *c*
9 . . . . . 113 *u*
11 . . 111 *g*, 114 *m*
12 112 *c*, 112 *y*, 112 *hh*, 164 *d*
13 110 *d*, 112 *p*, 141 *l*, 157 *a*, 165 *b*
14 111 *g*, 117 *h*, 118 *u*
15 . . . . . 118 *f*
16 . . . . . 145 *o*
17 . . . . . 117 *q*
19 111 *m*, 117 *f*, 147 *b*
13 2 . . . . 126 *m*
3 . 138 *c*, 154 *a* N.
5 . . . . . 145 *o*
8 . . . . 131 *b*
9 . 51 *n*, 56, 159 *dd*
10 . . . . . 144 *h*
11 . . . . . 139 *e*
12 . . . . . 142 *c*
13 . . . . 140 *a*
14 . . . . . 104 *g*
15 . . 142 *g*, 143 *c*
16 . . . . . 166 *b*
17 . . . . . 120 *g*
14 4 . . 118 *i*, 134 *o*
5 . . . . 134 *o*
6 . . 93 *aa*, 131 *f*
9 . . . . 134 *k*
10 27 *q*, 90 *c*, 90 *i*, 93 *aa*, 123 *e*, 130 *e*
13 . 2 *b*, 126 *r*, 128 *u*
17 . . . . . 115 *a*
18 . . . . . 129 *c*
19 . . 121 *f*, 128 *a*
22 . . . . . 106 *i*
23 102 *b*, 109 *g*, 135 *a*, 149 *c*, 154 *a* N.
24 . . . . . 135 *c*
15 1 . . 126 *r*, 131 *q*
2 116 *n*, 118 *n*, 128 *v*, 141 *e*
5 . . . . . 150 *i*
6 112 *ss*, 122 *q*, 135 *p*
7 . 29 *f*, 66 *i*, 138 *d*
10 . . 139 *b*, 139 *c*
11 . . . . . 126 *r*
12 . . . . . 114 *i*
13 113 *o*, 135 *p*, 155 *e*
14 . . . . 119 *n*
15 . . . . 135 *a*
16 . . . . 118 *q*
17 . . . . 111 *g*
18 . . 106 *m*, 136 *b*
16 1 . . 142 *b*, 156 *b*
2 . 51 *g*, 51 *p*, 119 *x*
3 . . . . . 102 *f*
4 . . . . . 67 *p*
5 5 *n*, 103 *o*, 135 *a*, 135 *m*

Genesis

16 7 . . . 60 *d*, 127 *e*
8 10 *k*, 76 *g*, 107 *h*, 116 *n*
10 . . . . 166 *a*
11 . 80 *d*, 94 *f*, 116 *n*
12 127 *c*, 128 *l*, 156 *b*
16 . . . . . 115 *f*
17 1 . . . . . 110 *f*
4 . . . . . 143 *a*
5 117 *ii*, 121 *b*, 163 *a*
8 . . . . 128 *p*
9 . . . 142 *f* N.
10 . . . . 113 *gg*
11 67 *dd*, 112 *aa*, 121 *d*, 144 *b*
14 29 *q*, 67 *v*, 112 *mm*, 158 *a*, 167 *b* N.
15 . . . . . 143 *b*
17 96, 100 *l*, 107 *t*, 134 *d*, 150 *g*
19 . . . . . 49 *l*
20 . . 106 *m*, 112 *s*
21 . . . . 154 *a*
26 . . . . . 72 *ee*
18 1 116 *o*, 118 *g*, 141 *e*
5 . . . 158 *b* N.
6 . 90 *c*, 90 *i*, 131 *d*
7 . . 117 *f*, 126 *r*
9 . . . . 147 *b*
10 . . . . 118 *u*
11 . . 116 *d*, 146 *d*
12 106 *n*, 139 *f*, 141 *e*, 150 *a*, 150 *b*
13 . . 106 *g*, 136 *c*
14 133 *c*, 139 *d*, 141 *m*
15 . . 106 *b*, 163 *a*
17 . . . . . 100 *l*
18 . . 75 *n*, 142 *d*
19 . . 114 *o*, 165 *c*
20 128 *h*, 148 *d*, 159 *ee*
21 100 *l*, 108 *b*, 135 *m*, 138 *k*
24 . . 117 *g*, 122 *l*
25 112 *v*, 115 *b*, 161 *c*
26 . . . . 112 *ff*
27 . . . . 141 *e*
28 47 *m*, 117 *aa*, 119 *p*, 134 *l*, 159 *n* N., 159 *r*
29 . . . . 134 *k*
19 1 116 *o*, 141 *e*, 141 *f*, 156 *c*
2 17 *e*, 20 *d*, 20 *g*, 100 *o*, 135 *q*, 142 *g*, 150 *n*, 152 *c*
4 15 *l*, 107 *c*, 152 *r*, 154 *a* N., 164 *c*
5 . . . . . 29 *f*
6 . . . . . 93 *i*
8 34 *b*, 103 *b*, 139 *d*

Genesis
19 9 . . . 66 *c*, 113 *r*
11 . . . . 126 *n*
12 . . . . 150 *b*
14 . . . 20 *g*, 116 *d*
15 . . . . 152 *w*
16 15 *f*, 45 *d*, 55 *g*, 115 *f*
17 . . . . 107 *p*
18 . . . . 152 *g*
19 60 *d*, 72 *n*, 107 *f*, 152 *w*, 154 *a*
20 . . . . . 109 *f*
21 . . . . . 61 *a*
22 . . . . . 120 *g*
23 . . . . 164 *b*
28 . . . . 126 *o*
29 . . 115 *a*, 124 *o*
30 . . . . 126 *r*
31 . . 133 *f*, 152 *o*
32 . . 69 *x*, 117 *cc*
33 5 *n*, 47 *l*, 61 *c*, 93 *s*, 126 *y*
34 . . . . 126 *b*
20 1 . . . . . 90 *c*
5 . . . . . 32 *l*
6 66 *b*, 75 *qq*, 114 *m*, 157 *b* N.
7 . . . 63 *q*, 110 *i*
9 . . . . 107 *w*
10 . . 107 *v*, 166 *b*
11 . . . 112 *x*, 153
12 . . . . 152 *d*
13 119 *u*, 124 *h* N., 127 *e*, 141 *f*, 145 *i*, 167 *b*
16 . . 116 *s*, 134 *n*
17 . . . . 145 *u*
18 . . 106 *f*, 113 *n*
21 3 . . . . 138 *k*
5 . . 121 *b*, 128 *v*
6 . 10 *g*, 64 *h*, 114 *c*
7 106 *p*, 124 *o*, 142 *f*, 151 *a*
8 . . . . . 51 *m*
9 . . . . . 52 *n*
11 . . . . . 67 *p*
13 . . . . 143 *c*
14 95 *l*, 128 *q*, 156 *d* N⁴
16 75 *kk*, 108 *b*, 113 *h*, 119 *k*, 119 *s*
17 . . . . 138 *e*
19 . . . . 117 *cc*
20 . . . . 131 *b*
23 . . . 20 *f*, 51 *o*
24 . . . 51 *p*, 135 *a*
25 . . . . 112 *rr*
26 . . . . 162 *b*
28 . . . 91 *c*, 127 *e*
29 . . . 91 *f*, 126 *x*

Genesis
21 30 . . 117 *d*, 157 *b*
32 . . 138 *f*, 146 *h*
22 1 . . . . 111 *g*
3 . . . . . 135 *i*
4 . . . . . 111 *b*
5 . . . . . 119 *s*
7 . . . . . 147 *b*
12 . . 116 *g*, 158 *a*
14 . . . 130 *d* N²
17 . . . . . 75 *ff*
23 . . . . . 134 *k*
24 . . 111 *h*, 147 *e*
23 1 . . 134 *d*, 134 *h*
3 . . . . . 122 *f*
4 . . . 52 *f*, 128 *m*
5 . . . . . 110 *e*
6 75 *qq*, 119 *x*, 128 *r*, 142 *f* N², 152 *b*
8 . . . . . 61 *g*
9 . . . . 119 *p*
10 116 *h*, 141 *b*, 143 *e*
11 . . 106 *m*, 152 *c*
13 . . . . . 110 *e*
20 . . . . 111 *k*
24 3 . . 128 *a*, 165 *b*
5 . . 100 *n*, 113 *q*
6 . . 51 *n*, 152 *w*
7 . . . . . 138 *a*
8 . 75 *x*, 109 *d*, 126 *y*
9 . . . . . 16 *h*
14 112 *bb*, 135 *p*, 167 *c*
15 106 *f*, 107 *c*, 152 *r*
18 . . . . . 120 *d*
19 . . 106 *o*, 164 *b*
20 . . . . . 75 *bb*
21 . . 130 *a*, 150 *i*
22 . . 134 *n*, 156 *b*
23 . . . 37 *a*, 118 *g*
26 . . . . . 67 *g*
27 . 75 *ll*, 135 *e*, 143 *b*
29 . . . . . 156 *b*
30 . 115 *e* N., 116 *s*
31 . . . . . 116 *l*
33 . . . . . 73 *f*
35 . . . 154 *a* N.
37 . . . . . 149 *c*
41 95 *n*, 117 *f*, 164 *d*
42 . . 159 *v*, 167 *c*
43 . . . . . 112 *t*
44 . 154 *a* N., 162 *b*
45 . . . . . 135 *a*
48 . . . . . 75 *t*
49 . . . . . 159 *v*
51 . . 109 *f*, 117 *f*
55 . . 139 *h*, 146 *f*
56 . . . . . 142 *d*
58 . . . . 150 *n*
60 . 63 *q*, 97 *g*, 134 *g*
61 . . 146 *g*, 146 *h*

Genesis
24 63 . . . . 114 *f* N.
65 . . . . . 34 *f*
67 . . . . . 127 *f*
25 1 . . . . . 120 *d*
5 . . . . . 16 *a*
16 . . . . . 136 *d*
21 . . . 51 *n*, 121 *f*
23 . . . . 119 *ff*
24 . . . . . 23 *f*
26 115 *a*, 115 *c*, 115 *e* N.
31 . . . 35 *n*, 48 *i*
34 . . . . . 75 *o*
26 7 144 *p* N., 147 *a* N.
9 148 *b*, 152 *w*, 157 *b*
10 . . . 49 *l*, 106 *p*
13 . . 113 *u*, 164 *f*
15 . . . 60 *h*, 135 *o*
16 . . . . . 133 *c*
18 . 60 *h*, 111 *q*, 120 *d*
23 . . . . . 118 *f*
25 . . . . . 76 *c*
28 . . 75 *n*, 103 *p* N.
29 . . . 65 *h*, 75 *hh*
27 1 111 *q*, 114 *d*, 119 *y*
3 . . . 118 *f*, 122 *t*
4 . 20 *b*, 106 *g*, 108 *d*
7 . . . . . 58 *g*
9 . . . . 117 *ii*
12 . . . 49 *l*, 112 *p*
13 . . . 10 *g*, 141 *f*
19 . . . . . 60 *d*
20 114 *n* N., 136 *c*, 148 *b*
21 . . . 67 *r*, 136 *d*
24 . . . . 150 *a*
26 . . . . . 10 *g*
28 . . . . . 20 *m*
29 . . . . . 145 *l*
30 . 113 *n*, 164 *b* N.
31 . . . . . 72 *t*
33 107 *c*, 116 *d*, 117 *q*, 150 *l*, 153
34 111 *h* N., 113 *m*, 117 *q*, 135 *e*, 153
36 63 *m*, 136 *d*, 150 *e*
37 103 *g*, 117 *ff*, 117 *ii*, 142 *g*, 150 *l*
38 . 10 *g*, 16 *g*, 100 *l*
39 . . . 20 *m*, 119 *c*
41 . . . . . 63 *f*
42 . . . 61 *a*, 121 *a*
43 . . . 112 *r*, 119 *s*
45 114 *d*, 114 *r*, 117 *aa*, 118 *i*, 150 *e*, 154 *a* N.
28 2 . . . 16 *h*, 90 *i*
3 . . . . . 75 *ll*
4 . . . 95 *g*, 114 *g*
6 . . . . . 167 *c*

Genesis

28 8 . . . . . 111 *d*
9 . . . 119 *aa* N.
11 . . . . . 126 *r*
15 . . 106 *o*, 147 *b*
16 . . . . . 106 *g*
18 71
29 2 . . 111 *e*, 144 *f*
6 . . . . 150 *n*
7 . . 126 *i*, 152 *d*
9 . . 116 *u*, 129 *h*
10 . 67 *p*, 75 *gg*, 106 *f*
14 . . . . 131 *d*
15 . . 112 *cc*, 150 *e*
17 . . . . . 145 *n*
19 . . . . . 133 *a*
21 . . 69 *o*, 165 *a*
25 . . . . . 142 *g*
26 . . . . . 107 *g*
27 . . . . . 121 *b*
30 . . . . . 133 *b*
32 . . . . . 60 *d*
30 3 . . . . . 51 *g*
6 . . . 26 *g*, 59 *f*
8 85 *n*, 117 *q*, 154 *a* N.
13 . . . . 106 *n*
15 . . . . . 114 *a*
16 . . . . . 126 *y*
18 . . . 17 *c*, 135 *m*
19 96
20 . . 117 *bb*, 117 *ff*
23 . . . . 135 *m*
27 111 *h* N., 120 *f*, 159 *dd*
29 . . . . . 157 *c*
31 . . 120 *g*, 120 *h*
32 . . . . 112 *mm*
34 . . 109 *b*, 151 *e*
37 . . 117 *r*, 123 *b*
38 10 *g*, 47 *k*, 76 *g*, 95 *f*, 138 *c*, 145 *c*
39 . . . 69 *f*, 145 *p*
40 . 119 *aa* N., 142 *f*
41 . . . 91 *f*, 112 *ee*
43 . . . . . 132 *g*
31 6 . . . . . 32 *i*
7 . . . 67 *w*, 112 *h*
8 145 *u*, 159 *r*, 159 *s*
9 . . . . . 135 *o*
13 . . . . . 127 *f*
14 . . 146 *g*, 146 *h*
15 . . . . . 113 *r*
19 . . . . . 67 *cc*
23 . . . . . 118 *h*
27 63 *c*, 111 *m*, 114 *n* N.
28 . . . . . 75 *n*
29 . . . . . 152 *i*
30 . . . 51 *i*, 113 *p*
32 . . . . . 138 *f*

Genesis

31 32 . . . 59 *g*, 138 *f*
34 111 *q*, 124 *h* N., 132 *h* N.
35 . . . . . 106 *l*
36 . . . 20 *d*, 37 *d*
39 23 *f*, 74 *k*, 75 *oo*, 75 *qq*, 90 *l*, 107 *e*
40 67 *cc*, 76 *a*, 104 *g*, 143 *a* N., 167 *b* N.
41 . . . . 136 *d*
42 . . . . . 106 *p*
44 . . . . . 69 *x*
45 . . . . . 117 *ii*
47 . . . . . 1 *c*
52 . . 149 *c*, 167 *b*
53 . . . . . 145 *i*
32 1 . . 103 *b*, 122 *g*
3 . . . . . 136 *b*
5 . . . 64 *h*, 68 *f*
6 . 49 *e*, 104 *g*, 123 *b*
7 . . . . . 116 *s*
8 . . . 67 *p*, 144 *b*
9 . . 112 *p*, 145 *u*
10 . . . . . 116 *o*
11 106 *g*, 119 *n*, 133 *c*
12 119 *aa* N., 152 *w*, 156 *c*
13 . . . . 107 *w*
15 . . . . . 134 *c*
16 28 *b*, 122 *d*, 132 *e*, 135 *o*
17 . . . . 123 *d*
18 9 *v*, 10 *g*, 60 *b*, 64 *f*, 137 *b*
19 . . . . . 124 *i*
20 . 52 *n*, 61 *d*, 74 *h*
25 . . . . . 51 *n*
27 . 60 *f*, 65 *h*, 163 *c*
30 . . . 20 *f*, 107 *h*
31 90 *k*, 111 *e*, 156 *c*, 157 *b*
33 2 . . . 146 *e* N.
3 . . . . . 66 *b*
4 . . . . . 5 *n*
5 37 *a*, 67 *a*, 117 *ff*, 137 *a*
7 . . . . . 146 *h*
8 . . . 147 *a* N.
10 . 112 *gg*, 158 *b* N.
11 . . . . . 74 *g*
13 60 *h*, 104 *g*, 122 *d*, 126 *i*, 135 *o*
18 . . . . 118 *n*
19 . . . . . 134 *g*
34 5 . . . . 112 *ss*
7 . . . 45 *c*, 45 *g*
8 . . . . . 140 *d*
9 . . . . 117 *w*
15 . . . 72 *h*, 119 *p*
16 . . . 44 *o*, 49 *k*

Genesis

34 19 . . . . . 64 *d*
22 . . . . . 72 *ee*
23 . . . . 143 *a*
24 . . . . . 145 *d*
25 . . 118 *q*, 131 *q*
27 . . . . . 144 *g*
30 . . 128 *n*, 141 *d*
31 . . . 107 *t*, 118 *v*
35 1 . . . . . 65 *a*
3 . . . . 116 *d*
7 . 124 *h* N., 145 *i*
8 . . 126 *d*, 144 *d*
11 . . . . . 145 *f*
13 . . . . . 142 *g*
14 . . . . . 138 *c*
22 . . . 15 *p*, 45 *g*
26 . . . . . 121 *b*
36 7 . . . . . 133 *c*
37 2 . . . . . 126 *z*
3 . . 112 *h*, 133 *b*
4 . . . . . 115 *c*
7 . . . 47 *l*, 116 *o*
8 . . 113 *q*, 150 *h*
15 . . . 107 *f*, 116 *s*
16 . . . . 142 *f* N.
17 . . . . . 117 *f*
18 . . . . 117 *w*
19 . . . . 128 *u*
21 . . . . 117 *ll*
23 . . . . 117 *cc*
29 . . . . . 152 *l*
30 . . 116 *p*, 143 *a*
32 . . . . . 150 *i*
33 . . . 60 *d*, 113 *w*
35 . . . . . 118 *n*
38 5 . . . . 112 *uu*
9 . 13 *c*, 66 *i*, 112 *gg*
11 . . 118 *g*, 152 *w*
17 . . . . 159 *dd*
21 . . . . . 126 *y*
24 20 *m*, 97 *c*, 116 *s*, 119 *y* N.
25 32 *l*, 74 *i*, 116 *v*, 142 *e*
26 . . . . 133 *b* N.
28 . . . . . 144 *d*
29 . . . . . 164 *g*
39 1 . . . . . 142 *b*
4 130 *d*, 155 *d*, 155 *n*
5 . . . . . 145 *q*
6 . . . . 128 *x*
8 . . . . . 137 *c*
9 . . 107 *t*, 112 *p*
10 . . . . . 123 *c*
11 . . . 35 *n*, 126 *s*
14 . . 2 *b*, 29 *g*, 64 *g*
16 . . . . . 72 *ee*
18 . . . . 114 *r*
20 . . . . . 130 *c*
22 . . . . . 116 *s*

Genesis

39 23 . . 116 *o*, 152 *l*
40 4 . . . . . 139 *h*
5 . . . . . 129 *h*
7 . . . 84[*b*] *f*, 87 *t*
8 . . . . . 152 *o*
9 . . . . . 143 *d*
10 . . . 91 *e*, 164 *g*
13 . . . . . 72 *w*
14 105 *b* N., 106 *n* N., 163 *d*
15 . . . . . 2 *b*
16 . . . . . 135 *f*
20 . 69 *w*, 71, 121 *b*
22 . . . . 144 *n*
41 1 116 *s*, 119 *cc*, 131 *d*
6 . . . . . 116 *l*
8 . . . 64 *b*, 122 *i*
11 . . . . . 49 *e*
12 . . . . . 139 *c*
15 . . 152 *o*, 157 *a*
21 . . . 91 *f*, 93 *ss*
25 . . . . 116 *d*
26 . . 126 *x*, 141 *h*
28 . . . . . 53 *p*
29 . . . . . 156 *c*
30 . . . . . 112 *x*
33 . . . 75 *p*, 75 *hh*
39 . . . . 115 *a*
40 . . . . . 118 *h*
42 . . . . 117 *cc*
43 85 *h*, 113 *z*, 129 *h*
49 . . . . . 75 *ff*
51 . . . . . 52 *m*
57 . . . . . 145 *e*
42 1 . . . . . 54 *f*
2 . . . . . 109 *g*
4 . . . . . 75 *rr*
6 . . . . . 126 *k*
7 . . . . . 122 *q*
9 . . . . . 114 *g*
10 . . . . . 163 *a*
11 . . . 32 *d*, 91 *f*
13 133 *g*, 141 *b*, 152 *m*
16 . . . . . 110 *c*
18 . . . . . 110 *f*
19 . . . . . 134 *d*
23 . . . . . 126 *r*
25 93 *m*, 120 *f*, 124 *l*, 139 *c*
28 . . . . 119 *gg*
30 . . 124 *i*, 126 *p*
33 . . . . . 134 *d*
35 111 *g*, 116 *u*, 139 *c*
36 . . . 91 *f*, 135 *p*
37 . . . . . 159 *r*
43 3 . . 113 *n*, 163 *c*
5 . . 116 *q*, 159 *v*
6 . . . . 150 *i* N.
7 107 *k*, 107 *t*, 113 *q*, 150 *d*

Genesis

43 9 . . . . . 159 *o*
10 . . 106 *p*, 159 *x*
12 65 *d*, 72 *bb*, 93 *pp*, 131 *e*
14 . . . 29 *u*, 106 *o*
15 . . . 20 *c*, 131 *q*
16 . . . . . 65 *b*
17 . . . . . 90 *c*
18 . . . . 116 *d*
21 . . . . . 49 *e*
26 . . . . . 14 *d*
27 . . . . 141 *c* N.
28 . . . . . 67 *g*
29 . . . . . 67 *n*
33 . . . . 119 *gg*
34 . . 134 *r*, 144 *n*
44 1 . . . 47 *m*, 138 *e*
2 . . . 135 *n* N.
3 . . 142 *e*, 144 *c*
4 138 *e*, 156 *f*, 164 *b*
5 . . . 119 *m* N.
9 . . 112 *ii*, 138 *f*
10 153
12 . . . . 156 *d*
16 . . . 20 *d*, 58 *k*
22 . . . . . 159 *g*
23 . . . . . 137 *b*
28 . . . . 113 *w*
29 . . . . 112 *kk*
31 . . . . 112 *oo*
33 . . . 69 *p*, 109 *b*
34 . . . . 152 *w*
45 4 . . . . . 138 *d*
7 . . . . . 117 *n*
8 . . . . 119 *hh*
14 . . . . 93 *pp*
23 . . . . 102 *g*
46 2 . . . 124 *e*, 126 *r*
3 . . . . . 69 *m*
4 . . . . 113 *w*
22 . . . . . 121 *b*
27 . . 121 *b*, 132 *g*
30 . . . . . 108 *b*
34 . . . . . 127 *e*
47 3 . . . . . 145 *r*
6 . . . . . 120 *e*
9 . . . . . 128 *a*
11 . . . . . 69 *v*
17 . . . . . 93 *ss*
19 . . . . . 67 *p*
21 . 139 *e* N., 143 *c*
22 . . . . . 112 *l*
24 . . . . 145 *u*
48 1 . . . . 144 *d*
2 . . . 144 *d* N[2]
9 . 58 *g*, 60 *d*, 61 *g*
11 . . . 75 *n*, 115 *b*
14 . . 141 *e*, 156 *d*
22 . 96, 106 *m*, 130 *g*
49 1 . . . . . 75 *rr*

Genesis

49 3 . . . . . 29 *u*
4 53 *n*, 124 *b*, 144 *p*, 147 *c*
8 . . . . . 135 *e*
10 . . . . 20 *h*, 164 *f*
11 7 *c*, 52 *l*, 90 *m*, 91 *e*, 93 *v*, 96, 106 *k*, 116 *x*, 118 *p*
12 . . . . . 93 *dd*
13 . . . . . 95 *i*
15 . . . . 117 *b* N.
17 . . . 20 *h*, 109 *k*
18 . . . . . 106 *g*
21 . . . . . 126 *b*
22 44 *m*, 80 *g*, 96, 145 *k*
23 . . 67 *m*, 112 *rr*
25 . . 117 *ff*, 119 *c*
27 29 *l*, 29 *u*, 107 *g*, 155 *f*
30 . . . 138 *b* N.
50 13 . . . 138 *b* N.
15 . . 117 *ff*, 159 *y*
18 . . . . . 58 *k*
20 . . . . . 75 *n*
23 . . . . . 128 *v*
25 . . . . . 116 *v*
26 . . 73 *f*, 144 *d* N.

Exodus

1 1 . . . . 49 *b* N.
7 117 *z*, 121 *d*, 133 *k*
10 . 47 *k*, 75 *rr*, 112 *y*
12 . . . . . 107 *e*
14 . . . . . 119 *o*
16 . 67 *k*, 72 *w*, 76 *i*
18 . . . . . 47 *l*
19 . . . 47 *l*, 112 *oo*
20 . . . . . 47 *l*
21 . . . . . 135 *o*
22 . . . 127 *b* N.
2 1 . . . . 117 *d*
2 . . . . . 117 *h*
3 20 *h*, 58 *g*, 114 *m*, 126 *m*
4 . . . 69 *m*, 71
6 . . . . 131 *m*
9 . 69 *x*, 70 *e*, 135 *m*
10 . . . . . 111 *d*
15 . . . . . 126 *r*
16 . . . . . 75 *w*
17 . 60 *d*, 60 *h*, 135 *o*
20 . . . 46 *f*, 154 *b*
3 2 . 52 *s*, 119 *i*, 126 *r*
3 . . 108 *b*, 126 *v*
8 . . . . . 128 *x*
9 . . . . . 117 *r*
10 . . . . . 110 *i*
11 . . . . 107 *u*

Exodus

3 13 . . . . . 112 *t*
15 . . . . . 133 *l*
18 . . . . . 49 *l*
19 . . 69 *x*, 157 *b* N.
20 . . . . . 63 *m*
21 . . . . 164 *d*
22 . . . 95 *k*, 139 *b*
4 1 . . . . . 107 *i*
2 . . . . . 37 *c*
4 . . . 29 *g*, 64 *c*
10 . 61 *e*, 128 *t*, 152 *d*
12 . . . . . 75 *ee*
13 . . 130 *d*, 155 *n*
14 . . . . . 159 *g*
21 . 112 *mm*, 143 *d*
5 2 . . . . . 107 *u*
5 . . . . 112 *cc*
7 . . . . 68 *h*
10 . . . . 152 *m*
11 . . . . . 138 *e*
16 . 74 *g*, 116 *t*, 152 *o*
18 . . . . 163 *a*
19 . . 57 N., 135 *k*
20 . . . . . 126 *r*
21 . . . 66 *i*, 102 *f*
23 . . . . . 113 *v*
6 3 . . 119 *i*, 144 *l* N.
6 . . . . . 112 *x*
10 . . . . 20 *c* N.
14 . . . . . 124 *r*
28 . . . 52 *o*, 130 *d*
7 9 . . 109 *h*, 159 *d*
11 . . . . . 131 *l*
20 . . . . 119 *q*
27 . . . . 52 *s*
8 1 . . . 20 *m*, 75 *gg*
4 . . . . . 63 *o*
10 . . . . 123 *e*
17 . . . . 117 *z*
20 . . . . 107 *b*
22 . . 150 *a*, 159 *w*
9 4 . . 130 *d*, 155 *n*
9 . . . . 117 *z*
15 . . . . 106 *p*
16 . . . . 115 *e* N.
18 . . . 91 *e*, 127 *f*
23 . . . 63 *n*, 69 *x*
27 . . . . 126 *k*
30 . . . . 107 *c*
31 . . . . 141 *d*
10 1 . . . . 126 *y*
3 . . . 51 *l*, 106 *h*
4 . . . . . 65 *e*
6 . . . . 161 *b*
7 . . 107 *c*, 152 *r*
8 . . . . 137 *a*
9 . . . 91 *k*, 127 *e*
10 . . . 154 *a* N.
11 . . . . 135 *p*
22 . . . . . 133 *i*

Exodus

10 28 . . . . . 69 *v*
11 6 . . . . . 135 *o*
8 . . . . . 9 *v*
12 4 . . . 133 *c*, 139 *c*
5 . . . . . 128 *v*
6 . . . . . 88 *c*
8 . . . 154 *a* N.
12 . . . . . 124 *g*
13 . . . . . 159 *g*
14 . . . . . 67 *n*
15 20 *g*, 112 *mm*, 116 *w*, 126 *w*
16 . . 146 *c*, 152 *b*
18 . . . . . 134 *o*
21 . . . . . 46 *d*
23 . . . . 126 *l* N.
27 . . . . . 61 *a*
31 . . . . . 20 *g*
34 . . . . . 107 *c*
39 . . . . 117 *ii*
43 . . . . 119 *m*
48 . . . . 113 *gg*
49 . . . . 145 *u*
13 2 . . . . . 52 *n*
3 . . . . 113 *bb*
7 . . 118 *k*, 121 *b*
8 . . . . 138 *h*
18 . . . . . 67 *y*
21 . . . . . 53 *q*
14 2 . . . . . 93 *q*
11 . . . 61 *c*, 152 *y*
20 . . . . 139 *e* N.
15 1 . 20 *e*, 107 *c*, 146 *f*
2 . 58 *k*, 80 *g*, 117 *b*
4 . . . . . 128 *r*
5 . 58 *g*, 75 *dd*, 91 *l*
6 . . . . . 90 *l*
7 . . . . . 116 *i*
8 . . . . . 15 *c*
9 117 *z*, 120 *g* N., 154 *a* N.
10 . . . . . 35 *g*
11 . . . 20 *e*, 20 *g*
12 . . . . 107 *d*
13 . 20 *e*, 64 *d*, 138 *g*
14 . . . . . 47 *m*
15 . . . . . 107 *c*
16 20 *e*, 67 *g*, 90 *g*, 132 *c*, 138 *g*, 164 *f*
17 . . . 20 *h*, 155 *h*
20 . . . 47 *l*, 146 *c*
21 . . . . . 20 *e*
24 . . . . . 20 *c*
26 . . . . . 113 *o*
16 2 . . . . . 72 *ee*
6 . . . . 112 *oo*
7 32 *d*, 72 *ee*, 141 *l* N.
8 . . . . . 72 *ee*
12 . . . . . 88 *c*
14 . . . . . 55 *k*

Exodus

16 16 . . . . . 118 *h*
20 27 *o*, 67 *n*, 121 *d* N., 139 *h* N.
21 . . 123 *c*, 159 *g*
22 . . . . . 134 *e*
23 . . . 63 *i*, 76 *d*
29 . 9 *l*, 69 *p*, 139 *d*
32 . . . . 117 *cc*
33 . . . . . 125 *b*
17 1 . . . . . 115 *f*
2 . . . . . 47 *m*
3 . . . 72 *ee*, 117 *e*
4 . . . . 112 *x*
6 . . . . . 49 *k*
7 . . . . . 152 *k*
12 . . 141 *d*, 145 *n*
14 . . . . . 126 *s*
18 4 . . . . . 119 *i*
5 . . . . . 118 *g*
9 . . . . . 75 *r*
14 . . . . . 102 *b*
18 . . . 75 *n*, 133 *c*
20 . . 155 *d*, 155 *i*
21 . . . . . 97 *h*
22 . . . . 127 *b*
23 . . . . . 49 *i*
26 . . . 47 *g*, 112 *g*
27 . . . . . 119 *s*
19 1 . . . . . 102 *f*
3 . . . . . 53 *n*
5 . . . . . 113 *o*
8 . . . . . 135 *r*
13 . . . . . 69 *t*
15 . . . 134 *o* N.
18 . . . . 93 *dd*
19 . . . . 113 *u*
23 . . . 72 *w*, 72 *x*
20 2 . . . 15 *p*, 138 *d*
3 . . 107 *o*, 132 *h*
5 . . . 60 *b*, 129 *e*
8 . . . . 113 *bb*
9 . . . . . 118 *k*
15 . . . . . 107 *o*
18 . . . . . 116 *o*
20 . . 135 *m*, 152 *x*
24 . . . . . 127 *e*
25 . . 72 *k*, 117 *kk*
21 2 . . . . 159 *bb*
4 . . . 145 *h*, 146 *e*
5 . . . . . 113 *o*
8 . 61 *b*, 75 *ee*, 103 *g*
12 104 *g*, 112 *n*, 116 *w*
13 . . . . . 112 *ii*
18 . . . . . 47 *m*
20 . . . . . 126 *r*
28 . . 117 *d*, 121 *b*
29 . . . . . 124 *i*
31 . . . . 29 *i* N.
35 . . . . 135 *m*
36 . . . . 159 *cc*

Exodus

21 37 . . . 47 *f*, 123 *a*
22 1 . . . . 124 *n*
3 . . . 51 *k*, 113 *o*
4 . . . . . 53 *n*
5 . . . . . 117 *q*
8 . . . . . 138 *e*
11 . . . . . 113 *o*
17 . . . . . 94 *d*
22 . 113 *m*, 163 *c* N.
25 . . . . . 135 *o*
29 . . . . . 60 *d*
30 . . . . . 131 *k*
23 4 . . . . . 21 *h*
8 . . . . . 107 *g*
9 . . . . 158 *a*
16 . . . . . 61 *a*
21 . . . 51 *n*, 67 *y*
22 . . . . . 113 *o*
24 . . . . . 60 *b*
26 . . . . . 94 *d*
27 . . . 117 *ii* N.
28 . . . . 126 *t*
30 . . 123 *e*, 133 *k*
31 . . . . . 58 *g*
24 3 . . . . 118 *q*
4 . . . . . 134 *f*
10 . . . . 139 *g*
12 . . . 154 *a* N.
25 5 . . . . . 52 *q*
11 . . . . . 49 *l*
15 . . . 135 *o* N.
18 . . . . 117 *hh*
28 . . . . 117 *hh*
29 . . 20 *f*, 117 *hh*
31 . . . . . 63 *h*
33 . . . . . 123 *d*
35 . . . . . 123 *d*
40 . . . . . 121 *c*
26 2 . . . . 134 *n*
3 . . 123 *d*, 139 *e*
19 . . . . . 123 *d*
33 . 49 *h*, 53 *r*, 133 *i*
27 11 . . . . 134 *n*
28 9 . . . . 117 *d*
10 . . . 134 *c* N.
17 . . . . . 131 *d*
20 . . . . . 117 *y*
21 . . . . . 139 *c*
32 . . . . . 165 *a*
43 . . . . 165 *a*
29 1 . . . . . 66 *g*
2 . . . . 126 *m*
12 . . . 119 *w* N.
31 . . . . 128 *p*
35 . . . . 103 *b*
30 4 . . . . . 103 *g*
20 . . . 117 *y* N.
32 . . . . . 73 *f*
31 4 . . . . . 63 *i*
13 . . . . . 60 *f*

Exodus

31 17 . . . . . 51 *m*
18 . . . . . 124 *g*
32 1 . . 126 *aa*, 137 *c*
3 . . . 54 *f*, 117 *w*
4 . . . 72 *t*, 145 *i*
6 . . . 52 *n*, 113 *e*
12 . . . . . 150 *e*
25 . 5 *n*, 58 *g*, 116 *i*
26 . . . . . 137 *c*
29 . . . . . 114 *p*
30 . . . . 108 *h*
32 . . 159 *dd*, 167 *a*
33 . . . . . 137 *c*
34 . . . . 112 *oo*
33 3 . . . . . 27 *q*
6 . . . 54 *f*, 117 *w*
7 107 *e*, 112 *e*, 113 *h*
10 . . . . 112 *kk*
11 . . . . . 156 *c*
12 . . . . . 75 *gg*
13 . . 69 *b* N., 91 *k*
14 . . . . 150 *a*
19 . . . . . 67 *ee*
20 . . 60 *d*, 159 *gg*
23 . . . . . 124 *b*
34 1 . . . . . 124 *q*
10 . . . . . 122 *q*
13 . . . . . 47 *m*
19 . . . . . 51 *g*
24 . . . . . 51 *l*
34 . . . . 159 *k*
36 1 . . . . . 103 *g*
29 . . . . 112 *ss*
38 3 . . . . 117 *hh*
5 . . . . . 95 *n*
39 17 . . . . . 131 *d*
18 . . . . . 60 *h*
23 . . . . 165 *a*

Leviticus

1 1 . . . . 49 *b* N.
2 . . . . . 139 *d*
2 1 . . . 139 *d*, 145 *t*
2 . . . . . 85 *b*
8 . . . 144 *p* N.
4 2 . 119 *w* N., 139 *d*
23 . . . . . 69 *w*
5 9 . . . . 75 *hh*
11 . . . . . 131 *d*
13 . . . 119 *w* N.
15 . . . . . 128 *d*
6 2 . . . . . 91 *e*
3 . . . . . 128 *d*
7 . . . . 113 *gg*
8 . 118 *g*, 135 *o* N.
9 . . . . . 118 *q*
13 . . . . . 131 *c*
7 8 . . . . 117 *d*
35 . . . 53 *l*, 155 *l*

Leviticus

8 11 . . . . . 76 *c*
16 . . . . . 91 *c*
9 6 . . 107 *q*, 120 *c*
10 6 . . . . . 109 *g*
10 . . . . . 114 *p*
19 75 *rr*, 100 *k*, 159 *g*
11 7 . . . . . 67 *g*
23 . . . . . 88 *f*
35 . . . . . 53 *u*
42 . . . . . 5 *n*
43 . . . . . 74 *k*
44 . . . . . 54 *k*
13 4 . . . . . 91 *e*
19 . . . . . 131 *i*
34 . . . . . 127 *e*
55 . . . . . 54 *h*
14 34 . . . . 101 *a*
43 . . . . . 53 *l*
46 . . . . . 53 *l*
55 . . . . . 54 *h*
15 29 . . . . . 53 *r*
16 8 . . . . . 30 *n*
17 14 . . . . . 145 *l*
18 7 . . . . . 75 *hh*
21 . . . . 95 *q* N.
25 . . . . . 76 *h*
27 . . . . 34 *b* N.
28 . . . . . 116 *s*
19 9 . . 61 *d*, 142 *f* N.
16 . . . . . 118 *q*
20 . . . . 113 *w*
28 . . . . . 102 *i*
20 7 . . . . . 54 *k*
10 . . . . 117 *d*
14 . . . . 117 *d*
19 . . . . . 75 *hh*
21 4 . . . . 67 *t*
9 . . . 67 *t*, 164 *d*
21 . . . 142 *f* N.
23 17 . . . . . 14 *d*
22 . . . . . 61 *d*
39 . . . . . 61 *a*
42 . . . . . 126 *r*
24 5 . . . 49 *l*, 117 *ii*
22 . . . 134 *d*
25 5 . . . . . 20 *h*
10 . . . 134 *o* N.
20 . . . . 159 *w*
21 . . . 49 *l*, 75 *m*
33 . . . 145 *u* N.
36 . . . . . 76 *i*
48 . . . . . 130 *d*
26 15 . . . . 67 *dd*
18 . . . . . 52 *p*
25 . . . . . 49 *l*
33 . . . . 52 *n*
34 . . . 67 *y*, 75 *m*
37 . . . . 118 *s* N.
42 . . 128 *d*, 131 *r*
43 . . . . . 67 *y*

Leviticus

27 2 . . . . . 128 *d*
23 . . . . . 127 *i*

Numbers

1 1 . . . . 49 *b* N.
2 . . . . . 124 *r*
47 . . . . . 54 *l*
2 33 . . . . . 54 *l*
3 1 . . . 52 *o*, 130 *d*
9 . . . . . 123 *e*
26 . . . . . 117 *l*
46 . . 117 *m*, 134 *k*
49 . . . . . 85 *t*
4 2 . . . . 113 *bb*
23 . . . . . 45 *g*
27 . . . . . 128 *v*
5 2 . . . . . 102 *i*
3 . . . . . 119 *e*
10 . . 117 *m*, 139 *c*
17 . . . . . 128 *p*
19 . . . . . 110 *i*
20 . . . . . 167 *a*
22 . . . 53 *q*, 66 *f*
23 . . . . . 126 *s*
27 . . . . . 112 *y*
6 7 . . . . 74 *b*, 96
9 . 133 *k* N., 144 *e*
26 . . . . . 109 *b*
7 2 . . . . . 5 *n*
11 . . . . . 123 *d*
8 7 . . . 27 *q*, 64 *d*
24 . . . . . 45 *g*
9 20 . . . . . 131 *e*
10 3 . . . . . 145 *c*
4 . . . . 134 *r* N.
29 . . . . . 138 *b*
35 . . . . . 5 *n*
36 . . . . . 118 *f*
11 4 . . 35 *d*, 151 *a* N.
5 . . . . . 106 *g*
7 . . . . . 93 *h*
10 . . . . . 117 *h*
11 . . . . . 74 *k*
12 . . 69 *s*, 122 *f* N.
15 . . . . . 32 *g*
16 . . . . . 48 *i*
17 . . . . 119 *m*
20 . . . . . 80 *h*
25 23 *d*, 68 *f*, 72 *q*, 120 *d* N., 126 *x*
27 . . . . . 126 *r*
29 . . . . . 154 *b*
12 1 . . . . . 146 *g*
2 . . . 133 *k* N.
4 . . . . . 97 *i*
6 . . . . . 128 *d*
13 . . . 105 *b* N.
14 . . . . . 154 *b*
13 21 . . . . . 102 *f*

Numbers

13 27 . . . . . 118 *f*
32 . . . . . 72 *l*
14 2 . . 106 *p*, 151 *e*
16 . . . 69 *n*, 114 *s*
17 . . . . . 5 *n*
21 . . . . . 167 *b*
24 . . . . 119 *gg*
27 . . . . . 72 *ee*
31 . . . . . 76 *h*
33 . . . . . 91 *l*
34 . . . . . 123 *d*
35 . . . . . 67 *g*
40 . . . . . 58 *k*
41 . . . . . 135 *p*
15 15 . . . . . 161 *c*
24 . . . . 119 *w*
29 . . . . . 143 *c*
31 . . . . . 51 *k*
35 . . . . 113 *gg*
16 13 . . . . . 54 *e*
15 . . . . . 117 *d*
22 . . 100 *m*, 150 *m*
29 121 *b*, 159 *c* N., 159 *q*
17 6 . . . . . 72 *w*
10 . . . 67 *t*, 72 *dd*
17 . . . . . 139 *c*
20 . . . . . 72 *ee*
25 . . . . . 128 *v*
27 . . . . . 106 *n*
28 67 *e*, 67 *dd*, 150 *g* N.
18 8 . . . . . 143 *e*
26 . . . . . 72 *i*
19 12 . . . . . 74 *b*
20 3 . . . 65 *a*, 154 *b*
5 . . 59 *a*, 152 *a* N.
18 . . . . 152 *w*
21 . . . . . 66 *i*
21 1 . . . . . 75 *q*
5 . . . . . 59 *a*
9 . . . . . 117 *d*
14 . . . . . 127 *f*
15 . . . . 112 *pp*
17 . . . . . 63 *l*
20 . . . . 112 *ss*
23 . . . . 157 *b* N.
24 . . . . 112 *pp*
27 . . . 54 *c*, 75 *hh*
30 . 67 *g*, 69 *r*, 76 *f*
35 . . . . . 164 *d*
22 1 . . . . . 125 *h*
6 20 *c*, 53 *u*, 67 *o*, 120 *c*, 138 *e*
12 . . . . . 103 *c*
13 . . . 69 *x*, 115 *c*
17 . . . . . 67 *o*
19 . . . . 109 *d*, *i*
29 . . . 151 *e* N.
33 . . 103 *b*, 117 *e*

Numbers

22 38 . . . . . 114 *m*
23 3 . . 130 *d*, 137 *c*
6 . 64 *c*, 67 *o*, 93 *aa*
8 . . . . . 58 *g*
10 . . . . 151 *a*
13 20 *o*, 48 *i*, 67 *o* N., 69 *x*, 100 *o* N., 152 *b*
14 . . . . . 118 *f*
15 . . . . . 51 *p*
18 . . . . 90 *o*, 96
19 27 *q*, 64 *d*, 109 *i*, 166 *a*
20 . . . . 159 *g*
24 . . . . 124 *n*
25 . . . 10 *h*, 67 *g*
24 1 . . . . 123 *c*
3 . . . . 90 *o*, 96
4 . . . . 116 *k*
5 . . . . 148 *b*
6 . . . . . 75 *x*
7 . . . 54 *c*, 93 *z*
10 . . . . . 113 *r*
17 . . . . . 55 *f*
22 . . . . . 29 *f*
23 . . . . 115 *k*
24 . . . . . 93 *y*
25 12 5 *n*, 128 *d*, 131 *r* N.
26 62 . . . . . 54 *l*
27 7 . . . . 135 *o*
29 39 . . . . . 93 *m*
30 5, 8 . . . . 91 *κ*
31 28 . . . . . 134 *d*
32 6 . . . . 150 *m*
14 . . . . . 69 *h*
17 . . . . . 72 *p*
20 . 159 *c* N., 167 *b*
23 . . 47 *m*, 159 *q*
30 . . . . . 68 *i*
32 . . . . . 32 *d*
42 . . . . 103 *g*
34 2 . . . . . 131 *f*
7 . . . . 75 *bb* N.
14 . . . . . 23 *c*
36 6 . . . . . 135 *o*

Deuteronomy

1 1 . . . . 101 *a*
2 . . 118 *g*, 134 *f*
3 . . . . 134 *o*
5 . . 120 *g*, 120 *h*
7 . . . . 119 *s*
13 . . . . 119 *s*
16 . . . 75 *t*, 112 *u*
17 47 *m*, 53 *r*, 133 *c*, 161 *c*
18 . . . . 117 *gg*
19 . . 118 *h*, 126 *v*
21 . . . . . 69 *f*
23 . . . . . 134 *f*

Deuteronomy

1 24 . . . . 120 *h*
27 . . 115 *c*, 115 *f*
28 . . . . 124 *q*
33 . . . . . 53 *q*
34 . . . 65 *e*, 149 *b*
40 . . . . 119 *s*
41 . . . . 135 *n*
44 . 67 *g*, 67 *y*, 107 *g*
46 . . . . 138 *c*
2 9 . . 75 *bb*, 118 *q*
13 . . . . 119 *s*
14 . . . . 134 *h*
23 . . . . 126 *w*
24 20 *g*, 69 *f*, 75 *cc*, 110 *h*, 120 *g*, *h*
27 108 *c*, 123 *e*, 133 *k*, 156 *d*
28 . . . . . 49 *m*
31 . . . 67 *w*, 69 *f*
3 3 . . . . 164 *d*
5 . . . 128 *c*
11 . . . . 100 *i*
13 . . . 125 *d* N.
21 . . . . 126 *k*
26 . . . . 69 *v*
4 1 . . . 44 *d*, 69 *s*
8 . . . . 128 *p*
10 . . 115 *d*, 165 *b*
15 . . 52 *o*, 130 *d*
20 . . . . . 74 *l*
21 . . . . . 54 *k*
26 . . . . . 51 *k*
36 . . . . . 61 *d*
39 . . . 2 *i*, 72 *w*
41 . . . . . 90 *c*
5 3 . . . . 135 *g*
6 . . 15 *p*, 138 *d*
9 . . . . . 60 *b*
12 . . . . 113 *bb*
19 . . . 120 *d* N.
23 . . . . 132 *h*
24 . . . . . 32 *h*
26 . . 115 *d*, 151 *c*
6 3 . . 118 *g*, 165 *b*
7 . . . . . 119 *l*
11 . . . 49 *m*, 96
17 . . . . . 58 *g*
7 5 . . . . . 52 *n*
15 . . . . . 60 *d*
16 . . 72 *r*, 109 *d*
24 . . . . . 53 *l*
25 . . . . 127 *e*
8 3 . . . 44 *l*, 72 *o*
5 . . . . . 61 *h*
9 . . . . 93 *aa*
13 . . . . 75 *u*
14 . . . . 116 *f*
15 . . . . 127 *i*
16 . . . 44 *l*, 72 *o*
19 . . . . 106 *i*

Deuteronomy

9 7 . . . . . 138 *c*
8 . . . . . 54 *k*
18 . . . . . 54 *k*
10 5 . . . . . 29 *g*
17 102 *m*, 126 *v*, 133 *i*
19 . . . . 112 *aa*
22 . . . . 119 *i*
11 2 . . . . 117 *l*
15 . . . . 49 *m*
30 . . . . 150 *e*
12 3 . . . . 52 *n*
14 . . . . 61 *h*
13 1 . . . . 109 *d*
3 . . . . . 60 *b*
6 . . . . 116 *f*
9 . . . . 109 *d*
14 17 . . . . . 80 *k*
15 2 . . . . 113 *gg*
7 . 119 *w* N., 139 *d*
14 . . . . . 93 *k*
18 . . 128 *c*, 133 *k*
16 6 . . . . 119 *g*
13 . . . . . 93 *k*
20 . . . . 133 *k*
17 2 . . . . 167 *b*
5 . . . . 124 *o*
6 . . . . 144 *e*
8 . . . . 102 *h*
14 . . . 44 *d*, 49 *m*
17 . . . . 109 *g*
18 1 . . . 68 *c*, 131 *h*
16 . . . . 109 *d*
19 5 . . . . 126 *r*
20 2 . . . . . 61 *d*
5 . . . . 137 *c*
8 . . . . 121 *b*
14 . . . . 128 *h*
21 3 . . 121 *a*, 145 *q*
4 . . . . 121 *a*
7 . . 44 *m*, 145 *k*
8 . . . . . 55 *k*
10 . . 135 *p*, 145 *m*
11 . 49 *m*, 96, 130 *e*
13 . . . . 101 *a*
22 1 . . . . 159 *gg*
19 . . . 17 *c*, 127 *e*
23 . . . . 131 *b*
23 5 . 61 *d*, 130 *c* N[1]
11 . . . . . 20 *h*
15 . . 93 *ss*, 128 *p*
25 96
24 1 . . . . 167 *b*
4 . . . . . 54 *h*
8 . . . . . 51 *n*
10 . . . . . 23 *d*
13 . . . . . 58 *i*
25 2 . . . 96, 128 *v*
12 . . . . . 67 *ee*
13 . . . . 123 *f*
26 5 . . . . 119 *i*
12 . . . . . 53 *k*

Deuteronomy

27 2 . . . . . 72 *w*
6 . . . . 117 *hh*
9 . . . . . 16 *b*
28 24 . . . . . 58 *g*
36 . . . . 131 *d*
43 . . . . 133 *k*
48 . . 53 *l*, 145 *m*
49 . . . . 155 *d*
52 . . . . . 67 *v*
56 . 113 *d*, 142 *f* N.
57 . . . . . 74 *i*
59 . . . . . 91 *n*
62 . . . . 119 *i*
66 . . . . 75 *rr*
67 . . . . 151 *b*
29 14 . . . 100 *o* N.
15 . . . . 157 *c*
18 . . . . 69 *h* N.
21 . . . . 167 *b*
28 . . . . . 5 *n*
30 4 . . . . 92 *b* N.
31 12 . . . . 120 *e*
16 . . . . 93 *gg*
21 . . . . 164 *d*
29 . . . . . 74 *g*
32 1 . 2 *r*, 91 *l*, 117 *b*
3 . . . . . 69 *o*
4 . . . . 126 *c*
5 . . . 13 *c*, 152 *e*
6 20 *g*, 75 *ll*, 100 *i*, 152 *a* N.
7 . 60 *f*, 87 *n*, 123 *c*
8 . . 53 *k*, 109 *k*
10 . . . 58 *i*, 58 *k*
11 . . 52 *n*, 155 *g*
15 20 *g*, 144 *p*, 154 N (*a*)
17 144 *p*, 152 *a* N., 155 *e*, 155 *f*, 155 *h*
18 . . . 75 *s*, 109 *k*
20 . . . . 108 *a*
21 . . . 152 *a* N.
22 . . . . . 69 *f*
24 . . 116 *h*, 116 *l*
26 . 58 *a* N., 75 *mm*
27 . . . . 139 *y*
28 50 *e*, 93 *qq*, 124 *e*
29 . . . . 159 *x*
30 . . . . 134 *s*
31 . . . 156 *b* N.
32 . . . . . 20 *h*
35 52 *o*, 145 *o*, 155 *l*
36 . 29 *v*, 44 *f*, 152 *s*
37 . . . 29 *t*, 75 *u*
39 . . . 141 *h* N[2]
40 . . . 93 *aa* N.
41 . . . . 159 *n*
46 . . 117 *gg*, 165 *b*
50 . . . . 110 *c*
33 2 . . . . 112 *pp*

Deuteronomy

33 3 . . . . 116 *s*
4 . . . . 131 *s*
9 . . 19 *c*, 117 *b* N.
11 116 *i*, 117 *ll*, 165 *b*
12 . . . . . 44 *c*
16 . 48 *d*, 90 *l*, 90 *m*
19 . . 130 *f*, 133 *h*
21 . . . 68 *h*, 76 *d*
23 . . . 48 *i*, 69 *f*
24 . . 119 *w*, 126 *m*
26 . . . . . 91 *l*
27 . . . . 131 *s*
34 8 . . . . . 67 *g*
9 . . . . 116 *f*

Joshua

1 1 . . . . 49 *b* N.
2 . . . . 131 *n*
5 . . . . 106 *c*
7 . 107 *p*, 135 *o* N.
8 . . . . . 91 *k*
12 . . . 125 *d* N.
2 2 . . . . . 63 *i*
4 . . 60 *d*, 135 *p*
5 . . . . 114 *k*
6 . . . . . 59 *g*
10 . . 117 *c*, 157 *c*
13 . . . 63 *q*, 96
15 . . . . 126 *r*
16 . 63 *c*, 72 *q*, 74 *k*
17 . . 34 *a* N., 59 *h*
18 . . . . . 59 *h*
20 . . . . 126 *y*
3 5 . . . . . 54 *k*
7 . . . . 115 *c*
9 . . . . . 66 *c*
11 . . . . 128 *c*
12 . . . . 134 *q*
14 . . . . 127 *g*
16 . . . . 120 *g*
4 3 . . . . . 72 *z*
4 . . . . 134 *k*
6 . . . . . 47 *m*
7 . . . . . 9 *v*
14 . . . . . 52 *l*
24 . . . . . 74 *g*
5 2 . . 120 *g*, 124 *q*
8 . . . . . 63 *q*
6 8 . . . . 134 *l*
9 . . . . 113 *u*
13 . . 112 *i*, 113 *t*
17 . . . . 75 *oo*
22 . . . . 134 *l*
7 7 63 *p*, 113 *x*, 120 *e*, 154 *b*
9 . . . . 75 *hh*
15 . . . . 121 *b*
21 . . 127 *i*, 134 *g*
24 . . 154 *a* N. (*a*)
25 . . . . 117 *ee*
8 3 . . . . . 60 *c*

Joshua

8 11 . . . . 127 *g*
25 . . . . 146 *c*
28 . . . 20 *g*, 117 *ii*
33 . . . 127 *f*, 127 *i*
9 2 . . . . . 118 *q*
8 . . . . 137 *a*
12 54 *f*, 72 *m*, 112 *ss*, 126 *aa*
20 . . . . . 113 *z*
24 . . . . 75 *hh*
10 2 . . . . . 107 *c*
13 107 *c*, 135 *p*, 150 *e*
17 . . . . . 93 *oo*
24 . . . 23 *i*, 138 *i*
36 . . . . . 90 *e*
11 2 . . . . . 10 *g*
8 . . . . 126 *y*
14 . . . . . 53 *l*
12 9 . . . 2 *r* (end)
13 5 . . . . 127 *f*
7 . . . 125 *d* N.
14 . . . 145 *u* N.
14 1 . . . . . 64 *d*
7 . . 72 *aa*, 115 *i*
8 . . . . . 75 *ii*
11 . . 115 *k*, 161 *c*
15 3 . . . . 112 *ss*
5 . . . . . 90 *d*
12 . . . . . 90 *f*
14 . . . . . 134 *l*
18 . . . . . 16 *f*
19 117 *x*, 117 *ff*, 126 *y*
21 . . . . . 90 *e*
38 56 . . . 21 *e* N.
16 2 . . . . 112 *ss*
3, 5 . . . . 126 *y*
17 11 . . . 97 *c*, 117 *l*
18 12 . . 90 *i*, 112 *ss*
13 . . . . 126 *y*
20 . . . . . 47 *f*
19 11 . . . . 112 *ss*
13 . . . . . 90 *i*
21 11 . . . . . 91 *k*
22 3 . . . . 112 *ss*
9 . . . . . 68 *i*
17 . . . . 117 *aa*
20 . . . . 150 *m*
25 . . . . . 69 *n*
23 5 . . . . . 60 *a*
15 . . . . 103 *b*
24 7 . . . . 145 *m*
10 . . . . 113 *r*
14 . . . . . 75 *oo*
19 . . 124 *h*, 145 *i*

Judges

1 1 . . . . 49 *b* N.
2 . . . . 106 *m*
3 . . . . 49 *h*
6 . . . . . 93 *r*

Judges

1 7 116 *k*, 121 *d*, 141 *i*, 156 *b*
12 . . . . 112 *ii*
15 . . 59 *h*, 126 *y*
19 . . . . 114 *l*
22 . . . . 145 *c*
28 . . 113 *n*, 164 *d*
2 1 . . . . 107 *b*
18 . . . . 112 *hh*
19 . . 112 *e*, 112 *ee*
3 23 . . . . 112 *tt*
24 . . . 67 *v*, 164 *b*
25 . . . . 116 *d*
28 . . . . 129 *e*
4 4 . . . . 131 *b*
6 . . . . 150 *e*
8 . . . . 49 *m*
18 . 72 *s*, 72 *t*, 126 *r*
19 . . . . . 74 *k*
20 58 *g*, 64 *f*, 110 *k*, 147 *c*, 150 *n*, 152 *k*
21 . . . 72 *p*, 72 *t*
24 . 113 *h* N., 113 *u*
5 1 2 *r*, 73 *e*, 117 *b*, 146 *g*
4 . . . . 117 *z*
5 . 67 *dd*, 136 *d* N.
7 . 20 *i*, 36, 44 *h* N.
8 . . 107 *b*, 149 *e*
10 . . . 87 *e*, 130 *a*
12 . . . 10 *g*, 72 *s*
13 . . . . . 69 *g*
14 . . . . 93 *aa*
15 . 10 *g*, 87 *g*, 93 *bb*
17 . . . . 117 *bb*
21 . . . . 118 *q*
22 . . . 20 *h*, 123 *e*
24 . . . . 119 *w*
26 . . . . . 47 *k*
27 . . . 154 *a* N.
28 . . . . . 64 *h*
29 75 *w*, 128 *i*, 133 *h*
6 9 . . . 49 *c*, 49 *e*
10 . . . . . 49 *e*
11 . . . . 127 *d*
13 . . . . 159 *dd*
14 . . . . 126 *y*
16 . . . . . 49 *l*
17 36
18 . . 114 *q*, 135 *a*
19 . . 53 *n*, 156 *d*
20 . . . . . 34 *f*
25 . . 126 *w*, 128 *c*
28 . . . . . 63 *p*
31 . . 73 *e*, 100 *m*
36 . . 116 *q*, 159 *v*
39 . . . 109 *a* N.
7 3 . . . . 137 *c*
4 . . . . 136 *b*
6 . . . . . 93 *n*

Judges

7 8 . . . . . 131 *s*
12 36
13 . . . . . 112 *qq*
19 . . . . . 113 *z*
20 . . . . . 147 *c*
23 . . . . . 102 *b*
25 . . . . . 124 *r*
8 1 74 *h*, 155 *d*, 155 *h*
2 . . . . . 20 *m*
4 . . . . . 118 *n*
10 . . . . . 97 *e*
11 . . . 130 *a* N.
18 . . 126 *o*, 161 *c*
19 . . 63 *q*, 159 *x*
32 . . 125 *h*, 128 *c*
9 8 . . . . . 113 *o*
9 63 *k*, 100 *n*, 106 *n*
10 . . . 46 *d*, 46 *e*
15 . . . . 159 *v*
16 . . . . 167 *a*
17 . . . . 119 *bb*
28 . . . . 137 *a*
29 48 *l*, 76 *e*, 151 *b*, 154 *b*
39 . . . . . 69 *p*
41 . . . . . 35 *d*
45 . . . . 117 *ee*
48 . . . . 157 *a*
53 27 *o*, 67 *p*, 125 *b*
55 . . . . 145 *d*
10 4 96
11 . . . . 167 *b*
18 . . . . 137 *c*
11 5 . . . . . 21 *b*
10 . . . 159 *n* N.
18 . . . . 47 *m*
20 . . . 157 *b* N.
25 . 51 *i*, 133 *a* N.
29 . . . . 118 *f*
33 . . . . 134 *e*
34 . 135 *o*, 135 *o* N.
35 . . . . 119 *i*
36 . . . . 124 *e*
39 . . . . 144 *b*
12 5 . . 100 *m*, 112 *ee*
6 . . . . . 2 *w*
7 . . . . 124 *o*
13 2 . . . . 125 *b*
5 . . . . . 80 *d*
6 . 44 *d*, 64 *f*, 127 *e*
8 . . . . . 52 *s*
12 . . . . 135 *m*
16 . . . . 119 *m*
21 . . . . . 75 *y*
23 . . . . 90 *h* N.
25 . . . . . 61 *c*
14 2 . . . . . 90 *e*
3 . . . . 135 *a*
4 . . 122 *q*, 135 *p*
6 . . . . 152 *p*

Judges

14 15 . 9 *v*, 69 *n*, 150 *g* N.
17 . . . . 134 *m*
18 37 *d*, 90 *f*, 93 *x*, 133 *a*
15 1 . . . . . 119 *n*
7 . 163 *c*, 163 *d* N.
12 . . . . 152 *w*
13 . . . . 113 *p*
14 . . . . 164 *b*
16 5 . . . . . 66 *h*
9 . . . . 126 *o*
10 . . . . 67 *dd*
11 . . . . 113 *o*
13 . . . . 28 *c* N.
14 . . . . 127 *g*
15 . . . . 141 *e*
16 10 *g*, 52 *d*, 60 *d*, 164 *d*
18 . . . . 112 *tt*
20 . . . . 123 *c*
25 . . . . . 52 *n*
26 . . . . . 67 *v*
27 . . . . 126 *x*
28 34 *a* N., 88 *f*, 97 *b* N.
30 . . . . . 72 *r*
17 2 . . . 32 *h*, 121 *f*
3 . . . . 154 N.
18 3 . . . . . 142 *e*
19 . . . 20 *g*, 150 *g*
23 . . . 67 *g*, 67 *y*
29 . . . . . 52 *q*
30 . . . . . 5 *n*
19 1 . . . . 131 *b*
2 . . . . . 75 *t*
5 . . 9 *u*, 64 *c* N., 117 *ff*
6 . . 110 *h*, 120 *d*
8 64
9 . . . . . 91 *k*
11 . . . . . 19 *i*
13 . . . 69 *x*, 73 *d*
18 . . . 118 *e* N.
20 . . . 29 *q*, 73 *e*
22 . . . 54 *c*, 130 *e*
30 . 112 *ee*, *oo*, 116 *w*
20 2 . . . . . 29 *f*
15 . . . 54 *l*, 155 *d*
16 . . . . 90 *i* N.
31 . . . . . 66 *f*
32 . . . . . 20 *h*
38 . . . . 75 *gg*
39 . . . 118 *u*
43 . . . . . 22 *s*
44 . . . . 117 *m*
21 7 . . . . 131 *n*
9 . . . . . 54 *l*
16 . . . . 123 *b*
21 . . . . 145 *p*

1 Samuel

1 1 . 49 *b* N., 125 *b*, 125 *h*, 156 *b*
2 . . 134 *l*, 145 *o*
3 . . 112 *dd*, 123 *c*
4 . . 112 *g*, 126 *s*
6 20 *h*, 22 *s*, 59 *g*, 117 *p*
7 . . 107 *e*, 123 *c*
8 . . . 37 *e*, 102 *l*
9 . 91 *e*, 113 *e* N., 141 *e*
10 . . . . 128 *y*
11 . . . . 113 *o*
12 112 *uu*, 114 *n* N., 164 *d*
13 . . . . . 20 *g*
14 . . . . . 47 *o*
16 . . . . 128 *v*
17 . . . 23 *f*, 95 *h*
20 . . . 44 *d*, 64 *f*
22 . . . . 112 *oo*
24 . . . . 135 *i*
27 . . . . . 95 *h*
28 . . . . . 64 *f*
2 1 . . . 2 *r*, 106 *g*
3 103 *g*, 120 *g*, 124 *e*, 133 *k*, 152 *z*
4 . . . . 146 *a*
6 . . 111 *u*, 116 *x*
8 107 *g*, 116 *x*, 135 *p*
9 . . . . . 67 *g*
13 . 112 *oo*, 116 *w*, 131 *c*, 159 *i*, 164 *a*
14 . . 131 *h*, 132 *g*
15 . . . . 112 *oo*
16 . . 103 *g*, 106 *m*, 112 *ll*, 113 *w*, 159 *f*, 159 *dd*
18 116 *k*, 118 *q*, 121 *d*
19 . . . . 112 *e*
20 . . . . 145 *u*
22 . . . . 112 *k*
23 . . . . 126 *y*
24 . . . . 116 *s*
25 . . . . 117 *x*
26 . . . . 113 *u*
27 113 *q*, 114 *e*, 150 *e*
28 49 *e*, 113 *z*, 119 *w*
29 . . . . 133 *b*
30 113 *p*, 116 *g*, 149 *a*
31 . . 112 *x*, 116 *d*
33 53 *q*, 118 *q*, 145 *e*
3 2 . . 107 *b*, 120 *b*
3 . . 107 *c*, 152 *r*
5 46 *c*, 120 *g*, 120 *h*
7 . . . . 107 *c*
10 54 *k*, 118 *u*, 123 *c*
11 67 *g*, 67 *p*, 116 *w*, 155 *d*
12 . . . . 113 *h*

1 Samuel
3 13 112 *qq*, 130 *c* N., 119 *p*
14 . . . . 149 *c*
17 . . . . 149 *d*
21 . . . . . 75 *y*
4 1 . . 131 *c*, 145 *c*
3 . . . . 127 *g*
5 . . 72 *h*, 145 *c*
6 . . . . . 37 *f*
7 . . . . . 125 *e*
8 132 *h*, 136 *d*, 147 *d*
10 . . 124 *b*, 145 *o*
12 . . . . 127 *e*
15 44 *m*, 145 *k*, 145 *n*
16 . . . . 126 *k*
19 . . 69 *m*, 112 *tt*
21 . . . . 152 *q*
5 3 . . . . 116 *d*
7 . . . . 112 *rr*
9 . . 67 *v*, 130 *d*, 164 *d*
10 . . 115 *c*, 145 *m*
11 . . . . 117 *e*
6 4 . . 118 *h*, 135 *r*
7 . . 72 *i* N., 135 *o*
9 155 *d*, 155 *f*, 159 *q*
10 . . 60 *h*, 75 *qq*
11 . . . 154 *a* N.
12 . 47 *k*, 71, 75 *n*, 113 *s*
14 . . . . 127 *d*
18 . . . . 126 *x*
19 . . . . 119 *k*
7 9 . . . . 131 *k*
10 . . . . 116 *u*
11 . . . . 119 *c*
12 . . . . 111 *d*
14 . . . . 72 *k*
16 . . . . 112 *f*
17 . . . . 29 *i* N.
8 11 . . . . . 72 *l*
12 . . . . 114 *p*
19 . . 20 *g*, 163 *a*
9 2 . . . . 133 *a*
3 . 96, 117 *d*, 130 *g*
4 . . 104 *g*, 152 *k*
7 . . . 159 *w* N.
9 . 107 *e*, 144 *d* N[1]
10 . . . . 120 *g*
11 . . . . 116 *u*
13 . . . 35 *n*, 47 *m*
17 . . . . 138 *b*
20 73 *e*, 134 *m*, 143 *c*
21 . . . . 133 *g*
24 . . 138 *i*, 138 *k*
10 3 . . . . . 97 *c*
4 . . . . 134 *n*
5 29 *g*, 101 *a*, 109 *k*, 112 *z*
6 . . . . 75 *qq*

1 Samuel
10 8 . . . . 112 *v*
9 . . . . 112 *uu*
11 20 *h*, 111 *g*, 116 *s*, 116 *w*, 136 *c*
12 . . . . 154 *b*
13 . . . . 75 *qq*
14 . . . . 152 *k*
16 . . . . 113 *o*
18 . . . . 135 *a*
23 . . . . 133 *b*
24 . . . 22 *s*, 100 *l*
25 . . . . 126 *s*
27 . . . . 136 *b*
11 1 . . . . 125 *h*
2 . . . . 135 *p*
5 . . . . 107 *v*
11 . . 111 *g*, 116 *w*
12 . . . . 150 *a*
12 3 . . . . 137 *b*
7 . . . . 51 *p*
13 . . . 44 *d*, 64 *f*
14 . . . . 167 *a*
17 . . . . 114 *o*
19 . . . . 107 *p*
20 . . . . 135 *a*
23 . . 126 *x*, 135 *g*
24 . . . . 75 *oo*
25 . . . 29 *o*, 113 *o*
13 3 . . . . . 2 *b*
6 . . . . . 93 *w*
7 . . . . 119 *gg*
8 . . . . . 69 *t*
11 . . . . 67 *dd*
12 . . . . 54 *k*
13 . . . . 159 *dd*
15 . . 93 *oo*, 132 *g*
17 118 *q*, 126 *m*, 126 *z*, 134 *l*
19 . . . . 152 *w*
20 . . . . 118 *f*
21 . 35 *n*, 96, 112 *dd*
22 . . . . 112 *ee*
23 . . . . 92 *g*
14 1 . . . . 126 *s*
13 . . . . 72 *m*
14 . . 118 *s* N.
15 . . . . 95 *g*
16 . . . . 129 *b*
19 111 *h*, 113 *u*, 164 *d*
21 . . . . . 2 *b*
22 . . . . . 53 *n*
24 . 76 *d*, 112 *w*
27 . . . . 72 *k*
28 . . . . 72 *t*
29 . . . . 126 *x*
30 106 *p*, 113 *o*, 159 *x*
33 . 23 *c*, 74 *i*, 75 *oo*
34 . . 96 (p. 286)
36 48 *g* N., 67 *dd*, 109 *d*
38 . . . . . 66 *c*

1 Samuel
14 39 . 100 *o* N., 149 *c*
43 . . . . 113 *p*
44 . . . . 149 *d*
45 . . . 119 *w* N.
49 . . . . 47 *b* N.
52 . . . . 112 *ll*
15 1 . . . . . 9 *v*
2 . . . . 106 *g*
4 . . . . . 93 *x*
5 . . . . . 68 *i*
6 20 *g*, 22 *s*, 60 *f*, 68 *h*, 154 *a* N.
9 67 *t*, 75 *y*, 132 *d*, 135 *c* N.
13 . . . . 121 *f*
14 . . . 37 *f*, 154 *b*
16 . . . . 165 *a*
19 . . . . . 72 *ff*
20 . . . . 157 *c*
23 29 *q*, 53 *l*, 111 *h*, 119 *x*
32 . . . . 118 *q*
33 . . . . 119 *w*
16 1 . . 65 *h*, 127 *d*
2 . . 114 *g*, 159 *g*
3 . . . . 138 *e*
4 141 *n*, 144 *d*, 145 *u*, 150 *a*
7 . . . 35 *g*, 132 *c*
8 . . . . 125 *i*
11 . . . . 133 *g*
12 . . . . 128 *x*
14 . . . . 112 *h*
16 . 120 *b* N., 124 *i*
18 . . 128 *t*, 129 *c*
20 . . . . 128 *q*
23 112 *ee*, 112 *oo*, 126 *x*
17 5 . . 121 *d*, 131 *q*
12 . . . . 126 *x*
14 . . 133 *g*, 134 *l*
15 . . 113 *u*, 118 *g*
16 . . . . 113 *k*
17 . . 126 *x*, 134 *n*
20 . . . . 112 *rr*
21 . . . . 122 *i*
24 . . . . 111 *h*
25 22 *s*, 53 *n*, 60 *g*, 100 *l*, 114 *g*, 116 *s*
26 . . . 34 *f*, 132 *h*
28 . . . . 136 *c*
32 . . . . 112 *p*
34 . 112 *kk*, 126 *r*, 154 *a* N.
38 . . . . 112 *tt*
40 . . . . 132 *c*
41 . . . . 113 *u*
43 . . . . 124 *o*
46 . . . . 145 *e*
47 . . . 53 *q*, 145 *c*
48 . . . . 112 *uu*

1 Samuel

17 50 . . . . . 111 *k*
55 . . . . . 136 *c*, 137 *b*
58 . . 126 *e*, 126 *f*
18 1 . . . . . 60 *d*
9 . . . . . 55 *c*
10 . . 54 *e*, 118 *u*
15 . . . . 157 *c*
18 . . . . 137 *a*
19 . 114 *q*, 115 *e* N.
21 . . . . 134 *r*
22 . . . . . 59 *c*
23 . . . . 114 *a*
28 . . . 59 *g*, 59 *i*
29 . . . 68 *h*, 69 *n*
19 1 . . . . 115 *a*
2 . . . 51 *n*, 63 *c*
3 . . . . 119 *l*
10 . . . . 126 *y*
13 . 124 *h*, 132 *h* N.
17 . . . 59 *h*, 150 *e*
22 . . . . 126 *x*
23 . . 113 *t*, 135 *g*
20 1 . . 37 *d*, 116 *s*
2 . . 103 *g*, 156 *f*
3 . 118 *x*, 149 *a* N.
6 51 *e*, 51 *i*, 113 *n*, 159 *s*
8 . . . . 142 *g*
9 . . . . 150 *a*
10 . . 150 *i*, 151 *a*
11 . . . . 118 *f*
13 . 117 *l* N., 149 *d*
16 . . . . 117 *g*
19 . . . . 120 *c*
20 . . . . 127 *e*
23 . . . . 143 *a*
26 . . . . 152 *d*
27 . . . . 80 *g* N.
31 . . 128 *v*, 138 *c*
33 . . . . 115 *c*
37 . . . . 150 *e*
40 . . . . . 72 *y*
42 . . 134 *d*, 135 *f*
21 2 90 *i*, 119 *gg*, 152 *o*
3 . . . 55 *b*, 137 *c*
5 . . . 119 *e* N.
6 . . . . 123 *b*
8 . . . . 129 *h*
9 . . . 150 *c* N[3]
10 . . 102 *g*, 126 *r*
14 60 *d*, 75 *bb*, 131 *m* N.
16 . . . . 150 *b*
22 2 . . . . 75 *oo*
5 . . . . 119 *s*
7 117 *n*, 124 *p*, 153
9 . . . . . 90 *i*
13 . . . . 113 *e*
15 . . 67 *w*, 150 *b*

1 Samuel

23 1 . . . . . 93 *r*
7 . . . . 128 *a*
10 . . 113 *o*, 117 *n*
11 . 150 *g* N., 150 *n*
15 . . . . . 90 *e*
19 . . . . 150 *e*
21 . . . . 121 *f*
22 63 *n*, 135 *b*, 144 *d* N[2]
23 . . . 100 *o* N.
28 . . . . . 22 *s*
24 5 . . . . 138 *b*
6 . . . . 117 *d*
11 9 *v*, 112 *rr*, 144 *o*
12 114 *r*, 154 N. (*c*)
18 . . . . 117 *ff*
19 . 112 *hh* N., 117 *c*
25 1 . . . . . 21 *d*
2 . . . . . 67 *cc*
5 . . . 44 *d*, 64 *f*
7 . . . . . 53 *p*
8 . 72 *o*, 74 *k*, 76 *g*
10 . . 67 *ee*, 126 *w*
11 . . . . 112 *cc*
14 . . . . . 72 *ff*
15 . . . . 130 *d*
18 . 24 *b*, 75 *v*, 132 *g*
20 . . 47 *k*, 112 *uu*
22 . . . . 149 *b*
24 . . . . 135 *g*
25 . . . . 107 *p*
26 65 *f*, 113 *e*, 113 *gg*, 144 *l* N[3], 149 *a* N.
27 143 *d*, 145 *o*, 145 *o* N[1]
28 . . . 119 *w* N.
29 . . . . 143 *c*
31 . . . . 114 *p*
33 . . . . 75 *qq*
34 76 *h*, 106 *p*, 149 *d*
26 9 . . 112 *h*, 151 *a*
12 . . . 87 *s*, 152 *l*
13 . . . . 156 *c*
14 . . . . 155 *m*
16 . 117 *l*, 117 *m* N.
19 . . . . 72 *aa*
20 . . . . 117 *d*
22 . . . . 127 *f*
27 9 . . 112 *e*, 112 *dd*
10 . . . 150 *a* N.
28 3 . 106 *f*, 154 *a* N.
7 52 *d*, 96, 128 *u*, 130 *e*
8 . 10 *h*, 46 *d*, 46 *e*
10 . . . . . 20 *h*
13 . . . 132 *h* N. 1
15 48 *d*, 59 *f*, 75 *ll*, 102 *l*
24 . . . . . 68 *h*
29 6 . . . . 149 *c*

1 Samuel

29 8 . . 49 *m*, 130 *c*
10 . . . . 144 *c*
30 2 . . . . 156 *f*
6 . . . . 144 *b*
8 . 150 *a* N[1], 154 *a*
13 . . . 134 *o* N[1]
24 . . . . 161 *c*
26 . . . . . 91 *k*
28 . . . . . 10 *g*
31 2 . . . . . 53 *n*
7 . . . . 103 *g*
9 . . . . 124 *r*

2 Samuel

1 4 . . . . 157 *c*
6 . . 75 *rr*, 113 *o*
9 . . 72 *m*, 128 *e*
10 49 *c*, 61 *b*, 107 *b* N.
18 . . . . 150 *e*
21 126 *m*, 130 *a*, 152 *g*
23 . 44 *c*, 154 *a* N.
24 . . . . 116 *f*
25 . . . . 148 *b*
26 . . . . 75 *oo*
2 5 . . . . 121 *f*
16 . . . . 144 *d*
20 . . . . 136 *d*
21 . . . 64 *c*, 119 *s*
22 . . 102 *l*, 150 *e*
23 . . 111 *g*, 116 *w*
26 . . . . . 44 *g*
27 . . . . 159 *ee*
32 . . . 72 *r*, 118 *g*
3 1 . . 113 *u*, 145 *c*
2 . . . . 129 *g*
8 . . 75 *qq*, 111 *e*
10 . . . . 114 *o*
11 . . . . 115 *d*
16 . . . . 113 *u*
18 . . . 113 *dd* N.
25 . . . . 117 *h*
27 . . . . 117 *ll*
30 . . . . 117 *n*
33 . . . . 107 *t*
34 . . 152 *d*, 152 *e*
39 . . . . 141 *e*
4 1 . . . . 145 *p*
2 . . . . 128 *c*
4 . . . . 128 *h*
7 . . . . 141 *e*
10 . 111 *h*, 114 *l* N.
11 . . . . 117 *d*
5 2 . . . . . 74 *k*
6 . . 35 *g*, 106 *m*
8 35 *g*, 116 *w*, 107 *u*
10 . . . . 125 *h*
21 . . . . 146 *f*
24 109 *k*, 112 *z*, 117 *d*
6 1 . . . . . 68 *h*

2 Samuel

6 2 . . . . 125 *c*
3 . . . . 126 *z*
6 . . . . 117 *g*
16 . . . . 112 *uu*
20 . . 75 *y*, 148 *b*
7 5 . . 112 *r*, 150 *d*
14 . . . . 112 *mm*
29 . . . . 120 *d*
8 2 . . . . 126 *m*
3 . . . . . 17 *b*
4 . . . . . 69 *v*
8 . . . . 131 *e*
9 1 . . . . 165 *a*
3 . . 128 *y*, 152 *s*
10 7 . . . . 131 *b*
9 . . 145 *k*, 146 *a*
12 . . . . . 54 *k*
11 1 . . . . . 23 *g*
4 . . . . 141 *e*
11 . . . 149 *a* N.
19 . . . 142 *f* N[2]
20 . . . . 157 *c*
24 . . . 69 *r*, 75 *rr*
25 . . . . 117 *l*
27 . . . . . 60 *d*
12 1 . . . . . 72 *p*
2 126 *d*, 126 *x*, 146 *f*
3 . . . . 152 *p*
6 . . . . . 97 *h*
9 . . . . 144 *n*
10 . . . . 114 *g*
14 . . . . . 52 *o*
15 . . . . . 51 *m*
16 . . 112 *f*, 117 *q*
17 . . . . 75 *rr*
28 61 *f*, 135 *a*, 150 *m* N.
30 . . . . 127 *e*
13 4 . . . p. 457 N[1]
5 . . . . 75 *cc*
8 . . . . . 72 *t*
12 . . 75 *hh*, 107 *g*
14 . . . . 117 *u*
15 . . . . 117 *q*
17 . . . . . 64 *c*
18 47 *l*, 112 *tt* N., 156 *b*
19 . . . . 113 *t*
20 . 84 *a s*, 118 *p*, 154 *a* N
23 . . . . 131 *d*
25 . . 152 *g*, 165 *a*
26 . . . . 159 *dd*
28 . . 72 *w*, 159 *g*
31 . . . . 116 *k*
32 . . . . . 73 *f*
39 . . 131 *g*, 144 *o*
14 2 . . 75 *m*, 136 *d*
3 . . . . . 76 *g*
4 . . . . 126 *e*
6 . . . . . 60 *d*

2 Samuel

14 7 . . . . . 73 *b*
10 . . . . 116 *w*
11 . 75 *ff*, 119 *w* N.
13 . . . 92 *b*, 115 *i*
19 . . 47 *b* N., 70 *c*
21 . . . . 106 *m*
26 . . 118 *h*, 134 *g*
30 71
31 . . . . . 102 *l*
15 2 . 111 *g*, 127 *b* N.
4 . . 112 *p*, 151 *a*
5 . . . 10 *g* N[3]
7 . . . . . 10 *g*
12 . . . . 113 *u*
16 . . . . 117 *d*
20 . . . . . 150 *a*
21 93 *aa* N., 130 *c*, 163 *d*
23 . . . . 117 *t*
25 . . . . 117 *e*
27 . . . . . 72 *s*
32 . . 116 *k*, 121 *d*
33 . . . 49 *l*, 75 *w*
34 . . 67 *dd*, 143 *d*
37 . . . . . 93 *ll*
16 1 . . . . 134 *n*
5 . . 112 *tt*, 113 *t*
7 . . . . 128 *t*
13 . . 93 *gg*, 112 *f*
17 5 . . . . 135 *f*
8 . . . . 117 *h*
9 . . . . 144 *e*
10 . . . . . 67 *t*
11 . . . . 106 *i*
12 . . 109 *d*, 122 *l*
13 . . . . 106 *o*
15 . . . . 135 *a*
16 . . . . . 121 *a*
17 . . 112 *k*, 126 *r*
22 . . . 96, 130 *g*
23 . . . . . 51 *m*
26 . . . . 118 *g*
18 3 . . . 63 *i*, 97 *g*
11 114 *l*, 119 *aa*, 154 *b*, 159 *w* N.
12 . . 137 *c*, 154 *b*
13 . . . . 159 *cc*
14 . . 108 *c*, 156 *c*
16 . . . . . 22 *s*
18 . . . . 117 *d*
19 . . . . 119 *ff*
22 . . . . . 74 *i*
23 . . . . 110 *b*
29 . . 114 *f*, 150 *a*
33 . . . 133 *l* N.
19 1 . . 135 *f*, 151 *b*
6 . . . 70 *c*, 128 *a*
13 . . . . 112 *i*
14 . . . . . 68 *h*
18 . 97 *e*, 112 *tt*

2 Samuel

19 19 . . . . . 53 *q*
20 . . . . 115 *g*
25 . . . 52 *l*, 127 *f*
27 . . . . 122 *f*
30 . . . . 106 *i*
43 . . . . . 76 *b*
44 . . . . 67 *w*
20 1 . . . . 147 *c*
5 . . . . . 68 *i*
8 . . . . 142 *e*
9 . . . 68 *h*, 141 *c*
11 . . . . 137 *c*
12 . . 112 *oo*, 116 *e*
13 . . . . 69 *w*
14 . . . . 125 *h*
18 . . . . 113 *w*
19 . . . 130 *f* N.
20 . . 149 *a*, 149 *e*
21 . . . 53 *s*, 155 *e*
23 . . . 16 *b*, 127 *f*
21 2 . . . . . 74 *h*
3 . . . . 110 *i*
4 . . . . 120 *c*
9 . . . . 118 *i*
11 . . . . 121 *a*
12 . . . . 75 *rr*
15 . . . . . 72 *t*
20 . . . . . 35 *n*
22 . . . . 121 *b*
22 1 . 2 *s*, 53 *l*, 130 *d*
24 . . . . . 49 *e*
27 . . . . . 67 *l*
33 . . . 35 *d*, 131 *r*
37 . . . . 103 *d*
38 . . . . 108 *e*
40 . . . . . 68 *k*
41 . . 19 *i*, 116 *w*
44 . . . . . 87 *f*
23 1 . . . 2 *s*, 29 *g*
3 . . . . 116 *w*
4 . . . . 152 *u*
5 . 135 *m*, 150 *a* N.
6 . . . 91 *f*, 143 *a*
7 . . . . 113 *w*
8 . . . 47 *b*, 87 *f*
11 . . . . 127 *e*
13 . . . . 134 *k*
17 . . . . 167 *a*
19 . . . . 150 *d*
24 3 . . 145 *n*, 154 *b*
6 . . . . . 90 *i*
11 . . . . . 93 *rr*
13 . . . . 145 *h*
16 . . . . 142 *f*
21 . . . . 165 *a*
22 . . . . 93 *pp*
23 . . . . 106 *m*
24 . . 75 *n*, 113 *p*

1 Kings

1 1 . . . 49 *b*, 67 *g*
2 . . 131 *b*, 144 *f*
5 . . . . 116 *o*
6 . . . 119 *w* N.
12 . . . . 117 *p*
14 . . . . 116 *u*
15 . . . 80 *d*, 90 *c*
20 . . . . 135 *g*
21 . . . . 146 *d*
24 . . 150 *a*, 150 *b*
26 . . . . 135 *g*
27 . . . . 150 *f*
31 . . . . 156 *c*
40 . . 117 *q*, 145 *c*
41 . . . . 146 *a*
47 . . . . . 70 *e*
52 . . . 119 *w* N.
2 2 . . . . 116 *p*
3 . . 95 *u*, 114 *o*
6 . . . . 109 *d*
7 . . . . 116 *h*
17 . . . . 131 *g*
18 . . . . 135 *a*
21 . . . . 121 *b*
22 . , 110 *a*, 154 *b*
23 . . . . 149 *d*
26 75 *z*, 93 *ss*, 118 *f*, 128 *t*
30 . . . . . 75 *ll*
31 . . . . 128 *w*
36 . . . 80 *i*, 90 *i*
40 . . . . . 90 *i*
42 . . . . 72 *aa*
43 . . . . 128 *h*
3 4 . . . . 107 *b*
7 . . . . 114 *c*
8 . . . . 166 *b*
11 . . . . 112 *tt*
12 . . . . 166 *b*
15 71
16 . . . . 107 *c*
18 . . 128 *f*, 135 *r*
26 . . . . . 46 *e*
4 5 . . . . . 93 *ll*
7 . . . . 112 *l*
12 . . . . . 90 *i*
13 . . . . 128 *c*
14 . . . . . 90 *d*
5 1 . . . . 144 *i*
3 . . . . 131 *c*
7 . . . . 112 *dd*
9 . . . . 131 *e*
12 . . . . 134 *g*
17 . . . . 117 *h*
20 . . . . . 68 *c*
25 . . . 23 *f*, 107 *e*
29 . . . . 131 *b*
6 1 . . 134 *h*, 134 *o*
6 . . . . . 63 *i*
7 . . . . 131 *c*

1 Kings

6 16 . . . . 117 *d*
19 . . . . . 66 *i*
7 6 . . . . . 92 *g*
7 . . 118 *p*, 126 *w*
8 . . . . 118 *g*
14 . . . 41 *o*, 131 *b*
15 . . . . 117 *hh*
27 . . . . 134 *l*
28 . . . . . 20 *m*
37 . . . . . 91 *f*
8 1 . . 107 *c*, 109 *k*
5 . . 119 *z*, 145 *c*
12 . . . . 138 *e*
13 . . . . 118 *k*
29 . . . . . 91 *k*
30 . . 119 *g*, 159 *g*
31 . . . . 145 *o*
32 . . . . 118 *g*
33 . . . . 158 *d*
44 . . . . . 75 *w*
46 . . . . . 49 *m*
48 . . . . . 44 *i*
64 . . . . 133 *c*
9 3 . . . . . 75 *w*
8 . . . . . 67 *g*
11 . . . . . 75 *oo*
17 . . . . 126 *y*
25 . . 112 *dd*, 113 *z*
26 . . . . 122 *t*
10 9 . . . . 115 *d*
11 . . . . . 35 *m*
12 . . . . 117 *ii*
21 . . . 152 *y* N.
22 . . . . . 74 *i*
23 . . . . 119 *u*
24 . . . 164 *b* N.
27 . . . . 126 *p*
29 . . . . . 75 *t*
11 1 . . . . . 10 *h*
3 . . 145 *o*, 145 *p*
5 . . . . 122 *f*
8 . . . 131 *h* N.
9 . . . . 138 *k*
12 . . . . 135 *p*
15 . . . . . 52 *f*
16 . . . . . 53 *l*
19 . . . . . 54 *k*
21 . . . . 165 *a*
25 . . . 117 *m* N.
30 . . . . 117 *ii*
31 . . . . 134 *l*
33 . . . . . 87 *e*
34 . . . . 117 *ii*
39 . . . . . 23 *d*
41 . . . . 150 *e*
12 2 . . . . 138 *d*
6 . . 64 *b*, 117 *gg*
8 . . 116 *q*, 118 *q*
10 . . . . . 93 *q*
12 . . . . . 74 *k*

1 Kings

12 15 . . . . 115 *a*
28 . . . . 133 *c*
31 . . . . 117 *d*
32 21 *d*, 65 *e*, 112 *pp*
13 3 . . . . 112 *tt*
7 . . . . . 10 *h*
11 . . . . . 125 *b*
12 . . . . 155 *d*
14 . . . . 126 *r*
18 . . . . 156 *d*
30 . . . . 147 *d*
33 . . 109 *f*, 109 *g*
14 2 . . . . . 32 *h*
3 . . . . . 65 *g*
5 . . . 94 *d*, 112 *z*
6 . 118 *p*, 121 *d* N[1]
10 . . . . . 64 *d*
12 . . . . . 72 *r* N,
13 . . . . 129 *g*
14 . . . 136 *d* N.
15 . . . . . 91 *n*
16 . . . . . 23 *c*
17 . . . . 116 *u*
19 . . 129 *d*, 150 *e*
21 . . . . . 10 *g*
24 . . . . 127 *g*
15 13 . . . . 119 *x*
23 . . . . 118 *q*
25 . . . . 134 *p*
16 2 . . . . . 74 *l*
10 . . . . 134 *o*
24 . . . 29 *f*, 88 *b*
25 . . . . . 67 *x*
31 . . . . 150 *d*
17 1 . . . . 93 *pp*
3 . . . . 119 *s*
9 . . . . . 90 *i*
11 . . . . . 66 *g*
13 . . . . 75 *m*
14 . . . 66 *i*, 75 *rr*
15 . . . . . 32 *l*
16 . . . . 146 *a*
18 5 . . . 119 *w* N.
10 . . . . 107 *e*
27 . . . 53 *q*, 67 *y*
32 . . 117 *ii*, 117 *kk*
43 . . . . 152 *p*
44 . . . . . 58 *g*
19 4 . . . 157 *b* N[2]
9 . . . . 126 *r*
11 . . . . 132 *d*
15 . 26 *h*, 90 *c*, 90 *i*
19 . . . . 134 *o*
20 . . . . 20 *m*
21 . . . . 131 *m*
20 14 . . . . 137 *b*
20 . . . . 145 *c*
21 . . . . 112 *tt*
22 . . . . . 54 *k*
25 . . . . 103 *b*

1 Kings

20 27 . . . . . 54 *l*
33 . . . . . 53 *n*
35 . . 75 *mm*, 128 *v*
39 . . . . . 51 *k*
40 . . . 116 *g* N.
21 2 . . . . . 34 *c*
8 . . . 124 *b* N.
10 . . . . 104 *g*
11 . . 116 *q*, 118 *q*
12 . . . . 112 *qq*
13 . . . . 119 *c*
15 . . . . . 69 *f*
19 . . . 74 *k*, 135 *f*
21 . . . 74 *k*, 74 *l*
25 . . . . . 72 *w*
22 3 . . . . 150 *e*
4 . . . . 161 *c*
7 . . . . 108 *b*
10 . . . . 121 *d*
12 . . . . 110 *f*
15 . . . . 150 *c*
16 . . 102 *k*, 134 *r*
23 . . . . 126 *y*
25 . . . . 75 *pp*
27 . . . . 131 *c*
28 135 *r*, 144 *p*, 159 *q*
30 . 104 *g*, 113 *dd* N.
35 71
49 . . . . . 44 *m*

2 Kings

1 1 . . . . . 49 *b*
2 . . . . 126 *y*
3 . . . . 152 *y*
7 . . . . . 37 *f*
9 . . . . . 97 *i*
10 . . . . 154 *b*
11 . . . . 120 *d*
2 1 . . 10 *h*, 114 *q*
9 . . . . 107 *c*
10 . 52 *s*, 114 *n* N.
16 . 93 *u*, 107 *q* N³
20 . . . . 72 *aa*
21 . . . . 75 *oo*
22 . . . . 75 *qq*
24 . . . . 122 *e*
3 3 . . . . 135 *p*
4 2 *d*, 112 *h*, 131 *k*
8 . . . . 155 *d*
15 . . . . 112 *uu*
16 . . 113 *bb*, 123 *e*
23 . . . . 113 *w*
24 . . . . . 75 *ff*
25 . . . . 112 *e*
27 . . . . 107 *k*
4 1 . . . . 125 *b*
3 . . 91 *l*, 133 *c* N.
8 . . . . 126 *s*
13 . . 114 *k*, 117 *r*

2 Kings

4 14 . . . . . 154 *b*
16 . . 32 *h*, 116 *p*
23 . . . . . 90 *n*
24 . . . . . 66 *c*
25 . . . . . 34 *f*
27 . . . . . 63 *e*
31 . . . . . 29 *k*
41 . . . . . 69 *f*
43 . . . . 113 *ee*
5 2 . . . . 118 *q*
3 . . . . 151 *e*
9 . . . . 129 *d*
10 110 *i*, 113 *bb*, 159 *d*
11 . . . . 112 *p*
12 . . . . 107 *t*
13 110 *f*, 142 *f*, 159 *cc*
17 . . 104 *g*, 159 *dd*
18 . . . . 75 *kk*
20 . . 112 *gg*, 163 *d*
22 . . . . 136 *d*
23 . 72 *t*, 88 *b*, 131 *d*
26 . . . 150 *a* N¹
6 5 . . . 117 *m* N.
8 . . . . . 91 *n*
9 . . . . . 51 *n*
10 . . . . 134 *r*
11 36
19 . . 34 *b* N³, 52 *n*
22 . . . p. 457 N¹
27 . . 109 *h*, 150 *g*
29 . . . . . 74 *l*
32 . . . 22 *s*, 100 *l*
7 1 . . . . 131 *d*
4 . . . . 112 *ff*
8 . . . . . 47 *i*
10 . . . 135 *p* N¹
13 . . . . 127 *f*
18 . . . . . 10 *h*
8 1 . . . . . 32 *h*
6 . 53 *m*, 72 *y*, 91 *e*
8 . . . . 126 *y*
16 . . . . . 52 *l*
17 . . . . . 134 *e*
21 . . . . . 50 *e*
9 2 . . . 72 *w*, 76 *h*
4 . . . . . 127 *g*
17 . . . . . 80 *f*
18 32 *n*, 103 *o*, 119 *b*
19 . . . 150 *a* N¹
27 . . . . . 147 *c*
31 . . . . 144 *p*
33 . . . . . 76 *c*
35 . . . . 119 *m*
37 . . . . . 75 *m*
10 1 . 124 *b* N., 127 *f*
6 . . . 131 *h* N.
15 . . . . 159 *cc*
21 . . . . 102 *h*
23 . . . . 152 *w*
29 . . . . . 93 *o*

2 Kings

11 1 . . . . 112 *pp*
2 . . . . . 116 *e*
4 . 75 *gg*, 75 *q*, 97 *g*
5 . . . . 116 *h*
12 . . . . . 74 *l*
13 . . . . . 87 *e*
15 . . 113 *cc*, 119 *e*
12 9 . 72 *h*, 66 *g*, 93 *h*
12 . . . 112 *pp* N³
13 6 . . . . . 74 *k*
17 . . . 69 *r*, 76 *f*
19 . . 114 *k*, 159 *dd*
21 . . . . . 111 *g*
14 7 . . . 21 *e*, 112 *tt*
8 . . . . . 156 *o*
14 93 *oo*, 112 *pp*, 112 *tt*, 124 *q*
15 16 . . . 76 *c*, 127 *i*
29 . . . . . 80 *k*
16 4 . . . . . 65 *e*
7 . . . . . 72 *p*
14 . . . . 127 *h*
17 . . . . . 127 *h*
18 . . . . . 80 *k*
17 4 . . . . . 118 *u*
6 . . . . 134 *p*
11 . . . . . 53 *p*
15 . . . . . 103 *l*
29 . . . . . 124 *r*
18 1 . . . . . 134 *p*
4 . . . . 112 *tt*
17 . . . 128 *w* N.
20 . . . . . 44 *i*
26 . . . . . 2 *a*
28 . . . . . 2 *a*
29 . . . . . 74 *l*
30 . . . 121 *b* N.
36 . . . . . 112 *tt*
19 2 . . . 131 *h* N.
4 . . . . 132 *h*
14 . . . 124 *b* N.
21 . . . . . 72 *l*
25 . . . 23 *f*, 75 *qq*
20 1 . . . . . 49 *a*
19 . . 126 *x*, 141 *n*
21 11 . . . . . 74 *l*
12 . . . . . 67 *g*
13 . . . 113 *h* N.
15 . . . . 112 *tt*
26 . . . 144 *d* N.
22 1 . . . . . 134 *e*
13 . . . . . 138 *b*
20 . . . 61 *h*, 124 *c*
23 3 . . . . . 127 *c*
4 75 *v*, 112 *pp*, 112 *pp* N.
8 . . . 112 *pp* N.
10 . . 112 *pp*, 114 *s*
12 . . 112 *rr*, 127 *f*
14 . . . 112 *pp* N.

2 Kings

23 15 . . . . . 67 *v*
17 . . 127 *f*, 127 *g*
20 . . . . . 117 *d*
35 . . . . . 139 *c*
24 7 . . . . 144 *b*
14 . . . 97 *g*, 112 *tt*
25 9 . . . . 117 *d*
15 . . . . . 123 *e*
16 . . . 126 *z*, 134 *l*
17 . . . . . 134 *e*
18 . . . . . 131 *b*
19 . . . . . 127 *f*
28 . . . . . 122 *q*
29 . . . . . 75 *rr*

Isaiah

1 2 . . . . . 126 *e*
3 . . . . . 124 *i*
4 . . 128 *l*, *x*, 147 *d*
5 37 *e*, 127 *c*, 137 *b*, 156 *d*
6 67 *m*, 126 *m*, 144 *b*, 152 *o*
7 116 *l*, 116 *n*, 118 *x*, 143 *a*
9 106 *p*, 118 *x*, 159 *x*
11 106 *g*, 107 *f*, 117 *z*
12 . 51 *l*, 106 *g*, 164 *d*
14 66 *b*, 76 *b*, 102 *h*, 114 *c*, 119 *aa*
15 60 *f*, 61 *e*, 117 *z*, 124 *n*, 145 *n*
16 . . . 54 *d*, 128 *r*
17 . . 113 *d*, 117 *u*
18 . . 126 *o*, 160 *a*
19 . . . . 120 *e*
20 . . . 52 *e*, 121 *c*
21 90 *l*, 95 *h*, 107 *b*, 148 *b*
22 . . . . 126 *m*
23 . . 107 *g*, 124 *f*
24 . . . . . 51 *p*
25 . . 118 *w*, 124 *l*
26 . 118 *s* N., 135 *m*
27 . . . . . 116 *i*
28 . . . . . 147 *c*
29 . . . . 144 *p*
30 . 91 *d*, 116 *i*, 152 *o*
31 . . . . . 93 *g*
2 1 . . . 154 *a* N.
2 . . . . . 116 *r*
4 . . . . . 91 *n*
6 . . . . . 44 *g*
7 . . . . . 117 *z*
8 . . . . 145 *m*
9 . . 109 *e*, 117 *g*
11 . . 112 *s*, 146 *a*
17 . . . . . 145 *o*
18 . . . . . 15 *f*

Isaiah

2 20 63 *i*, 84 *b n*, 135 *n*, 145 *m*
22 . . . 116 *e*, 119 *s*
3 1 . . 116 *p*, 122 *v*
3 . . . . . 116 *k*
6 . . 103 *g*, 118 *g*
7 117 *g*, 117 *ii*, 156 *b*
8 . . . 53 *g*, 122 *i*
9 . . 135 *i*, 156 *g*
12 . . 124 *k*, 145 *l*
13 . . . . . 115 *b*
14 . . 128 *h*, 154 *b*
15 . . . . . 37 *c*
16 52 *n*, 75 *v*, 111 *r*, 112 *nn*, 113 *u*, 135 *o*
17 . 91 *c*, 91 *f*, 142 *f*
18 . . . . 86 *g* N.
22 . . . . . 35 *f*
24 . . . . . 131 *b*
4 4 106 *o*, 107 *l*, 113 *e*, 159 *n* N.
5 1 87 *f* N., 108 *b*, 128 *v*
2 . . 114 *m*, 117 *ee*
3 . . . . . 110 *a*
4 75 *z*, 114 *k*, 150 *m*
5 112 *u*, 113 *d*, 113 *f*, 114 *k* N., 116 *d*, 116 *p*
6 117 *z*, 117 *ii*, 119 *y*
8 112 *w*, 116 *x*, 144 *p*, 147 *d*
9 . . . 149 *e*, 152 *y*
10 . . . . . 93 *m*
11 112 *m*, 120 *c*, 130 *a*, 156 *d*
12 93 *ss*, 106 *l*, 141 *d*
13 . . 106 *n*, 128 *t*
14 . . . 20 *f*, 112 *s*
15 . . . . 111 *w*
17 . . 118 *t*, 142 *f*
19 . . . 48 *d*, 108 *d*
23 . . 116 *x*, 145 *m*
24 . . 114 *r*, 115 *k*
25 . . . . . 136 *b*
26 . 133 *k* N., 145 *m*
28 . . . 20 *h*, 117 *z*
29 . . . . . 152 *l*
30 . . . . . 136 *b*
6 1 . . . . . 111 *b*
2 88 *f*, 119 *cc*, 134 *q*
3 112 *k*, 133 *k*, 139 *e* N., 141 *l*
4 107 *b*, 107 *d*, 117 *z*
5 106 *n*, 128 *y*, 147 *d*
6 94 *b*, 155 *h*, 156 *b*
7 . . . . . 112 *x*
8 61 *g*, 117 *c*, 124 *g* N., 137 *b*
9 . . . 75 *n*, 113 *r*
10 . . . 67 *v*, 136 *b*

Isaiah

6 11 106 *o*, 121 *d*, 144 *d*, 152 *y*
12 . . . . . 67 *k*
13 52 *p*, 112 *mm*, 114 *k* N., 120 *d*
7 2 . . . 72 *g*, 122 *i*
3 . . . . . 95 *s*
4 . . . . 113 *bb*
6 . . . . . 122 *i*
7 . . 122 *q*, 144 *b*
8 . . . . 119 *y*
9 . . 148 *d*, 159 *ee*
11 . . . . . 29 *u*
13 . . 114 *a*, 133 *c*
14 74 *g*, 112 *t*, 113 *h*, 126 *r*, 135 *a* N., 135 *c*
15 . . . . . 113 *f*
17 . . . . . 49 *a*
18 . . . . . 124 *e*
20 . . . . 126 *x*
23 . . . . 134 *n*
25 . . . 118 *l*, 144 *h*
8 1 . 29 *l*, 52 *s*, 119 *u*
2 . . . . 49 *e*, 96
4 . . . . . 144 *d*
6 . . 2 *d* N., 130 *a*
7 . . . . . 154 *b*
8 . . . . . 145 *o*
9 . . . . . 110 *f*
11 . . . 45 *d*, 59 *h*
12 . . 47 *m*, 117 *r*
16 . . . . . 67 *n*
17 . . . . . 75 *z*
19 . . . . . 164 *d*
20 . . . . 145 *m*
21 . . . 54 *k*, 118 *n*
23 . 67 *v*, 90 *f*, 128 *h*
9 1 106 *n*, 130 *a*, 132 *g*
2 . . 103 *g*, 130 *a*
3 10 *h*, 20 *h*, 67 *w*, 93 *q*, 118 *u*, 135 *n*
4 112 *mm*, 124 *n*, 143 *d*, 146 *e*
5 . . . 93 *k*, 144 *d*
6 . . . 5 *n*, 152 *u*
8 . . . 127 *c*, 145 *c*
11 . . . . . 127 *c*
12 . . . . . 116 *f*
18 . . . . . 145 *o*
10 1 . . . 10 *g*, 93 *bb*
2 . . . . . 114 *r*
4 . . . . . 163 *c*
5 . . . . . 152 *a*
9 . . . . . 21 *d*
10 . . . . . 133 *e*
12 . . . 47 *b*, 127 *a*
13 23 *d*, 75 *z*, 107 *b* N.
14 118 *w*, 126 *o*, 132 *e*
15 115 *i*, 124 *k*, 150 *h*

Isaiah

10 16 . . . . . 69*f*
17 . . . . . 93 *v*
18 . . . . . 67 *cc*
22 . . . . . 117 *z*
24 . 58 *i*, 119 *o*, 156 *d*
30 . . 132 *b*, 144 *m*
32 . . 114 *k*, 119 *o*
33 . . . . . 23 *c*
34 . . . . 119 *o*
11 2 . . . . 128 *a*
7 . . . . . 122 *e*
8 . . . . . 142 *f*
9 106 *u*, 114 *c*, 115 *d*, 116 *f* N., 117 *n*, 126 *z*
10 . . . . 119 *gg*
12 . . . . . 20 *m*
14 . . . . 93 *hh*
12 1 . . . . . 109 *k*
2 . . . . . 80 *g*
5 . . . . . 116 *e*
6 . . . . . 122 *s*
13 3 . . . . 135 *n*
4 . . 146 *b*, 147 *c*
6 . . . . 118 *x*
8 . . 47 *m*, 119 *gg*
18 . . . . . 52 *n*
19 . . . . . 115 *d*
20 . . . . . 68 *k*
22 . . . . . 145 *o*
14 2 54 *f*, 57 N², 117 *w*
3 22 *s*, 102 *b*, 115 *g*, 121 *b*, 121 *f*
4 . 49 *k*, 49 *m*, 148 *b*
6 . . 117 *q*, 130 *a*
9 . . . . . 145 *t*
11 . . 93 *ss*, 145 *o*
14 . . . . . 87 *s*
17 . . 116 *x*, 117 *o*
19 . 29 *f*, 126 *p*, 130 *a*
23 . . . 55 *f*, 113 *e*
24 . . 144 *b*, 149 *b*
27 . . 116 *q*, 126 *k*
30 . . . 72 *w*, 133 *h*
31 . . 72 *v*, 113 *bb*
15 2 . . . . 70 *d*, 96
5 . . . . . 72 *cc*
7 . . . . . 155 *h*
8 . . . . 119 *hh*
16 2 . . . . . 126 *p*
4 . . . . . 145 *d*
6 . . . . . 122 *v*
7 . . . . . 70 *d*
8 . . 75 *m*, 145 *u*
9 . . . . . 75 *dd*
10 72 *bb*, 121 *a*, *b*, 141 *e*
17 1 . . 119 *x*, 121 *b*
4 . . . . . 128 *r*
5 . . . . 122 *n*
6 118 *u*, 131 *n* N¹, 134 *s*

Isaiah

17 8 . 35 *f*, 154 *a* N. (*b*)
10 . . 20 *m* N., 47 *k*
11 . . . . . 72 *n*
12 . . . 47 *m*, 75 *u*
18 1 . . . . . 124 *e*
2 . . . 52 *s*, 103 *m*
3 . . . . . 66 *b*
4 . . . . . 10 *h*
5 29 *q*, 67 *v*, 72 *dd*, 142 *f*, 145 *q*
6 . . . . . 73 *b*
19 1 . . . . . 72 *l*
3 . . . . 67 *dd*
4 . . 124 *i*, 132 *h*
6 . 53 *g*, 53 *p*, 124 *e*
9 . . . . . 86 *i*
10 . . . . . 128 *y*
11 . . . . . 133 *h*
12 . . . . . 109 *f*
13 . . . . . 142 *f*
17 . 80 *h*, 95 *d*, 143 *b*
18 . . . . . 2 *a*
22 . . . . . 113 *s*
20 1 . . . . . 115 *k*
2 . . 113 *i*, 118 *n*
4 . . . 87 *g*, 118 *o*
21 1 . . . . . 114 *o*
2 . 44 *o*, 72 *s*, 121 *b*
7 . . 93 *dd*, 117 *q*
8 . . . . . 118 *r*
9 . . . . . 136 *d*
11 . 90 *f*, 93 *w*, 116 *t*
12 29 *t*, 75 *u*, 75 *rr*, 76 *d*
14 . . . . . 76 *d*
17 127 *a*, 128 *a*, 146 *a*
22 1 . . . 91 *e*, 150 *l*
2 75 *v*, 91 *e*, 117 *z*, 126 *e*, 128 *x*, 152 *d*
3 . . . . 119 *w*
5 . . . 128 *a*, 133 *l*
7 . . . . . 128 *r*
10 . . . . . 20 *m*
11 . . . 95 *v*, 124 *k*
13 75 *n*, 113 *d*, 113 *f*, 113 *dd*
14 107 *c*, 112 *ss*, 149 *b*, 149 *e*
16 . . 90 *m*, 144 *p*
17 . . . . . 113 *r*
18 . . . . . 118 *r*
19 . . . . 144 *p*
24 . . 128 *w*, 133 *h*
23 1 . . 110 *k*, 119 *y*
4 . . . . . 152 *z*
5 . . 118 *u*, 128 *h*
7 . . . . 126 *z* N.
8 . . . . . 93 *pp*
11 . . . 20 *o*, 53 *q*

Isaiah

23 12 . 35 *b*, 46 *e*, 118 *f*, 130 *e*, 132 *b*
13 . . . 136 *d* N.
15 . 44 *f*, 116 *p*, 118 *t*
17 . . . 72 *l*, 91 *e*
24 2 . 35 *g*, 116 *s*, 127 *i*
3 . . . . . 67 *t*
10 . . . . 119 *x*
12 . . . . . 121 *d*
16 . . . . . 117 *q*
19 . . . 67 *o*, 113 *w*
22 . . . . . 117 *q*
25 6 . . 75 *dd*, 93 *ss*
7 . . . . . 72 *p*
10 . . . . . 72 *v*
26 4 . . . . 119 *i* N.
9 . . . . 144 *m*
10 . . . . . 159 *c*
11 . . . . . 47 *m*
16 . . . 44 *l*, 72 *o*
18 . . . . . 124 *e*
19 . . . 95 *h*, 122 *s*
20 . . . . . 75 *qq*
27 3 . . . . . 60 *a*
4 10 *h*, 65 *b*, 71, 117 *x*, 151 *b*
5 . . . . . 162 *a*
8 . . . . . 55 *f*
9 . . . . . 156 *f*
11 . . 70 *a* N., 124 *e*
18 . . . . . 152 *x*
28 1 . . . 124 *e*, 128 *c*
2 . . . . . 125 *c*
3 . . . . . 47 *k*
4 91 *e*, 128 *w*, 135 *n*, 144 *e*
6 . . 90 *i*, 119 *hh*
7 . . . 72 *l*, 118 *g*
8 . . . . . 127 *c*
9 . . . . . 130 *a*
10 . . 102 *h*, 147 *c*
11 . . . . . 116 *b*
12 . . 23 *i*, 114 *m* N.
16 71, 119 *i*, 130 *f* N., 155 *f*
17 . . . 49 *u*, 142 *f*
18 . . . . . 145 *o*
20 . . . . . 133 *c*
21 . . . 118 *t*, 132 *b*
24 . . . . . 144 *e*
26 . . . . 112 *rr*
27 . . . . . 152 *z*
28 112 *m*, 113 *w* N. 150 *a*
29 1 19 *c*, 66 *f*, 69 *h* N., 130 *d*
4 . . . . . 120 *g*
5 . 126 *p*, 133 *k* N.
6 . . 84[a] *s*, 144 *b*
7 . 75 *qq*, 116 *i*, 118 *t*

Isaiah
29 8 . . . . . 116 *s*
9 . . . 55 *g*, 72 *l*
13 115 *d*, 127 *a*, 142 *d*
14 . 50 *e*, 113 *w*, 155 *f*
15 . . . 53 *q*, 112 *n*
16 . . . 147 *c*, 150 *f*
19 128 *l*, 132 *c*, 133 *h*
23 . . . . . 131 *o*
30 1 . . . . 69 *h* N.
2 . . . 63 *i*, 72 *q*
5 . . . . . 78 *b*
6 . . . . . 135 *p*
8 . . . 61 *f*, 135 *p*
11 . . . . . 102 *b*
12 61 *d*, 111 *v*, 114 *d*, 114 *r*
13 . . . . 116 *d*
14 . 63 *i*, 113 *i*, 156 *g*
18 . . . 67 *cc*, 130 *a*
19 . 58 *g*, 67 *n*, 75 *ll*
20 . . 131 *c*, 145 *n*
21 56
22 . . 135 *n*, 145 *m*
23 . . . . . 93 *ss*
24 . . . . . 52 *s*
25 . . . . . 74 *i*
26 . . . 114 *r*, 134 *r*
28 . . . . . 72 *z*
31 . . . . . 156 *d*
33 . . . . . 32 *l*
31 2 . . . . . 141 *f*
3 . . . . . 75 *u*
5 . . . 67 *p*, 113 *t*
6 . 138 *f* N., 144 *p*
8 . . 125 *c*, 152 *a*
32 1 . . . . 143 *e*
7 . . . 154 *a* N.
9 . . . . . 44 *o*
11 . 48 *i*, 67 *o*, 110 *k*
12 . . 116 *s*, 144 *i*
13 . . . . 128 *c*
17 . . . . 113 *c*
18 . . . . 124 *e*
33 1 20 *h*, 53 *q*, 53 *u*, 67 *v*, 120 *b*, 156 *f*
3 . . . . 67 *dd*
4 . . . . . 85 *h*
5 . . . . 116 *s*
6 . . . . 130 *b*
7 . . . . . 75 *u*
9 . . . 29 *q*, 145 *t*
10 . . . 54 *c*, 133 *l*
12 . . . . . 20 *i*
14 . . 84[a] *s*, 117 *bb*
15 117 *r* N., 119 *z*, 124 *e*
16 . . . . 124 *b*
20 . . . . 152 *t*
34 4 . . . 67 *t*, 126 *o*
5 . . . . . 52 *k*

Isaiah
34 6 . . . . . 54 *h*
10 . . . . 102 *i*
11 . . . 21 *c*, 80 *g*
13 . . . . 117 *z*
17 . . . . 59 *g*
35 1 . . . . . 47 *n*
2 . . 117 *q*, 130 *b*
4 . . . . . 65 *f*
7 . . . . 135 *p*
9 . . 84[b] *f*, 132 *c*
36 2 . . . 128 *w* N.
8 . . . . 127 *f*
9 . . 119 *s*, 119 *u*
11 . . . . . 2 *a*
14 . . . . . 74 *l*
16 . . 110 *f*, 127 *f*
17 . . . . 114 *r*
37 3 . . 69 *m*, 152 *k*
11 . . . . 150 *a*
14 . . . 124 *b* N.
17 . . . . . 10 *g*
19 . . 113 *f*, 113 *z*
22 . . . . 130 *e*
24 . . . . 128 *r*
25 . . . . 124 *e*
26 75 *qq*, 114 *k*, 117 *ii*
28 . . . . 114 *c*
29 . . . . 112 *nn*
30 113 *z*, 113 *ee*, 126 *b*
38 3 . . 16 *f* N., 157 *c*
5 50 *e*, 113 *bb*, 155 *f*
9 . . . . 114 *r*
10 . . 108 *g*, 121 *d*
14 . 48 *i* N., 61 *f* N.
15 . . . . . 55 *g*
16 75 *mm*, 103 *g*, 135 *p*
17 . . . . 119 *ff*
18 . . 116 *h*, 152 *z*
20 . . . 86 *i*, 114 *i*
39 1 . . . 124 *b* N.
2 . 15 *e* N., 126 *x*
40 1 . . . . 107 *f*
3 . . . . 146 *b*
4 . . . . . 93 *v*
6 . . 112 *qq*, 127 *c*
9 . . . . 119 *s*
10 . . . . 119 *i*
11 . . . . . 93 *x*
14 . . . . 124 *e*
18 . . . 15 *c*, 75 *dd*
19 . . . . 119 *hh*
20 . . 155 *f*, 156 *g*
22 . . . . 126 *b*
25 . . . . 150 *m*
26 . . . . 124 *e*
29 . . . . 152 *v*
30 . . . . . 69 *q*
31 . . . . . 8 *k*
41 1 . . . . 119 *gg*
2 35 *n* N., 75 *gg*, 155 *n*

Isaiah
41 3 . . . . 118 *q*
4 . . . 135 *a* N.
5 . . . . . 75 *u*
7 . . . . . 29 *f*
8 . . . . 138 *d*
10 . . . . . 75 *bb*
12 . . . . 135 *n*
15 96
17 . . . . . 20 *i*
23 48 *g* N., 75 *l*, 75 *v*, 109 *d*
24 . . . . 155 *n*
25 . . . 23 *d*, 76 *d*
28 . 109 *h*, cf. 159 *d*
42 4 . . . . . 67 *q*
5 . 65 *d*, 93 *ss*, 124 *k*
6 . 107 *b* N., 109 *k*
13 . . . . 126 *p*
18 35 *g*, 126 *e*, 126 *f*
20 . . 75 *n*, 144 *p*
21 . . . . 120 *c*
22 29 *q*, 72 *y*, 119 *hh*, 124 *q*
24 113 *d*, 114 *m* N., 138 *g*
25 . . . . 131 *k*
43 1 . 61 *h*, 74 *e*, 91 *d*
2 . . 159 *dd*, 159 *ff*
6 . . . . 122 *v*
8 . 53 *m*, 69 *v*, 74 *l*
9 . 51 *o*, 106 *n* N[2]
10 . . . 135 *a* N.
25 . . . . 141 *h*
44 3 71
9 . . . . . 5 *n*
13 . . . . . 64 *i*
15 . . 66 *e*, 103 *f* N.
16 . . . . 67 *ee*
19 . . . . 150 *a*
21 20 *f*, 57 N., 117 *x*
24 . . . . 65 *d*
28 . . 53 *n*, 114 *p*
45 1 . . . . . 67 *p*
2 . . . . . 70 *b*
4 . 111 *b* N., 131 *g*
9 . . . . 152 *u*
10 . . . . . 47 *o*
14 . . . . . 10 *g*
46 5 . . . . 75 *dd*
47 1 . . . . 120 *c*
2 . . . 46 *d*, 63 *l*
5 . 100 *g* N[2], 118 *o*
7 . . . . . 94 *g*
8 . . . 90 *l*, 144 *p*
10 59 *g*, 61 *h*, 75 *v*, 116 *f*
12 . . . . . 138 *f*
14 . . . 28 *b*, 67 *cc*
48 8 . . . 52 *k*, 157 *a*
9 . . . . 119 *hh*

Isaiah

48 11 . . . . . 67 *t*
14 . . . . . 119 *hh*
17 . . . 61 *h*, 93 *qq*
18 . . 111 *x*, 151 *e*
49 6 67 *t*, 115 *a*, 142 *f* N²
7 . . . . 111 *q*
11 . . . . 145 *u*
13 . . . . 126 *o*
15 . . . . 160 *b*
18 . . . . . 32 *c*
19 . . . . 67 *dd*
21 . . . . . 72 *p*
23 . 122 *f* N., 156 *c*
26 . . . . 135 *l*
50 2 133 *c*, 150 *m*, 152 *y*
8 . . . 15 *c*, 20 *f*
9 . . . . 136 *c*
10 . . . . 137 *c*
11 . . . . . 20 *n*
51 1 . . . . 155 *k*
2 . . . 107 *b* N.
3 . . . . 146 *e*
9 72 *s*, 118 *u*, 124 *q*
10 . . 93 *pp*, 138 *k*
12 . . 61 *h*, 111 *m*
13 . . . . . 52 *k*
15 . . . . 65 *d*
17 . . . . 128 *q*
19 . . . 47 *b*, 122 *q*
21 . . . 50 *f*, 130 *b*
52 1 . . . . 120 *c*
5 . . . . . 55 *b*
7 . . 75 *x*, 106 *g*
8 . 117 *a* N², 146 *b*
11 . . . . . 67 *t*
12 . . . . . 61 *h*
14 . . . . . 93 *q*
53 1 . . . . 151 *a*
2 . . . . 166 *a*
3 . . . 96, 128 *q*
4 . . 116 *l*, 117 *ii*
5 . . 121 *a*, 128 *q*
8 . . . . 103 *f* N.
9 . . . . 160 *c*
10 . . . 74 *k*, 75 *ii*
11 117 *n*, 120 *h*, 132 *b*
54 1 67 *ff*, 144 *p*, 155 *f*
4 . . . . . 91 *l*
5 . 124 *k*, 124 *k* N.
6 . . . . . 58 *g*
10 . . . . 103 *b*
11 . . . 152 *a* N.
12 . . . . . 21 *d*
14 . . . 54 *c*, 110 *c*
15 . . 137 *c*, 159 *w*
55 2 . . . 152 *a* N.
3 . . . . . 93 *m*
9 . . . . 161 *b*
56 3 . . . . 138 *k*

Isaiah

56 4 . . . . 138 *f*
5 . . . . 112 *mm*
8 . . . . 20 *m*
9 . . . . . 29 *t*
12 . . . . . 29 *t*
57 4 . . . . . 93 *m*
5 . . . . . 67 *u*
6 . . . . . 20 *h*
8 . . . . . 47 *k*
17 . . . . 113 *h*
20 . . . . 113 *d*
58 3 19 *c*, 20 *h*, 150 *m*
9 . . . . 115 *b*
13 . . . . 119 *hh*
59 3 . . . . . 51 *h*
5 . . . 73 *d*, 80 *i*
9 . . . . . 93 *r*
10 . . . . 152 *v*
12 . . . . . 67 *k*
13 . 52 *e*, 75 *n*, 113 *d*
14 . . . . 72 *ee*
21 . . . . 143 *a*
60 3 . . . 107 *b* N.
4 . . 51 *m*, 122 *v*
7 . . . . . 60 *e*
9 . . . . . 58 *g*
14 . . 118 *q*, 125 *h*
61 1 . . . . 84[b] *n*
7 . . . . 119 *hh*
62 2 . . . . . 16 *f*
9 . . . 20 *m*, 52 *p*
12 . . . 152 *a* N.
63 3 . . . 53 *p*, 76 *c*
11 . . . . 128 *c*
16 . . . . . 60 *d*
19 . . 151 *e*, 155 *m*
64 3 . . . . 75 *hh*
6 . . . . . 72 *cc*
65 1 . . . 51 *c*, 155 *n*
2 . . . . 126 *z*
5 . . . . 117 *x*
11 . . . . . 35 *g*
14 . . . . . 70 *d*
17 . . 29 *i* N., 51 *m*
18 . . . . 110 *c*
20 . . . . 75 *oo*
24 . . . . 107 *c*
66 13 . . . . 155 *d*
15 . . . . 119 *i*
18 . . . . 167 *b*

Jeremiah

1 10 . . . . . 45 *g*
13 . . . . . 90 *e*
2 2 , ... 49 *k*
8 . . . . 155 *n*
11 . . . 72 *e*, 155 *n*
12 . . . . . 46 *d*
15 . . . . . 44 *m*

Jeremiah

2 16 . . . . 117 *ll*
17 . . . 116 *g* N.
19 . . . . . 60 *a*
20 . . . . . 44 *h* N.
21 . . . . 126 *z*
24 . . . 60 *e*, 122 *d*
27 . . . 59 *h*, 69 *s*
31 . . . . . 85 *h*
33 . . . . . 44 *h*
35 . . . . 114 *d*
36 . . . . . 68 *h*
3 1 . . 113 *ee*, 159 *w*
5 . 47 *k*, 66 *f*, 69 *r*
6 . . 75 *ii*, 132 *b*
7 . . . . . 84[a] *k*
8 . . . . . 91 *l*
9 . . . . 112 *ss*
15 . . . . 113 *h*
22 . . 75 *pp*, 75 *rr*
4 1 . . . . 143 *d*
2 . . . . . 10 *g*
5 . . . . 120 *h*
7 . . . 20 *h*, 93 *t*
11 . . . . . 67 *v*
13 . . . . . 67 *ee*
18 . . . . . 75 *n*
19 44 *h*, 108 *g*, 133 *l* N.
30 . . . . 145 *t*
5 6 . . . 20 *b*, 67 *cc*
7 . . . . . 65 *b*
13 . . . 52 *o*, 138 *i*
22 . 58 *i*, 58 *k*, 60 *e*
26 . . . . . 67 *p*
6 4 . . . . . 10 *g*
8 . 51 *c*, 152 *a* N.
10 . . . . 108 *g*
17 . . . . 112 *dd*
20 . . . . 126 *x*
28 . . . . 133 *i*
29 . . . . . 67 *u*
7 4 . . . 133 *l* N.
9 . . 112 *o*, 113 *ee*
19 . . 57 N⁴, 135 *k*
8 4 . . . . 150 *m*
5 . . . . 128 *c*
11 . . 75 *qq*, 133 *l*
13 . . 72 *aa*, 113 *w*
14 . . . . 67 *dd*
19 . . 100 *m*, 102 *m*
9 1 . . 108 *f*, 151 *b*
2 . . 53 *n*, 119 *u*
3 . . . . . 63 *c*
4 . . 53 *q*, 113 *d*
11 . . . . 109 *i*
12 . . . . 114 *r*
17 . . . . . 74 *k*
23 113 *d*, 113 *g*, 144 *e*
10 3 . . . 145 *u* N³
4 . . . . 109 *g*

Jeremiah

10 5 23 *i*, 47 *n*, 75 *oo*, 113 *b*
11 . . . . . 1 *c*
17 . . . 46 *d*, 90 *n*
18 . . . . 67 *ee*
19 . . . 63 *c*, 126 *y*
22 . . . . 146 *b*
23 . . . . 72 *z*
11 7 . . . . 113 *k*
15 . 53 *n*, 90 *g*, 91 *e*
16 . . . . 84[a] *a*
19 . . . . 45 *g*
12 4 . . . . 145 *k*
5 . . . . 55 *h*
9 . . . . 68 *i*
13 4 . . . . 127 *e*
10 . . . . 52 *s*
16 . . . . 144 *c*
17 . . . . 69 *p*
19 . . 75 *m*, 118 *q*
20 . . . . 145 *m*
21 . . . . 64 *a*
14 1 . . . 138 *e* N.
16 . . . . 103 *g*
18 . . 155 *h*, 159 *p*
15 10 . . 61 *h*, 91 *c* N.
18 . . . 50 *f*, 102 *l*
16 16 . . 73 *b*, 132 *b*
17 2 . . . 28 *a*, 45 *g*
7 . . . . 93 *oo*
11 . . . . 161 *a*
17 . . . . 75 *hh*
18 . 53 *m*, 72 *y*, 74 *l*
18 7 . . . . . 45 *g*
16 . . . . 119 *q*
23 . . . . 75 *ii*
19 5 . . . . 144 *b*
11 . . . . 75 *qq*
15 . . . . 74 *k*
20 9 21 *d*, 112 *kk*, 132 *d*
15 . . . . . 59 *f*
17 . 111 *l*, 122 *n* N.
21 1 . . . . 115 *t*
13 . . . . 66 *f*
22 14 . . . . 87 *g*
15 . 10 *g*, 55 *h*, 142 *g*
16 . . . . 144 *p*
19 . . . . 113 *h*
20 . . . 10 *h*, 46 *d*
22 . . . . 22 *s*
23 23 *f* N., 80 *d*, 90 *n*
24 . . . . 58 *i*
26 . . . . 72 *k*
28 . . . . 10 *g*
29 . . . 133 *l* N.
23 6 . 20 *d*, 60 *c*, 74 *e*
9 . . . . 126 *p*
14 . 113 *h* N[2], 152 *x*
32 . . . . 52 *s*
33 . . . 117 *m* N.

Jeremiah

23 37 . . . 58 *g*, 75 *ll*
39 . . . . 23 *l*
24 7 . . . . 115 *c*
25 3 . . . . 53 *k*
15 . . . . 131 *k*
26 . . . . 127 *g*
27 . . . . 76 *h*
34 . . . . 91 *l*
36 . . . . 24 *e*
26 5 . . . . 113 *k*
6 . . . 8 *k*, 37 *b*
9 . . . . 75 *qq*
27 16 . . . . 90 *e*
18 . . . 72 *o*, 76 *g*
20 . . . . 53 *q*
29 1 . . . . 53 *p*
8 . . . . 53 *o*
17 . . . . 132 *e*
23 . . . . 64 *e*
25 . . . 124 *b* N.
30 11 . . . . 113 *n*
16 . . . . 67 *s*
26 . . . . 134 *m*
31 1 . . . . 75 *hh*
2 . . . . 113 *dd*
3 . . . . 117 *x*
8 . . . . 119 *q*
15 . . . . 145 *m*
18 . . . . 51 *c*
21 . . 44 *h*, 126 *y*
22 . . . . 47 *o*
28 . . . . 45 *g*
32 . 63 *o*, 138 *b* N.
33 . . . . 60 *a*
38 . . . . 17 *b*
40 . . . . 127 *g*
32 4 . . . . 51 *k*
10 . . . . 126 *s*
12 . . . . 127 *h*
14 . . . 124 *b* N.
35 . . . . 74 *k*
33 20 . . 128 *d*, 131 *r*
22 . . . . 116 *g*
34 9 . . . . 132 *d*
36 33 . . . . 117 *l*
37 3 . . . . 53 *q*
11 . . . . 112 *uu*
12 . . . . 53 *q*
15 . . . . 112 *tt*
16 . . . . 87 *i*
38 4 . . . . 75 *rr*
6 . . . . 127 *f*
9 . . . . 111 *l*
11 . . . . 8 *k*
12 . . . . 93 *x*
14 . . . . 126 *w*
16 . . . . 17 *b*
23 . . . . 144 *i*
26 . . . . 115 *a*
28 . . . . 112 *qq*

Jeremiah

39 7 . . . 53 *q*, 72 *z*
12 . . . . . 22 *s*
14 . . . . 115 *c*
40 3 . . . . 112 *qq*
4 . . . . 35 *d*
5 . . . . 72 *s*
16 . . . . 75 *hh*
41 6 . . . . 113 *u*
12 . . . . 119 *g*
42 2 . . . . 75 *ff*
6 . . . 17 *a*, 32 *d*
10 . . . . 19 *i*
16 . . . . 112 *y*
44 7 . . . . 114 *o*
8 . . . . 8 *k*
18 . . . . 67 *c*
19 . 53 *k*, 58 *g*, 144 *u*
21 . . . . 52 *o*
23 . . . . 74 *g*
25 . . 72 *k*, 146 *g*
46 1 . . . 138 *e* N.
5 . . . . 117 *q*
8 . . . . 68 *i*
16 . . . . 126 *w*
20 . . . . 84[b] *n*
47 4 . . . 45 *g*, 67 *cc*
48 2 . . . . 67 *t*
11 . . . . 72 *dd*
15 . . . . 145 *u*
31 . . . . 70 *d*
32 . . . . 127 *f*
36 . . . . 80 *g*
44 . . . 131 *n* N[1]
45 . . . . 119 *w*
49 3 . . . . 54 *b*
8 . . . . 46 *a* N[2]
10 . . . . 75 *pp*
11 . . 47 *k*, 60 *a* N.
12 . . . . 141 *h*
16 . . . 90 *l*, 147 *c*
25 . . . . 80 *g*
28 . . . 20 *b*, 67 *cc*
30 . . . . 20 *g*
36 . . . . 20 *m*
37 . . . . 67 *aa*
50 5 . . . . 51 *o*
11 . . . . 80 *h*
34 . . . 53 *l*, 73 *d*
51 3 . 17 *b*, 152 *h* N.
9 . . . . 75 *qq*
13 . . . . 90 *n*
14 . . . . 163 *d*
29 . . . 111 *w* N.
33 . . . . 53 *l*
56 . . . 20 *h*, 52 *k*
58 . . . . 20 *i*
59 . . . . 134 *p*
52 12 . . . . 155 *d*
20 . . . . 128 *d*

Ezekiel

1 6 . . . 87 *t*, 88 *f*
11 . . . . . 91 *l*
14 . . . 113 *s* N.
20 . . . 123 *d* N²
2 3 . . . . 126 *x*
10 . . . . . 19 *h*
3 3 . . . . . 49 *e*
15 67 *cc*, 154 *a* N. (*b*)
4 9 . . . . . 87 *e*
12 . . . 58 *k*, 95 *e*
5 11 . . . 72 *r*, 109 *d*
12 . . 52 *n*, 75 *hh*
13 . . . . . 54 *c*
16 . . . . 109 *d*
6 3 . . . . . 93 *v*
6 . . 67 *p* N., 67 *dd*
8 . . . . . 91 *l*
9 . . . . 72 *dd*
10 . . . . 119 *ii*
11 . . . . 128 *c*
12 . . . . . 91 *e*
14 . . . . 133 *l*
7 7 . . . . 127 *g*
14 . 72 *z*, 113 *z* N.
24 . . . . 93 *oo*
8 2 . . . . . 90 *f*
3 . . . . 75 *qq*
16 . . . . 75 *kk*
9 2 . . . . 116 *k*
3 . 116 *k*, 121 *d* N¹
7 . . . . 112 *tt*
8 . . . . . 64 *i*
11 . . . . 116 *k*
10 3 . 131 *n*, 131 *n* N²
15 . . . . 72 *dd*
17 . . 72 *q*, 72 *dd*
11 3 . . . 150 *a* N¹
13 . . . 150 *a* N¹
24 . . . . . 90 *c*
13 2 . . . . 93 *oo*
3 . . 152 *x*, 155 *n*
11 . . . . 35 *m*
18 . . 87 *f*, 103 *f* N²
19 . . . 72 *k*, 93 *r*
20 . . . 32 *i*, 91 *l*
14 3 . . . 51 *k*, 51 *p*
14 . . . . 112 *ll*
22 . . 117 *l*, 126 *w*
16 4 22 *s*, 52 *q*, 53 *s*, 64 *e*, 71
5 71
6 . . . 123 *d* N²
10 . . . . . 49 *c*
27 . . . . 131 *r*
31 . . . . . 91 *l*
32 . . . . 117 *d*
33 . . . 20 *l*, 64 *c*
34 . . . . 121 *a*
45 96
47 . . . . 103 *m*

Ezekiel

16 50 . . . . . 47 *l*
51 96
52 52 *p*, 91 *n*, 95 *p*, 96
53 . . . 91 *e*, 91 *f*
54 . . . . 103 *b*
55 . . . . . 72 *k*
57 . . . . . 72 *p*
59 . . . . . 44 *i*
17 5 . . . 19 *i*, 66 *g*
7 . . . . . 52 *d*
9 45 *e*, 93 *m*, 150 *a* N¹
15 . . . 29 *i*, 93 *rr*
19 . . . . . 67 *v*
21 . . . . 117 *m*
18 6 . . . . 131 *c*
7 . . . . 131 *r*
10 . 119 *w* N., 139 *d*
14 . . . . 103 *l*
28 . . . . . 75 *t*
29 . . . . 145 *u*
32 . . . . 139 *d*
19 1 . . . . 124 *e*
2 . . . . . 80 *h*
12 . . . . . 53 *u*
20 9 . . . . . 67 *t*
16 . . . . 117 *m*
22 . . . . 112 *tt*
37 . . . . . 23 *f*
38 . . . . 145 *u*
41 . . . . . 119 *i*
21 12 . . . . . 67 *t*
15 . . . . . 75 *n*
18 . . . . . 64 *d*
21 . . . . . 73 *a*
22 . . . . 124 *o*
29 . . . . . 53 *l*
31 . . . 113 *bb* N³
32 . . . . 133 *l*
33 . . . 45 *c*, 68 *i*
35 . . . . . 72 *y*
22 4 . . . . . 47 *k*
20 . . . . . 66 *f*
23 5 . . . . 63 *m*
20 . . . . . 48 *d*
28 . . . 91 *e*, 138 *e*
32 . . . . . 47 *k*
42 . . . . . 21 *c*
44 96
45 . . . . 103 *b*
47 . . . . 103 *b*
48 . . . 55 *k*, 91 *f*
49 . 74 *k*, 76 *b*, 144 *a*
24 11 . . . . . 67 *q*
19 . . . . 75 *m*
26 . . . 53 *e*, 54 *k*
25 3 . . . . . 67 *u*
4 . . . . . 91 *e*
6 . . . 23 *c*, 74 *e*
15 . . . . 117 *q*

Ezekiel

26 2 . . . . . 67 *t*
10 . . . . 130 *b*
14 . . . . . 47 *k*
15 . . . . . 51 *l*
17 . . . 52 *s*, 138 *k*
21 . . . . . 10 *g*
27 3 . . . . 90 *m*
7 . . . . 121 *b*
19 . . . . . 20 *i*
31 . . . . . 80 *h*
32 . . . . . 23 *k*
34 . . . 116 *g* N.
35 . . . . 117 *q*
28 4 . . . . . 32 *g*
16 23 *d*, 68 *k*, 75 *qq*, 111 *w* N.
17 . . . . . 75 *n*
23 . . . . . 55 *d*
24 . . . . . 72 *p*
29 3 . . 117 *x*, 124 *e*
7 . . . . 127 *c*
30 9 . . . . . 93 *y*
12 . . . . 124 *e*
16 . . . . . 73 *d*
31 3 . . . . . 67 *v*
5 . . . . . 44 *f*
7 . . . . . 76 *f*
16 . . . 128 *a* N¹
32 12 . . . . . 51 *n*
19 . . . 46 *a* N²
30 . . . 20 *m*, 72 *n*
32 . . . . . 53 *s*
33 17 . . . 143 *a* N³
26 . . . . . 44 *k*
34 2 . . . . 57 N⁴
8 . . . . 57 N⁴
10 57 N⁴, 149 *c*, 167 *b*
21 . . . . 103 *b*
31 . . . . . 32 *i*
35 6 . . . . . 10 *h*
9 . . . . . 72 *k*
10 . . . . 117 *m*
12 . . . . 84 *b e*
36 3 . 67 *r*, 75 *y*, 113 *g*
5 . . . . . 91 *e*
11 . . . . . 70 *e*
12 . . . . . 69 *s*
25 . . . . . 34 *f*
32 . . . . 152 *d*
37 2 . . . . 112 *pp*
7 . . . 60 *a* N.
8 . . . 9 *u*, 29 *i*
11 . . 116 *t*, 119 *s*
16 . . 66 *g*, 119 *u*
17 . . . 52 *n*, 64 *h*
19 . . . 117 *m* N.
38 21 . . . . . 49 *l*
23 . . . . . 54 *k*
39 2 . . . . . 55 *f*
9 . . . . . 66 *e*

Ezekiel

39 26 . . . . 75 *qq*
40 3 . . . . 74 *l*
4 . . . . 74 *d*
5 . . . . 134 *n*
16 . . . . 91 *l*
17 . . . . 121 *d*
19 . . . . 80 *k*
27 . . . . 134 *g*
28 . . . . 126 *w*
31 . . . . 93 *ss*
43 . . . . 20 *m*
45 . . . 136 *d* N.
48 . . . . 92 *g*
41 7 . . . . 67 *dd*
15 . . . . 91 *l*
18 . . . . 121 *d*
20 . . . . 5 *n*
22 . . . . 141 *b*
25 . . . 131 *n* N[1]
42 5 . . 68 *h*, 131 *n*
43 7 . . . 117 *m*
17 . . . 103 *o*
27 . . . . 75 *rr*
44 3 . . . 117 *m*
8 . . . . 58 *g*
9 . . 93 *hh*, 143 *e*
12 . . . 112 *e* N.
45 2 . . . . 65 *d*
12 . . . . 97 *e*
16 . . . . 127 *g*
46 6 . . . 132 *g* N.
9 . . . . 93 *q*
17 . . . . 72 *o*
19 . . . . 127 *f*
22 . . . 53 *q*, 53 *s*
23 . . . . 121 *d*
24 . . . . 124 *r*
47 3 . . . . 128 *n*
4 . . . . 131 *e*
7 . . . . 91 *e*
8 . . . . 75 *oo*
15 . . 127 *f* and N.
17 . . . . 117 *m*
48 14 . . . . 72 *dd*

Hosea

1 2 . . 52 *o*, 130 *d*
6 . 120 *c*, 152 *a* N.
7 . . . . 119 *o*
2 1 . . . . 130 *c*
3 96
5 . . . . 72 *w*
6 . . . . 52 *n*
11 . . . . 120 *e*
14 . . . . 91 *e*
21 . . . . 133 *l*
25 . . . 152 *a* N.
3 1 . . . . 125 *c*
2 . . . . 20 *h*
3 5 . . . . 2 *v* N.
4 2 . . . . 113 *ff*
3 . . . . 119 *i*
8 . . . . 145 *m*
14 . . . . 155 *f*
15 . . . . 145 *m*
16 . . . . 150 *a*
18 . . . . 55 *e*
5 2 . . . . 64 *a*
3 . . . . 135 *a*
8 . . . . 147 *c*
15 . . . . 60 *e*
6 1 . . . . 109 *k*
2 . 119 *y* N., 134 *s*
3 . . . . 155 *g*
4 . . . . 120 *g*
6 . . 119 *w*, 133 *b*
9 . 23 *l*, 75 *aa*, 93 *s*
10 . . . . 114 *l*
7 2 . . . . 157 *a*
4 . . . . 80 *k*
5 . . . . 93 *ss*
6 . . . . 91 *c*
12 . . 24 *f*, 70 *b*
14 . . . . 70 *d*
16 . . . 34 *b* N.
8 3 . . . . 60 *d*
4 . . . . 67 *v*
7 . . . . 90 *f*
9 . . . . 119 *s*
10 . 20 *g*, 111 *w* N.
9 6 . . . . 130 *a*
9 . . . . 120 *g*
11 . . . . 69 *m*
12 . . . . 159 *m*
15 . . . . 109 *d*
10 4 . . . . 75 *n*
6 . . . . 121 *b*
10 . . . 60 *a*, 71
11 . . . . 90 *l*
14 9 *b*, 23 *g*, 53 *u*, 72 *p*, 156 *c*
15 . . . . 133 *i*
11 1 . . . . 68 *f*
3 . 19 *i*, 55 *h*, 66 *g*
4 . . . . 68 *c*
7 . . . . 75 *rr*
12 1 . . . . 124 *h*
5 . . . . 58 *k*
11 . . . . 112 *dd*
14 . . . . 118 *q*
13 2 . . . 91 *e*, 128 *l*
3 . . . . 120 *g*
8 . . . . 122 *e*
10 . . . . 150 *l*
14 . . . . 93 *q*
15 . . . . 75 *rr*
14 1 . . 84[a] *a*, 145 *u*
3 . . . . 128 *e*
4 . . . . 68 *f*

Hosea

14 5 . . . . 118 *q*
10 . 69 *b*, 166 *a* N.

Joel

1 2 100 *n*, 126 *e*, 150 *g*
5 . . . . 126 *e*
6 . . . . 152 *v*
7 . . . . 113 *n*
8 . . . 63 *l*, 116 *k*
12 . . . . 102 *b*
15 . . . . 147 *d*
17 . . . . 20 *h*
18 . . . . 148 *a*
20 . . . . 145 *k*
2 2 . . . . 109 *d*
4 . . 72 *u*, 126 *p*
6 . . . . 23 *d*
13 . . . . 152 *g*
17 . . . . 150 *e*
21 . . . . 46 *e*
22 . . . . 144 *a*
24 . . . . 93 *r*
26 . . . . 114 *o*
4 1 . . . . 125 *k*
3 . . . . 69 *u*
11 . . 51 *o*, 64 *h*
14 . . 123 *e*, 147 *c*
18 . . . . 117 *z*
21 . . . 49 *k*, 75 *z*

Amos

1 3 . . 134 *s*, 158 *c*
4 . . . . 49 *m*
5 . . . . 145 *c*
8 . . . . 145 *e*
9 . . 114 *r*, 158 *c*
11 . 58 *g*, 112 *i*, 114 *r*
2 6 . . . . 61 *b*
7 . . . . 126 *b*
9 . . . . 53 *n*
10 . . . . 69 *x*
12 . . . . 51 *n*
16 . . 118 *n*, 128 *y*
3 4 . . . . 163 *c*
5 . . . . 113 *q*
7 . . . . 163 *c*
8 . . . . 159 *h*
9 . . . . 124 *e*
11 . 67 *t*, 154 *a* N.
12 . . 88 *f*, 126 *r*
13 . . . . 125 *h*
4 1 . . 135 *o*, 144 *a*
2 . . 75 *oo*, 112 *x*
3 . . . . 44 *k*
4 . . . . 113 *z*
7 . 112 *h* N., 144 *c*

Amos

4 8 . . . . 134 *s*
9 . . . . 126 *n*
10 . . . 154 *a* N.
11 . . . . 115 *d*
13 . 29 *e* N., 116 *g* N.
5 2 . . . . 128 *k*
3 . . 117 *z*, 129 *g*
4 . . . . 110 *f*
5 . . . . 122 *h*
7 . . . . 126 *b*
8 . . 111 *u*, 117 *ii*
11 . . . . . 61 *e*
14 . . 109 *k*, 152 *g*
15 . . . . . 67 *cc*
18 . . . . 152 *d*
19 . . 112 *m*, 126 *r*
21 20 *h*, 106 *g*, 154 *a* N.
26 . . 112 *x*, 112 *rr*
6 1 . . . . 112 *n*
2 . . 125 *h*, 126 *y*
6 63 *e*, 93 *k*, 119 *m* N.
10 114 *l*; 145 *m*, 152 *s*
12 . 123 *a* N., 144 *d*
13 . . . 152 *a* N.
14 . . . . 125 *c*
7 1 . . . 86 *i*, 147 *b*
2 . . . . 112 *uu*
4 . . . . 112 *tt*
7 . . . . 156 *b*
14 . . . . 128 *v*
15 . . . . 119 *b*
8 4 . . . . . 53 *q*
8 . . . . 125 *e*
9 . . . . . 49 *l*
10 . . 128 *h*, 135 *p*
13 . . . 54 *k*, 146 *g*
9 1 . . . 61 *g*, 144 *e*
3 . . . . 112 *p*
7 . . . . 150 *e*
8 53 *k*, 113 *n*, 113 *v*
11 . . 116 *d*, 118 *u*
13 . . . . . 54 *k*

Obadiah

3 . . . 90 *l*, 93 *x*
10 . . . . 128 *h*
11 . 9 *v*, 61 *f* N., 69 *u*
13 . . . . . 47 *k*

Jonah

1 3 116 *d*, 122 *t*, 135 *p*
5 . . . . 51 *m*
6 . . . . 120 *b*
7 . . . . 150 *k*
9 . . . . . 2 *b*
10 . . . . 117 *q*
11 . . 113 *u*, 165 *a*

Jonah

1 14 . . . . . 16 *f*
15 . . . . . 61 *c*
2 2 . . . . 122 *s*
4 . . . . 117 *r*
3 5 . . . . 133 *g*
4 1 . . . . 117 *q*
2 . .16 *f*, 114 *n* N.
6 . . . . 117 *q*
9 . . . . 113 *k*
10 . . . 96, 128 *v*
11 20 *m*, 97 *b*, 150 *a*

Micah

1 2 109 *k*, 135 *r*, 144 *p*
5 . . . 23 *c*, 137 *a*
7 . 52 *l*, 67 *y*, 117 *ii*
8 . 69 *b* N., 118 *n*
10 . . . . 113 *v*
11 122 *s*, 131 *c*, 145 *m*
13 . . . . 110 *k*
15 . . . . . 74 *k*
2 3 . . . . 118 *q*
4 67 *u*, 144 *d*, 148 *b*
6 . . 72 *dd*, 145 *o*
7 . . 100 *n*, 118 *n*
8 . . . 72 *p*, 116 *h*
12 . . . 72 *k*, 127 *i*
3 1 . . . 114 *l*, 150 *e*
4 . . . . . 109 *k*
6 . . 119 *w*, 144 *c*
12 . . . 87 *e*, 121 *d*
4 3 . . . 91 *n*, 145 *c*
6 68 *h*, 84[a] *s*, 122 *s*
8 . . . . . 68 *f*
9 . . . . . 117 *q*
10 . 10 *k*, 76 *g*, 145 *n*
11 . . . . 119 *dd*
12 . . . . . 90 *i*
13 . 44 *h*, 72 *q*, 117 *ii*
14 . . . . 119 *o*
5 1 . . 135 *g*, 142 *g*
2 . . . 106 *o*, 155 *l*
4 . 72 *i*, 128 *l*, 134 *s*
6 1 . . . . . 138 *e*
3 . 53 *p*, 75 *ee*, 163 *b*
5 . . . . 117 *gg*
8 . . . . . 163 *d*
9 . . . . . 146 *b*
10 . . 47 *b* N., 118 *g*
11 . . . . . 47 *b*
13 . . . . . 115 *c*
7 1 . . . . . 93 *p*
2 117 *ff*, 119 *i*, 152 *k*
3 . . . . . 135 *f*
4 . . 133 *e*, 133 *g*
8 . . . . . 122 *s*
10 75 *p*, 75 *w*, 75 *hh* 145 *n*

Micah

7 11 . . . . . 126 *x*
12 . . . . 126 *aa*
14 . . . . . 90 *m*
17 . . . . . 116 *h*
18 . . . . . 148 *c*
19 . . . . . 129 *g*

Nahum

1 2 . . . 5 *h*, 128 *u*
3 . . 75 *hh*, 143 *a*
4 . . . . . 69 *u*
5 . . . . . 126 *k*
12 . . . . . 67 *t*
2 4 . . . . . 52 *q*
5 . . . 55 *g*, 93 *ss*
8 . . . 63 *p*, 91 *c*
9 . . . 130 *d* N.
11 . . . 67 *t*, 133 *l*
14 . . . . . 91 *l*
3 5 . . . . . 53 *p*
7 . . . 52 *q*, 67 *cc*
8 . . . 70 *e*, 133 *b*
9 . . . . . 91 *e*
10 . . . . . 69 *u*
11 . . . . 145 *p*
15 . . 110 *a*, 110 *k*
17 . . . . . 20 *h*

Habakkuk

1 5 . . . . . 116 *s*
6 . . . 13 *c*, 155 *e*
8 . . . . . 67 *ee*
11 . . . . 138 *h*
14 . . . . 152 *u*
15 . . . . . 63 *p*
16 . . . . 103 *g*
17 . . 114 *k*, 156 *g*
2 1 . . . . . 37 *b*
3 . . . . . 72 *dd*
6 . . . . . 147 *c*
10 . . 116 *s*, 118 *p*
12 . . . . . 112 *n*
14 . . . 116 *f* N., 155 *g*
15 . . . 90 *m*, 113 *z*
17 . 20 *n*, 60 *d*, 67 *v*
19 . 100 *g* N., 152 *p*
3 2 . . . . 75 *mm*
6 . . . 67 *k*, 67 *ee*
8 . . . . . 131 *r*
9 . . . . . 117 *q*
10 . . . . . 91 *l*
13 22 *s*, 75 *aa*, 75 *n*, 113 *h*
15 . . . . 144 *m*
17 . . . 95 *f*, 145 *u*
19 . . . . . 86 *i*

Zephaniah

1 2 . 72 *aa*, 113 *w* N.
14 . . . 52 *s*, 90 *o*
2 2 . . . . . 152 *y*
7 . . . . 135 *p*
9 . . . . . 8 *k*
15 . . . . . 152 *s*
3 1 . . . . . 75 *rr*
7 . . . . . 120 *g*
11 . . . . 135 *n*
16 . . . . 145 *p*
18 . . . . . 69 *t*
20 . . . . . 91 *l*

Haggai

1 1 . . . . . 129 *f*
4 126 *z*, 131 *h* N., 135 *g*
6 . . . . . 113 *z*
9 . . . . . 37 *f*
2 5 . . . 44 *o*, 117 *l*
7 . . . . . 145 *e*
12 . . . . 159 *w*
17 . 117 *m* N., 152 *n*

Zechariah

1 2 . . . . . 117 *q*
8 . . . . 132 *d*
13 . . . . . 131 *c*
14 . . . . . 117 *q*
17 . . . . . 72 *k*
2 8 . . . . . 118 *r*
10 . . . . . 154 *b*
11 . . . . 29 *o* N.
17 . . . 72 *v*, 72 *ee*
3 1 . . . 61 *b*, 115 *c*
4 . . . . . 113 *z*
7 . . . . . 53 *o*
8 . . . . . 126 *e*
9 . 88 *f*, 97 *c*, 122 *n*
4 2 . . . 91 *e*, 97 *c*
7 . . . . . 126 *x*
10 . . 72 *dd*, 127 *h*
12 . . . . . 10 *g*
5 2 . . . . 134 *n*
4 . . 73 *d*, 75 *mm*, 80 *i*
7 . . 74 *i*, 136 *d* N.
9 . . . . . 74 *k*
10 . . . . . 32 *n*
11 . 23 *k*, 72 *ee*, 103 *g*
6 7 . . . . . 54 *k*
10 . . . . . 49 *l*
12 . . . . . 155 *e*
7 1 . . . . 134 *p*
5 59 *a*, 113 *z*, 117 *x*, 135 *e*
7 . . . . . 117 *l*

Zechariah

7 10 . . . . . 139 *c*
14 . . . . . 52 *n*
8 2 . . . . . 117 *q*
5 . . . . 132 *d*
6 . . . . 150 *a*
17 . . . . . 117 *l*
23 . . . . 157 *a*
9 5 . . . 75 *p*, 75 *hh*
9 72 *s*, 124 *o*, 154 *a* N.
11 . . 135 *f*, 152 *u*
12 . . . . . 116 *s*
10 2 . . . . 124 *h*
5 . . . . . 72 *p*
6 . . . . . 72 *x*
11 2 . . . . 126 *w*
5 . . . . . 19 *k*
7 96, 130 *g*, 132 *c*, 133 *h*
10 . . . . . 67 *w*
17 . . . . . 90 *l*
12 10 . . . 138 *e* N¹
12 . . . . 123 *d*
13 7 . 72 *s*, 110 *k*, 144 *a*
14 4 . 93 *v*, 128 *w* N.
10 . . 72 *p*, 126 *w*
12 . . 67 *dd*, 145 *m*

Malachi

1 2 . . . . . 68 *f*
6 . . . . . 32 *c*
10 . . . 151 *a*, 153
13 . . . 37 *c*, 147 *c*
14 . . . . 80 *d* N.
2 5 . . . . . 67 *u*
14 . . . . . 95 *k*
15 . . . . 144 *p*
16 . . 116 *s*, 155 *n*
3 1 . . . . . 150 *g*
2 . . . . 126 *k*
9 . . . 67 *u*, 144 *p*
14 . . . . 100 *g*
20 . . . . . 44 *d*

Psalms

1 2 . . . . 163 *a*
3 16 *g*, 107 *g*, 119 *cc*
6 . . . . . 68 *c*
2 1 . . . . . 106 *l*
2 . . 119 *dd*, 126 *h*
3 . . . 91 *l*, 108 *b*
4 . . . . 126 *h*
6 135 *a*, 135 *n*, 154 *b*
7 . . . 44 *d*, 69 *s*
10 . . 126 *h*, 154 *b*
12 . 118 *g* N., 130 *a*
3 1 . . . . 129 *c*
2 . . . . . 67 *ee*

Psalms

3 3 . 90 *g*, 152 *n* N.
5 . . . . 144 *m*
6 . . . . . 49 *e*
8 . . . 72 *s*, 117 *ll*
4 1 . . . . 124 *f*
3 . 37 *e*, 47 *m*, 156 *d*
4 . . . . 154 *b*
7 . . . . . 76 *b*
8 . 133 *e* N., 155 *l*
5 4 . . . . . 118 *i*
5 107 *s*, 116 *f*, 117 *bb*
7 . . 128 *a*, 128 *t*
8 . . . . 107 *s*
9 . . 24 *f* N., 70 *b*
10 122 *q*, 124 *e*, 145 *m*, 152 *o*
11 . . . . . 29 *e*
12 . . 116 *g*, 156 *d*
13 . . . . 117 *ee*
6 2 . . . . 152 *h*
4 . . . . 147 *c*
6 . . . . 152 *o*
7 . . . . 106 *g*
10 . . . . . 142 *f*
7 3 . . . . . 152 *l*
4 . . . . 159 *m*
5 . . . . . 49 *e*
6 . . . . . 63 *n*
7 72 *s*, 119 *gg*, 156 *d*
10 124 *g*, 132 *h*, 158 *a*
12 . . . . 127 *b*
13 . . . . 120 *g*
16 . . . . 155 *h*
17 . . . . . 10 *h*
8 2 . . . . . 66 *h*
3 . . . . 128 *a*
4 . . . . 159 *dd*
5 107 *v*, 111 *m*, 150 *h*
6 . . . . 117 *cc*
9 1 . . . . . 5 *h*
2 . . . . . 13 *c*
7 . . . . . 135 *f*
11 . . . . 106 *k*
14 . . . 20 *b*, 63 *l*
15 . . . . . 91 *l*
16 . . . . 138 *g*
19 . . . . 152 *z*
21 . . . . 157 *a*
10 1 . . . . . 5 *h*
5 . . . . 141 *c*
9 . . . . . 91 *e*
10 . . 93 *x*, 154 N.
11 . . . . 106 *g*
12 . . . 66 *c*, 76 *b*
11 1 118 *r*, 129 *c*, 148 *b*
2 . . . . . 47 *m*
4 . . 145 *u*, 155 *e*
6 . . . . 109 *k*
7 . . . . 103 *f*
12 2 . . . . 123 *b*

Psalms

12 3 . . 117 *t*, 123 *f*
4 . . . . 122 *q*
7 . . . 10 *g*, 97 *h*
8 . . . . 126 *y*
9 . . . . . 54 *k*
13 4 . . . 117 *r* N.
5 . 44 *e*, 59 *i*, 152 *z*
14 1 . . . 154 *a* N.
3 . . . . 152 *o*
5 . . . . 117 *p*
7 . . . . 151 *b*
15 2 . . . . 118 *n*
16 1 . 48 *i* N², 61 *f* N.
2 . . . 44 *i*, 152 *t*
3 . . 130 *d*, 143 *e*
4 93 *m*, 145 *p*, 155 *f*
5 . . . . . 50 *e*
6 . . . 80 *g*, 122 *q*
8 . . . . 116 *s*
9 . . . . 111 *r*
10 . . . . 114 *m*
11 . . 122 *q*, 124 *e*
17 3 . . . . . 59 *h*
4 . . . . 143 *e*
5 . . . . 113 *gg*
9 . . . . 138 *g*
10 . . . . . 91 *f*
12 . . . . 126 *p*
13 . . . . 144 *m*
18 1 2 *r*, 53 *l*, 130 *d*, 154 *a* N.
3 . . 93 *pp*, 155 *i*
4 . . 116 *e*, 132 *b*
7 . 10 *g* N³, 107 *b*
10 . . . . . 69 *p*
12 . . . . 109 *k*
17 . . . . 117 *g*
18 . . . . 126 *z*
22 . . . . 119 *ff*
26 . . . 93 *h*, 93 *s*
28 . . . . 132 *f*
30 . . . 67 *q*, 119 *o*
31 126 *c*, 140 *d*, 143 *a*
33 116 *f*, 116 *x*, 117 *cc*
35 . . . . 145 *k*
38 . . . 107 *b* N²
40 . . . . 116 *i*
41 . . . 117 *ii* N.
49 . . . . . 116 *i*
19 3 . . . . . 20 *f*
4 . . . . 152 *t*
5 . . . . 135 *p*
6 . . . . 122 *o*
8 . . . . 116 *g*
10 . . 126 *b*, 141 *c*
11 . . . . . 116 *e*
14 . . . 49 *k*, 67 *p*
20 3 . . . . 135 *m*
4 . . . . . 48 *d*
21 2 109 *k*, 126 *h*, 148 *b*

Psalms

21 4 . . . . 117 *ff*
7 . . 117 *ii*, 124 *e*
13 . 117 *ii* N., 156 *d*
22 2 . . . . . 59 *h*
3 . . . . 152 *d*
4 . . . . 117 *bb*
6 . . . . 112 *h*
7 . . . . . 116 *l*
8 . . . . 119 *q*
9 . . . . 144 *p*
14 . . . . 118 *r*
15 . . . . . 67 *t*
16 . . .121 *c*, 122 *n*
18 . . . . 107 *s*
22 . . . 23 *f*, 119 *ff*
29 . . . . . 116 *s*
32 . . . . . 116 *e*
23 2 . . 124 *e*, 128 *p*
4 . . 107 *x*, 159 *bb*
5 126 *n*, 141 *c*, 141 *d*
6 . . . 69 *m* N.
24 1 . . 129 *c*, 130 *a*
2 . . 107 *b*, 124 *e*
4 . . . . 128 *y*
10 . . . . . 136 *c*
25 1 . . . . . 5 *h*
10 . . . . . 141 *c*
11 . . . . 112 *nn*
14 . . . . . 114 *i*
26 2 . . . . . 48 *i*
3 . . . . 112 *rr*
4 . . . . . 128 *t*
7 . . . . . 53 *q*
10 . . . . . 20 *f*
12 . . . . . 93 *qq*
27 7 . . . . 144 *m*
13 5 *n*, 159 *dd*, 167 *a*
28 1 . . . . 119 *ff*
7 . . . . . 53 *q*
9 . . . . . 10 *g*
29 1 . . 124 *q*, 128 *v*
4 . . . 141 *c* N²
10 . . . . . 111 *r*
30 2 . . . . . 60 *f*
4 . . . . . 69 *m*
8 . . 90 *n*, 93 *aa*
31 2 . . . . . 108 *c*
21 . . . . . 93 *r*
32 1 . . 75 *qq*, 116 *k*
2 . . . . . 155 *i*
6 . . 143 *e*, 153
8 107 *q*, 138 *g*, 156 *c*
9 114 *a*, 114 *k*, 114 *s*
33 5 . . . . . 116 *s*
7 . . . . 118 *w*
8 . . . . 145 *e*
10 . . . . . 67 *v*
12 . . . . 155 *h*
15 . . . . 126 *b*
34 1 . . . . . 5 *h*

Psalms

34 2 . . . . . 21 *d*
6 . . . . . 109 *e*
9 . . . . . 155 *f*
12 . . . 60 *f*, 126 *o*
35 1 . . . . . 73 *d*
8 . . . . 156 *g*
10 . . . . . 9 *u*
14 . . . . 93 *hh*
16 . . . . 113 *h*
19 . . . 131 *q* N.
36 6 . . . . . 35 *n*
8 . . . . . 75 *u*
9 . . . . . 75 *u*
13 . . . . . 64 *d*
37 1 . 5 *h*, 35 *b*, 75 *bb*
5 . . . . . 67 *n*
9 . . . . . 20 *f*
14 . . . . . 45 *g*
15 . . . . . 20 *h*
16 . . . . 129 *b*
20 . . . 29 *o*, 75 *m*
23 . . . . . 121 *f*
24 . . . . 159 *bb*
31 . . . . 145 *k*
38 11 . . . . . 55 *e*
13 . . . . . 124 *e*
21 . . . . . 61 *c*
39 13 . . . . . 10 *h*
14 . . . . 75 *gg*
40 2 . . . . 75 *aa*
5 . . . . . 93 *oo*
6 . . . . . 108 *f*
15 . . . . 29 *o* N.
18 . . . . . 29 *q*
41 3 . . . . 109 *e*
5 . . . . . 74 *h*
8 . . . . . 54 *f*
42 2 . . 122 *f*, 155 *g*
4 . . . . 115 *e* N.
5 . . . . 117 *x*
6 . . . . . 111 *t*
10 . . . 68 *g*, 102 *l*
43 1 . . . . . 72 *s*
2 . . . . . 102 *l*
3 . . . . 124 *b*
44 3 . . . . 144 *m*
6 . . . . 119 *o*
18 . . . . . 156 *f*
20 . . . . 119 *q*
23 . . . . 128 *q*
26 . . . . . 67 *k*
27 . . . . . 72 *s*
45 1 . . . . . 124 *e*
3 . . . . . 55 *e*
5 . 131 *c*, 154 *a* N.
6 . . 15 *o*, 29 *o* N.
7 . . . . 128 *d*
8 . . . . 117 *ee*
9 . . . 87 *f*, 141 *d*
10 . . . . 20 *h* N²

Psalms

45 12 75 *bb*, 109 *h*, 124 *i*
16 . . . . . 76 *g*
18 . . . 53 *q*, 123 *c*
46 3 . . . . 115 *g*
4 . . . 132 *h* N.
5 . . 124 *b*, 132 *c*
7 . . . . 119 *qq*
48 6 . . . 164 *b* N.
11 . . . 93 *g*, 93 *x*
15 . . . . 126 *aa*
49 6 . . . . 102 *l*
7 . . . . 126 *b*
8 . . . . 113 *v*
14 . . . . 155 *e*
15 10 *g*, 67 *ee*, 114 *k* N.
50 3 . . 109 *e*, 144 *c*
4 . . . . 115 *b*
10 . . . . 90 *n*
12 . . 159 *m*, 159 *r*
17 . . . . 142 *d*
21 112 *cc*, 113 *x*, 157 *a*
22 . . . . 116 *b*
23 . . . 58 *i*
51 4 . . 75 *gg*, 120 *g*
5 . . . . 142 *f*
7 . . . . 64 *h*
9 . . . . 165 *a*
10 . . . . 155 *h*
14 . . . . 117 *ff*
18 . . . . 108 *f*
19 . . . . 128 *h*
52 5 . . . . 119 *w*
15 . . . . 58 *i*
53 6 . . . 91 *e*, 116 *i*
54 6 . . . . 119 *i*
55 3 . . . . 108 *g*
10 . . . . 52 *n*
16 . . . . 74 *k*
18 . . . . 108 *g*
19 . . . . 119 *gg*
22 . . . . 10 *g*
23 . . . . 117 *x*
56 4 . . . . 155 *l*
57 2 . . . . 75 *u*
5 . . 117 *bb*, 144 *m*
58 2 . . . . 52 *n*
5 . . . . 63 *n*
9 . 69 *x*, 96, 118 *r*
59 6 125 *h*, 128 *x*, 131 *s*
8 . . . . 151 *a*
16 . . . . 159 *s*
60 4 . . . . 75 *pp*
5 . . . . 131 *c*
13 . . 80 *g*, 158 *a*
61 1 . . . . 80 *f*
8 . . . . 75 *cc*
62 4 . . . . 52 *q*
5 . . . 145 *m*
8 . . . . 13 *c*

Psalms

63 2 . . . . 132 *d*
4 . . . . 60 *e*
6 . . . . 117 *t*
64 5 . . . . 69 *r*
7 . . . . 67 *e*
8 . . . . 117 *ff*
9 . . . . 130 *a*
65 6 . . . . 92 *g*
10 . . 53 *n*, 60 *g*
11 . . . . 117 *y*
66 6 . . . . 108 *g*
13 . . . . 119 *n*
17 . . . . 144 *m*
68 3 . . 19 *c*, 51 *k*, 67 *t*
5 . 119 *i* N³, 122 *t*
7 . . 117 *bb*, 124 *e*
9 . . 136 *d* N.
17 . . . . 131 *c*
18 . . . 21 *c*, 97 *h*
19 . . 20 *f*, 117 *bb*
22 . . . . 128 *c*
23 . . . . 75 *u*
24 . . 10 *g*, 103 *m*
34 . . . . 119 *q*
69 4 . . . . 118 *p*
5 . . . 131 *q* N.
9 . . . . 48 *i*
10 . . . 95 *b* N.
11 . . . 144 *l* N³
24 . . . . 64 *h*
33 . . . . 69 *s*
71 1 . . . . 108 *c*
7 . . . . 131 *r*
23 . . . . 44 *o*
72 2 . . . . 107 *n*
13 . . . . 72 *r*
14 . . . . 69 *f*
17 . . . . 10 *g*
20 . . . . 52 *q*
73 2 . . . . 75 *u*
7 . . . . 145 *o*
9 . . 63 *n*, 69 *x*
14 . . . . 123 *c*
16 . . 49 *e*, 108 *e*
17 . . . . 108 *h*
20 . 53 *q*, 119 *y* N.
27 . . . . 119 *ff*
28 . . . . 73 *d*
74 7 . . . . 119 *gg*
8 . . . . 76 *f*
10 . . . . 64 *e*
19 . . . . 80 *f*
75 4 . . 116 *w*, 146 *g*
76 6 . . . 54 *a* N²
11 . . . . 124 *e*
77 2 . . . . 63 *o*
4 . . . 75 *l*, 75 *u*
10 . . . . 67 *r*
11 . . . . 67 *r*
16 . . . 20 *g*, 125 *c*

Psalms

77 18 . . . 55 *b*, 93 *bb*
20 . . . . 20 *h*
78 6 . . . . 107 *k*
15 . . . 132 *h* N.
16 . . . . 74 *l*
21 . . . . 66 *e*
44 . . . 75 *u*, 124 *e*
54 . . . . 138 *g*
80 8 . . . . 131 *s*
11 . . . 52 *q*, 121 *d*
14 . . . . 5 *n*, 56
15 . . . . 125 *h*
19 . . . . 72 *t*
81 9 . . . . 109 *b*
11 . . . . 116 *f*
83 12 . . . . 131 *o*
19 . . . 144 *l* N²
84 9 . . . . 125 *h*
86 2 9 *v*, 48 *i* N., 61 *f* N.
9 . . . . 117 *n*
87 3 . 121 *d* N¹, 145 *u*
5 . . . . 123 *c*
88 5 . . . . 152 *u*
6 . . . . 116 *h*
17 . . . . 55 *d*
89 7 . . 124 *q*, 128 *v*
10 . . . . 76 *b*
40 . . . . 64 *e*
48 . . . . 135 *f*
51 . . . . 132 *b*
52 . . . . 20 *h*
90 2 . . 107 *c*, 152 *r*
3 . . 109 *k*, 111 *t*
4 . . . . 118 *r*
5 . . . . 155 *g*
6 . . . . 112 *m*
8 . . . . 73 *d*
10 . . . . 49 *e*
13 . . . . 147 *c*
15 . . 87 *n*, 130 *d*
91 4 . . . 67 *p*, 109 *k*
6 . . . 67 *q*, 118 *i*
9 . . . . 117 *ii*
11 . . . . 20 *c*
12 . . . . 60 *e*
92 12 . . . . 132 *b*
93 5 . . . . 75 *x*
94 1 . . . 53 *m*, 69 *v*
9 . . . . 93 *qq*
12 . . . . 20 *g*
20 . . . 60 *b*, 63 *m*
99 6 . 74 *i*, 75 *oo*, 119 *i*
100 3 . . . . 103 *g*
101 5 . 55 *b*, 64 *i*, 90 *m*
102 4 . . . . 67 *u*
9 . . . . 116 *i*
14 . . . . 67 *cc*
19 . . . 106 *e*
28 . 67 *g*, 135 *a* N¹
103 1 . . . . 10 *g*

Psalms

103 3 . . . 91 *e*, 91 *l*
4 . . . . 58 *g*
5 . . 145 *k*, 156 *d*
9 . . . . 117 *g*
104 1 . . . . 106 *g*
3 20 *m* N², 35 *b*, 126 *b*
8 . . . . 138 *g*
11 . . . . 90 *n*
12 . . . . 93 *z*
18 . . 20 *m*, 126 *x*
20 . . 109 *h*, 159 *d*
21 . . . . 114 *p*
25 . . . . 136 *d*
26 . . . . 138 *g*
28 . . 47 *m*, 159 *c*
105 12 . . . . 118 *x*
28 . . . . 53 *n*
43 . . . . 78 *l*
107 23 . . . 5 *n*, 17 *e*
43 . . . . 93 *m*
108 7 . . . . 144 *m*
109 2 . . . . 117 *t*
3 . . . . 57 N²
10 . . . . 64 *e*
13 . . . . 75 *y*
110 1 . . . . 164 *f*
2 . . . . 110 *c*
3 . . . . 141 *c*
4 . . . . 90 *l*
111 1 . . . . 5 *h*
112 1 . . . . 5 *h*
8 . . . . 164 *f*
9 . . . . 120 *g*
113 5 . . . . 90 *m*
7 . . . . 90 *m*
8 . . . . 90 *n*
9 . . . . 90 *n*
114 1 . . . 128 *a* N²
8 . . 90 *m*, 90 *n*
115 7 . . 143 *d*, 147 *e*
116 1 . . . . 90 *n*
4 . . . . 16 *f*
6 . . . . 53 *q*
7 . . . 72 *s*, 91 *l*
12 . . . . 91 *l*
15 . . . . 90 *f*
118 5 20 *g*, 59 *f*, 119 *gg*
7 . . . . 119 *i*
10 . . . . 60 *d*
11 . . . . 67 *cc*
13 . . . . 113 *p*
14 . . . . 80 *g*
18 . . . 20 *g*, 59 *f*
23 . . . . 74 *g*
25 . . . . 53 *m*
26 . . . . 59 *e*
119 1 . . . 5 *n*, 75 *oo*
18 . . . . 75 *cc*
28 . . . . 91 *n*

Psalms

119117 . . . . 75 *l*
128 . . . 130 *f* N.
136 . . . . 155 *n*
137 . . . . 145 *r*
120 1 . . 90 *g*, 127 *e*
5 . . . . 117 *bb*
6 . . . . 119 *s*
7 . . . 141 *c* N³
121 1 . . . . 127 *e*
3 . . 107 *p*, 109 *e*
5 . . . . 124 *k*
122 6 . . . . 75 *u*
123 1 . . . . 90 *m*
4 . . 119 *s*, 127 *g*
124 4 . . . . 90 *f*
125 1 . . . . 155 *g*
126 6 . . 113 *p*, 113 *u*
127 1 . . . . 118 *i*
2 . 23 *l*, 80 *h*, 114 *n*
128 3 . . . 75 *v*, 96
5 . . . . 110 *i*
131 1 . . . . 72 *l*
132 1 . . . . 52 *r*
3 . . . . 128 *m*
4 . . . . 80 *g*
12 . 34 *b*, 91 *n*, 138 *g*
133 2 . . . . 126 *x*
135 7 . . . . 53 *o*
136 1 . . . . 2 *r*
3 . . . . 102 *m*
6 . . . . 65 *d*
137 1 . . . . 124 *e*
3 . . . . 117 *gg*
5 . . . . 159 *m*
6 . . . . 58 *g*
7 . 75 *cc*, 116 *d*
138 2 . . . . 16 *f*
6 . . 69 *b* N., 69 *p*
139 1 . . . . 59 *h*
2 . . . 73 *a* N.
5 . . . . . 91 *e*
8 . . 66 *e*, 159 *m*
11 103 *d*, 111 *x*, 159 *f*
12 . . . 133 *b* N²
14 . . 75 *qq*, 118 *p*
18 . . . 159 *c* N.
20 . 23 *i*, 68 *h*, 75 *oo*
21 . . . . 72 *cc*
22 . . 117 *q*, 128 *r*
140 4 . . . . 91 *l*
10 . . . 75 *mm*
13 . . . . 44 *i*
141 3 . . . 20 *h*, 48 *i*
4 96
5 . . . . 74 *k*
8 . . . . 75 *bb*
10 . . . . 145 *m*
142 5 . . . . 113 *bb*
143 6 . . . . 106 *g*
144 2 . . . . 87 *f*

Psalms

144 14 . . . . 122 *e*
145 1 . . . . 5 *h*
7 . . . . 132 *b*
13 . . . . 123 *c*
147 1 . . . . 52 *p*
2 . . . . 20 *m*
149 2 . . . . 124 *k*

Proverbs

1 9 . . . . . 91 *n*
10 . . . 68 *h*, 75 *hh*
16 . . . . 145 *u*
19 . . . . . 29 *f*
20 . 47 *k*, 48 *d*, 86 *l*
21 . . . . . 75 *v*
22 . . 63 *m*, 93 *t* N.
23 . . . . 159 *d*
28 . . . . . 60 *e*
2 8 . . . 114 *i* N.
10 . . . . 145 *u*
11 . . . . 58 *i*
14 . . . . 128 *w*
19 . . . . 116 *i*
22 . . . . 144 *g*
3 3 . . . . 110 *f*
8 . . . . . 22 *s*
12 . . . . . 16 *b*
25 . . . . 109 *e*
26 . . . . 119 *i*
4 4 . . . . . 75 *n*
8 . . . 60 *f*, 67 *l*
13 . . . . 20 *h*
21 . . . . 72 *ee*
25 . . . . . 70 *b*
5 2 . . . . 145 *u*
4 96
6 . . . . . 72 *l*
13 . . . . 75 *ee*
16 . . . . 150 *a*
17 . . . . 152 *o*
22 . 60 *e*, 131 *m* N.
6 24 . 114 *i* N., 128 *w*
7 2 . . . . 75 *n*
5 . . . 114 *i* N.
7 . . . . 108 *h*
8 . . . . 91 *e*
11 . . . . 94 *d*
13 . . . 67 *dd*, 68 *e*
26 . . . . 116 *l*
8 3 . . . . 47 *k*
4 96
12 . . . . 117 *bb*
13 . . . . 122 *v*
17 . . . . 68 *f*
22 . . . . 59 *f*
25 . . 107 *c*, 152 *r*
26 . . . . 124 *l*
27 . . . . 67 *r*
28 . . . . 93 *v*
30 . . . . 122 *f*

Proverbs
8 32 . . 130 *d*, 155 *n*
9 1 . . . . . 86 *l*
5 . . . . 119 *m*
9 . . . . 109 *h*
10 . . . . 124 *h*
12 . . . . 159 *ff*
13 . 137 *c*, 152 *u* N.
18 . . . . . 116 *l*
10 4 . 23 *g*, 72 *p*, 117 *t*
26 . . . . 124 *k*
31 . . . . 117 *z*
11 3 . . . . . 67 *n*
14 . . . . 123 *b*
15 . . . . . 67 *t*
21 . . . . . 22 *s*
25 . . . . . 69 *w*
12 1 . . . . . 16 *f*
10 . . . . 145 *h*
17 . . . . 159 *c*
18 . . . . 75 *qq*
19 . . . . 108 *h*
28 . . . . 152 *g*
13 4 . . . . 131 *n*
6 . . . . 142 *f*
10 153
21 . . . . 117 *c*
23 . . . . . 23 *g*
24 . . . . 117 *ff*
14 1 . . 86 *l*, 145 *k* N.
2 . . . . 116 *k*
3 . . . . . 47 *g*
7 . . . 152 *u* N.
10 . . . . . 22 *s*
13 . . . 131 *n* N1
14 . . . . . 72 *p*
20 . . . . 121 *f*
30 . . . . 124 *d*
34 . . . . 72 *bb*
35 . . . 114 *i* N.
15 1 . . . 20 *c*, 22 *s*
5 . . . . . 63 *n*
20 . . . . 107 *f*
16 3 . . . . 124 *e*
4 . . . . . 127 *i*
11 . . . 128 *a* N.
30 . . . 141 *i* N.
33 . . . . 121 *b*
17 4 . . . . . 68 *i*
10 . . . . . 66 *f*
12 113 *cc*, 133 *b* N., 152 *g*
15 . . 154 *a* N. (*c*)
21 . . . 114 *i* N.
26 153
18 6 . . . . 145 *u*
16 . . . . . 92 *g*
22 . . . . 159 *h*
24 . . . . . 47 *b*
19 7 . . . . . 9 *u*
8 . . . . . 114 *i*

Proverbs
19 25 . . 63 *n*, 144 *h*
20 2 . . . . 128 *h*
9 . . . . . 107 *t*
10 . . . . 123 *f*
13 . . . . 110 *h*
16 . . . . . 63 *l*
22 . . . . . 22 *s*
25 . . . . 114 *i*
21 6 . . . . 128 *c*
12 . . . . 125 *c*
22 21 10 *k*, 124 *k*, 131 *c*
23 1 . . . 73 *a*, 73 *d*
7 . . . . . 152 *t*
22 . . . . 138 *g*
24 . . . . 159 *i*
29 . . . . 131 *q*
35 . . . . 120 *c*
24 1 . . . . . 5 *h*
4 . . . . . 29 *o*
14 . . . . . 48 *l*
17 . . . . . 51 *l*
22 . . . . 151 *a*
31 . . . . 117 *z*
25 2 . . . . . 53 *k*
3 . . . . 29 *i* N.
5 . . . . 126 *n*
9 . . . . 75 *bb*
11 . . . . . 93 *r*
12 . . . 161 *a* N.
13 . . . . 124 *k*
16 . . . 76 *h*, 91 *d*
17 . . . . . 69 *v*
19 . 52 *s*, 67 *s*, 92 *g*
23 . . . . 72 *bb*
26 . . . . 53 *s*
27 . . . . 113 *b*
26 7 . . . . 75 *u*
8 . . . . 67 *cc*
17 . . . . 155 *e*
23 . . . . 145 *u*
28 . . . . 122 *n*
27 6 . . . . . 63 *c*
7 . . . . 143 *a*
9 . . . . 146 *e*
15 . . . . . 75 *x*
24 . . . 150 *g* N.
25 . . . . . 20 *h*
28 6 . . . . 88 *e* N.
22 . . . . . 10 *h*
29 6 . . . . . 67 *q*
30 1 96
3 . . 124 *h*, 166 *a*
6 . . . 10 *k*, 69 *v*
13 . . . . . 72 *l*
14 . . . 114 *i* N.
17 . 10 *g* N., 20 *h* N.
18 . . . . 134 *s*
24 . . . . 133 *q*
28 . . . . 144 *h*
30 . . . . 152 *b*

Proverbs
30 31 . . . . . 35 *m*
31 1 . . . . 128 *h*
2 . . . . . 37 *f*
3 . . . 53 *q*, 87 *e*
4 . . . . . 75 *n*
10 . . . . 2 *r*, 5 *h*
30 . . . . . 54 *g*

Job
1 1 . . 155 *e*, 156 *b*
3 . . . . 123 *a*
4 . . 97 *c*, 112 *dd*
5 107 *e*, 112 *f*, 118 *h* 164 *d*
6 119 *cc*, 126 *s*, 128 *v*
7 . . . . 107 *h*
12 . . . . 136 *d*
14 116 *r*, 119 *cc*, 122 *c*, 135 *o*, 141 *i*, 145 *c*
15 . 49 *e*, 122 *i*, 135 *o*
16 . . 116 *u*, 164 *a*
18 . . . . 116 *u*
19 . . . . 122 *g*
21 . 23 *f*, 74 *k*, 118 *n*
2 1 . . . . 128 *v*
3 . . . . . 111 *l*
9 . . . 110 *f*
10 . . . 150 *a*, 153
3 2 . . . . . 68 *e*
3 29 *e*, 68 *d*, 107 *k*, 155 *f*, 155 *i*
4 . . . 141 *c* N.
6 . . . . . 75 *r*
8 . . . . 114 *m*
9 . 109 *a* N., 152 *k*
11 . . . . 152 *z*
13 . . 106 *p*, 159 *dd*
15 . . . . 155 *e*
17 . . . . . 106 *l*
19 . . . 135 *a* N.
20 . . . . 128 *y*
24 . . . . 145 *p*
25 . . . . . 75 *u*
4 2 . 28 *b*, 87 *e*, 150 *m*
3 . . 107 *e*, 132 *f*
5 . . 111 *t*, 144 *b*
6 . . . . 143 *d*
7 . . . . 136 *c*
17 107 *f*, 133 *b* N., 150 *h*
19 . . 144 *g*, 145 *t*
20 . 29 *l*, 67 *g*, 67 *y*
21 . . . . 150 *m*
5 1 . . . 61 *h*, 91 *d*
2 . . . . 117 *n*
3 . . . . 135 *a*
5 . . . . 119 *s*
7 . . 128 *v*, 161 *a*
8 . . . . 107 *x*

Job

5 10 . . . . 126 *b*
12 . . . . 166 *a*
13 . . . . . 91 *e*
14 . . . . 118 *u*
16 . . . . . 90 *g*
18 . . . . 75 *qq*
19 . . . . 134 *s*
22 . . . . 109 *e*
24 . . . . 159 *g*
27 . . . . . 20 *g*
6 2 . . 113 *w*, 144 *g*
5 . . . . 150 *h*
7 . . . 66 *b*, 106 *g*
8 . . . 95 *h*, 151 *d*
9 . . . . 120 *d*
10 . . . . 108 *f*
12 . . 141 *d*, 150 *f*
13 . . . 150 *g* N.
16 . . . . 126 *b*
17 . . 130 *d*, 155 *l*
19 . . . . . 119 *s*
20 . . 135 *p*, 145 *u*
21 . . . 75 *t*, 152 *a*
22 . 22 *p*, 64 *a*, 69 *o*
25 . . . . 154 *a*
26 . . . 65 *f*, 69 *v*
28 . . . . 120 *g*
7 2 . . . . 155 *g*
3 . . 121 *c*, 144 *g*
4 . . . . 124 *f*
6 . . . . 133 *b*
13 . . 112 *hh*, 119 *m*
14 . . . 58 *i*, 60 *d*
15 . . . . 133 *b*
18 . . . . 123 *c*
20 102 *l*, 119 *aa*, 159 *h*
21 . . . . . 37 *f*
8 5 . . . . 159 *r*
7 . . . . 145 *u*
9 . . . . 141 *d*
10 . . . . 125 *c*
11 75 *rr*, 150 *h*, 152 *a* N.
14 . . . 72 *r*, 93 *oo*
18 . . . 29 *g*, 64 *g*
19 . . . . 145 *d*
21 . . . 23 *e*, 75 *pp*
9 6 . . . . . 54 *k*
7 . . 109 *g*, 165 *a*
8 . . . . . 87 *s*
11 . . 117 *n*, 159 *w*
15 55 *b*, 159 *n*, 160 *a*
16 . . . . 111 *x*
18 . . 20 *h*, 114 *m*
19 . . . . . 147 *b*
20 . . . 53 *n*, 107 *x*
22 . . . . . 106 *i*
24 . . . 150 *l* N.
26 . 155 *g*, 161 *a* N.
27 . . . . 159 *u*

Job

9 29 . . . . 107 *n*
31 . . . . . 126 *r*
32 116 *s*, 152 *d*, 166 *a*
33 . . 109 *i*, 152 *d*
34 . . . . . 60 *d*
10 1 . . . . 72 *dd*
7 . . . 119 *aa* N.
8 . . . . 111 *e*
15 . . . . 159 *ff*
16 . . 109 *h*, 120 *g*
17 . . . 154 *a* N.
18 . . . . 107 *n*
19 . . . . . 17 *n*
21 . . . . . 107 *c*
22 . . 90 *g*, 152 *a* N.
11 2 . . . . . 128 *t*
3 . . . . . 111 *t*
5 . . . . 151 *b*
6 . 110 *i*, 134 *r* N.
9 . . . . . 91 *e*
11 . . . . 128 *t*
12 . . 51 *g*, 131 *c* N.
15 . . 119 *w*, 159 *ee*
17 48 *d*, 108 *e*, 133 *e* 144 *c*
20 . . . . 103 *m*
12 3 . . . . 152 *d*
4 . . . . 111 *u*
6 . 29 *t*, 75 *u*, 124 *e*
7 . . . . 145 *k*
11 . . 135 *i*, 161 *a*
12 . . . . 141 *d*
14 . . . . 159 *w*
15 . . . . . 15 *c*
17 116 *s*, 116 *x*, 118 *o*
23 . . . . 117 *n*
24 . . 128 *a*, 152 *u*
13 3 . . . 53 *k*, 113 *d*
7 . . . . 150 *h*
9 . . . . . 67 *g*
13 . . 119 *ff*, 137 *c*
15 153
16 . . . . 152 *e*
17 . . . . . 113 *r*
21 . 29 *q*, 60 *d*, 64 *h*
25 . . . . 117 *c*
26 . . . . 124 *e*
27 . . . 54 *f*, 93 *r*
28 . . 144 *p*, 155 *h*
14 1 . . . . . 116 *l*
2 . . . . 111 *s*
3 . . . 150 *b*, 153
4 . . . . 151 *b*
6 . . 109 *f*, 156 *g*
9 . . 65 *e*, 112 *m*
10 . . . . . 111 *t*
11 . . . . 161 *a*
19 . . . . 145 *k*
22 153
15 3 . . 113 *h*, 119 *hh*

Job

15 6 . . . . 145 *u*
7 . . . . 121 *d*
10 . . . . 131 *q*
11 . . . . 133 *c*
13 . . . . 125 *c*
15 . . . . . 67 *ee*
16 . . . . 116 *e*
17 75 *bb*, 138 *h*, 143 *d*
20 . . . . 146 *a*
21 . . . . 118 *f*
22 . . . . . 75 *v*
23 . . . . 147 *c*
26 . . . . 128 *r*
16 3 . . . . 150 *g*
4 103 *l*, 108 *f*, 119 *q*
5 . . . . . 60 *f*
6 . 63 *f*, 108 *e*, 159 *ff*
7 . 53 *p*, 75 *ee*, 144 *p*
8 . . . . 120 *c*
9 . . 118 *q*, 119 *q*
10 . . . 54 *k*, 119 *q*
12 . . . . 112 *tt*
13 . . . . . 95 *h*
14 . . . . 126 *p*
16 . . . 44 *m*, 55 *e*
17 . 152 *a* N., 160 *a*
19 . . . . 124 *b*
22 . 69 *x*, 75 *u*, 145 *u*
17 1 . . . . . 124 *c*
2 . 20 *h*, 73 *e*, 75 *ff*
4 . . . . . 72 *cc*
5 . . . . . 75 *w*
7 . . . . . 75 *p*
9 . . . . . 10 *h*
10 . . 120 *e*, 135 *r*
13 . . . . 124 *b*
16 . . . . . 47 *k*
18 2 . . . . 130 *a*
3 . . . . 75 *qq*
4 . . . 51 *n*, 139 *f*
7 . . 67 *dd*, 135 *n*
8 . . . . . 54 *k*
12 . . . . 109 *k*
18 . . . . 144 *g*
21 . . . . 130 *d*
19 2 21 *d*, 60 *e*, 75 *gg*, 75 *oo*
3 . . . 53 *n*, 120 *c*
7 . 63 *h* N., 159 *w*
10 . . . . 69 *p*, *x*
15 . . . . . 60 *a*
17 . . . . . 67 *ee*
18 . . . . 159 *e*
19 . . . . 138 *h*
23 53 *u*, 67 *y*, 126 *s*, 151 *d*
24 . . . . . 51 *m*
25 . . . . 118 *n*
26 . . 119 *w*, 144 *g*
28 . . . . 117 *n*

Job
20 4 . . . . . 150 *e*
9 . . . . . 122 *l*
10 . . . . . 72 *k*
12 . . . . 159 *q*
17 . . 109 *e*, 130 *e*
19 . . . 154 *a* N.
22 . . . 74 *h*, 118 *e*
23 . . . 103 *f* N.
24 . . . . . 159 *c*
26 . 68 *f*, 145 *u*, 156 *f*
29 . . 131 *c*, 135 *m*
21 4 100 *n*, 135 *f*, 143 *a*, 150 *g*
5 . . . . . 67 *v*
7 . . . . . 117 *z*
9 . 119 *w*, 141 *c* N³
11 . . . . . 52 *n*
13 . . . 20 *i*, 66 *f*
16 . 20 *f*, 106 *n* N²
17 . . . . 150 *h*
21 . . 37 *d*, 146 *a*
22 . . . . 142 *d*
23 . . . . 139 *g*
25 . . . . 119 *m*
27 . . . . 155 *k*
29 . . . 44 *d*, 64 *f*
32 . . . . 124 *c*
22 2 . . . 103 *f* N³
3 . . . . . 67 *y*
7 . . . . 152 *e*
9 . . . . 121 *b*
12 20 *i*, 117 *h*, 141 *c*, 158 *a*
16 . . 121 *d*, 149 *a*
18 . . . 106 *n* N.
20 . . . 91 *f*, 149 *e*
21 48 *d*, 110 *f*, 135 *p*
23 . . . . 159 *ff*
29 . . . . . 23 *f*
30 . . . . 152 *q*
23 2 . . . . 119 *aa*
3 . . . . . 120 *e*
6 . . . . . 100 *l*
9 . . . . 109 *k*
11 . . . . . 76 *c*
12 . . . . 143 *d*
13 . . . . . 119 *i*
16 . . . . . 67 *v*
24 1 . . . 75 *m*, 121 *f*
5 . . 118 *r*, 145 *m*
7 . . . . 118 *o*
10 . . 118 *o*, 152 *u*
14 109 *k*, 118 *x*, 120 *c*
19 . . . . 161 *a*
21 . . . . 70 *d*
22 . . . 87 *e*, 156 *f*
23 . . . . . 91 *l*
24 . 51 *m* 67 *m*, 67 *y*
25 . 150 *l* N., 152 *a*
25 2 . . . 116 *z*

Job
25 3 . . . . . 91 *d*
5 . . . . . 67 *ee*
26 2 152 *a* N., 152 *u*, 152 *v*
4 . . . . 117 *gg*
5 . . . . 119 *c*
7 . . . . . 116 *s*
9 56
14 . . . . 119 *m*
27 3 . . . . . 128 *e*
5 . . . . 149 *a*
6 . . . 119 *w* N.
7 . . . . 118 *x*
12 . . . . 117 *q*
19 . 68 *h*, 120 *d* N.
23 . . . 103 *f* N.
28 1 . . . . 155 *h*
2 . . 121 *d*, 127 *ii*
4 . . . . 126 *b*
5 . . . . 118 *w*
6 . . . . . 124 *l*
11 . . . . 119 *x*
12 . . . . 119 *ff*
17 . . . . 152 *z*
25 . . . . 114 *r*
27 . . . . . 60 *d*
29 2 118 *u*, 130 *d*, 151 *b*
3 67 *p*, 118 *h*, 131 *o*
6 . . . . . 23 *f*
8 . . . 120 *g* N.
10 . . . 44 *c*, 146 *a*
12 . . 152 *u*, 155 *n*
15 . . . . 141 *d*
16 . . 130 *d*, 155 *n*
21 . 20 *i*, 24 *e*, 67 *g*
23 . . . . 118 *w*
25 . . . 10 *g*, 126 *p*
30 3 . . 126 *b*, 133 *l*
6 . . 114 *k*, 133 *h*
10 . . . . 106 *g*
13 . . 152 *u*, 155 *n*
14 . . . . . 75 *u*
15 . . . . 121 *b*
19 . . . 59 *f*, 75 *ll*
20 . . . . . 72 *bb*
26 . . . 49 *e*, 108 *e*
28 . . 118 *n*, 120 *c*
31 1 . . . . 148 *a*
5 . . . . . 72 *ff*
7 . . . 23 *c*, 108 *f*
9 . . . . 159 *m*
10 . . . . . 87 *e*
11 . . . 32 *l*, 131 *s*
12 . . . . 155 *f*
15 . . . 58 *k*, 72 *cc*
18 117 *x*, 126 *p*, 163 *b*
22 . . . . . 91 *e*
26 67 *p*, 111 *q*, 118 *n*, 118 *q*
27 . . . . . 75 *q*

Job
31 28 . . . . 159 *dd*
29 . . . . 112 *e*
31 . . . . 151 *b*
34 . . . . . 156 *f*
35 . . . . 151 *b*
32 6 . . . 68 *c*, 69 *m*
7 . . . . 146 *a*
11 . . . . . 68 *i*
12 . . . . 103 *o*
17 . . . . . 63 *f*
18 . . . 23 *f*, 74 *k*
22 . . . . 120 *c*
33 4 . . 16 *h*, 75 *mm*
5 . . . 48 *i*, 54 *k*
21 . . . 14 *d*, 64 *e*
25 56
30 . . . 51 *l*, 72 *v*
32 . . . . . 61 *d*
34 13 . . . . . 90 *f*
18 . . . 113 *ee* N.
22 . . . . 115 *g*
36 . . . . 159 *cc*
35 10 . . . . 124 *k*
11 . . . . . 68 *k*
15 . . . . 152 *k*
36 2 . . . . . 65 *e*
7 . . . 111 *b* N.
18 . . . . 145 *u*
32 . . . . 122 *o*
36 . . . . 143 *d*
37 5 . . . . 118 *p*
6 . . . . 75 *hh*
12 . . . . . 90 *f*
14 . . . . 117 *w*
16 . . . . 124 *e*
18 . . . . 150 *b*
24 . . . . . 59 *i*
38 2 . . . . 136 *c*
3 . . . . 126 *p*
5 . . . . 159 *dd*
6 . . . . 137 *b*
7 . . . 67 *n*, 128 *v*
12 . . . 119 *w* N.
13 . . . 5 *n*, 114 *r*
14 . . 118 *w*, 134 *r*
16 . . . . 150 *h*
18 . . 122 *q*, 150 *b*
19 . . . . 155 *k*
21 . . 107 *c*, 146 *a*
24 . . . . 165 *a*
26 . . 152 *u*, 155 *e*
27 . . . . . 133 *l*
28 . . . . 150 *g*
30 . . . . 118 *w*
32 . . . . 145 *m*
39 1 . . . . . 64 *d*
2 . . . 91 *f*, 150 *b*
3 . . . . 135 *o*
9 . . . . . 22 *s*
13 . . . . . 150 *f*

Job

39 15 . . . . 135 *p*
17 . . . . 119 *m*
24 . . . . . 75 *oo*
26 . . . . . 53 *n*
30 . . . . . 55 *f*
40 2 . . 113 *ee*, 113 *gg*
5 . . 134 *r*, 134 *s*
8 . . . . 150 *g*
19 . 116 *g* N., 127 *l*
22 . . . . . 67 *n*
23 . . . . 159 *w*
24 . . . . . 66 *f*
25 . . . 150 *a* N[1]
30 . . . . . 150 *b*
32 . . . . . 69 *v*
41 1 . 93 *ss*, 150 *a* N[1]
2 . . . . . 72 *cc*
4 . . 103 *g*, 124 *e*
7 . . . . 118 *r*
12 . . . 154 *a* N.
15 . . . . 156 *g*
17 . . . . . 76 *b*
20 . . . . 128 *v*
22 . . . . 133 *h*
25 . 24 *b*, 75 *v*, 126 *b*
26 . 16 *f*, 117 *a* N[4]
42 2 . . . . . 44 *i*
3 . . 133 *d*, 156 *f*
5 . . . . 75 *mm*
7 . . . . 164 *d*
8 . . . . 163 *d*
10 . . . . . 91 *k*
13 . . . . . 97 *c*
15 . . 135 *o*, 145 *o*
16 . . . . . 75 *t*

Canticle

1 1 . . . . . 133 *i*
6 . . . 60 *u*, 75 *x*
7 . . . . 36, 75 *v*
8 . . . . . 20 *h*
10 . . . 75 *x*, 141 *c*
15 . . . . 141 *d*
2 7 . . . . 144 *a*
12 . . . . 85 *u* N.
13 . . . . 141 *d*
14 . . . 69 *v*, 93 *ss*
17 . . . . . 119 *s*
3 7 . . . . 131 *n*
8 . . . . . 50 *f*
11 . . . . . 75 *n*
5 5 . . . . 135 *b*
8 . . . 137 *b* N.
9 . . . . . 59 *h*
16 . . 85 *g* N., 141 *c*
6 8 . . . . . 32 *n*
11 . . . . 67 *dd*
7 1 . . . 137 *b* N.
2 . . . . . 93 *x*

Canticle

7 10 . . 126 *x*, 133 *h*
8 2 . . 87 *f*, 131 *c* N.
4 . . . 137 *b* N.
5 . . . . 59 *g* N.
6 . . . . . 93 *m*
10 . . . . . 74 *i*
14 . . . . 119 *s*

Ruth

1 1 . . . . 49 *b* N.
8 . . 135 *o*, 144 *a*
9 46 *f*, 74 *h*, 74 *k*, 110 *i*
12 . . 106 *p*, 107 *x*
13 51 *m*, 103 *f* N., 152 *g*
14 . . . . . 76 *b*
16 . . . . . 138 *e*
19 . . . . . 91 *f*
20 . . . 46 *f*, 80 *h*
21 . . . . 118 *n*
22 . . 32 *n*, 138 *k*
2 2 . . . 10 *h*, 64 *i*
3 . . . . 129 *d*
6 . . . . 138 *k*
8 . . . 47 *g*, 47 *o*
9 . . 75 *qq*. 112 *kk*
14 53 *n*, 66 *c*, 69 *v*, 103 *g*
15 . . . . . 35 *k*
16 . . . . . 67 *o*
20 . . . . 121 *f*
21 . . . 47 *o*, 122 *g*
3 2 . . . 91 *f*, 141 *c*
3 . . 44 *h*, 104 *g*
4 47 *o*, 109 *k*, 112 *z*
6 . . . . . 59 *g*
12 . . . . 163 *d*
14 . . . . 107 *c*
15 64 *c*, 69 *o*, 134 *n*
18 . . 163 *c* and N.
4 1 . . . 69 *p*, 72 *t*
3 . . 129 *h*, 138 *k*
4 . . 29 *i* N., 152 *o*
7 . . . . 112 *h*
15 . . . . . 59 *g*

Lamentations

1 1 . . . 5 *h*, 90 *l*
4 . . . 69 *t*, 87 *e*
8 67 *y*, 72 *ee*, 117 *p*
9 . . . . . 124 *f*
10 . . 120 *c*, 155 *f*
14 . . 130 *d*, 155 *n*
16 . . . 75 *v*, 117 *z*
19 . . 107 *q*, 165 *a*
2 7 . . . . . 64 *e*
11 . . . . . 51 *l*
16 . . . . . 15 *c*

Lamentations

2 18 . . . . . 80 *f*
3 1 . . . . 144 *p*
5 . . . . . 53 *n*
12 . . . . . 80 *h*
14 . . . . . 87 *f*
22 . . . . . 20 *o*
26 . 100 *g* N., 107 *q*
33 . . . . . 69 *u*
48 . 29 *q*, 69 *p*, 117 *z*
50 . . . . 109 *k*
53 . . . . . 69 *u*
4 1 . . . 54 *k*, 75 *rr*
2 . . . . 75 *rr*
5 . . . . 117 *n*
14 . . 51 *h*, 120 *g*
17 . . . . 100 *o*
21 . . . . . 90 *n*
5 5 . 72 *ee* N., 121 *a*
10 . . . . 145 *u*

Ecclesiastes

1 1 . . . . 122 *r*
2 . . . . 133 *i*
4 . . . . 116 *l*
6 . . . . 113 *u*
9 . . . . 137 *c*
13 . . . 112 *pp* N.
16 . . . . 135 *b*
17 . . . . . 86 *l*
2 1 . . . . 135 *b*
5 . . . 112 *pp* N.
7 . . . . 145 *u*
8 . . . . 122 *r*
13 . . . 24 *e*, 133 *b*
15 . . 93 *rr*, 135 *c*
19 . . . . 150 *g*
20 . . . . . 64 *e*
21 . . . . 131 *m*
22 36
26 . . . . 75 *oo*
3 2 . . . . . 2 *s*
4 . . . . 114 *b*
11 . . . . 152 *y*
14 . . . . 165 *b*
15 . . . . 114 *i*
18 . . . . 36, 67 *p*
19 . . . . 93 *rr*
21 . 100 *m*, 150 *i* N.
22 . . . . 102 *k*
4 2 . . . . 113 *gg*
3 . . . . 117 *l*
10 . . 124 *o*, 131 *n*
14 . . . . . 35 *d*
17 . . . . 133 *e*
5 5 . . . . . 53 *q*
6 . . . . 143 *d*
7 . . . . 124 *h*
8 . . . . . 32 *l*

Ecclesiastes

5 11 . . . . . 69 *n*
14 . . . . 109 *i*
15 . . . . 161 *b*
16 . . . . 147 *e*
18 . 112 *pp* N., 141 *h*
7 7 . . . . 117 *c*
16 . 54 *c*, 54 *k*, 131 *q*
24 . . . . 133 *k*
26 . . . . 75 *oo*
27 . . . . 122 *r*
8 1 . . . 35 *n*, 75 *rr*
10 54 *g*, 119 *ii*, 128 *w* N.
9 1 . . . . 93 *ww*
4 . . . . 143 *e*
12 . . . . 52 *s*
14 . . . 112 *pp* N.
10 5 . . 75 *qq*. 155 *h*
15 . . . . 145 *m*
17 . . . . 91 *l*
18 . . . . 88 *b*
20 . . . . 53 *n*
11 2 . . . . 134 *s*
3 . . . 23 *i*, 75 *s*
12 1 . . . . 124 *k*
4 . . . 72 *t*, 128 *v*
5 . . . . 73 *g*
6 . . . 67 *q*, 67 *t*
7 . . . . 109 *k*
9 . . . . 145 *h*

Esther

1 4 . . . . 93 *ww*
5 . . . . 74 *h*
8 . . . . 123 *c*
17 . . . . 93 *m*
2 9 . . . . 75 *v*
11 . . . . 123 *c*
3 4 . . . . 157 *c*
8 . . . 100 *o* N.
4 2 . . . . 114 *l*
8 . . . . 93 *ww*
6 13 . . . . 20 *g*
7 2 . . . . 109 *f*
5 . . . 74 *g*, 137 *a*
8 . . . . 114 *i*
8 1 . . . . 137 *c*
8 . . . . 63 *c*
9 1 . . . 135 *a* N.
6 . . . . 113 *z*
7 . . . . 2 *s*
23 . 124 *c*, 145 *o* N.

Daniel

1 4 . 23 *c*, 128 *a* N.
5 . . . . 135 *o*
10 . . . . 93 *ss*
12 . . . . 75 *cc*
13 . . . . 75 *hh*

Daniel

1 15 . . . . 93 *ss*
2 1 . . . . 124 *o*
4 . . . . 1 *c*
3 15 . . . . 167 *a*
8 3 . . . . 93 *n*
9 . . . . 135 *o*
11 . . . . 72 *ee*
13 125 *b*, 126 *z*, 127 *f*
22 47 *k*, 87 *i*, 95 *u*, 116 *w*
9 5 . . . . 91 *n*
13 . . . . 117 *m*
19 . . . . 48 *i*
11 6 116 *f*, 127 *i*, 139 *h*
11 . . . . 131 *n*
20 . . . . 93 *dd*
23 . . . 53 *l*, 54 *k*
35 . . . . 53 *q*
12 2 . . 102 *b*, 124 *e*
7 . . . 93 *aa* N.
11 . . . . 134 *g*
13 . . . . 87 *e*

Ezra

2 62 . . . . 131 *r*
69 . . . . 97 *g*
3 3 . . 124 *q*, 147 *a*
6 . . . . 134 *p*
12 . . . . 126 *aa*
4 7 . . . . 55 *h*
8 . . . . 1 *c*
6 21 . . . . 8 *k*
7 12 . . . . 1 *c*
28 . . . . 49 *c*
8 1 . . . . 64 *i*
18 . . . . 14 *d*
23 . . . . 51 *n*
25 . . 93 *oo*, 138 *i*
29 . . . . 127 *g*
30 . . . . 92 *g*
36 . . . . 112 *rr*
9 6 . . . . 22 *s*
10 13 . . . . 141 *d*
14 . . 127 *i*, 138 *i*
16 . . . . 45 *g*
17 . . . 127 *c* N.

Nehemiah

2 3 . . . . 67 *dd*
7 . . . . 68 *g*
12 . . 131 *e*, 137 *c*
13 . . . . 5 *n*
3 8 . . 124 *o*, 128 *v*
13 . . . . 35 *d*
31 . . . . 128 *v*
4 3 . . 49 *e* N., 53 *n*
4 . . . . 119 *m*
7 . . . . 20 *h*

Nehemiah

4 9 . . 49 *e* N., 67 *x*
12 . . . 116 *k* N.
17 . . . 152 *n*
5 14 . . . . 91 *c*
6 6 . . . . 90 *k*
8 . . . 23 *c*, 74 *i*
10 . . . . 144 *i*
11 . . . . 100 *m*
7 2 . . . . 118 *x*
64 . . . . 64 *i*
66 . . . . 23 *i*
8 2 . . . . 74 *l*
8 . . . . 2 *t*
10 . 85 *g* N., 128 *p*, 152 *v*, 155 *n*
11 . . . . 105 *a*
9 13 . . . . 132 *d*
35 . . . . 126 *x*
10 37 . . . 123 *r* N.
39 . . . . 53 *k*
11 17 . . . . 53 *q*
12 44 . . . . 95 *n*
47 . . . . 95 *n*
13 9 . . . . 165 *a*
13 . . . 53 *g*, 53 *n*
16 . . . . 9 *b*
21 . . . . 73 *f*
24 . . . 2 *a*, 2 *w*

1 Chronicles

2 13 . . . . 47 *b*
30 . . . . 152 *u*
48 . . . . 145 *u*
3 5 . . . . 69 *t*
4 10 . . 61 *a*, 167 *a*
42 . . . . 131 *n*
5 1 . . . . 114 *k*
2 . . . . 141 *a*
20 . . . . 63 *c*
6 63 . . . . 90 *f*
7 5 . . . . 124 *q*
8 8 . . . . 52 *o*
38 . . . . 29 *q*
9 13 . . . . 128 *c*
22 . 135 *a* N[1], 155 *d*
25 . . . . 134 *m*
27 . . . . 123 *c*
33 . . . . 147 *a*
10 2 . . . . 53 *r*
13 . . . . 114 *k*
11 6 . . . . 116 *w*
39 . . . . 23 *f*
12 2 . . 24 *f* N., 70 *b*
8 . . . . 114 *b*
17 . . . . 61 *c*
23 . . . . 155 *d*
33 . . . . 123 *f*
38 . . . . 23 *f*

1 Chronicles
15 12 . . . . 155 *n*
19 . . . . 131 *d*
24 . . . 53 *o*, 55 *e*
26 . . . . . 63 *i*
27 . . . 56, 127 *g*
16 8 . . . . . 2 *s*
19 8 . . . . 131 *b*
20 8 . . . . . 69 *t*
21 1 . . . . 125 *f*
17 . . . 141 *h* N.
22 7 . . . 143 *a* N.
23 6 . . . . . 63 *n*
26 . . . . 114 *k*
24 3 . . . . . 63 *n*
26 28 . . . . 138 *i*
27 12 . . . . 127 *d*
28 2 . . . 143 *a* N.
11 96
15, 18 . . . 131 *d*
29 1 . . . . 155 *d*
3 . . . . 155 *n*
8 . . . . 138 *i*
33 . . . . . 65 *f*

2 Chronicles
1 4 . . 138 *i*, 155 *n*
2 12 . . . . 117 *n*
3 17 . . . . 126 *k*
4 3 . . . 123 *a* N.
13 . . . . 131 *d*
5 11 . . . . 114 *k*
8 18 . . . . . 93 *r*
11 22 . . 114 *k*, 147 *a*
15 3 . . . . 147 *a*
8 . . . . 127 *f*
16 4 . . . . 125 *h*
9 . . . . 155 *n*
10 . . . . 147 *a*
12 . . 75 *rr*, 147 *a*
14 . . . . 124 *c*
17 11 . . . . . 93 *x*
18 3 . . . . 147 *a*
23 . . . . 155 *d*
26 . . . . 131 *c*
19 2 . . . . 114 *k*
6 . . . . 147 *a*
20 1 . . . . 102 *b*
19 . . . . 128 *v*
22 . . . . . 155 *l*
34 . . . . . 63 *p*
35 . . . . 54 *a* N.
21 4 . . . 119 *w* N.
17 . . . . 133 *g*
22 5 . . . . . 35 *d*
23 1 . . . . 117 *n*
25 17 . . . 156 *c* N.

2 Chronicles
26 5 . . . . 114 *c*
10 . . . . . 22 *s*
15 75 *rr*, 114 *n*, 126 *z*
18 . . . . . 114 *l*
28 10 . . . 142 *f* N.
21 . . . . 147 *a*
23 . . . . . 53 *o*
29 6 . . . . . 67 *y*
10 . . . . 165 *a*
17 . . . . 134 *p*
18 . . . . 117 *n*
27 . . . . . 155 *l*
30 9 . . 114 *p*, 147 *a*
17 . . . . 155 *d*
18 . . . 130 *d* N²
19 . . . . 155 *n*
31 7 69 *n*, 71, 142 *f* N²
10 . . . 121 *d* N¹
17 . . . . 117 *m*
32 9 . . . . 101 *a*
13 . . . . . 8 *k*
30 . . . . . 69 *u*
34 10 . . . . . 45 *g*
11 . . . . . 16 *f*
12 . . . . . 10 *h*
35 4 . . . . . 93 *ww*
21 109 *g*, 135 *g*, 147 *a*
23 . . . . . 69 *r*
36 23 . . . . 137 *c*

260

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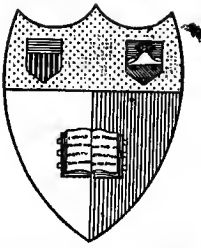

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A PRIMER OF HEBREW

A PRIMER OF HEBREW

BY

CHARLES PROSPERO FAGNANI

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INTRODUCTION

THE following manual is not put forth as a Hebrew grammar, but simply as a primer of the Hebrew language. Its object is to give a general survey of the principal phenomena of the language, with a view to putting the student, in the shortest possible time and with the minimum of arduousness, in position to begin reading and translating with the use of lexicon and grammar. The standpoint is not that of a contribution to Hebrew philology, but purely practical and empirical. The material has been at times forcibly systematized and some current definitions modified, but only for the sake of simplicity and ease of acquisition; subsequent study will very easily furnish the few readjustments thus made necessary.

The work is a growth; it has been the slow result of ten years of experience in teaching elementary Hebrew. During the first six of these, the author used Davidson's "Introductory Hebrew Grammar" as a text-book, but he gradually was obliged to rearrange and modify the material until, four years ago, he gave up the use of Davidson's Grammar and substituted dictated notes of his own. For four years these notes have been used, tested, revised, corrected, simplified, until they have attained their present form. The chief motive in printing is to save the seminary students the labor of copying some fifty foolscap pages of hektographed material, but the hope is entertained that the Primer may prove useful to a larger circle. The book can be used without an instructor. The attempt has been made (with but partial success, necessarily) to anticipate every possible question a

student would be likely to ask (and which students actually have asked) and to guard against all conceivable aberrations from the path marked out, which path will inevitably lead the patient learner in time (say about two months, at the rate of a lesson a day) to the goal proposed; to wit, a sufficient equipment for beginning the study of the original text of the Old Testament with the standard helps, lexical and grammatical.

It is hoped that ministers who have forgotten their Hebrew may find in this little work an inducement to begin over again at the beginning; the difficulties of Hebrew are chiefly at the outset, and it is here that simplification and gradatim arrangement can be of most service. Perhaps Sunday-school teachers and other students of the Bible may be tempted to explore a field whose difficulties are not so insuperable as they are traditionally supposed to be.

C. P. F.

Union Theological Seminary,
New York City,
June, 1903.

PREFACE TO SECOND EDITION

THE favorable reception given to the Primer would indicate that there is a field of usefulness for a work of this kind, and is significant of a widening interest in the study of the Old Testament.

The changes made in this edition include the correction of the numerous typographical inaccuracies, the addition of a number of explanatory statements at places where the use of the book in the class room showed that they were needed, and the re-writing of the section on Méθeγ (Less. X), with a view to making that complicated subject clearer if possible.

C. P. F.

UNION THEOLOGICAL SEMINARY,
June, 1905.

SUGGESTIONS FOR STUDY

As a rule progress should be made at the rate of one lesson a day. Lessons VII and VIII may conveniently be treated as one. In Lesson X the Table of Prose Accents is merely for reference, and need not be memorized. It is advantageous to commit to memory gradually, if it can be done without too much effort, the two hundred words of the Vocabulary, most of them words of frequent use. The Verbal Paradigms should be memorized until they can be easily repeated, especially pages 92 and 93, on which all the others are founded. The Oral Exercises from Lesson XV on are given without vowel points. The correct supplying of these is the best test of the student's mastery of the lesson. Those studying by themselves should copy these Oral Exercises from the book, inserting the required vowels. Occasional review of their work will enable them to detect errors unnoticed at first.

It is important that the habit be formed of pronouncing all the Hebrew audibly while engaged in study, so that facility may be acquired in pronunciation and reading. Exaggerated carefulness and distinctness at the outset will soon make the tongue limber in the utterance of the unaccustomed sounds.

After Lesson X it is advisable to procure a Hebrew Old Testament, and make a practice of reading aloud a little every day.

For classes conducted by a teacher the following routine is suggested as a basis: —

1. Collect the written exercises.

2. Written quiz, comprising not more than five or six questions, testing knowledge of the lesson for the day.

These questions may be written one by one by a student at the blackboard, thereby giving opportunity to the teacher to correct the exercises.

3. Collect the quiz papers.

4. Student at the board writes the answers to the quiz questions while the teacher corrects the quiz papers.

5. Return of quiz papers and written exercises corrected.

6. A certain proportion of the class are sent to the blackboard with slips of paper on which are questions to be answered.

7. Meanwhile the remainder of the class is drilled on the Oral Exercise in the Primer.

8. Correction of the blackboard work by the teacher or by those in the class who detect any errors.

9. Questions by students on any points not clear.

10. Assignment of lesson for next day.

CONTENTS

CHAPTER		PAGE
I.	The Alphabet	1
II.	The Vowel Signs	5
III.	The Names of the Vowel Signs	7
IV.	Syllables and Silent Š·wā	8
V.	The Quiescents and Mappiq	10
VI.	Dāγēš Forte and Lene	12
VII.	General View of the Vowels	14
VIII.	Lengthening and Shortening of Vowels	16
IX.	The Gutturals	17
X.	The Accents, Méθeγ, Maqqēɸ, and Rāɸe(h)	19
XI.	The Article	23
XII.	The Personal Pronouns	26
XIII.	Demonstrative and Other Pronouns	27
XIV.	The Inseparable Prepositions and the Interrogative Particle	28
XV.	The Verb: the Perfect	31
XVI.	The Verb: the Imperfect	32
XVII.	The Jussive, Wāw Consecutive, etc.	34
XVIII.	The Verb: the Imperative, the Infinitives, and the Participles	36
XIX.	Stative or Intransitive Verbs	38
XX.	Inflection	41
XXI.	Affixes of Number and Gender	44
	Inflection of Nouns of Class I	46
XXII.	Inflection of Nouns of Class I containing Gutturals	47
XXIII.	Inflection of Nouns of Class II	48
XXIV.	Inflection of Nouns of Class II containing Gutturals	51

CHAPTER		PAGE
XXV.	Inflection of Nouns of Class III	53
XXVI.	Inflection of Nouns of Class IV	54
XXVII.	Pronominal Suffixes of Nouns	56
XXVIII.	Pronominal Suffixes of Verbs	61
XXIX.	The Stems of the Verb. Stems I and II	64
XXX.	Stems III, IV, V	68
XXXI.	Stems VI and VII	69
XXXII.	The Irregular Verbs. *A* 1. Pê Guttural Verbs	72
XXXIII.	*A* 2. ʾÁyin Guttural Verbs	74
XXXIV.	*A* 3. Lā̆meḏ Guttural Verbs	76
XXXV.	Biliteral Verbs: *B* 1. Double ʾÁyin Verbs	78
XXXVI.	*B* 2. ʾÁyin û Verbs. *B* 3. ʾÁyin î Verbs	80
XXXVII.	Weak Verbs: *C* 1. Pê ʾĀ̆leph Verbs	83
XXXVIII.	*C* 2. Pê Wāw Verbs. *C* 3. Pê Yôḏ Verbs	84
XXXIX.	*C* 4. Pê Nûn Verbs	87
XL.	*C* 5. Lā̆meḏ ʾĀ̆leph Verbs	88
XLI.	*C* 6. Lā̆meḏ Hê Verbs	89

PARADIGMS 91

VOCABULARY 113

LESSON I

a.

THE ALPHABET

Order	Form	Equivalent	Name	Pronunciation of Name *
1	א	ʾ	ʾā́leφ	áh-leph
2	ב / בּ	β / b	Bêθ	bayth
3	ג / גּ	γ / g	Gī́mel	† gée-mel
4	ד / דּ	δ / d	Dā́leθ	dáh-leth
5	ה	h	Hê	hay
6	ו	w	Wāw	oo-ah-oo
7	ז	z	Záyin	zá-yin
8	ח	ḥ	Ḥêθ	hhayth
9	ט	ṭ	Ṭêθ	tayth
10	י	y	Yôδ	yōdh
11	כ / כּ ך	χ / k	Kaφ	kaph
12	ל	l	Lā́meδ	láh-medh
13	מ ם	m	Mêm	maym
14	נ ן	n	Nûn	noon
15	ס	s	Sā́meχ	sáh-mekh
16	ע	ʿ	ʿáyin	ghá-yin
17	פ / פּ ף	φ / p	Pê	pay
18	צ ץ	ṣ	Ṣāδê	ssah-dhay
19	ק	q	Qôφ	kōph
20	ר	r	Rêš	raysh
21	ש / שׁ	ś / š	Śîn / Šîn	seen / sheen
22	ת / תּ	θ / t	Tāw	tāh-oo

* This column guides only in the matter of pronunciation; the spelling of the names of the letters is found in the preceding column. † *g* hard.

b. REMARKS ON THE ALPHABET

1. These letters are all consonants.

2. Five letters, Nos. 11, 13, 14, 17, 18, have final forms ך, ם,* ן, ף, ץ, which are used when this letter comes at the end of a word.

3. Six letters, Nos. 2, 3, 4, 11, 17, 22, when written without a dot inside, are aspirated in sound thus: ב, ג, ד, כ, פ, ת.
bh, gh, dh, kh, ph, th

The equivalents for transliteration are respectively *β*, *γ*, *δ*, *χ*, *φ*, *θ*, Greek letters with their modern Greek pronunciation (in order to avoid representing one Hebrew letter by two English letters).

β is sounded like *v*.

γ is difficult to distinguish from *g*.

δ is sounded like *th* in *thus*.

χ is sounded like *ch* in the German *ich*.

φ is sounded like *f*.

θ is sounded like *th* in *thin*.

4. No. 1, א (ʾ, ʾálef*φ*) stands for a light emission of the breath like that which precedes the utterance of any vowel. It is represented by the sign for the smooth breathing in Greek, with a vertical line added beneath to make it level with the other letters and to show that it is a constituent part of the word.

5. No. 6, ו (w, Wāw) is pronounced like *w* in *water*.

6. No. 8, ח (ḥ, Ḥê*θ*) is a guttural *h* like *j* in Spanish or *ch* in the German *Sache*.

7. No. 16, ע (ʿ, ʿáyin) stands for a strong guttural sound with various modifications difficult to reproduce. The Greek rough breathing is a sufficient approximation to it, written like No. 1 with a vertical line beneath as a support.

8. No. 18, צ (ṣ, Ṣāδê) is a hissing palatal *s*.

9. No. 19, ק (q, Qô*φ*) is a guttural *k*.

10. No. 9, ט (ṭ, Ṭê*θ*) is a palatal *t*.

11. No. 20, ר (r, Rêš) is pronounced with rolling of the tongue.

12. No. 21, שׂ (ś, Śîn) is sounded like No. 15 *s*.
שׁ (š, Šîn) is pronounced *sh*.

* Contrast No. 15, ם.

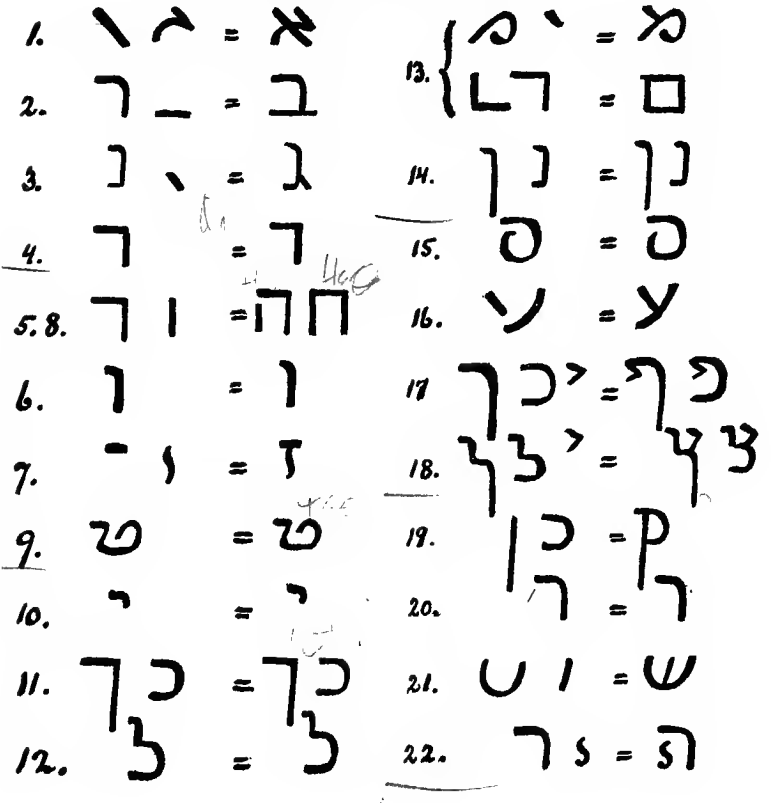
13. In pronouncing Hebrew words (as indicated in the last column), the continental sound of the vowels is to be used.

The mark ˆ or ¯ over a vowel indicates that it is long.

The mark ´ over a vowel indicates the accented syllable, when that syllable does not happen to be, as usual, the final one.

For facility in memorizing, the alphabet may be divided into five groups containing 4, 5, 5, 4, 4 letters respectively, as indicated in the table.

c. SUGGESTIONS FOR WRITING



1. Two strokes at the most suffice to form any Hebrew letter, as shown on p. 3.

2. Notice that the top of the ל (No. 12) extends above the other letters, and the bottom of the ק (No. 19) extends below, thus: לא, קול.

3. Distinguish in writing between ע (No. 16) and צ (No. 18).

4. Note the difference between

ר and ד (Nos. 20 and 4),
ו and ן (Nos. 6 and 14, final form),
ך and ן (Nos. 11 and 14, final forms),
ם and ם (Nos. 13, final form, and 15).

Exercise

Learn the alphabet as a whole and in its five groups backward and forward.

Write the English equivalents of (*i.e.* transliterate) the following Hebrew words.

Note. — Hebrew is written from right to left, hence the word at the *right*-hand end of the first line below is the *first* word, etc.

In writing put the Hebrew words in a column one under the other and place the English equivalents alongside to the right, forming two regular columns.

Write only on every other line.

← אב, אדם, בין, דבר, גם, ויקטל, זהב, תוך, קדש
צדק, פר, אף, עבד, נם, לב, נשא, ארץ.

Write the Hebrew equivalents of (*i.e.* transliterate) the following groups of letters.

Note. — Hebrew words must never be divided, as for instance, at the end of a line.

Write the English forms in a column one under the other, beginning with the *left*-hand word of course, and place the Hebrew equivalents alongside to the right with a space between, forming two regular columns.

Write only on every other line.

→ ih̤, drχ, khn, qδš, šm, nφš, irṣ, mzbh̤, bθ, iṣ,
śr, kφ, sin, rši, lββ, bγδ, lh̤m, mwθ, mym.

Note. — Write final form when required.

Oral Exercise

שכרך, הדברים, האלה, דבר, טפסר, במחזה, אל, תירה, אנכי, טפק, ציץ, מאד, ויאמר, אדני, גום, צבע, ובן, משק, ביתי.

LESSON II

THE VOWEL SIGNS

a. The Vowels are indicated by means of dots and dashes written below the consonants, with two exceptions (1 and 2 below).

1. A single dot written above the left-hand side of the consonant = long *o*, thus בֹ = bō.
2. A single dot in the bosom of ו = long *u*, thus רוּ = rû (roo).
   The wāw is now no longer a consonant, but merely part of the sign for the vowel.
3. A single dot below = short *i*, thus לִ = li (lĕ̆).
4. Two dots horizontally below = long *e*, thus מֵ = mē (may).
5. Two dots below vertically = a faint vowel sound, thus שְׁ = š·.
   This sound is like that of *e* in the first syllable of "believe"; it is represented in English transliteration by a dot above, to the right.
6. Three dots below slantingly = short *u*, thus הֻ = hu (hŏŏ).
7. Three dots below triangularly = short *e*, thus אֱ = ĭe (ă̆y), as *e* in "met."
8. Two dashes below forming a ֵ = long *a*, thus רָ = rā (rah);
   or = short *o*, thus רָ = ro.

NOTE. — Assume that ֵ in any given case = *ā* until certain that it = *o*. (Cf. Less. X, *o*.)

9. A horizontal dash below
= short *a*, thus כַ = ka (*a* as in "cat").
10. No. 9 with two dots vertically to the right
= shortest *a*, thus כֲ = k^{a}.
11. No. 7 with two dots vertically to the right
= shortest *e*, thus כֱ = k^{e}.
12. No. 8 with two dots vertically to the right
= shortest *o*, thus כֳ = k^{o}.

NOTE. — Nos. 10, 11, and 12 in English are written above the line. In pronunciation they are a trifle clearer than No. 5.

Summary

(◌ִ) = ō (long)	(◌ֵ) = · (extra short)	(◌ַ) = a (short)
(וּ) = û (long)	(◌ֶ) = e (short)	(◌ֲ) = ^{a} (extra-short)
(◌ִ) = i (short)	(◌ֻ) = u (short)	(◌ֱ) = ^{e} (extra-short)
(◌ֵ) = ē (long)	(◌ָ) = ā (long) or o (short)	(◌ֳ) = ^{o} (extra-short)

b. NOTE. — Vowel No. 1 (◌ִ)

following ל, is written לִ.

preceding א, is written over the right-hand side of the א, if the א does not begin the next syllable, thus לֹא lōi, רֹאשׁ rōiš, but otherwise בֹּאֵם bō-ʾām.

preceding שׁ, coincides with the dot of the consonant, thus בֹּשׁ bōš.

following שׁ, is written regularly, thus שֹׁם šōm.

preceding שׂ, is written over the right-hand side of the consonant, thus, פֹּשׂ pōś.

following שׂ, coincides with the dot of the שׂ, thus שׂן śōn.

Written Exercise

I

Write in columns first the Hebrew words, then the English equivalents of consonants and vowels, separating syllables by hyphens.

A syllable must always begin with a consonant. Thus:

אֶרֶץ ʾé-reṣ.

אָב, אָדָם, אֶחָד, בֵּן, כֹּהֵן, בַּיִת, חָץ
מֶלֶךְ, מְאֹד, חוּץ, נְאֻם, זָקֵן, תָּו, לֵב

II

Write in columns first the English forms, then the Hebrew equivalents. Do not separate the Hebrew into syllables.

ʾᵉ-lē-hem, lōʾ, hā-lā́-reṣ, w·-lōʾ, šé-*β*er, tā-mû-*θ*û, ʾim, dā-*β*ār.

Oral Exercise

שְׁמַע עֹבֵר לָבֹא לָרֶשֶׁת גְּדֹלֹת וְרָם אֲשֶׁר עֲנָק אֹכְלָה מַחֲר לָךְ אַל
תֹּאמַר בַּהֲדַךְ נֹתֵן עֹרֶף וְכֹר לְמִן מֵאָרֶץ בְּחֹרֵב

LESSON III

a. **THE NAMES OF THE VOWEL SIGNS**

(◌ֹ) ō = Ḥólem (long)
(◌ֻ) û = Šúreq (long)
(◌ִ) i = Ḥíreq (short)
(◌ֵ) ē = Ṣērê (long)
(◌ְ) · = Šᵊ·wā (extra-short)
(◌ֶ) e = Sᵊ·γôl (short)
(◌ֻ) u = * Qibbûṣ (short)
(◌ָ) ā = Qā́meṣ (long)
(◌ָ) o = Qā́meṣ Ḥāṭûφ (short)
(◌ַ) a = Páθaḥ (short)
(◌ֲ) ᵃ = Ḥāṭēφ Páθaḥ (extra-short)
(◌ֱ) ᵉ = Ḥāṭēφ Sᵊ·γôl (extra-short)
(◌ֳ) ᵒ = Ḥāṭēφ Qā́meṣ Ḥāṭûφ (extra-short)

NOTE. — The *ḥ* in these names is always hard (ḥ), the *ṭ* likewise is always dotted (ṭ).

* *Q* pronounced like *k*.

b. There are three classes of vowels:

Long, Short, and Extra-short.

The long vowels are indicated in English by ¯ or ¯ placed above.

NOTE.—The distinction in the use of these will be indicated later (see Less. V).

The short vowels have no mark.

The extra-short vowels are written above the line ᵘ, ᵉ, ᵒ, ·.

Written Exercise

Write the following words one under the other and to the right the spelling of each, writing in English the names of consonants and vowels, and finally the English transliteration or equivalent of the word. Thus:

אֶרֶץ, ỉáleφ, s·γôl, rĕš, s·γôl, ṣāδê = ỉé-reṣ

עָוֹן, מְאֹד, נַעַר, יֵשׁ, בַּיִן, אֱמֹר, חוּץ.

LESSON IV

SYLLABLES AND SILENT Š·WĀ

SYLLABLES

a. A syllable is a combination of one or two consonants (rarely three, see *g* below) and one vowel.

b. A syllable must always begin with a consonant.

c. There are two kinds of syllables, open and closed.

An open syllable is one that ends with a vowel.

A closed syllable is one that ends with a consonant.

Thus גָּדַל gā-δal, the first syllable is open, the second closed.

d. The vowel of an open syllable may be long or extra-short*; it cannot be short unless the syllable is accented.

e. The vowel of a closed syllable must be short unless the syllable is accented, when it may be long.

It can never be extra-short. Thus:

יְעָמֵד yē-ʿā-mēδ	זֶרַע zé-raʿ
קָטְלוּ qā-ṭ·-lû	דָּבָר dā-βār

f. As a rule the final syllable is the accented one; this admits of the vowel being long though the syllable be closed.

g. Only a final syllable may end with two consonants, thus:

קָטַלְתְּ qā-ṭalt

Silent Š·wā

h. When a syllable not final is closed, two dots are placed vertically under the consonant that closes the syllable. This sign is called *Silent Š·wā.*

i. Silent Š·wā is not placed under the last consonant of a word (hence מִדְבָּר not מִדְבָּר) except in the case of final ך (to distinguish it from final ן, Nûn), thus: מֶלֶךְ "king"; and unless the word end in two consonants, in which case Š·wā is placed under both, thus: קָטַלְתְּ qā-ṭalt.

j. Though identical in form with vocal Š·wā, the two must be carefully distinguished.

Vocal Š·wā indicates an extra-short vowel.

Silent Š·wā is merely a sign denoting the absence of a vowel, and hence the close of a syllable.

k. Silent Š·wā may be distinguished by the fact that it is preceded by a vowel (short, save in pause, cf. Less. X, *d*), hence it cannot occur under the first consonant of a word.

---

* The sound of the extra-short vowels is not by most grammarians considered to be sufficient to form an independent syllable. It will be found advantageous, however, for the purposes of this Primer, to depart from the common practice in this respect.

l. When two Š·wās are found in succession, save at the end of a word (cf. *i* above), the first is silent, the second vocal.

Written Exercise

I

Transliterate the following words, separating the syllables in English by hyphens. Apply carefully *d* and *e* above. An extra-short vowel is always in an open syllable. A short vowel unaccented is in a closed syllable. A long vowel unaccented is in an open syllable.

מְקֹרָב, תַּחְדַּל, הַלָּחֶן, אֲמַרְתִּ, יְשׁוּעָתְךָ.

NOTE. — Silent Š·wā is not specially represented in English.

II

Transliterate:

miz-mōr, šā-maṭ, mam-lā-χā, šā-má-yim, yiś-rā-ʾēl, nil-ḥam.

NOTE. — When the final syllable of a word is Kaφ and Qâmeṣ, the final form of Kaφ is used and the Qâmeṣ is written in its bosom, thus: ךָ, χā.

Oral Exercise

לְיַחְצְאֵל מִשְׁפַּחַת שְׁנַיִם תְּרוּמַת לְאֶלְעָזָר נְשָׂאֵךְ הֲלַכְתֶּם בְּאֶכֶם וַיִּרְאֶתְךָ בָּאֵשׁ הָאָרֶץ דֶּרֶךְ יַצַן הָעֹמֵד יָבֹא הָחֵל וְהִתְנָר פַּחְדֵךְ.

LESSON V

THE QUIESCENTS AND MAPPÎQ

a. The four letters א, ה, ו, י may lose their consonantal force and be merged into vowels.

This can only take place when a suitable vowel precedes in the same syllable (hence never the beginning of a word).

The consonant is then said to quiesce in the vowel.

b. A quiescent no longer being a consonant cannot close a syllable, and therefore does not take silent Š·wā.

The absence with one of these four letters of succeeding vowel and of silent Š·wā is indication that it quiesces.

c. א may quiesce in any vowel in any position even within a syllable, thus: מָצָא mā-ṣā(ỉ), זֹאת zō(ỉ)θ.

NOTE. — It always quiesces at the end of a word.

d. ה quiesces only at the end of a word and generally in (ָ) or (ֶ) or (ֵ) and sometimes (ֹ), thus:

בְּהֵמָה b·-hē-mā(h), יִגְלֶה yiγ-le(h), שִׁילֹה šî-lō(h).

e. NOTE. — When ה at the end of a word does not quiesce, a dot called *Mappîq* ("sounder") is inserted in it to indicate that it remains a consonant, thus לָהּ lāh.

f. ו quiesces in Ḥṓlem.

The two together form the vowel *large* Ḥṓlem וֹ = ô, thus:

גָּדוֹל gā-δôl "great."

g. י quiesces in Ḥíreq, Ṣērê, and S·γôl.

With Ḥíreq it forms the vowel *large* Ḥíreq,
יִ = î, thus כְּלִי k·-lî.

With Ṣērê it forms the vowel *large* Ṣērê,
יֵ = ê, thus בֵּין bên.

With S·γôl it forms the vowel *large* S·γôl,
יֶ = ẽ, thus תִּגְלֶינָה tiγ-lḗ-nā(h).

h. The combination ָיו at the end of a word is pronounced *āw* (ah-oo) and is transliterated ā(y)w, the י quiesces by exception.

i. Šū́req, וּ, belongs to the class of large vowels, that is, those written with a consonant and a vowel sign.

It is transliterated therefore û (not ū).

j. The quiescents that do not form part of large vowels are to be inclosed in parentheses in transliterating, thus:

נְבֵלָה n·-βē-lā(h), יֹאמַר yō(ỉ)-mar.

k. The marks ˆ and ˜ in English indicate large vowels.

l. א quiesces even in large vowels, thus:

הַמְצִיא him-ṣî(ʾ).

Written Exercise

Transliterate:

I

נוֹלְדוּ, לֹא, אַל, תֵּיטִיב, קְרוֹאָיו,
צְבָאוֹת, בָּאוּ, בָּרָא, גֵּיא, לוּא, קָלִיא, אָרְאֶה.

II

liq-ra(ʾ)θ, yiš-mā-ʾēl, mā(ʾ)-θá-yim, šā-lû-nî,
ṣ·-βō-ʾîm, lô, b·-yā-mā(y)w, kā-sûy, ʾª-δō-nāy, šā-lēw.

Oral Exercise

אֲדֹנָי הִשְׁלִיךְ שִׁמְעִי וְאֹת שֹׂאֲפִים אֲבִיוֹן לֵאמֹר מָתַי וְנַשְׁבִּירָה
וְנִפְתְּחָה לְהַקְטִין מֹאזְנֵי נִשְׁבַּע בָּאֹר שִׁירֵיכֶם וְשַׁמְּתִיהָ קְטַלְתָּה מַלְכָּה

12/12/11

LESSON VI

DĀTĒŠ FORTE AND LENE

a. A letter doubled in English is not written twice in Hebrew, but a dot is placed in it called *Dāγēš forte* ("strong D.").

One of the two letters indicated by Dāγēš forte closes the preceding syllable, the other begins the following one, thus:

קִטֵּל qiṭ-ṭēl.

b. Š·wā under a doubled letter is always vocal, thus:

מִלְּאוּ mil-l·-lû.

c. Note. — Dāγēš forte is often omitted (though implied) in certain consonants when simple vocal Š·wā follows, thus:

וַיְהִי for וַיְּהִי way-y·-hî.

d. The dot placed in the six letters ב, ג, ד, כ, פ, ת (cf. Less. I) to indicate that they have the hard sound, *i.e.* are not aspirated, is called *Dāγēš lene* ("light D.").

e. To tell whether the dot in one of these six letters is meant for Dāγēš forte, or Dāγēš lene, *i.e.* whether the letter is doubled or not, notice whether the preceding consonant has a vowel under it; if it has, the Dāγēš is *forte* and the letter is doubled.

The same rule applies in distinguishing Šū́req from Wāw with Dāγēš forte, thus:

צִוָּה = ṣiw-wā(h).

f. When one of the six letters that may be aspirated takes Dāγēš forte, the aspiration is lost for the doubled letter; thus:

לִבּוֹ = lib-bô, not liβ-βô.

g. Dāγēš lene must be placed in the six letters with which it is used whenever no vowel sound immediately precedes.

Written Exercise

Transliterate:

I

מְבַקְּשִׁים, מְדֻבָּר, דִּבֵּר, מְקַטֵּל, יִתְּנוּ

II

bad-dām, lim-maδt, ham-má-yim, l·-βad-dô, mib-b·-nê, hab-b·-liy-yā́-ʿial, ʾat-tem, ḥaz-ze(h), ṣuw-wô-θā(h).

Oral Exercise

Note. — Pronounce doubled letters distinctly, with a pause between.

וְאָוֶן, עֵינָיו, יִצְפֹּנוּ, כְּאַרְיֵה, בְּסֻכֹּה, תַּבִּיט, גּוֹיִם, לִבָּם, הַמֶּלֶךְ, לְחַלּוֹת, הִצִּילוּ, הַטֹּבָה, בַּשַּׂקִּים, וַיִּתְּנוּ, הַפַּסִּים, לְעַבְדְּךָ, אֲקַבְּצֶךָ, גְּמַלֶּיךָ, בִּתַּבְתֶּם, וַיִּכְתֹּב.

LESSON VII

GENERAL VIEW OF THE VOWELS

a. TABLE

Long				Short		Extra-Short	
Unchangeable		Changeable					
Qā́meṣ	(ָ) â	Qā́meṣ (ָ)	ā	Pá*θ*aḥ	(ַ) a	Ḥāṭēφ Pá*θ*aḥ	(ֲ) [a]
Large Ṣērê	(ֵי) ê	Ṣērê (ֵ)	ē	S·γôl	(ֶ) e	Ḥāṭēφ S·γôl	(ֱ) [e]
				Ḥíreq	(ִ) i		
Large S·γôl	(ֶי) ĕ						
Large Ḥíreq	(ִי) î						
Large Ḥṓlem	(וֹ) ô	Ḥṓlem (וֹ)	ō	Qā́meṣ Ḥāṭûφ	(ָ) o	Ḥāṭēφ Qā́meṣ Ḥāṭûφ	(ֳ) [o]
				Qibbûṣ	(ֻ) u		
Šṹreq	(וּ) û						
						Simple Vocal Š·wā	(ְ) ·

b. There are three kinds of Vowels: Long, Short, and Extra-Short.

c. The Long vowels are of two kinds:

(1) Those that cannot be shortened by inflection, *six* in number. They are all, with the exception of Qāmeṣ, written with a quiescent, that is, they are *large* vowels; they are distinguished in English by the circumflex sign ˆ or ˜.

NOTE. — Unchangeable Qāmeṣ is so rare that changeable Qāmeṣ is to be assumed in lack of knowledge to the contrary.

d. (2) Those that may be shortened when the word is inflected, *three* in number.

They are distinguished in Hebrew by not being written with quiescents, and in English by a dash above.

e. As a matter of fact unchangeably long vowels are often written without quiescents ("defective writing"), and, more rarely, changeably long vowels are written with quiescents. Confusion therefore arises in distinguishing changeable and unchangeable long vowels by the orthography alone; in such cases etymology must decide.

NOTE. — Large vowels written defectively should be transliterated thus: (ˆ) (˜).

f. Short vowels in closed syllables not final are unchangeable; in final syllables, though closed, they may be changeable.

g. Short vowels not in closed syllables and extra-short vowels are changeable; that is, short vowels may be lengthened or shortened as the result of inflection, and extra-short vowels may be lengthened.

h. The four extra-short vowels are called *vocal* Š·wās, as distinguished from silent Š·wā.

The first three are also called *composite* Š·wās or Ḥāṭĕφs, and the fourth, simple Š·wā *vocal.*

Written Exercise

Transliterate:

I

קִנָּה: מְלֵאתִיו: לַחְמְךָ: וְיִזְכֹּר: מִבְשָׂרֵיךָ:

II

baṣ-ṣā-ɸôn, b·-χul-lām, w·-hig-gî-îû, hā-ʾe-lō̂-hîm, tim-ṣā-îén-nû.

Reading Exercise

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם: וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר: וַיַּרְ אֱלֹהִים אֶת הָאוֹר כִּי טוֹב:

LESSON VIII

LENGTHENING AND SHORTENING OF VOWELS

a. (◌ָ) Qā́meṣ (changeable) may be shortened to (◌ַ) Pá*θ*aḥ, (◌ֲ) Ḥāṭeɸ Pá*θ*aḥ, or (◌ֳ) Simple Š·wā.

(◌ֶ) Ṣērê may be shortened to (◌ֶ) Ḥíreq, (◌ֵ) S·γôl, (◌ֱ) Ḥāṭeɸ S·γôl, or (◌ֶ) Simple Š·wā.

(◌ֹ) Ḥôlem may be shortened to (◌ֻ) Qibbûṣ, (◌ָ) Qā́meṣ Ḥāṭûɸ, (◌ֳ) Ḥāṭeɸ Qā́meṣ Ḥāṭûɸ, or (◌ָ) Simple Ŝ·wā.

b. So, conversely, the extra-short and the short vowels may be lengthened, and the short vowels may be shortened:

(◌ֲ) may be lengthened to (◌ָ) and shortened to (◌ֲ) or (◌ֱ).
(◌ֱ) and (◌ֳ) may be lengthened to (◌ֵ) and shortened to (◌ֶ) or (◌ֱ).
(◌ֵ) and (◌ֶ) may be lengthened to (◌ֵ) and shortened to (◌ֶ) or (◌ֱ).

c. In shortening Ṣērê give the preference to Ḥíreq rather than to S·γôl (save under gutturals, cf. Less. IX).

In shortening Ḥôlem give the preference to Qāmeṣ Ḥāṭûφ rather than to Qibbûṣ.

d. Ḥíreq (◌ִ), when lengthened, does not become large Ḥíreq (◌ִי) î; it becomes Ṣērê (◌ֵ).

Qibbûṣ (◌ֻ), when lengthened, does not become Šûreq (◌וּ) û; it becomes (◌ֹ) Ḥôlem.

e. When, as the result of inflection, *two vocal Š·wās* come together, if they are both *simple*, the first one is lengthened to Ḥíreq; if one is composite, the first is lengthened to the same short vowel that is in the composite Š·wā; in either case the second remains vocal. Thus:

לִדְבַר + לְ = לִדְבַר li*-δ·-βar,
לַחֲמֹר + לְ = לַחֲמֹר la*-ḥ^{a}-mōr.

LESSON IX

THE GUTTURALS

a. The four letters א, ה, ח, ע are gutturals. Their peculiarities are of great importance.

b. These letters prefer Páθaḥ and Qāmeṣ to the other vowels.

A final guttural must be preceded by one or the other of these vowels.

Hence when a final guttural would be preceded by a long vowel other than Qāmeṣ, a Páθaḥ is inserted between that vowel and the final guttural.

* For the short vowel in an open syllable, cf. Less. X, *i*, *k*.

This Páθaḥ is called *Páθaḥ Furtive* and is written under the final guttural, but pronounced before it. Thus:

רוּחַ rûaḥ, יַגְבִּיהַ yaγ-bîah.

NOTE. — ה at the end of a word without Mappîq is of course a quiescent and not a guttural.

This Páθaḥ furtive is not a constituent part of the word, but only a help to pronunciation and disappears when any suffix is added, thus: רוּחַ + וֹ = רוּחוֹ rû-ḥô.

c. A guttural cannot be doubled, therefore cannot take Dāγēš forte. Hence if a guttural occurs as one of the letters of a word which by the laws of inflection would require to be doubled and take Dāγēš forte, this is not done, but, instead, the preceding vowel is lengthened, thus: דָּבָר but שָׁאַל not שַׁאַל.

d. Dāγēš forte is said to be implied in a guttural to explain the occurrence of a short vowel in a preceding open unaccented syllable, thus: נִחַם ni[ḥ]-ḥam.

e. Rêš ר shares with gutturals the peculiarity that it cannot be doubled and take Dāγēš forte, hence: בָּרֵךְ not בָּרֵךְ.

f. Gutturals as a rule take *composite* Š·wā instead of *simple* Š·wā, whether vocal or silent. Thus:

קָטַל but עָמַד, מַלְכִּי but נַעֲרֵי na-ʿᵉ-rî.

g. The composite Š·wā most usual with gutturals is (ֲ) but א in the pretone generally takes (ֳ), thus: אֳמַר.

From the above peculiarities it follows that a guttural unless at the end of a word cannot as a rule close a syllable.

Written Exercise

Correct the following words wherever necessary by

1. Inserting Páθaḥ furtive.
2. Substituting composite for simple Š·wā (usually ְ when no other is indicated).
3. Removing Dāγēš forte and lengthening the preceding vowel.
4. Making the appropriate change when two vocal Š·wās come together.

שָׁמַע : עֵבֶר : יִשְׁחָטוּ : שָׁלוּחַ : בָּרַךְ : יְהַפֵּץ : שָׂרִים : טַעֲמוּ :
לְחֶלִי : בִּרְכָה : יְעָמַד : מַשְׁלִיחַ : מְשַׁלַּחַ : נְשָׁלַח : גָּאַל :

10/11/11

LESSON X

THE ACCENTS, MÉΘΕΓ, MAQQĒΦ, AND RĀΦE(H)

I. The Accents

a. The syllable on which falls the stress of the voice, the tone syllable, is indicated in the Hebrew text by means of an accent.

This syllable is usually the last syllable; it may be less frequently the next to the last (the penult); very rarely the antepenult.

The accents are written some above and some below the word.

Some that must be placed at the very end of a word are called *postpositive,* thus: וְרָקָא; some that must come at the very beginning, *prepositive,* thus: יְתִיב.

Accents are either *Disjunctive,* separating words in sense, or *Conjunctive,* connecting them.

b. TABLE OF THE PROSE ACCENTS

Disjunctive

1. (֜) Sillūq, only at the end of the verse with (׃) the verse divider.
2. (֑) Aθnāḥ, at the principal division of the verse.
3 *a.* (֪) S·γôltā, postpositive.
3 *b.* (֡) Šalšéleθ.
4 *a.* (֟) Zāqēφ Qāṭôn.
4 *b.* (֫) Zāqēφ Gāδôl.
5. (֥) Tiφḥā.
6. (֚) R·βîaʿ.
7. (֬) Zarqā, postpositive.
8 *a.* (֠) Pašṭā, postpositive.
8 *b.* (֭) Y·θîβ, prepositive.
9. (֮) T·βîr.
10 *a.* (֯) Géreš.
10 *b.* (ְ) G·rāšáyim.
11 *a.* (ֱ) or (ֲ) Pāzēr.
11 *b.* (ֲ) Pāzēr Gāδôl.
12. (֒) T·lîšā G·δôlā, prepositive.

CONJUNCTIVE

1. (֣) Mûnāḥ.
2. (֡) M·huppāχ.
3 *a*. (֒) Mēr·χā.
3 *b*. (֓) Mēr·χā K·φûlā.
4. (֢) Dargā.
5. (֥) ʾazlā.
6. (֪) T·lîšā Q·ṭannā.
7. (֫) Galgal or Yéraḥ.
8. (֬) Māy·lā.

c. Postpositive accents may be repeated to indicate the tone syllable, thus:

אֲהַבְתָּ lā-ḥáβ-tā.

d. The effect of several of the disjunctive accents especially at the end and at the middle of the verse is to lengthen the vowel of the tone syllable, or to shift the tone backward one syllable, lengthening the vowel in that syllable. The word is then said to be in *Pause*. Thus:

מַיִם, in pause מָיִם; שָׁכְנָה, in pause שָׁכְנָה.
קָטַלְתָּ, in pause קָטַלְתָּ qā-ṭal-tā.

II. MÉΘEr

e. Méθeγ is a vertical line written to the left of a vowel.

When the vowel is Šûreq or Ḥôlem, Méθeγ is written under the preceding consonant, thus:

הָאָדָם hā-lā-δām, יְשׁוּפְךָ y·šû-φ·-χā.

f. Méθeγ marks the secondary tone of a word. (It also has other uses not here considered.)

g. Méθeγ is used with the *first open* syllable, counting from (*i.e.* not including) the pretonic syllable. (The pretonic syllable is the one before the accented syllable.)

This open syllable with Méθeγ may have a long or a short vowel (cf. Less. IV, *d*, Méθeγ serving as a secondary accent) but not an extra-short one.

The presence of Méθeγ therefore shows that the syllable is open. Thus:

יַעֲמֹד yạ-ỉ^{a}-mōδ, קָטְלָה qạ̄-ṭ·-lā(h),
אָנֹכִי ỉạ̄-ńô'-χî, הָאַרְבָּעִים hạ̄-ỉar-bā-ỉîm.

h. Méθeγ may be repeated if the word is long enough by treating the syllable with Méθeγ as the accented syllable, and starting from it to apply the rule again, thus:

וּמֵהַתִּיכוֹנוֹת û-mẹ̄-hat-tị̂-χô-nôθ.

i. The rule for using Méθeγ applies uniformly to long vowels.

j. It applies to short vowels (*i.e.* short vowels will have Méθeγ) only when the vowel is followed by a *composite* Š·wā, or by the same vowel in an open syllable, thus:

יֶחֱזַק yẹ-ḥ^{e}-zaq, יַעַמְדוּ yạ-ỉa-m·-δû,

but מַלְכֵי (not מַלְכֵי) ma-l·-χê, לִבְבֵי (not לִבְבֵי) li-β·-βê.

k. 1. A syllable with a short vowel is known to be open when the short vowel has arisen by the coming together of two vocal Š·wās (see Less. VIII, *e*, and below Inflection of Nouns, Less. XXI).

2. That this is the case is often apparent from the fact that the Š·wā following is shown to be vocal by the absence of Dā́γeš lene in the succeeding consonant (see Less. VI, *g*). Thus:

מַלְכֵי, לִבְבֵי.

l. In the absence of knowledge, or of evidence in the form of the word itself, a doubtful syllable should be assumed to be closed.

Hence חָכְמָה = ḥoχ-mā(h). If the first ָ were ā, Méθeγ would be required (see *i*, above).

m. Méθeγ helps in a measure to differentiate ָ = *ā* from ָ = *o*. Thus:

חָכְמָה = hạ̄-χ·-mā(h) in accordance with *i* and *j* above.

חָכְמָה = hoχ-mā(h) in accordance with *l* above.

n. Hence ◌ָ usually = *ā*.

But, in accordance with *j* above, it is *o̤* when followed by ◌ָ or by another *o*, thus:

פָּרָשִׁים = pā-rā-šîm, but יָעַמֹד = yo̤-ʿo-maδ, פָּעָלְכֶם = po̤-ʿo-l·-χem.

(For the second *o* see *k*, 2 above.)

o. ◌ָ followed by ◌ִ is *o*, not *ā* (see *i* above). Whether the syllable is open or closed depends on *k*. Thus:

קָדְשֵׁי = qo-δ·-šê, but קָדְשִׁי = qoδ-ši.

Only knowledge of inflection can determine that *k*, 1, applies to the former and not to the latter, and thus withdraw it from the application of *l*.

p. ◌ָ in a final accented syllable whether open or closed, and in an open pretone is always *ā*.

q. In accordance with *l* יִרְאוּ = yir-îû, "they will see," but in accordance with *i* and *j*,

יִרְאוּ = yʾi-r·-îû, "they will be afraid,"

defective writing (see Less. VII, *e*) for יִירְאוּ.

r. Méθeγ is always used with the vowel preceding a composite Š·wā.

s. Méθeγ must not be used in closed syllables.

NOTE. — Decide first in any given case whether ◌ָ = *ā* or = *o*; if the latter, whether the syllable is open or closed.

III. MAQQEΦ

t. Maqqēϕ is a hyphen connecting two or more words which as a consequence lose their accents save the last, thus: עַל־בֵּיתוֹ.

Changeably long vowels in closed syllables must be shortened when they thus lose their accent, thus:

כָּל הָעָם but כָּל־הָעָם (kol).

The rule for Méθeγ applies as though the combination were one word, thus:

בֶּן־עַל־כֵּן.

IV. Rāφe(h)

u. Rāφe(h) is a horizontal stroke placed over a letter to call attention to the fact that Dāγēš forte, or lene, or Mappîq is absent. Thus:

מַלְכָּה, יִקְחוּ yi[q]-q·-ḥû.

Written Exercise

I

Insert Méθeγ where required:

אָנֹכִי : הַמֶּלֶךְ : הֶחָכָם : הַמִּדְבָּר : קֹטְלִים : מָרְדְּכַי :
גְּחֹנְךָ : הָאָרֶץ : נִדְבַת : דִּבְרֵי :

II

Transliterate:

אָכְלָה, אָכְלָה, קָטְלִי, קָטְלוּ, עָבְדָהּ, אֲכָלְכֶם, וַתָּרָץ.

Oral Exercise

אֲנִי : כְּתָב־לִי : שָׁמָּה : שָׁמְרֵנִי : גָּפְרִית : אֹהֶל : כָּל־אָדָם :
יָעֳרָם : אָרְכּוֹ : יְחָנֵּנִי : מַלְכֵי : יְשׁוּפְךָ : שָׁמְרָה : אָהֳלִי : מָתְנַיִם :
וַיָּשָׁב : קָדְשְׁךָ : בְּהִבָּרְאָם : יָרָבְעָם : שֹׁמְרוֹן : קָרְבָּן : תּוֹלְדוֹת :
יִרְאוּ : מַלְכִּי : יְכָנְיָהוּ : *גְּנֻבְתִי : וַאֲבָרְכָה :

LESSON XI

THE ARTICLE

a. There is no indefinite article in Hebrew.

b. The definite article consists of the particle הַ prefixed to a

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* ו defectively written is represented by ֻ.

word together with the insertion of Dāγēš forte in the first consonant of the word, thus:

מֶלֶךְ "king," הַמֶּלֶךְ "the king."

Hence the article properly consists of three parts, (הַ), (-), and (·).

c. If the first letter of the word has Dāγēš lene, when the article is prefixed Dāγēš forte takes the place of Dāγēš lene, thus:

הַ + כֹּהֵן = הַכֹּהֵן hak-kō-hēn.

d. If the word begins with a guttural or ר, the Páθaḥ of the article is lengthened to Qāmeṣ to compensate for the omission of Dāγēš forte, for the open syllable must have a long vowel, thus:

אָב "father," הָאָב "the father."

e. Exceptions. — Before a word beginning with הָ, עָ *not accented*, חָ whether accented or not, and הָ, the article is written with S·γôl, thus:

הֶעָפָר "the dust," but הָעָם "the people."

f. Note. — This S·γôl which takes the place of Qāmeṣ is considered long, and is to be transliterated ę.

g. Before ח or ה with some other vowel than Qāmeṣ, the article is written הַ, thus:

הַחֹשֶׁךְ ha[ḥ]-ḥō-šeχ "the darkness."

Note. — The guttural, in such cases, is said to be implicitly or virtually doubled; the first syllable is not, properly speaking, open, yet is treated as such, and can take Méθeγ (exception to Less. X, *j*); thus:

הֵהֵיכָל "the palace."

Summary I

g. The article is written:

הַ before all letters but gutturals and ר;

הָ before א, הָ, ע, עָ, ר;

הֶ before חָ, חָ, הָ, חָ, עָ;

הַ before ה, ח.

Summary II

Before א the article is written הָ.

Before { ע, עָ } the article is written הָ.
Before { עָ } the article is written הֶ.

Before { ה the article is written הַ.
Before { הָ the article is written הָ.
Before { הָ the article is written הֶ.

Before { חָ, חָ, חֳ } the article is written הֶ.
Before { ח the article is written הַ.

NOTICE. — Words beginning with ח never have the article pointed with Qā́meṣ.

h. RULE 1. — An adjective qualifying is placed after the noun it qualifies.

RULE 2. — If the word qualified has the article, all its qualifiers must have the article; thus: "The good man" הָאִישׁ הַטּוֹב (literally "The man the good").

RULE 3. — The copula (*is, are,* etc.) will not be expressed in transliterating from English to Hebrew.

RULE 4. — The predicate precedes the subject unless the latter is emphatic.

RULE 5. — The predicate does not take the article.

The conjunction *and* is expressed by וְ prefixed, thus:

"The man and the woman" הָאִישׁ וְהָאִשָּׁה.

Written Exercise

I

Complete the writing of the following words by supplying the vowel that belongs to the article, also Dāγēš forte and Méθeγ, where required.

סִפְרִי, עֲרֵב, עֲבָדִים, יֶלֶד, אֶרֶץ, חָכָם,
אֶחָד, הָר, זָקֵן, חָדָשׁ, הוּא, הָרִים.

II

Translate: The morning [41]. The man [14]. The dust [169]. The light [7] (is) good [88]. A great [47] day [91]. √The word [53]. The hand [89]. The day (is) good. The good day. A good day. The man and the day.

NOTE. — The numbers refer to the vocabulary at the back of the Primer where the corresponding Hebrew words may be found.

10/12/11

LESSON XII

THE PERSONAL PRONOUNS

		Singular		*Plural*	
a.	*1st pers. com. gender,*	אָנֹכִי *or* אֲנִי	I	אֲנַחְנוּ (i[a]-náḥ-nû)	we
	2d pers. masc.	אַתָּה	thou	אַתֶּם	ye
	2d pers. fem.	אַתְּ (iatt)	thou	אַתֶּן	ye
	3d pers. masc.	הוּא	he	הֵם *or* הֵמָּה	they
	3d pers. fem.	הִיא	she	הֵן *or* הֵנָּה	they

b. RULE 6. — Five words, אֶרֶץ "land," "earth" (fem.), פַּר "bull" (masc.), חַג "feast" (masc.), עַם "people" (masc.), הַר "mountain" (masc.), when the article is prefixed, lengthen the first vowel to Qāmeṣ; thus:

הָעָם, הָאָרֶץ.

Written Exercise

Translate:

I

The mountain [64] (is) very [123] great [47]. The man [14] (is) wise [81]. The good [88] and [65] the wise people [167].

II

הָעֶרֶב הַטּוֹב׃ הַשָּׁמַיִם וְהָאָרֶץ׃ טוֹב הָאִישׁ׃ הָעָם אַתֶּם׃
אַתְּ הָאִשָּׁה׃ חָכָם מְאֹד הָאִישׁ׃

Oral Exercise

הַבַּקָּר׃ הָאִישׁ׃ הֶעָפָר׃ הָאוֹר׃ הַיּוֹם הַגָּדוֹל׃ הַיָּד וְהַדָּבָר׃
טוֹב הַדָּבָר׃ הַמֶּלֶךְ הַטּוֹב וְהָאִשָּׁה׃ הָאִשָּׁה וְהֶעָפָר׃ גָּדוֹל מְאֹד
הָהָר׃ הָעָם הַטּוֹב וְהֶחָכָם׃ הוּא וְאָנֹכִי׃ אַתֶּם הָעָם׃ הָאִישׁ אַתָּה׃
הַפֹּר הַגָּדוֹל׃ טוֹב הָאָרֶץ׃

LESSON XIII

DEMONSTRATIVE AND OTHER PRONOUNS

a. The Demonstratives:

	Singular		*Plural*	
Masc.	זֶה this		אֵלֶּה	these
Fem.	זֹאת this		אֵלֶּה	these
Masc.	הוּא that		הֵמָּה *or* הֵם	those
Fem.	הִיא that		הֵנָּה *or* הֵן	those

NOTE. — With the article by exception הָהֵם, הָהֵמָּה (and so the feminines), not הַ.

b. The Relative: אֲשֶׁר "who," "which," indeclinable.

c. The Interrogative: מִי "who?" indeclinable, referring to persons. מַה־ "what," prefixed with Maqqēφ, indeclinable, referring to things.

It is pointed, like the article, with Páθaḥ and Dāγēš forte in the first consonant of the following word, unless the word begins with a guttural, in which case מַה־ is pointed as the article would be before a guttural (cf. Less. XI).

d. Rule 7. — The interrogatives come first in the sentence, as in English. The demonstratives, when predicates, come first, as in English.

e. Rule 8. — The demonstratives, when used as qualifiers, make the noun definite, take the article also themselves, and are placed after any other qualifier, thus:

"This good man" הָאִישׁ הַטּוֹב הַזֶּה.

Written Exercise

Translate:

I

Who (are) these? That day[91]. I (am) the great[47] king[131] who[27] (is) upon[164] the land[25]. This good[88] head[191]. This (is) the good boy[95].

II

הַיּוֹם הַזֶּה: זֶה הָרֹאשׁ הַטּוֹב: הַחֹרֶב הַהִוא: מָה־אַתָּה:

LESSON XIV

THE INSEPARABLE PREPOSITIONS AND THE INTERROGATIVE PARTICLE

a. Three of the inseparable prepositions are:

בְּ "in," כְּ "as," לְ "to" or "for."

They are prefixed to the words they govern.

Note. — In prefixing apply Less. VIII, *e*.

b. These prepositions before the accented syllable frequently lengthen their Šᵊwā to Qāmeṣ (called pretonic Qāmeṣ). Thus:

לְ + לֶדֶת = לָלֶדֶת.

(Do not use pretonic Qāmeṣ in the Exercises.)

c. When the word to which the preposition is prefixed has the article, the consonant of the preposition is substituted for the ה of the article; thus:

הַמֶּלֶךְ "the king," לַמֶּלֶךְ "for the king."

d. Another inseparable preposition is מִן "from."

It is prefixed as follows:

(1) It may be connected by Maqqēφ, thus:

מִן־הַחֶרֶב "from the sword."

(2) It may be attached to the word by assimilating the נ to the first consonant of the word.

If the initial consonant be a guttural and therefore cannot be doubled as the result of the assimilation, the Ḥíreq under the מ is lengthened to Ṣērê, thus:

מִן + הָאִישׁ = מֵהָאִישׁ "from the man."

If the initial consonant be not a guttural, it takes Dāγēš forte and the Ḥíreq remains, thus:

מִן + יוֹם = מִיּוֹם "from a day."

(Compare in-remediable = irremediable.)

e. Rule 9. — The object of a verb when definite usually has the particle אֵת (or אֶת־) before it. This does not affect the translation.

(Use this particle regularly in the exercises whenever permissible.)

f. Rule 10. — The verb usually comes first, then the subject, then the object.

Note. — The root of the verb is not its infinitive as in English, but its third person, singular, masculine, past. Hence the verb "to see" is רָאָה, literally "he saw."

g. Rule 11. — The subject of a verb when a personal pronoun is not expressed unless emphatic.

h. Rule 12. — The negative לֹא "not," when used, precedes the verb, thus:

לֹא רָאָה "he saw not."

i. The Interrogative Particle

To express questions a particle is used called Hê Interrogative. It is prefixed to the first word of the interrogative clause.

Before non-gutturals (including ר), the ה is pointed with Ḥāṭēφ Páθaḥ, thus: הַשָּׁמֶר.

Before a vocal Šᵊwā, simple or composite, and gutturals, ה is pointed with Páθaḥ, thus:

הָאֵלֶּה, הָמְעַט ha-mᵊ-ʕaṭ.

Before gutturals pointed with Qāmeṣ or Ḥāṭeφ Qāmeṣ Ḥāṭûφ, ה is pointed with sᵊγôl, הֲאָנֹכִי "(Is) it I?"

Written Exercise

Translate:

I

To the slave[160]. In the water[128]. As gold[68]. (He) took[122] the head[191] from the dust[169]. (He) heard[210] not[114] the name[208].

II

רָאָה הָעֶבֶד אֶת־הַזָּהָב: בַּמַּיִם הָאֵלֶּה: לָקַח הַיֶּלֶד
מֵהַזָּהָב אֲשֶׁר רָאָה בָּאָרֶץ: נָתַן הַמֶּלֶךְ אֶת־הָעֶבֶד אֶל־יֶלֶד:

Oral Exercise

לַמַּיִם: לְיֶלֶד: כְּיֶלֶד: לָעֶבֶד: מִמֶּלֶךְ: מֵחַמֶּלֶךְ:
לָאִישׁ: לְ + אֹכֶל: לְ + חֲמוֹר: לְ + הָאוֹר: לְ + הַחֹשֶׁךְ: בְּ + הָעָם:
בְּ + רֶקִיעַ: לְ + מְשׁוֹל: כְּ + דְמוּתֵנוּ: לְ + עֶבֶד: בְּ + חֲרִי: לְ + חָלִי:
מֵהָאָרֶץ: בְּ + הַסּוּף: מֵאִישׁ: מִן־הָאָרֶץ: מִיֶּלֶד: הֲאָנֹכִי: הַקַּטֵל
אָנִי:

LESSON XV

a. **THE VERB: THE PERFECT**

NOTE. — The verbal forms in their order are to be memorized.

	Singular		*Plural*
3*d p. m.*	קָטַל he killed	3*d p. c.*	קָטְלוּ they killed
3*d p. f.*	קָטְלָה she killed		
2*d p. m.*	קָטַלְתָּ thou killedst	2*d p. m.*	קְטַלְתֶּם ye killed
2*d p. f.*	קָטַלְתְּ thou killedst	2*d p. f.*	קְטַלְתֶּן ye killed
1*st p. c.*	קָטַלְתִּי I killed	1*st p. c.*	קָטַלְנוּ we killed

b. These different persons and numbers are formed from the root by means of affixes that are fragments of personal pronouns.

Singular		*Plural*	
3 *p. m.*	——	3 *p. c.*	וּ——
3 *p. f.*	ה֫——		
2 *p. m.*	תָּ——		תֶּם——
2 *p. f.*	תְּ——		תֶּן——
1 *p. c.*	תִּי——		נוּ——

All these affixes begin with a consonant save ה֫— and וּ.

c. Before affixes beginning with a vowel (vocalic affixes) the preceding (second) vowel of the root is reduced to Š·wā.

This may be called the *Verbal Law.* Note the Méθeγ.

d. The vocalic affixes, and the consonantal affixes תֶּם and תֶּן, are the only ones that take the accent.

e. The first radical (that is, letter, consonant) of the root has Qāmeṣ throughout, save in the two forms with the accented consonantal affixes.

Written Exercise

Translate:

I

Ye (fem.) weaned[49]. We remembered[69]. Thou (masc.) wentest[100] down. They went down. I fell[150]. She sat[102]. The man[14] fell in the water[128].

II

יָשַׁב הַמֶּלֶךְ בֶּעָפָר: יָשַׁבְתִּי: נְפַלְתֶּם:
כָּרַתְנוּ: זָכְרָה: יָלְדָה הָאִשָּׁה יָלָד:

Oral Exercise

קָטַל "to kill," מָשַׁל "to rule," גָּנַב "to steal."

קָטַלְתָּ: גָּנַבְתִּי: מְשַׁלְתֶּם: קָטְלוּ: קָטְלָה: מְשַׁלְתָּ: מְשַׁלְתָּן:
גָּנְבָה: מְשַׁלְתְּ: מָשְׁלָה: גָּנַבְנוּ: קְטַלְתִּי: מָשְׁלוּ: גְּנַבוּ: גְּנַבְנוּ:
מָשַׁל: גְּנַבְתִּי: קְטַלְתֶּם: גְּנַבְתֶּן: גָּנְבָה: קְטַלְתְּ: גְּנַבְתְּ: מְשַׁלְנוּ:

LESSON XVI

a. **THE VERB: THE IMPERFECT**

		Singular	*Plural*	
3 *p. m.*	יִקְטֹל (yiq*-ṭōl)	he will kill	יִקְטְלוּ	they will kill
3 *p. f.*	תִּקְטֹל	she will kill	תִּקְטֹלְנָה	they will kill
2 *p. m.*	תִּקְטֹל	thou wilt kill	תִּקְטְלוּ	ye will kill
2 *p. f.*	תִּקְטְלִי	thou wilt kill	תִּקְטֹלְנָה	ye will kill
1 *p. c.*	אֶקְטֹל	I will kill	נִקְטֹל	we will kill

b. These different persons and numbers of the Imperfect are formed from the root by means of prefixes and affixes, fragments of the personal pronouns.

	Singular	*Plural*
3 *p. m.*	יְ——	יְ——וּ
3 *p. f.*	תְּ——	תְּ——נָה
2 *p. m.*	תְּ——	תְּ——וּ
2 *p. f.*	תְּ——ִי	תְּ——נָה
1 *p. c.*	אְ——	נְ——

* The first syllable throughout the Imperfect is closed.

c. In the singular only one form has an affix. In the plural only one form is without an affix.

d. The ending וּ indicates a plural masculine.

e. Notice the *Verbal Law* (Less. XV, *c*) in forms with vocalic affixes.

f. Only two forms are not accented on the final syllable, those ending in נָה.

g. The forms called *Perfect* (Less. XV) describe actions or states conceived as completed; the forms called *Imperfect* describe actions or states conceived as in process, incomplete. These Tenses (?) therefore have no direct reference to time as past, present, or future; but, for practical purposes, the perfect may be rendered by the English past, and the imperfect by the English future (or present).

Written Exercise

Translate:

I

He will write [112]. We will write. She will steal [50]. They (f.) will steal. Thou (m.) wilt reign [130].

II

תִּכְתְּבוּ: תִּגְנֹבְנָה: אֶמְלֹךְ: יִמְכְּרוּ: תִּלְכֹּד: יִזְכֹּר: נִכְרֹת:

NOTE. — Dāγēš lene, in the first letter of גָּנַב, כָּתַב, etc., of course is removed when, after a prefix, the letter no longer begins, but closes, a syllable. The letter that begins the second syllable of the imperfect takes Dāγēš lene when admissible because the first syllable is closed.

Oral Exercise

יִקְטֹל: תִּקְטְלִי: אֶקְטֹל: נִמְשֹׁל: נִקְטֹל: יִקְטְלוּ: כִּתְבוּ: יִמְשְׁלוּ:
יִגְנֹב: תִּכְתֹּבְנָה: תִּכְתֹּב: אִכְתֹּב: יִמְשְׁלוּ: נִכְתֹּב: תִּגְנְבוּ:
תִּמְשְׁלִנָה: תִּכְתְּבִי: כָּתְבָה: כִּתְבְתֶּם:

LESSON XVII

THE JUSSIVE, WĀW CONSECUTIVE, ETC.

a. The 3d and 2d persons of the Imperfect may express not only incomplete action historically, but also a desired action, a command, or a wish.

The form with this jussive or desiderative meaning does not differ from the ordinary Imperfect.

(This statement will need to be completed later on.)

Thus:

יִקְטֹל = "he will kill" or "let him kill."

b. The negative that is used with the Jussive is always אַל, not לֹא. Thus:

לֹא יִקְטֹל "he will not kill," אַל־יִקְטֹל "let him not kill."

c. The ending ה, added to the 1st person singular or plural of the Imperfect forms the *Cohortative.* It expresses desire or intention. Thus:

אֶקְטְלָה "I must kill," "let me kill."

(Notice the Verbal Law, Less. XV, *c.*)

d. The conjunction וְ prefixed to the *Perfect* gives to the form the force of the Imperfect, and usually throws the accent forward on the last syllable (but not in the case of the 1st person plural). Thus:

וְקָטַלְתָּ "and thou wilt kill," not "and thou hast killed."

This וְ is called *Wāw Consecutive of the Perfect.*

e. The conjunction וְ pointed like the article וַ, when prefixed to the Imperfect (the Jussive form when that differs from the ordinary Imperfect [see Less. XXXI, *b*, 3]), gives to the form the force of the Perfect. The accent is drawn back on the penult if the penult is an open syllable. Thus:

וַיִּקְטֹל "and he killed," not "and he will kill," וַיֹּאמֶר "and he said."

Before a guttural וַ = וָ; thus:

וָאֶקְטֹל "and I killed."

This וַ is called *Wāw Consecutive of the Imperfect.*

f. These uses of the conjunction are peculiar to the Hebrew, and form one of the most important features of its Syntax.

g. וַ is never used with the Perfect.

h. The conjunction וְ prefixed to the Jussive or Cohortative, especially if a Jussive or Imperative precedes, expresses purpose or design. It is called *Wāw Subordinate.* Thus:

וְאֶקְטְלָה "that I may kill."

i. The conjunction וְ prefixed to the ordinary Imperfect does not affect the force of the verb; it is merely Wāw connective or conjunctive.

j. The conjunction וְ "and" is also used before other parts of speech, as has been seen.

k. It is sometimes pointed with Qâmeṣ when in the syllable before the accented one; thus:

וָרָע "and evil."

(Cf. Less. XIV, *b.*)

l. Before the labials (פ, מ, ב) and before simple Š·wā vocal, it becomes וּ (Šûreq). This is true of Wāw Consecutive of the Perfect also. Thus:

וּמֶלֶךְ "and a king," וּלְכֹל "and to all," וּמָכַר "and he will sell."

m. NOTE. — This is the only exception to the rule that a syllable cannot begin with a vowel.

n. This Šûreq does not follow the rule for Méθeγ (Less. X, *g*), hence וּבָנִים not וְבָנִים, unless a *composite* Š·wā follow.

Summary

Perf.	+ וְ	= Wāw Consec.	= "and he will . . ."
Imperf.	+ וַ	= Wāw Consec.	= "and he did . . ."
Imperf.	+ וְ	= Wāw Connect.	= "and he will . . ."
Juss. / Cohort.	+ וְ	= Wāw Subord.	= "that he (I) may . . ."

Written Exercise

Translate:

I

וַתִּקְטֹ֫לְנָה׃ וְאֶזְכְּרָה׃ וּמָכַ֫רְנוּ׃ וְלָ֫קַחְתָּ׃ וַיִּזְכֹּר׃ אֶשְׁפְּטָה׃

II

And he judged[215]. Let him judge. That I may watch[212]. And he will burn[201]. Let him not burn. Do not thou (m.) watch. And thou wilt cut[111].

Oral Exercise

וַיִּקְטֹל׃ וָאֶמְשֹׁל׃ וְכָתַב׃ וַנִּקְטֹל׃ וְאֶקְטְלָה׃ וַתִּמְשֹׁל׃ וּמָ֫שַׁלְתָּ׃ וְקָטַ֫לְנוּ׃ וְקָ֫טְלָה׃ וַנִּמְשֹׁל׃ וְיִקְטֹל׃ אַל־יִמְשֹׁל׃ לֹא תִּכְתֹּב׃ וַתִּקְטֹ֫לְנָה׃ וכתבתם׃ וַיכתבו׃ וְאמשלה׃ ומשלתם׃ ומשלנו׃ וכְתבתָּ׃

LESSON XVIII

THE VERB: THE IMPERATIVE, THE INFINITIVE, AND THE PARTICIPLES

a. THE IMPERATIVE

	Singular		*Plural*	
2 *p. m.*	קְטֹל	kill thou	קִטְלוּ (qi-ṭ·-lû)	kill ye
2 *p. f.*	קִטְלִי (qi-ṭ·-lî)	kill thou	קְטֹ֫לְנָה	kill ye

b. These forms are obtained from the corresponding forms of the Imperfect by removing the prefixes.

קְטֹל = תִּ֫קְטֹל, קִטְלִי = תִּ֫קְטְלִי = קִטְלִי.

c. There is no Méθeγ in the open syllable preceding vocal Š·wā pretonic according to Less. X, *i*.

d. The Imperative cannot be used with a negative; the Jussive is used instead. Thus:

"Do not (thou) kill" = אַל־תִּקְטֹל, not לֹא קְטֹל or אַל־קְטֹל.

e. Additional emphasis is given to the masculine singular by adding the ending הָ, thus:

קְטֹל + הָ = קָטְלָה qo-ṭ·-lā(h) "O kill thou!"

f. THE INFINITIVES

Infinitive Construct	*Infinitive Absolute*
קְטֹל q·-ṭōl "to kill"	קָטוֹל or קָטֹל qā-ṭôl "to kill"

g. The Infinitive Construct may have prefixes and suffixes. The Infinitive Absolute does not.

h. The Infinitive Construct is generally used with the preposition לְ "to." Thus:

לְ + קְטֹל = לִקְטֹל liq-ṭōl.

i. NOTE. — In such cases by exception to Less. VIII, *e*, the second Š·wā becomes silent.

THE PARTICIPLES

Active	*Passive*
קֹטֵל q'ô-ṭēl "killing"	קָטוּל "killed"

These are inflected as nouns.

NOTE. — The entire verb קָטַל will be found on p. 40, 1st col.

Written Exercise

I

Transliterate and translate:

שִׁמְרוּ: שֶׁמְרוּ: שִׁמֹּר: שִׁמַּר: לִשְׁמֹר: כָּרוֹת: גִּנְבָה:
אַל־תִּלְבַּד: כָּתוּב: לִמְכֹּר:

II

Translate:

Steal[50] (thou, *m.*). Do not (thou, *m.*) steal. O keep[212] (thou, *m.*). (He) will not steal. Writing[112] (partic.). Stolen. Judge[215] (ye, *f.*). To bury[181] (inf. cons. with לְ). Watch[212] (thou, *f.*).

For the Oral Exercise see at end of Less. XIX.

LESSON XIX

STATIVE OR INTRANSITIVE VERBS

a. Stative verbs are so called because they usually describe the state or condition of the subject. They are also called intransitive, which means that they do not take objects.

b. While the root of the active (or transitive) verb has Páθaḥ in the second syllable, stative verbs usually have Ṣērê or Ḥôlem, thus: כָּבֵד "to be heavy," קָטֹן "to be little."

(These are the type verbs for Intransitives; their forms are to be committed to memory.)

NOTE. — There are more verbs in Ṣērê than in Ḥôlem.

c. PECULIARITIES OF STATIVE VERBS

Perfect. — Verbs in Ṣērê: The Ṣērê appears only in the third person, masculine, singular, the other forms are pointed like קָטַל.

Verbs in Ḥôlem: The Ḥôlem is retained before consonantal affixes save those that are accented, when it becomes Qámeṣ Ḥāṭûφ. Thus:

קָטֹנְתָּ, קְטָנְתֶּם q·-ṭon-tem.

d. NOTE. — The Perfect of Intransitive verbs may be rendered by the English present, but the past will be employed as usual in the exercises to avoid ambiguity.

e. Imperfect. — Verbs in Ṣērê and Ḥôlem both take Páθaḥ in the second syllable instead of Ḥôlem, thus:

יִכְבַּד, יִקְטַן.

Imperative. — Follows the Imperfect, taking Páθaḥ.

f. Infinitive Construct. — Follows the Imperfect (or more usually takes Ḥôlem like the active verb), thus:

כְּבַד, קְטַן.

g. The Participle. — There is but one and it is like the root, כָּבֵד, קָטֹן.

Written Exercise

Translate:

I

And he was holy[182]. And he will be holy. Ye (m.) were little[185]. We are able[93]. I am old[73]. Let them (f.) draw near[189]. Let them (m.) not draw near. And the woman[26] wrote[112] in the great[47] book[158]. And the king[131] will descend[100] to the water[128].

NOTE. — The verb comes first with Wāw Consecutive, then the subject.

II

קִבְּרוּ׃ וְקִבַּרְתִּי׃ וַיְזַקֵּן׃ וַיְקַדֵּשׁוּ׃ קִדַּשׁוּ׃ וְכָלְתָּ׃

Oral Exercise, Less. XVIII and XIX.

משלו׃ יִכְתֹּב׃ קִטַּלְתִּי׃ מְשֹׁל׃ כֹּתֵב׃ מָשׁוּל׃ קְטֹלְנָה׃ תִּקְטֹל׃
תמשלי׃ אכתב׃ נמשלה׃ מְשֹׁלוּ׃ כתוב׃ משלתם׃ וַתמשל׃
אל־יקטל׃ לא נמשל׃ ואקטלה׃ תקטלו׃
יכבדו׃ נכבַד׃ כבדה׃ וַיקטן׃ קטנתם׃ קטנתי׃ קטנה׃
כבדתָ׃ יקטנו׃ כְּבדי׃ כבדנו׃ נקטנה׃ וָאכבד׃ וְאקטנה׃
תכבדנה׃ כָּבֵד׃ קָטֹן׃

Paradigm of Verbs: Active and Stative

Perfect	*Sg.* 3 *p. m.*	קָטַל	he killed	כָּבֵד	he is heavy	קָטֹן	he is little	
	3 *p. f.*	קָטְלָה		כָּבְדָה		קָטְנָה		
	2 *p. m.*	קָטַלְתָּ		כָּבַדְתָּ		קָטֹנְתָּ		
	2 *p. f.*	קָטַלְתְּ		כָּבַדְתְּ		קָטֹנְתְּ		
	1 *p. c.*	קָטַלְתִּי		כָּבַדְתִּי		קָטֹנְתִּי		
	Pl. 3 *p. c.*	קָטְלוּ		כָּבְדוּ		קָטְנוּ		
	2 *p. m.*	קְטַלְתֶּם		כְּבַדְתֶּם		קְטַנְתֶּם		
	2 *p. f.*	קְטַלְתֶּן		כְּבַדְתֶּן		קְטַנְתֶּן		
	1 *p. c.*	קָטַלְנוּ		כָּבַדְנוּ		קָטֹנּוּ		
Imperfect	*Sg.* 3 *p. m.*	יִקְטֹל	he will kill	יִכְבַּד	he will be heavy	יִקְטַן	he will be little	
	3 *p. f.*	תִּקְטֹל		תִּכְבַּד		תִּקְטַן		
	2 *p. m.*	תִּקְטֹל		תִּכְבַּד		תִּקְטַן		
	2 *p. f.*	תִּקְטְלִי		תִּכְבְּדִי		תִּקְטְנִי		
	1 *p. c.*	אֶקְטֹל	*coh.* אֶקְטְלָה	אֶכְבַּד	*coh.* אֶכְבְּדָה	אֶקְטַן	*coh.* אֶקְטְנָה	
	Pl. 3 *p. m.*	יִקְטְלוּ		יִכְבְּדוּ		יִקְטְנוּ		
	3 *p. f.*	תִּקְטֹלְנָה		תִּכְבַּדְנָה		תִּקְטַנְּה		
	2 *p. m.*	תִּקְטְלוּ		תִּכְבְּדוּ		תִּקְטְנוּ		
	2 *p. f.*	תִּקְטֹלְנָה		תִּכְבַּדְנָה		תִּקְטַנְּה		
	1 *p. c.*	נִקְטֹל	*coh.* נִקְטְלָה	נִכְבַּד	*coh.* נִכְבְּדָה	נִקְטַן	*coh.* נִקְטְנָה	
Imperative	*Sg.* 2 *p. m.*	קְטֹל	*emph.* קָטְלָה	כְּבַד	*emph.* כִּבְדָה	קְטַן	*emph.* קִטְנָה	
	2 *p. f.*	קִטְלִי	(qi-ṭ·-lî)	כִּבְדִי	(ki-β·-δî)	קִטְנִי	(qi-ṭ·-nî)	
	Pl. 2 *p. m.*	קִטְלוּ	(qi-ṭ·-lû)	כִּבְדוּ	(ki-β·-δû)	קִטְנוּ	(qi-ṭ·-nû)	
	2 *p. f.*	קְטֹלְנָה		כְּבַדְנָה		קְטַנְּה		
Infinitives	*Constr.*	קְטֹל	(q·-ṭōl)	כְּבַד		קְטַן		
	Absol.	קָטוֹל	(qā-ṭôl)					
Participles	*Active,*	קֹטֵל		כָּבֵד		קָטֹן		
	Passive,	קָטוּל						

LESSON XX

INFLECTION

a. I. Inflection in General

By inflection is meant the changes that words undergo to express number, gender, syntactical relations, etc.

These changes are effected chiefly by the addition of affixes and prefixes, and by modifications in the length of changeable vowels.

An understanding of the laws of the tone is of prime importance in this connection.

b. **The Laws of the Tone**

The Verbal Law (Less. XV, *c*) requires the vowel of the pretone, if open, to be extra-short, and that of the antepretone, if open, to be long, thus:

קָטְלָה qā-ṭ·-lā(h).

The Nominal Law requires the vowel of the pretone, if open, to be long, and the vowel of the antepretone, if open, to be extra-short, thus:

זְקֵנִים z·-qē-nîm.

Note. — It will be seen that these laws apply only to open syllables.

c. Remarks. — The vowel of the tone syllable is usually long whether open or closed, both in verbs and in nouns.

d. The pretone, if open, may be long or extra-short.

e. The antepretone, if open, is long when the pretone is extra-short, and extra-short when the pretone is long.

f. The extra-short pretone is found more frequently in verbs, hence the expression, *Verbal Law.*

g. The long pretone is found more frequently in nouns, hence the expression, *Nominal Law.*

h. Closed syllables other than final being unchangeable (Less. VII, *f*) are not affected by inflection.

II. The Four Classes of Nouns

Note. — Under the term *nouns* throughout are also included adjectives, participles, etc. The description following refers to the Absolute Singular (see *o*, below).

i. Class I. — Nouns containing at least one changeable Qāmeṣ, thus:

זָקֵן "old," גָּדוֹל "great," דָּבָר "word."

This includes all nouns having the feminine ending ה֫, no matter to what class their masculines may belong.

מַלְכָּה "queen," קְטֻלָּה זְקֵנָה

j. Class II. — Nouns accented on the Penult (except מַיִם and שָׁמַיִם). Thus:

מֶלֶךְ "king," נַעַר "lad."

k. Class III. — Nouns whose last vowel is Ṣērê with pretone unchangeable. Thus:

קֹטֵל q'ô'ṭēl "killer," מִסְפֵּד "mourning."

l. Class IV. — Nouns ending in ה֥; these may also belong to the first class. Thus:

שָׂדֶה "field."

m. Besides the nouns that fall under one of these four classes there are those containing no changeable vowels, which therefore undergo no internal changes when inflected, nouns that double the final letter before suffixes and some others.

III. The Absolute and the Construct States

n. The genitive and similar relations are expressed as a rule not by connecting the two terms by a preposition, but by placing the noun expressing the thing possessed immediately in front of the noun expressing the possessor and putting the former in the *Construct State.*

o. A noun not in the Construct State is said to be in the *Absolute State.* The Absolute is the usual state of the noun, as found in the Lexicon, etc.

Rules for Forming the Construct of Singular Nouns

p. Class II and III. — The Construct is the same as the Absolute.

q. Class IV. — Change S·γôl of last syllable to Ṣērê.

r. Class I. — Begin at the right hand and shorten the vowels as much as possible. (See Less. VIII.)

Note. — The Nominal Law (Less. XX, *b*) does not apply to the Construct.

Thus: דָּבָר, construct דְּבַר. The first Qāmeṣ is shortened as much as possible, to Š·wā; the second Qāmeṣ can only be shortened to Páθaḥ, for the closed syllable must contain at least a short vowel.

Examples

גָּדוֹל,	construct	גְּדוֹל,	ו is unchangeable.
מִדְבָּר,	"	מִדְבַּר,	first syllable unchangeable.
שָׂדֶה,	"	שְׂדֵה,	belongs to Cl. I and IV.
לֵבָב,	"	לְבַב.	
זָבָר,	"	זְבַר.	
זָקֵן,	"	זְקַן,	not זְקֵן or זָקֵן, and so with other words having Qāmeṣ and Ṣērê.

s. Rule 13. — The noun in the construct though definite must *never* take the article, thus:

"The word of the man," דְּבַר הָאִישׁ.

t. Rule 14. — No word or particle must come between the construct and the word governing it. Hence an adjective qualifying the construct must come *after* the governing word and its modifiers

(if any), agreeing with the construct in gender and number but *not in state.* Thus:

"The good word of the woman," דְּבַר הָאִשָּׁה הַטּוֹב.

u. Rule 15. — Qualifiers of a word in the absolute agree with it in number, gender, and state.

v. The presence or absence of the article with the governing noun decides whether the construct is to be regarded as definite or not. Thus:

סוּס מֶלֶךְ "A horse of a king," סוּס הַמֶּלֶךְ "The horse of the king."

Written Exercise

I

Write the following words in columns, and in parallel columns state the class to which they belong and give the constructs:

מַצָּב: כֹּהֵן (kʿô-hēn): בֹּקֶר: מָקוֹם: נָדִיב: סוּס:
צַדִּיק: טוֹב: קוֹנֶה: כּוֹכָב: מְקֻנָּה: מוֹשֵׁל:

II

Translate:

The place[138] of the star[106]. The flock[140] of the righteous[180] man[14]. The good[88] horse[156] of the woman[26].

For Oral Exercise, see close of Less. XXII.

LESSON XXI

AFFIXES OF NUMBER AND GENDER

Inflection of Nouns of the First Class

a. There are three numbers, Singular, Plural, and Dual.

b. There are two genders, Masculine and Feminine.

c. The numbers, plural and dual, and the gender, feminine, are indicated by means of affixes which differ in the absolute and the construct.

Table of Affixes for Number and Gender for All Classes of Nouns

	Singular		*Plural*	
	Masculine	Feminine	Masculine	Feminine
Absolute	——	(ָה) ā(h)	(ִים) îm	(וֹת) ôθ
Construct	——	(ַת) aθ	(ֵי) ê	(וֹת) ôθ

	Dual	
	Masculine	Feminine
Absolute	(ַ֫יִם) á-yim	(ָתַ֫יִם) ā-θá-yim
Construct	(ֵי) ê	(ְתֵי) ·-θê

NOTE. — Nouns found with the ending ָ֫ה are shown by that ending to be feminine singular absolute.

d. To form any particular number, gender, etc., it is not sufficient to provide the appropriate affix; certain changes in the word are rendered necessary by the new syllable that is attached. These changes vary for each of the four classes.

General Directions for Inflection

e. 1. Determine the class to which the word belongs.

2. Mark the gutturals, if any, by a cross above, thus: חָ֫כָם. This is simply to call attention to them.

3. If the word belongs to class II, III, or IV *prepare it* for the reception of an affix by following the rules given for each class.

4. To form an Absolute:
   (*a*) Add the appropriate affix.
   (*b*) Shorten the antepretone if possible. (Nominal Law.)

5. To form a Construct:
   (*a*) Substitute the appropriate affix.
   (*b*) Shorten the vowels as much as possible, beginning at the right.

Inflection of Nouns of Class I

f. Rule for the Absolute. — Add to the masculine singular the appropriate affix, then apply the *Nominal Law* (Less. XX, *b*), that is, reduce the vowel of an open antepretone to Š·wā.

g. Rule for the Construct. — Change the affix (if any) of the absolute form to the corresponding affix for the construct, then apply the rule for forming the construct (Less. XX, *r*), that is, begin at the right and shorten the vowels as much as possible.

In both cases (*f* and *g*) apply the rule for two contiguous vocal Š·wās (Less. VIII, *e*).

Example

h.	*Singular*		*Plural*		*Dual*	
	m.	f.	m.	f.	m.	f.
Abs.	דָּבָר	(דְּבָרָה)	(דְּבָרִים)	(דְּבָרוֹת)	(דְּבָרַיִם)	(שְׂפָתַיִם)
		דְּבָרָה	דְּבָרִים	דְּבָרוֹת	דְּבָרַיִם	שְׂפָתַיִם
Const.	דְּבַר	(דְּבָרַת)	(דְּבָרֵי)	(דְּבָרוֹת)	(דְּבָרֵי)	(שִׂפְתֵי)
		(דְּבָרַת)	(דְּבָרֵי)	דִּבְרוֹת	(דְּבָרֵי)	שִׂפְתֵי
		דִּבְרַת	דִּבְרֵי	di-β·-rôθ	דִּבְרֵי	śi-φ·-θê
		di-β·-raθ	di-β·-rê		di-β·-rê	

Note. — The forms in parentheses are merely intermediate steps.

Observe in the Absolute the long vowel of the pretone.

Written Exercise

Inflect after the same manner but omitting the dual feminine.

זָקָר, נָדִיב, מַצָּב.

For Oral Exercise, see close of Less. XXII.

LESSON XXII

INFLECTION OF NOUNS OF CLASS I CONTAINING GUTTURALS

NOTE. — Review Less. IX on the Gutturals.

Nouns containing gutturals are inflected after the manner indicated in the preceding section save for such differences as the peculiarities of gutturals require.

Inflection of חָכָם "wise." First Consonant a Guttural

	Singular		*Plural*		*Dual*	
	m.	f.	m.	f.	m.	f.
Abs.	חָכָם	חָכְמָה	חֲכָמִים	חֲכָמוֹת	חֲכָמַיִם	
Const.	חֲכַם	(חָכְמַת)	(חֲכָמֵי)	(חֲכָמוֹת)	(חֲכָמֵי)	
		(חָכְמַת)	(חֲכָמֵי)	חָכְמוֹת	(חֲכָמֵי)	
		חָכְמַת	חֲכָמֵי	ḥa-χ'-môθ	חַכְמֵי	
		ḥa-χ'-maθ	ḥa-χ'-mê		ḥa-χ'-mê	

Inflection of רָעָב "hunger." Second Consonant a Guttural

	Singular		*Plural*		*Dual*	
	m.	f.	m.	f.	m.	f.
Abs.	רָעָב	רְעָבָה	רְעָבִים	רְעָבוֹת	רְעָבַיִם	
Const.	רְעַב	(רְעָבַת)	(רְעָבֵי)	(רְעָבוֹת)	(רְעָבֵי)	
		(רְעָבַת)	(רְעָבֵי)	רַעֲבוֹת	(רְעָבֵי)	
		רַעֲבַת	רַעֲבֵי		רַעֲבֵי	

Inflection of רָשָׁע "wicked." Third Consonant a Guttural

The inflection of words of this type differs in no respect from that of words without gutturals.

Written Exercise

I

Inflect, after the same manner and arrangement:

חָזָק "strong," נָחָשׁ "serpent," רָשָׁע "wicked."

II

Translate: He wrote[112] in[32] the book[158] of the prophets[146]. The two hands[89] (dual) of the great[47] king[131]. Do not (thou, *m.*) kill[184] the good[88] boy[95] of the woman[26].

Oral Exercise, Less. XX, XXI, and XXII

זָכָר : זְכַר : חֹדֶשׁ : חָכָם : חֵלֶק : יָד : יוֹבֵל : גָּדוֹל : גְּדוֹל :
עִלֵּם : צַדִּיק : בַּעַל : שֹׁפֵט : שֹׁרֶשׁ : רֹעֶה : רֹעֵה : זְכָרִים :
זכרֵי : דברָה : דּבֹרַת : דברוֹת : רעבֵי : מצבים : כוֹכבֵי :
חכמָה : חכמת : חכמוֹת : רשָׁעִים : רשעֵי : רשעת : רשעוֹת :
חזקִים : חזקי : חזקת : נחשת : נחשׁי : נחַשׁ : חזַק : עפַר : נביאַי
הארץ : אדמה : אדמת : ברכת : ברכוֹת :

LESSON XXIII

INFLECTION OF NOUNS OF CLASS II

a. Nouns of Class II comprise all those accented on the penult (the next to the last syllable) no matter what their vowels.

They are of three kinds, after the three types:

מֶ֫לֶךְ "king," סֵ֫פֶר "book," בֹּ֫קֶר "morning."

b. Nouns of Class II are also called *Segholates* because of the S·γôl usually found in the second syllable.

c. Nouns of the first type are called Segholates in *a* (Páθaḥ), because the first S·γôl is derived from an original Páθaḥ.

Nouns of the second type are called Segholates in *i* (Ḥíreq), because the Ṣērê is derived from an original Ḥíreq.

Nouns of the third type are called Segholates in *o* (Qā́meṣ Ḥāṭûφ), because the Ḥṓlem is derived from an original Qā́meṣ Ḥāṭûφ.

d. In each case the final S·γôl is a helping S·γôl; that is, it is not a constituent part of the original root (which is supposed to have had but one vowel), but is inserted to help the pronunciation. Hence this helping S·γôl disappears before affixes.

(Cf. Páθaḥ furtive, Less. IX, *b.*)

NOTE. — Some nouns with S·γôl in the first syllable belong to the *i* class. When this is the case, attention will be called to it.

Inflection of Nouns of Class II

e. 1. The construct of the singular is the same as the absolute.

f. 2. In the singular, before receiving an affix, the word is to be prepared as follows:

The helping S·γôl is replaced by silent Š·wā, and the vowel of the first syllable (ֶ), (ֵ), (ֹ) gives place to the type (the original) vowel (ַ), (ִ), (ָ). The first syllable, therefore, is now closed. Thus:

מֶ֫לֶךְ becomes מַלְכ		mal-k
סֵ֫פֶר becomes סִפְר		siφ-r
בֹּ֫קֶר becomes בָּקְר		boq-r

g. It is to these monovocalic forms that the affix is appended and the penult now is no longer the accented syllable, thus:

ָה + מֶ֫לֶךְ = מַלְכָּה mal-kā(h) "queen."

h. 3. To form the *plurals absolute*, both masculine and feminine, remove all the vowels of the singular (this includes the quiescent ה of the feminine, and Dāγēš lene if there is one in the third

radical), then place vocal Š·wā under the first consonant, Qāmeṣ under the second, and add the plural affix (that is, follow the analogy of nouns of Class I). Thus:

בְּקָרִים, סְפָרִים, מְלָכִים, מְלָכוֹת.

i. To form the *plurals construct* treat the plurals absolute as in Class I. (Less. XXI, *g.*)

j. 4. The *dual* (masculine and feminine) is formed from the prepared root of the *singular* by adding the appropriate dual suffix, thus:

מַלְכָתַיִם, מַלְכַיִם.

k. 5. When two vocal Š·wās come together, and a short vowel must take the place of the first one, the vowel of the *type* to which the word belongs is used, thus:

מֶלֶךְ, m. pl. abs. מְלָכִים, const. (מִלְכֵי) מַלְכֵי ma-l·-χê, not מִלְכֵי.
בֹּקֶר, m. pl. abs. בְּקָרִים, const. (בִּקְרֵי) בָּקְרֵי bo-q·-rê, not בִּקְרֵי.

Examples

l. INFLECTION OF NOUNS OF THE *a* TYPE: מֶלֶךְ "king"

	Singular		*Ptural*		*Dual*	
	m.	f.	m.	f.	m.	f.
Abs.	מֶלֶךְ	מַלְכָּה	מְלָכִים	מְלָכוֹת	מַלְכַיִם	מַלְכָתַיִם
Const.	מֶלֶךְ	מַלְכַת mal-ka*θ*	(מִלְכֵי) (מִלְכֵי) מַלְכֵי ma-l·-χê	(מִלְכוֹת) מַלְכוֹת ma-l·-χô*θ*	מַלְכֵי mal-kê	מַלְכֵתֵי mal-k·-*θ*ê

Note the presence of *Dāgēš lene* in the third radical letter of the singular and dual forms with affixes, and its absence in the plurals, because, in the singular and dual forms, the first syllable is closed, and, in the plural, it is open.

m. INFLECTION OF NOUNS OF THE *i* TYPE: סֵפֶר "book"

	Singular		*Plural*		*Dual*	
	m.	f.	m.	f.	m.	f.
Abs.	סֵפֶר	סִפְרָה	סְפָרִים	סְפָרוֹת	סִפְרַיִם	סִפְרָתַיִם
Const.	סֵפֶר	סִפְרַת siϕ-raθ	(סִפְרֵי) (סִפְרֵי) סִפְרֵי si-ϕ·-rê	(סִפְרוֹת) סִפְרוֹת si-ϕ·-rôθ	סִפְרֵי siϕ-rê	סִפְרָתֵי siϕ-r·-θê

n. INFLECTION OF NOUNS OF THE *o* TYPE: בֹּקֶר "morning"

Abs.	בֹּקֶר	בְּקֵרָה	בְּקָרִים	בְּקָרוֹת	בְּקָרַיִם	בְּקָרָתַיִם
Const.	בֹּקֶר	בְּקֵרַת boq-raθ	(בְּקָרֵי) (בְּקָרֵי) בְּקָרֵי bo-q·-rê	(בְּקָרוֹת) בְּקָרוֹת bo-q·-rôθ	בְּקָרֵי boq-rê	בְּקָרָתֵי boq-r·-θê

Written Exercise

Inflect, after the same manner:

יֶלֶד "boy," פֶּשֶׁת "flax," שֹׁרֶשׁ "root."

For Oral Exercise, see close of Less. XXIV.

LESSON XXIV

INFLECTION OF NOUNS OF CLASS II CONTAINING GUTTURALS

(Review Less. IX on Gutturals.)

NOTE. — When the guttural takes a Š·wā, the composite Š·wā of the *type* to which the word belongs must be used.

a. Inflection of Nouns having as *First* Letter a Guttural

(1) *a* type: אֶ֫בֶן "stone," like מֶ֫לֶךְ save in plu. abs. אֲבָנִים, אֲבָנוֹת.

(2) *i* type: עֵ֫שֶׂב "grass":

	Singular		*Plural*		*Dual*	
	m.	f.	m.	f.	m.	f.
Abs.	עֵ֫שֶׂב	עֶשְׂבָּה	עֲשָׂבִים	עֲשָׂבוֹת	עֶשְׂבַּ֫יִם	עֶשְׂבָּתַ֫יִם
Const.	עֵ֫שֶׂב	עֶשְׂבַּת	עֶשְׂבֵי	עֶשְׂבוֹת	עֶשְׂבֵּי	עֶשְׂבְּתֵי

Note that the guttural prefers (ֶ) to (ִ), but (ֵ) to (ֱ).

(3) *o* type: חֹ֫דֶשׁ "month," like בֹּ֫קֶר save in plu. abs. חֳדָשִׁים, חֳדָשׁוֹת.

b. Inflection of Nouns having as *Second* Letter a Guttural

(Particular attention is to be paid to these.)

Note the helping Páθaḥ instead of S·γôl in the second syllable of בַּ֫עַל and פֹּ֫עַל and the retention of the original Páθaḥ in the first syllable of בַּ֫עַל.

(1) *a* type: בַּ֫עַל "master":

	Singular		*Plural*		*Dual*	
	m.	f.	m.	f.	m.	f.
Abs.	בַּ֫עַל	בַּעֲלָה	בְּעָלִים	בְּעָלוֹת	בַּעֲלַ֫יִם	——
Const.	בַּ֫עַל	בַּעֲלַת	בַּעֲלֵי	בַּעֲלוֹת	בַּעֲלֵי	——

(2) *i* type. There are no examples.

(3) *o* type: פֹּ֫עַל "work":

Abs.	פֹּ֫עַל	פָּעֳלָה	פְּעָלִים	פְּעָלוֹת	פָּעֳלַ֫יִם	——
Const.	פֹּ֫עַל	פָּעֳלַת	פָּעֳלֵי	פָּעֳלוֹת	פָּעֳלֵי	——
		pọ-ỉº-laθ	pọ-ỉº-lê	pọ-ỉº-lôθ	pọ-ỉº-lê	

Note the composite Š·wā of the *o* type. This is used with words of this type under the first or the second radical letters (if guttural), but not under the third where the usual Ḥātēφ Páθaḥ is preferred.

c. Inflection of Nouns having as *Third* Letter a Guttural

(1) *a* type: זֶרַע "seed," like מֶלֶךְ save in dual fem. const. זַרְעֵתֵי.

(2) *i* type: שִׁמַע "report," like סֵפֶר save in dual fem. const. שִׁמְעֵתֵי.

(3) *o* type: רֹמַח "spear," like בֹּקֶר save in dual fem. const. רָמְחֵתֵי.

Written Exercise

I. Inflect: נַעַר "lad," חֵלֶק "portion," אֹכֶל "food."

II. Translate: Thou (m.) shalt not judge[215] the righteous[180] kings[131] of the earth[25]. O let me[184] kill the wicked[196] prophet[146] with the good[88] sword[87].

Oral Exercise, Lessons XXIII and XXIV

פֶּתַח: נַעַר: אֹכֶל: אכלה: אכלת: כספים: כספי: דֶּרֶךְ: דרכים: דרכי: דרכי: אֲרצות: אֶרֶץ: פֹּעַל: פעלים: פעלי: נערה: פֶּשַׁת: פשתה: חֹדֶשׁ: חדשה: חדשת: מלכי: מלכים: מלכי: מלכים: מלכה: מַלְכוּת: ילדה: יְלדות: יַלִּים: יְדֵי: סְפָרִים: נפשות: עשבה: עשבת: עשבים: עשבים: מַלְכוּת:

LESSON XXV

INFLECTION OF NOUNS OF CLASS III

a. Nouns of Class III have Ṣērê in the final syllable and an unchangeable vowel in the pretone.

Peculiarities of Inflection

1. The construct singular is (usually) the same as the absolute.

2. When affixes are added Ṣērê is shortened to Š·wā. Under a guttural the Š·wā will be ֲ as usual.

3. When this brings two vocal Š·wās together the first is lengthened to S·γôl (not Ḥíreq nor Páθaḥ), thus:

ךָ + קֹטֵל = (קֹטְלְךָ) = קֹטֶלְךָ q'ô'-te-l·-χā.

Example

מַקֵּל "staff"

	Singular		*Plural*		*Dual*	
	m.	f.	m.	f.	m.	f.
Abs.	מַקֵּל	מַקְלָה	מַקְלִים	מַקְלוֹת	מַקְלַיִם	——
Const.	מַקֵּל	מַקְלַת	מַקְלֵי	מַקְלוֹת	מַקְלֵי	——

Written Exercise

I. Inflect (being careful to insert Méθeγ when necessary):

יוֹבֵל "trumpet," כֹּהֵן k'ô'-hēn "priest," שֹׁמֵעַ "hearer."

(Note the guttural in the last two words.)

II. Translate: And the good [88] priests shall go down [100] to the water [128]. The judges [216] of the people [167] have fallen [150].

LESSON XXVI

INFLECTION OF NOUNS OF CLASS IV

a. Words of Class IV end in ֶה, they may contain a changeable Qā́meṣ which brings them also under Class I.

Peculiarities of Inflection

b. 1. In the construct singular the ending ָה is changed to ֵה.

2. Before an affix the final ָה is removed altogether and the affix is substituted.

Examples

	Singular m.		*Singular* f.	*Plural* m.	*Plural* f.	*Dual* m.	*Dual* f.	
Abs.	מִקְנֶה	flock	מִקְנָה	מִקְנִים	מִקְנוֹת	מִקְנַ֫יִם	מִקְנָתַ֫יִם	
Const.	מִקְנֵה		מִקְנַת	מִקְנֵי	מִקְנוֹת	מִקְנֵי	מִקְנְתֵי	
Abs.	שָׂדֶה	field	שָׂדָה	שָׂדִים	שָׂדוֹת	שָׂדַ֫יִם	שְׂדָתַ֫יִם	
Const.	שְׂדֵה		שְׂדַת	שְׂדֵי	שְׂדוֹת	שְׂדֵי	שִׂדְתֵי	śi-δ·-θê
Abs.	עָלֶה	leaf	עָלָה	עָלִים	עָלוֹת	עָלַ֫יִם	עֲלָתַ֫יִם	
Const.	עֲלֵה		עֲלַת	עֲלֵי	עֲלוֹת	עֲלֵי	עַלְתֵי	ʿa-l·-θê

c. Note. — Nouns with the feminine ending ָה belong to Class I even though their masculines belong to one of the other classes.

Written Exercise

I. Inflect: יָפֶה "fair," מַעֲשֶׂה "work," רֹעֶה r'ô'-ʿe(h) "shepherd."

II. Translate: And the good[88] shepherds[195] will give[154] (verb first with "and") the leaves[165] to[113] the lads[149]. Those[60] old[74] prophets[146] and these[19] wicked[196] judges[216].

Oral Exercise

The Four Classes of Nouns

(The numbers indicate the class to which the words belong, the letters show the type in the case of nouns of Class II.)

[4]רֹעֵה : [4]רֹעִי : [1,4]עֲלִים : [1,4]עֲלַת : [4]מִקְנַיִם : [1,4]שֹׂדוֹת : [1,4]עֲלֵה :

[8]מַקְלִים : [20]אֶרֶח : [3]מִקְלִי : [1]אֲדֹמֶת : [1]בְּרֵכוֹת : [20]אֲכֹלֶה :

נערי[2a] : חלקה[2i] : רמחת[2o] : שמעות[2i] : זרע[2a] : נער[2a] :
זרעתי[2a] : פעל[2o] : פעלי[2o] : פעלה[2o] : ארחות[2o] : פעלים[2o] :
פעלת[2o] : נחשי[1] : חזקות[1] : עלי[1,4] : עלת[1,4] : עלה[1,4] : שדים[1,4] :
עשבים[2i] : מלכי[2a] : בקרתי[2o] : פשת[2i] : ילדי[2a] :
ילדות[2a] : שרש[2o] : מלכות[2a] : מלכתים[2a] : נערה[2a] : ונתנו
הרעים הטובים[2o] את־רמחי המלך[2a] לנערים :

LESSON XXVII

PRONOMINAL SUFFIXES OF NOUNS

a. The Personal Pronouns in an abbreviated form are affixed to nouns, prepositions, etc., to express the genitive and objective cases, thus:

סוּס + ־ִי = סוּסִי "my horse," לְ + ־ָךְ = לְךָ "to thee."

b. The rules to be followed in affixing pronominal suffixes are the same as those for adding other affixes (cf. Lesson XXI, *e*) with three exceptions (*e*, *f*, *g*, below).

The addition of these pronominal suffixes affects nouns (according to the classes to which the noun belongs) in the same way that the affixes for gender, number, and state do.

c. TABLE OF THE PRONOMINAL SUFFIXES FOR NOUNS

	Singular *Suffixes of* Singular *Nouns*			Singular *Suffixes of* Plural *Nouns*		
1 *p. c.*	my	־ִי	î	my	־ַי	ay
2 *p. m.*	thy	־ְךָ	·χā	thy	־ֶיךָ	ḗ-χā
2 *p. f.*	thy	־ֵךְ	ēχ	thy	־ַיִךְ	á-yiχ
3 *p. m.*	his	־וֹ	ô	his	־ָיו	ā(y)w
3 *p. f.*	her	־ָהּ	āh	her	־ֶיהָ	ḗ-hā

	Plural *Suffixes of* Singular *Nouns*			Plural *Suffixes of* Plural *Nouns*		
1 *p. c.*	our	נוּ־	é-nû	our	ינוּ־	ê-nû
2 *p. m.*	your	כֶם־	·-χem	your	יכֶם־	ê-χem
2 *p. f.*	your	כֶן־	·-χen	your	יכֶן־	ê-χen
3 *p. m.*	their	ם־	ām	their	יהֶם־	ê-hem
3 *p. f.*	their	ן־	ān	their	יהֶן־	ê-hen

d. These suffixes are divided into *light and heavy.*

All are light save the six that have S·γôl in the last syllable.

e. The two heavy suffixes כֶם־ and כֶן־ require that the word to which they are affixed be put in the coustruct.

This must be done *before* the suffix is attached.

f. The other four heavy suffixes require that the word be shortened as much as possible after adding the suffix; *e.g.*

בִּרְכוֹתֵיכֶם = בְּרָכוֹת + יכֶם־

g. Segholates masculine singular are not affected by *e* above.

h. Remarks. —

1. It will be seen that there are 20 suffixes: 10 for singular nouns, and 10 for plural nouns.

2. All the suffixes of plural nouns contain י, and none of the suffixes of singular nouns contain י save יַ־ "my."

3. The first syllable of the suffixes for plural nouns is really the termination of the masculine plural construct of nouns. This termination, as contained in the *plural* suffixes, is pointed regularly יֵ־, but not so in the case of the *singular* suffixes, namely, twice יָ־, twice יַ־, once יֶ־.

4. Hence, to add pronominal suffixes to *plural masculine* nouns, the plural ending ים־ must first be removed, and then the suffix, as given in the table, which is provided with the necessary י of the masculine plural, is affixed.

By a strange anomaly, feminine plural nouns retain their femi-

nine ending (וֹת), and also take the masculine plural construct ending as part of the pronominal suffix, thus:

נוּ + ֵי + בִּרְכוֹת = בִּרְכוֹתֵינוּ, "our blessings."

5. Dual nouns take the suffixes of plural nouns.

6. The ending ה of feminine singular nouns must be removed and ת substituted whenever a pronominal suffix is added.

7. The first person suffix of plural nouns (ַי) is the masculine plural construct ending (ֵי) with the original Páθaḥ instead of Ṣērê, plus the pronominal suffix of the first person (ִי) which has been absorbed in the י of ַי, and therefore does not appear, thus:

ֵי + ִי = ַי.

i. Points to be observed in appending Pronominal Suffixes

1. Determine to which of the four classes the word belongs.
2. Mark gutturals and unchangeable vowels.
3. Note whether the *word* is singular or plural.
4. Note whether the *suffix* is to be singular or plural.
5. Note whether the suffix is כֶם or כֶן.
6. Note whether the word has the ending ה.

Then apply the rules for inflection of the four classes of nouns respectively.

j. TABLE OF NOUNS WITH PRONOMINAL SUFFIXES

Unchangeable	Class I	Class I, fem.	Class II	Class II, gutt.	Class III	Class IV
סוּס	דָּבָר	בְּרָכָה	מֶ֫לֶךְ	פֹּ֫עַל	כֹּהֵן	רֹעֶה
"horse"	"word"	"blessing"	"kiug"	"work"	"priest"	"shepherd"
סוּסִי my horse	דְּבָרִי	בִּרְכָתִי	מַלְכִּי	פָּעֳלִי	כֹּהֲנִי	רֹעִי
סוּסְךָ thy (m.) horse	דְּבָרְךָ*	בִּרְכָתְךָ*	מַלְכְּךָ	פָּעָלְךָ†	כֹּהֲנְךָ	רֹעֲךָ
סוּסֵךְ thy (f.) horse	דְּבָרֵךְ	בִּרְכָתֵךְ	מַלְכֵּךְ	פָּעֳלֵךְ	כֹּהֲנֵךְ	רֹעֵךְ
סוּסוֹ his horse	דְּבָרוֹ	בִּרְכָתוֹ	מַלְכּוֹ	פָּעֳלוֹ	כֹּהֲנוֹ	רֹעוֹ
סוּסָהּ her horse	דְּבָרָהּ	בִּרְכָתָהּ	מַלְכָּהּ	פָּעֳלָהּ	כֹּהֲנָהּ	רֹעָהּ
סוּסֵ֫נוּ our horse	דְּבָרֵ֫נוּ	בִּרְכָתֵ֫נוּ	מַלְכֵּ֫נוּ	פָּעֳלֵ֫נוּ	כֹּהֲנֵ֫נוּ	רֹעֵ֫נוּ
סוּסְכֶם your (m.) horse	דְּבַרְכֶם	בִּרְכַתְכֶם	מַלְכְּכֶם	פָּעָלְכֶם	כֹּהֲנְכֶם	רֹעֲכֶם
סוּסְכֶן your (f.) horse	דְּבַרְכֶן	בִּרְכַתְכֶן	מַלְכְּכֶן	פָּעָלְכֶן	כֹּהֲנְכֶן	רֹעֲכֶן
סוּסָם their (m.) horse	דְּבָרָם	בִּרְכָתָם	מַלְכָּם	פָּעֳלָם	כֹּהֲנָם	רֹעָם
סוּסָן their (f.) horse	דְּבָרָן	בִּרְכָתָן	מַלְכָּן	פָּעֳלָן	כֹּהֲנָן	רֹעָן
סוּסַי my horses	דְּבָרַי	בִּרְכוֹתַי	מְלָכַי	פְּעָלַי	כֹּהֲנַי	רֹעַי
סוּסֶ֫יךָ thy (m.) horses	דְּבָרֶ֫יךָ	בִּרְכוֹתֶ֫יךָ	מְלָכֶ֫יךָ	פְּעָלֶ֫יךָ	כֹּהֲנֶ֫יךָ	רֹעֶ֫יךָ
סוּסַ֫יִךְ thy (f.) horses	דְּבָרַ֫יִךְ	בִּרְכוֹתַ֫יִךְ	מְלָכַ֫יִךְ	פְּעָלַ֫יִךְ	כֹּהֲנַ֫יִךְ	רֹעַ֫יִךְ
סוּסָיו his horses	דְּבָרָיו	בִּרְכוֹתָיו	מְלָכָיו	פְּעָלָיו	כֹּהֲנָיו	רֹעָיו
סוּסֶ֫יהָ her horses	דְּבָרֶ֫יהָ	בִּרְכוֹתֶ֫יהָ	מְלָכֶ֫יהָ	פְּעָלֶ֫יהָ	כֹּהֲנֶ֫יהָ	רֹעֶ֫יהָ
סוּסֵ֫ינוּ our horses	דְּבָרֵ֫ינוּ	בִּרְכוֹתֵ֫ינוּ	מְלָכֵ֫ינוּ	פְּעָלֵ֫ינוּ	כֹּהֲנֵ֫ינוּ	רֹעֵ֫ינוּ
סוּסֵיכֶם your (m.) horses	דִּבְרֵיכֶם	בִּרְכוֹתֵיכֶם	מַלְכֵיכֶם	פָּעֳלֵיכֶם	כֹּהֲנֵיכֶם	רֹעֵיכֶם
סוּסֵיכֶן your (f.) horses	דִּבְרֵיכֶן	בִּרְכוֹתֵיכֶן	מַלְכֵיכֶן	פָּעֳלֵיכֶן	כֹּהֲנֵיכֶן	רֹעֵיכֶן
סוּסֵיהֶם their (m.) horses	דִּבְרֵיהֶם	בִּרְכוֹתֵיהֶם	מַלְכֵיהֶם	פָּעֳלֵיהֶם	כֹּהֲנֵיהֶם	רֹעֵיהֶם
סוּסֵיהֶן their (f.) horses	דִּבְרֵיהֶן	בִּרְכוֹתֵיהֶן	מַלְכֵיהֶן	פָּעֳלֵיהֶן	כֹּהֲנֵיהֶן	רֹעֵיהֶן

* The suffix ךָ, with words of Class I, is treated (only for the purpose of finding the antepretone) as though it had but one syllable, and thus it is the first syllable of דָּבָר, for instance, that now falls in the antepretone, and is shortened in accordance with the Nominal Law.

† pọ-i̯o-l·-χā from (פָּעֳלָךְ).

Written Exercise

I. Inflect, with pronominal suffixes:

אֲדָמָה "ground," בַּעַל "lord," מַטֶּה "staff."

II. Translate:

A

בִּשַׂרְכֶם: יָדַי: שְׁפָתָיו: יְדֵיהֶן: לִבָּכֶנוּ: מִבְּשָׂרִי: בִּרְכָתְךָ:
דְּבָרוֹ: דִּבְרֵיכֶם: בִּרְכוֹתֵינוּ: אַרְצָם: זַרְעֲךָ: עֲשָׂבִי: מַלְכָּהּ:
סִפְרוֹ: סִפְרֵיהֶם: שָׂרְשִׁי: שָׂרְשָׁיִךְ: פִּשְׁתֵּנוּ: נַעֲרוֹ: מַקְלֵךְ:
פְּנֵיהֶם: נַעֲרֵכֶם: אַרְצֵךְ: בִּרְכַתְּכֶן: נְעָלַיִךְ:

B

Note. — Nouns with pronominal suffixes do not take the article.

My book [158]. Your (m.) heart [116]. My prophets [146]. His king [131]. His kings. Your queen [131 fem.]. Your queens. Her lad [149]. Her lads. Our boy [95]. Our boys. Their land [25]. His flax [178]. To my horse [156]. He gave [154] my staff [139] to his servant [160]. I shall write [112] his words [53] in [32] my books [158]. Who [127] killed [184] their kings. His kindness [86] (is) great [47].

Oral Exercise

Pronominal Suffixes of Nouns

עשבי[2i]: מלכה[2a]: ספרן[2i]: ספריהם[2i]: שרשי[2o]: שרשיך[2o]:
פשתנו[2i]: נערו[2a]: מקלך[3]: פניהם[1]: נערכם[2a]: ארצך[2a]: ברכתכן[1]:
נעריך[2a]: אלהינו[2a]: לי[1]: בך[1]: בם[1]: לבבכם[1]: לבבותיכם[1]:
חכמתכם[2o]: בשרכם[1]: מקומה[1]: שפתיך[1]: לבבנו[1]: אויבכם[3]:
מדברו[1]: מדבריכם[1]: נפשותיהן[2a]: נפשם[2a]: דרכיך[2a]: חלביהם[2i]:
ברכתה[1]: דברכן[1]: דברו[1]: דבריכם[1]: דבריכם[1]: מלכך[2a]:
מלכיך[2a]: פעלך[2o]: פעלו[2o]: שדה[1.4]: שדך[1.4]: מקנו[4]: עליה[1.4]:
פעליהם[2o]: נעריך[2a]:

LESSON XXVIII

THE PRONOMINAL SUFFIXES OF VERBS

a. *Singular Suffixes*

	With the Perfect				With the Imperfect and Imperative		
1 *p. c.*	־נִי		á-nî	me	־נִי	é-nî	me
2 *p. m.*	־ךָ		·-χā	thee	־ךָ	·-χā	thee
2 *p. f.*	־ךְ		ēχ	thee	־ךְ	ēχ	thee
3 *p. m.*	־וֹ	*or* ־הוּ	ô *or* á-hû	him	־הוּ	ē-hû	him
3 *p. f.*	־הָ		āh	her	־הָ	é-hā	her

Plural Suffixes

1 *p. c.*	־נוּ		á-nû	us	־נוּ	é-nû	us
2 *p. m.*	־כֶם		·-χem	you	־כֶם	·-χem	you
2 *p. f.*	־כֶן		·-χen	you	־כֶן	·-χen	you
3 *p. m.*	־ם		ām	them	־ם	ēm	them
3 *p. f.*	־ן		āu	them	־ן	ēn	them

NOTE. — The first vowel of a suffix is lost when the verb ends in a vowel, thus:

קְטָלוּם "they killed them."

One exception:

קְטָלַתְנִי + ־נִי = קְטָלַתְּנִי, not קְטָלָתְנִי.

b. These suffixes express the object of the verb.

c. The object, when pronominal, may also (less usually) be expressed by means of a nominal suffix added to the sign of the definite accusative אֵת, which, with a suffix, becomes אֶת, thus:

אֹתִי, אֹתְךָ "me," "thee."

d. General Rules for adding Verbal Pronominal Suffixes

1. The Perfect of active verbs and the Perfect, Imperfect, and Imperative of stative verbs (*i.e.* verbs that have Páθaḥ as the vowel of the second syllable of the Imperfect) follow the analogy of nouns of Class I, that is, pretone long, antepretone extra-short, thus:

$$\text{קָטַל} + \text{וֹ} = \text{קָטָלוֹ}$$ "he killed him."

2. The Imperfect of active verbs and those forms of the derived stems which have Ṣērê in the last syllable follow the analogy of words of Class III, shortening the vowel of the final syllable to Š·wā; when this brings two vocal Š·wās together, and the shortened vowel was Ḥólem, the first Š·wā becomes Qáməṣ Ḥāṭûφ. Thus:

$$\text{יִקְטֹל} + \text{ם} = \text{יִקְטְלֵם}$$ he will kill them,

$$\text{יִשְׁמֹר} + \text{ךָ} = \text{יִשְׁמָרְךָ}$$ yiš-mo-r·-χā he will keep thee.

3. The Imperative second singular masculine of active verbs and the Infinitives construct of both active and stative verbs follow the analogy of nouns of Class II, a short vowel appearing under the first radical and Š·wā under the second radical. This vowel is *o* for Infinitives in *ō*, and *i* for Infinitives in *a*.

   Unlike Segholates, the first syllable is generally *open* (except in the case of the *Infinitive* with the suffixes ־ךָ, ־כֶם, ־כֶן). Thus:

קָטְלֵנִי	qo-ṭ-lē-nî	kill (thou) me.
בִּכְתֹבוֹ	b·-χo-θ·-βô	in his writing (*inf. const.*).

but

בִּכְתָבְךָ	b·-χoθ-b·-χā	in thy writing.

4. The Infinitive construct takes the *nominal* form of the suffixes, not the verbal, save in the case of the suffix of the first per-

son; this will be *nominal* (ִ_) to express the *subject*, and *verbal* to express the *object*, thus:

שָׁמְרִי	šo-m·-rî	my watching
שָׁמְרֵנִי	šo-m·-rḗ-nî	to watch me

e. The following scheme embodies the above rules (*d*):

	Active	*Stative*
Like Nouns of Class I,	Perfect	Perfect
Like Nouns of Class III,	Imperfect	Imperfect
Like Nouns of Class II,	Imperative	Imperative
	Infinitive	Infinitive

f. Remarks. —

1. קָטְלָה "she killed," before any suffix, changes ה to ת, as in feminine nouns.
2. קָטַלְתָּ "thou (f.) killedst," before it can take a suffix, must be changed to קָטַלְתִּי, the final Š·wā becoming ִ_, which is the original final vowel of this form.
3. קְטַלְתֶּם, קְטַלְתֶּן "ye killed," before they can take a suffix, must be changed to קְטַלְתּוּ.
4. The Imperfect, in certain cases, inserts a syllable, נֶ_ "en," between the verb and the suffix. This is called the *energetic* nûn, but has no special significance. The Nûn is generally assimilated to the consonant of the suffix, thus:

יִקְטְלֶנּוּ	(from יִקְטְלֶנְהוּ)	he will kill him
יִקְטָלֶךָ	(-lek-kā)	he will kill thee

5. תִּקְטֹלְנָה cannot take a suffix; the masculine תִּקְטֹלוּ must be used instead.

6. The Infinitive construct, with the suffixes ־ךָ, ־כֶם, or ־כֶן, may follow the analogy either of Class II or Class III in nouns, thus:

קָטְלְךָ qoṭ-l·-χā *or* קִטָּלְךָ q·-ṭo-l·-χā.

Written Exercise

Translate:

I

שְׁמַרְתִּיךָ: וּשְׁמָרוֹ: וַיִּשְׁמְרֵנִי: שְׁמַרְתַּנִי: שָׁמְרֵנִי:
וּלְשָׁמְרָהּ: לִשְׁמָרְךָ: וְאָשְׁמְרֵנָּה: וַיִּלְבָּשֵׁנָה:

II

And he will kill[184] me. And he killed him. To kill thee (m.). Ye (m.) have killed him.

Oral Exercise

PRONOMINAL SUFFIXES OF VERBS

קְטָלַתְנִי: קְטָלַנִי: קָטְלִי: קָטְלֵנִי: כָּתְבְךָ: קָטַלְךָ: קָטְלְךָ:
קְטָלוֹ: קְטָלַתְנִי: קְטָלַתְנוּ: קְטָלַתַם: קְטָלְתִּינוּ: קְטָלָתָהּ: קְטָלְתּוֹ:
קְטָלַתְּיכֶם: קְטָלוּנוּ: קְטַלְתִּים: קְטָלְוּהָ: קְטַלְתּוּנִי: קְטָלְךָ:
קְטָלוֹ: קְטָלֵהוּ: קְטָלֵם: יִקְטְלֵנִי: יִלְבְּשֵׁנִי: יִקְטָלְךָ: יִלְבָּשְׁךָ:
יִקְטָלֵם: יִקְטָלְכֶם: קְטָלְתּוּהוּ: יִקְטְלוּנִי: יִקְטְלוּהָ: יִקְטָלְךָ:
יִקְטְלֵנוּ: יִקְטָלָנָה: קְטָלְכֶם:

LESSON XXIX

THE STEMS OF THE VERB

a. There are seven Stems to the Verb (not so correctly called conjugations).

I The Ground Stem, active or stative.	III The Intensive Stem, active.	VI The Causative Stem, active.
. . . . .	IV The Intensive Stem, passive.	VII The Causative Stem, passive.
II The Reflexive (or Passive) of the Ground Stem.	V The Intensive Stem, reflexive.	. . . . .

b. The ground stem (cf. Less. XV–XVIII) is called *Qal* (*i.e.* "light") because it presents the verb in its simplest form.

The other stems are derived from the ground stem, and may be designated either by number, as above, or by the corresponding forms of the verb פָּעַל "to do" (which was used as a paradigm by the older grammarians), or by the corresponding forms of the verb קָטַל "to kill" (the verb now generally used as a paradigm).

c. TABLE

Stems	Name from Verb פָּעַל	Name from Verb קָטַל	Characteristic Marks
I The Ground Stem (Qal).			
II The Reflexive (or Passive) of the Ground Stem,	נִפְעַל Ni*φ*-ial	נִקְטַל Niq-ṭal	Prefix נ and הִנ.
III The Intensive Stem, Active,	פִּעֵל Pi[ī]-ēl	קִטֵּל Qiṭ-ṭēl	Doubling 2d Radical.
IV The Intensive Stem, Passive,	פֻּעַל Pu[ŭ]-ial	קֻטַּל Quṭ-ṭal	Doubling 2d Radical.
V The Intensive Stem, Reflexive,	הִתְפַּעֵל Hi*θ*-pa[ī]-ēl	הִתְקַטֵּל Hi*θ*-qaṭ-ṭēl	Doubling 2d Radical. Prefix הִתְ.
VI The Causative Stem, Active,	הִפְעִיל Hi*φ*-īl	הִקְטִיל Hiq-ṭīl	Prefix הִ.
VII The Causative Stem, Passive,	הָפְעַל Ho*φ*-ial	הָקְטַל Hoq-ṭal	Prefix הָ.

Remarks. —

d. The meaning of any stem in relation to the ground stem must be ascertained from the lexicon, but, in general:

The Niqṭal (II) = passive or reflexive of the Qal.
The Qiṭṭēl (III) = to do often or intensely the act expressed by the Qal.
The Hiqṭîl (VI) = to cause to do the act expressed by the Qal.

e. Since the first letter of פָּעַל is פ (Pê), the second ע (ʾáyin), the third ל (Lámeð), it is the custom to call the first letter of any verb its Pê, the second its ʾáyin, and the third its Lámeð. Thus:

אָמַר is called a Pê ʾáleɸ verb (written פ״א), *i.e.* a verb whose first letter is an ʾáleɸ.
שָׁלַח is a Lámeð guttural verb, *i.e.* one whose last letter is a guttural, etc.

f. Stem II: Niɸʾal or Niqṭal: The Reflexive or Passive of the Ground Stem

Note. — The Niqṭal and all the derived stems take the same afformatives and preformatives to express tense, person, number, and gender as the Qal.

Hence, when the Qal is known by heart, it is necessary only to learn the distinctive or clue forms of a given derived stem in order to be able to form the entire stem.

g. The clue forms of a stem comprise the first or top form of the Perfect, Imperfect, and Imperative, together with the first form in each case that has a vocalic affix, and the first that has a consonantal affix, also the two Infinitives and the Participle, — about twelve in all. These will be found marked with * in the Tables of Paradigms.

h. CHARACTERISTIC OR CLUE FORMS OF STEM II

Pf. sg. 3 *m.*	נִקְטַל	*Impf. sg.* 3 *m.*	יִקָּטֵל	*Imperat. sg. m.*	הִקָּטֵל
3 *f.*	נִקְטְלָה	3 *f.*	תְּ———	*f.*	הִקָּטְלִי
2 *m.*	נִקְטַלְתָּ	2 *m.*	תְּ———	*pl. m.*	הִ——וּ
2 *f.*	תְּ———	2 *f.*	תְּקָטְלִי	*f.*	הִקָּטַלְנָה
1 *c.*	תִּי———	1 *c.*	———אֶ		

Pf. pl. 3 *c.*	וּ——	*Impf. pl.* 3 *m.*	יִ—וּ	*Inf. const.*	הִקָּטֵל
2 *m.*	תֶּם——	3 *f.*	תִּקְטַלְנָה	*abs.*	הִקָּטֵל / נִקְטֹל
2 *f.*	תֶּן——	2 *m.*	תִּ——וּ		
1 *c.*	נוּ——	2 *f.*	תִּ——נָה		
		1 *c.*	נִ——	*Partic.*	נִקְטָל

i. Remarks. —

1. The Perfect and the Participle and one form of the Infinitive Absolute prefix נִ, which forms a closed syllable with the first radical.
2. The Infinitive Construct, one form of the Infinitive Absolute, and the Imperative prefix הִ, and double the first radical (really הִן with נ assimilated).
3. The Imperfect doubles the first radical. (This is due to loss of ה and assimilation of נ: יְהִנָּקְטֵל = יִקָּטֵל.)
4. The vowels of the clue forms, so far as they differ from those of the Qal, must be carefully noted.

Written Exercise

Translate:

I

יִלָּחֵם: נִגְמָל: הִשָּׁמֵר: הִלָּחֲמוּ: אֶשָּׁמְרָה: נִשְׁפֵּט: נִשְׁפַּטְתִּי:

II

They (m.) will be counted [157]. Thou (m.) wilt take heed [212]. Take ye (m.) heed. O let me be killed [134].

LESSON XXX

STEMS III, IV, V: QIṬṬĒL, QUṬṬAL, HIθQAṬṬĒL: THE INTENSIVES — ACTIVE, PASSIVE, AND REFLEXIVE

a. CLUE FORMS

			Qiṭṭēl	Quṭṭal	Hiθqaṭṭēl
Pf.	*sg.*	3 *m.*	קִטֵּל	קֻטַּל	הִתְקַטֵּל
		3 *f.*	קִטְּלָה	קֻטְּלָה	הִתְקַטְּלָה
		2 *m.*	קִטַּלְתָּ	קֻטַּלְתָּ	הִתְקַטַּלְתָּ
Impf.	*sg.*	3 *m.*	יְקַטֵּל	יְקֻטַּל	יִתְקַטֵּל
		3 *f.*			
		2 *m.*			
		2 *f.*	תְּקַטְּלִי	תְּקֻטְּלִי	תִּתְקַטְּלִי
		1 *c.*			
	pl.	3 *m.*			
		3 *f.*	תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	תִּתְקַטֵּלְנָה
		2 *m.*			
		2 *f.*			
		1 *c.*			
Imperat.	*sg.*	*m.*	קַטֵּל	wanting	הִתְקַטֵּל
		f.	קַטְּלִי		הִתְקַטְּלִי
	pl.	*m.*			
		f.	קַטֵּלְנָה		הִתְקַטֵּלְנָה
Inf. const.			קַטֵּל	wanting	הִתְקַטֵּל
abs.			קַטֹּל קַטֵּל	קָטֹל	הִתְקַטֵּל
Partic.			מְקַטֵּל	מְקֻטָּל	מִתְקַטֵּל

b. Remarks. —

1. The distinguishing characteristic of all intensive forms is the doubling of the middle radical.
2. In the Imperfects III and IV, the Š·wā in the first syllable is to be noted.
3. In V, when the verb begins with one of the sibilants ס, שׁ, שׂ, the ת of the preformative הִתְ changes place with the sibilant, thus:

הִשְׁתַּמֵּר, not הִתְשַׁמֵּר.

If the verb begin with צ, the ת changes place with it, and becomes ט, thus:

הִצְטַדֵּק, not הִתְצַדֵּק.

If the verb begin with ד, ט, or ת, the ת of the preformative is assimilated, thus:

הִדַּבֵּר, not הִתְדַּבֵּר, הִטַּמֵּא, not הִתְטַמֵּא.

Written Exercise

Translate: Tell[157] thou (m.). Consecrating[182]–oneself. I have walked[59]. Ye (f.) will consecrate them (m.). They told. We will break-in-pieces[204]. Seek[42] ye (f.) We will make-atonement[110]. Let them consecrate. O let me seek.

LESSON XXXI

STEMS VI AND VII: HIQṬÎL AND HOQṬAL: THE CAUSATIVES — ACTIVE AND PASSIVE

CLUE FORMS

		Hiqṭîl	Hoqṭal
Pf.	*sg.* 3 *m.*	הִקְטִיל	הָקְטַל
	3 *f.*	הִקְטִילָה	הָקְטְלָה
	2 *m.*	הִקְטַלְתָּ	הָקְטַלְתָּ

			Hiṭṭîl	Hoṭṭal
Impf.	*sg.*	3 *m.*	יַקְטִיל	יָקְטַל
		3 *f.*		
		2 *m.*		
		2 *f.*	תַּקְטִילִי	תָּקְטְלִי
		1 *c.*		
	pl.	3 *m.*		
		3 *f.*	תַּקְטֵלְנָה	תָּקְטַלְנָה
		2 *m.*		
		2 *f.*		
		1 *c.*	*Cohort.* אַקְטִילָה	
Imperat.	*sg.*	*m.*	הַקְטֵל	wanting
		f.	הַקְטִילִי	
	pl.	*m.*		
		f.	הַקְטֵלְנָה	
Inf. const.			הַקְטִיל	wanting
abs.			הַקְטֵל	הָקְטֵל
Partic.			מַקְטִיל	מָקְטָל

b. Remarks. —

1. In the Imperfect, the characteristic ה of the stem is merged in the tense preformative, יַקְטִיל shortened from יְהַקְטִיל (cf. the Niqṭal Imperfect, Less. XXIX, *i*, 3).
2. The Jussive of the Hiqṭîl differs from the ordinary Imperfect in the forms without afformatives, the *î* of the last syllable being changed to *ē*; thus:

יַקְטֵל "let him cause to kill," תַּקְטֵל "let her cause to kill."

With a suffix the *î* reappears, thus:

יַקְדִישֵׁם "let him consecrate them." (Contrast Less. XXVIII, *d*, 2.)

The same is true, in the Imperative singular masculine, with a suffix, thus:

הַקְדִּישֵׁהוּ "consecrate him." Emphatic הַקְטִילָה (Less. XVIII, *e*).

3. When Wāw Cousecutive is used with the Hiqṭîl, it is prefixed to the Jussive form (see Less. XVII, *e*); thus:

וַיַּקְטֵל "and he caused to kill."

Written Exercise

Translate: He will divide[33] the earth[25]. Let him divide it (masc.). Divide (thou, *m.*). Do not (thou, *m.*) divide. O let me divide. And he divided. And they caused him to be king[130] (hi*ph.*).

Oral Exercise

THE STEMS OF קָטַל.

קָטַלְתָּן תִּקְטְלִי קַטְלָנָה נִקְטַלְתֶּם הִקָּטְלוּ הָקְטַלְתְּ יִקָּטֵל הִתְקַטְלָנָה הִתְקַטַּלְנוּ הִתְקַטַּלְתְּ קְטוֹל הִקָּטְלָה אִקָּטֵל הָקְטַלְתֶּם הִקָּטֵל יִתְקַטֵּל יִקָּטְלוּ הִקָּטִילָה הִקְטִלִי תִּקְטַלְנָה קָטְלָנוּ תִּקָּטֵל מָקְטֵל הִקָּטִילוּ הִתְקַטְלָנָה נִקְטִיל תִּתְקַטֵּל תִּתְקַטְלוּ מִקְטִיל נִקָּטֵל נִקְטְלָה קָטְלוּ אֶקָּטֵל תִּקְטִילִי נִקְטַלְתִּי תִּקָּטְלוּ נִתְקַטֵּל מִתְקַטֵּל הִתְקַטַּלְתֶּם הִקָּטְלָנָה נִקְטְלוּ קָטַלְתִּי יִקָּטֵל נִקְטֹל הָקְטַלְנוּ נִקְטַלְתִּי קִטְלִי נִקְטַלְתֶּם קָטַלְתְּ יִקְטְלוּ יִקָּטְלוּ הִקְטַלְתֶּם קְטֹל קִטְלָה נִקְטַלְנוּ הִקְטַלְתִּי תִּתְקַטְלִי תִּקְטִיל יַקְטֵל

NOTE. — In describing a verbal form use the following order:

1. The Root, *i.e.* the Lexicon Form.
2. Stem.
3. Tense.
4. Number.
5. Person.
6. Gender.

LESSON XXXII

THE IRREGULAR VERBS

Pê Guttural Verbs

a. By irregular verbs are meant such as differ in inflection from the strong or regular verbs, such as קָטַל, either because of the presence of gutturals and weak letters, or because of containing two radicals only instead of three.

b. TABLE OF IRREGULAR VERBS

A. Guttural Verbs.	*A* 1. Pê Guttural	עָמַד	to stand
	A 2. ʾáyin Guttural	שָׁחַט	to slay
		בֵּרֵךְ (Qittēl)	to bless
	A 3. Lámeð Guttural	שָׁלַח	to send
B. Biliteral Verbs.	*B* 1. Double ʾáyin (ע״ע)	סַב	to go around
	B 2. ʾáyin *û* (ע״ו)	קוּם	to stand
	B 3. ʾáyin *î* (ע״י)	בִּין	to understand
C. Weak Verbs.	*C* 1. Pê ʾáleɸ (פ״א)	אָכַל	to eat
	C 2. Pê Wāw (פ״ו)	יָשַׁב	to sit
	C 3. Pê Yôð (פ״י)	יָטַב	to be good
	C 4. Pê Nûn (פ״נ)	נָגַשׁ	to approach
	C 5. Lámeð ʾáleɸ (ל״א)	מָצָא	to find
	C 6. Lámeð Hê (ל״ה)	גָּלָה	to uncover

NOTE.— Verbs ו״פ are always י״פ in the Qal perfect.

c. *A* 1. Pê Guttural Verbs

Type: עָמַד "to stand"

CLUE FORMS

(Namely, the forms whose pointing differs from that of the corresponding forms of קָטַל. When there are more than one exhibiting the same characteristic only the first is given. Thus the Qal perfect plural עֲמַדְתֶּם is given; it is understood that the following form, the second feminine, is pointed in the same way עֲמַדְתֶּן.)

		Qal	Niφ.	Hiφ.	Hoφ.
Pf.	*sg.* 3		נֶעֱמַד	הֶעֱמִיד	הָעֳמַד
	3		נֶעֶמְדָה		
	2		nẹ-ie-m·-δā(h)		
	2				
	1				
	pl. 3				
	2	עֲמַדְתֶּם			
	2				
	1				
Impf.	*sg.* 3	יַעֲמֹד	יֵעָמֵד	יַעֲמִיד	יָעֳמַד
	3				
	2				
	2	תַּעַמְדִי			
	1	אֶעֱמֹד			
Imperat.	*sg. m.*	עְמֹד	הֵעָמֵד	הַעֲמֵד	
	f.	עִמְדִי			
	pl. m.				
	f.				
Inf. const.			הֵעָמַד		
abs.			נַעֲמֹד, הֵעָמֹד		
Partic.			נֶעֱמָד	מַעֲמִיד	מָעֳמָד

d. Remarks. —

1. Gutturals take composite rather than simple Š·wā; hence עֲמַדְתֶּם, not עָמַדְתֶּם; נֶעֱמַד not נֶעְמַד (the ֱ under נ, in place of ֲ, is due to the vicinity of the guttural, cf. the Hiφîl Perfect).
2. Gutturals cannot be doubled; hence יַעֲמֹד, not יְעָמֵד.
3. Notice the result of the coming together of two vocal Š·wās, thus: נֶעֱמָדָה, from נֶעֱמְדָה, so תַּעֲמִדִי.
4. In most פ״ח verbs, the ח, though a guttural, takes silent Š·wā, thus:

   יַחְתֹּם "he will seal," נֶחְתַּם Niφal Perfect.

5. With stative verbs, פ״ח, like חָכַם "to be wise," חָזַק "to be strong," the Qal Imperfects are יֶחְכַּם, יֶחֱזַק.
6. The Intensive stems are regular.

Written Exercise

Translate: The wise [81] man [14] will stand [168]. And the boys [95] stood on [164] the ground [5]. And the wicked [196] kings [131] of the earth [25] dreamed [84]. The queens [131 fem.] of the earth will be strong [78] in [82] my ways [54].

LESSON XXXIII

A 2. ʿÁyin Guttural Verbs

Types: שָׁחַט "to slay," בָּרַךְ "to bless"

a. CLUE FORMS

		Qal	Niq.	Qiṭ.	Quṭ.	Hiθqaṭ.
Pf.	*sg.* 3			בֵּרַךְ	בֹּרַךְ	הִתְבָּרַךְ
	3	שָׁחֲטָה	נִשְׁחֲטָה			
	2			בֵּרַכְתָּ		
	2					
	1					

			Qal	Niq.	Qiṭ.	Quṭ.	Hiṯqaṭ.
Pf.	*pl.*	3	שָׁחֲטוּ				
		2			בֵּרַכְתֶּם	בֹּרַכְתֶּם	הִתְבָּרַכְתֶּם
		2					
		1					
Impf.	*sg.*	3	יִשְׁחַט		יְבָרֵךְ	יְבֹרַךְ	
		3					יִתְבָּרֵךְ
		2					
		2	תִּשְׁחַטִי	תִּשָּׁחֲטִי			
		1					
Imperat.	*sg.*	*m.*	שְׁחַט		בָּרֵךְ	wanting	הִתְבָּרֵךְ
		f.	שִׁחֲטִי	הִשָּׁחֲטִי			
	pl.	*m.*					
		f.					
Inf. const.			שְׁחֹט		בָּרֵךְ	wanting	
abs.							
Partic.					מְבָרֵךְ	מְבֹרָךְ	מִתְבָּרֵךְ

b. Remarks. —

1. The guttural prefers compound Šᵊwā, hence שָׁחֲטוּ, not שָׁחְטוּ.
2. The guttural prefers the sound of *a*; hence יִשְׁחַט, not יִשְׁחֹט. So in the Imperative, שְׁחַט, not שְׁחֹט; the feminine שִׁחֲטִי is from שְׁחָטִי, just as קִטְלִי is from קָטְלִי (cf. Less. VIII, *e*).
3. Gutturals and ר cannot be doubled; hence בֵּרֵךְ, not בֵּרֵךְ; בֹּרַךְ, not בֹּרֵךְ. (The reason ברך is used as type in the intensive stems is that, in verbs ע״ח and ע״ה, the Dāγēš forte is implied, and the preceding vowel, therefore, is not lengthened; thus: שִׁחֵט ši[ḥ]-ḥēṭ, שָׁחַט šu[ḥ]-ḥaṭ.)

The Qiṭṭēl of נָחַם is נִחַּם ni[ḥ]-ḥam "to comfort," with *a* instead of *ē* in the last syllable because of the preceding guttural. The Niqṭal of נחם is also נִחַם (for נִנְחַם).

Written Exercise

Translate: And the good [88] priests [107] blessed [44] the boys [95] of the people [167]. And they cried [71] to [113] him, saying (לֵאמֹר lit. "to say"), Drive [51] out our enemies [13]. The kings [131] will serve [218] your Baals [40].

LESSON XXXIV

A 3. Lāmeḍ Guttural Verbs

a. **Type: שָׁלַח "to send"**

		Qal	Niq.	Qiṭ.	Quṭ.	Hiṯqaṭ.	Hiq.	Hoq.
Perfect	*Sg.* 3			שִׁלַּח		הִשְׁתַּלַּח	הִשְׁלִיחַ	
	3							
	2							
	2	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	שֻׁלַּחְתָּ	הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הָשְׁלַחְתָּ
	1							
	Pl. 3							
	2							
	2							
	1							
Imperfect	*Sg.* 3	יִשְׁלַח	יִשָּׁלַח	יְשַׁלַּח		יִשְׁתַּלַּח	יַשְׁלִיחַ	
	3							
	2							
	2							
	1							
	Pl. 3							
	3	תִּשְׁלַחְנָה		תְּשַׁלַּחְנָה		תִּשְׁתַּלַּחְנָה	תַּשְׁלַחְנָה	
	2							
	2							
	1							

		Qal	Niq.	Qiṭ.	Quṭ.	Hiṡqaṭ.	Hiq.	Hoq.
Imperative	*Sg. m.*	שְׁלַח	הִשָּׁלַח	שַׁלַּח	wanting	הִשְׁתַּלַּח	הַשְׁלַח	wanting
	f.						הַשְׁלִיחִי	
	Pl. m.							
	f.			שַׁלַּחְנָה				
Infinitive	*const.*	שְׁלַח	הִשָּׁלַח	שַׁלַּח		הִשְׁתַּלַּח	הַשְׁלִיחַ	
	abs.	שָׁלוֹחַ	נִשְׁלוֹחַ	שַׁלֵּחַ			הַשְׁלֵחַ	הָשְׁלֵחַ
Participle		שֹׁלֵחַ שָׁלוּחַ		מְשַׁלֵּחַ		מִשְׁתַּלֵּחַ	מַשְׁלִיחַ	

b. Remarks. —

1. Páθaḥ furtive must intervene between a final guttural and any other preceding long vowel save Qāmeṣ; hence מְשַׁלֵּחַ, not מְשַׁלֵּחַ; הַשְׁלִיחַ, not הַשְׁלִיחַ.
2. The final guttural prefers Páθaḥ to Ḥôlem or Ṣērê; hence יִשְׁלַח, not יִשְׁלֹחַ; שַׁלַּח, not שַׁלֵּחַ, etc. Note, therefore, that the clue form of the Imperfects of all stems, except Hiqṭîl, has Páθaḥ as the vowel of second radical.
3. The guttural, by exception, takes simple Šᵊwā (thus, שָׁלַחְתָּ), save in the Perfect singular second person feminine of all the stems, in these a helping Páθaḥ is found instead. This does not cause the removal of the Dāγēš lene in the final תּ; hence שָׁלַחְתְּ šā-lá-ḥ(a)t for שָׁלַחְתְּ.

Written Exercise

Translate: Thy word [53] shall not be forgotten [206]. In the day [91] of his being anointed [142 (niq. inf. c.)]. He caused thee to hear [210] his words, and caused thee to write [112] them in thy books [158]. And he fought [119] all [108] that day [91] that (Wāw sub. Less. XVII, *k*) I might send [207] thee.

Oral Exercise

The Guttural Verbs

הַעמיד הָעמיד עמֹד הֵעמד נֵעמד תָעמדי אעמַד נעמֹד עִמדי נֶעמד
נָעמד יַעמדו יֶחזק נחזַק הָעמדתָּ שחַט שחט שחטתְ נשחטו ישָחט
יְברֵך נבֹרך התברכי אֲבָרך שַחטו שֹחט נשחָט מברָך שלחתְּ שִלחו
נִשְלַח נשָלח יְשַלח תשְלחי אשתלח משתלח מָשלָח מְשַלח השליח
השלחתְ נשַלח תשַלחנה נשְלח השתלח הַשלח שַלחנה אֶשלח שלֹח
שלוֹח שלוּח משליח

LESSON XXXV

Biliteral Verbs: *B* 1. Double ʿáyin (ע״ע)

Type: סַב (סָבַב) "to go around"

Note. — These verbs are called "double ʿáyin" because the second radical (originally final) is repeated.

a. CLUE FORMS

		Qal	Niq.	Qiṭ.	Quṭ.	Hiq.	Hoq.
Perfect	*Sg.* 3	סַב or סָבַב	נָסַב	סוֹבֵב	סוֹבַב	הֵסֵב	הוּסַב
	3	סַבָּה or סָבְבָה	נָסַבָּה	סוֹבְבָה		הֵסֵבָּה	הוּסַבָּה
	2	סַבּוֹתָ	נְסַבּוֹתָ	סוֹבַבְתָּ		הֲסִבּוֹתָ	הוּסַבּוֹתָ
	2						
	1						
	Pl. 3	סַבּוּ or סָבְבוּ					
	2	סַבּוֹתֶם					
	2						
	1						

		Qal		Niq.	Qiṭ.	Quṭ.	Hiq.	Hoq.
Imperfect	*Sg.* 3	יָסֹב	יִסַּב	יִסַּב	יְסוֹבֵב	יְסוֹבַב	יָסֵב	יוּסַב
	3							
	2						תָּסֵבִּי	
	2	תָּסֹבִּי	תִּסַּבִּי	תִּסַּבִּי				
	1	אֶסֹּב	אֶסַּב					
	Pl. 3							
	3	תְּסֻבֶּינָה	תִּסַּבְנָה	תִּסַּבֶּינָה			תְּסֻבֶּינָה	תּוּסַבֶּינָה
	2							
	2							
	1							
Imperative	*Sg. m.*	סֹב			סוֹבֵב	wanting	הָסֵב	wanting
	f.	סֹבִּי						
	Pl. m.							
	f.	סֻבֶּינָה						
Participle		סֹבֵב		נָסָב	מְסוֹבֵב	מְסוֹבָב	מֵסֵב	מוּסָב
		סָבוּב						

b. Remarks. —

1. With any affix the second (final radical) is always doubled (but see 3 below).
2. In the Perfects throughout before consonantal affixes Ḥôlem is inserted; in the Imperfects under the same circumstances large S·γôl is inserted.
3. The Intensive stems and often the third person forms of the Qal Perfect follow the analogy of triliteral stems, the second radical being repeated to supply a third radical.
4. The Qal Imperfect has two forms, the second doubles the first radical instead of the second; it is called the Aramaic Imperfect.

Written Exercise

Translate: We have surrounded[155] the enemies[13] of the king[131]. Let him go around[155] that he may take[122]. He caused the man[14] to go around the flock[140] of the lad[149]. We will surround this place[138] and we will take it.

LESSON XXXVI

BILITERAL VERBS: *B* 2. ʿÁYIN Û (ע״ו).

Type: קוּם "to arise"

a. CLUE FORMS

		Qal	Niq.	Qiṭ.	Quṭ.	Hiq.	Hoq.
Perf.	*sg.* 3	קָם	נָקוֹם	קוֹמֵם	קוֹמַם	הֵקִים	הוּקַם
	3	קָמָה	נָקוֹמָה	קוֹמְמָה		הֵקִימָה	הוּקְמָה
	2	קַמְתָּ	נָקוֹמוֹתָ	קוֹמַמְתָּ		הֵקִימוֹתָ	הוּקַמְתָּ
	pl. 3						
	2						
	2						
	1						
Impf.	*sg.* 3	יָקוּם	יִקּוֹם	יְקוֹמֵם		יָקִים	יוּקַם
	3						
	2						
	2	תָּקוּמִי	תִּקּוֹמִי	תְּקוֹמְמִי		תָּקִימָנָה	
	1						
Imperat.	*sg. m.*	קוּם	הִקּוֹם	קוֹמֵם	wanting	הָקֵם	wanting
	f.	קוּמִי				הָקִימִי	
	pl. m.						
	f.	קֹמְנָה	הִקֹּמְנָה	קוֹמֵמְנָה		הָקֵמְנָה	

	Qal	Niq.	Qiṭ.	Quṭ.	Hiq.	Hoq.
Inf. const.	קוּם	הִקּוֹם	קוֹמֵם		הָקִים	הוּקַם
abs.	קוֹם	הִקּוֹם / נָקוֹם			הָקֵם	
Partic. act.	קָם	נָקוֹם	מְקוֹמֵם		מֵקִים	מוּקָם
pass.	קוּם					

b. Remarks. —

1. ע״ו verbs are quoted not, as usual, by the form of the Qal Perfect singular third person masculine, but by the Infinitive construct, which exhibits the characteristic middle *û*.
2. The Qal Perfect singular third person feminine and the feminine of the Participle active are distinguished from each other by the place of the accent, thus:

   קָמָה "she arose" קָמָה "arisen"

3. The Qal Jussive is יָקָם and with the Wāw Consecutive וַיָּקָם (way-yā́-qom), (see Less. XVII, *e*), the accent being drawn back to the open penult and the vowel of the last syllable consequently shortened.
4. The Perfects Niqṭal and Hiqṭîl in the forms having a consonantal afformative insert Ḥólem before the afformative (cf. ע״ע verbs).
5. The Intensives are formed like those of verbs ע״ע, the final radical being reduplicated.
6. The Jussive of the Hiqṭîl is יָקֵם, with Wāw Consecutive וַיָּקֵם.

Written Exercise

Translate: And he arose [183] and went [59]. Let God [20] arise. The queen [131 fem.] will arise. And I will cause to return [205]. Do not (thou, m.) cause to return. O cause (sing. m.) to return (Emph. Imper., Less. XVIII, *e*).

B 3. ÍÁYIN Î (ע״.י)

Type: בִּין "to understand"

c. CLUE FORMS

		Qal	Niq.		Qal	Niq.
Perf.	*sg.* 3	בָּן	נָבוֹן	*pl.* 3		
	3	בָּ֫נָה	נָבוֹ֫נָה	2		
	2	בַּנְתָּ	נְבוֹנוֹתָ	2		
	2			1	בַּ֫נּוּ	
	1					
Impf.	*sg.* 3	יָבִין	יִבּוֹן	*pl.* 3		
	3			3	תְּבִינֶ֫ינָה	
	2			2		
	2			2		
	1			1		
Imperat.	*sg. m.*	בִּין		*pl. m.*		
	f.			*f.*	בֵּ֫נָּה	
Inf. const.		בִּין		*abs.*	בּוֹן	

d. Remarks. —

1. The Qal Jussive is יָבֵן, with Wāw Consecutive וַיָּ֫בֶן.
2. Compare in general verbs ע״ו.

Oral Exercise

The Biliteral Verbs

סבותָ סובֵב סובבתם יסובֵב תסובַבנה מסובֵב הוסבה תוסבינה
מוסב הסבותי הֵסבו הָסבו יָסבו הסב מסב נָסב נסבותם סֹב יסַב
יסֹב הסֹב נָסבו נסָב נסַב נסֹב נָסֹב סבֵב סבוב סבוֹב תָסבי הוסבותם

קומֵם יבין נבון הוקם הקימותָ הקימי תקומם בין בנִתְ תקמנה תקומינה מקים הקם נקומונו יקום נקום הקום קום קוֹם קם קֹמה קמֹה יקום יקֹם ויקָם נקומו יקֵם ויקֶם בנתם

LESSON XXXVII

Weak Verbs: *C*1. Pê ỉÁleɸ (פ״א)

Type: אָכַל "to eat"

a. CLUE FORMS

		Qal	Niq.	Hiq.	Hoq.
Pf.			נֶאֱכַל	הֶאֱכִיל	הָאֳכַל
Impf.	*sg.* 3	יֹאכַל			
	3				
	2				
	2	תֹּאכְלִי			
	1	אֹכַל			
	pl. 3				
	3	תֹּאכַלְנָה			
	2				
	2				
	1				
Imperat.	*sg. m.*	אֱכֹל			
	f.	אִכְלִי			
	pl. m.				
	f.	אֱכֹלְנָה			
Inf. const.		אֱכֹל			
abs.					
Partic.					

b. Remarks. —

1. פ״א verbs are Pê guttural verbs in all respects save in the Qal Imperfect where א quiesces in preceding Páθaḥ and the resultant Qámeṣ is transmuted into Ḥólem, thus:

יֹאכַל = יָאכַל = יַאֲכַל

Notice the Páθaḥ in the second syllable instead of the regular Ḥólem.

2. In pause יֹאכַל becomes יֹאכֵל.
3. In Qal Imperfect singular first person אֹכַל is for אֶאֱכַל, the quiescent first radical is not written.
4. There are only five פ״א verbs; the one most common is אָמַר "to say," Qal Imperfect יֹאמַר, with Wāw Consecutive וַיֹּאמֶר (but first person וָאֹמַר); Qal Infinitive Construct אֱמֹר, with ל it becomes לֵאמֹר (from לֶאֱמֹר).

Written Exercise

Translate: And he said[21] to the man[4], From the tree[170] thou mayest eat[15]. I will make thee eat (Hiφ.) the flesh[46] of great[47] kings[131]. O let us not perish[2]. And I said, Draw[189] near (pl. fem.) that (Wāw sub.) we may eat.

LESSON XXXVIII

C 2. Pê Wāw (פ״ו) Verbs

Type: יָשַׁב "to dwell," "sit," יָרַשׁ "to take possession of"

a. CLUE FORMS

		Qal	Niq.	Hiq.	Hoq.
Pf.	*sg.* 3		נוֹשַׁב	הוֹשִׁיב	הוּשַׁב
	3			הוֹשִׁיבָה	
	2			הוֹשַׁבְתָּ	
	2				
	1				

			Qal		Niq.	Hiq.	Hoq.
Pf.	*pl.*	3					
		2			נְוֹשַׁבְתֶּם		
		2					
		1					
Impf.	*sg.*	3	יֵשֵׁב	יִירַשׁ	יִוָּשֵׁב	יוֹשִׁיב	יוּשַׁב
		3					
		2					
		2					
		1					
	pl.	3					
		3			תִּוָּשַׁבְנָה		
		2					
		2					
		1					
Imperat.	*sg. m.*		שֵׁב	יְרַשׁ	הִוָּשֵׁב	הוֹשֵׁב	
	f.		שְׁבִי				
	pl. m.		שְׁבוּ				
	f.		שֵׁבְנָה				
Inf. const.			שֶׁבֶת		הִוָּשֵׁב	הוֹשִׁיב	
abs.			יָשׁוֹב				
Partic.					נוֹשָׁב	מוֹשִׁיב	מוּשָׁב

b. Remarks. —

1. Verbs פ״ו appear as פ״י in the Qal Perfect.
   In the Qal Imperfect the original ו disappears altogether; thus יֵשֵׁב (and so in seven other verbs), or is changed to י and quiesces; thus יִירַשׁ.
2. The Qal Imperfect with Wāw Consecutive is וַיֵּשֶׁב, וַיִּירַשׁ.
3. In the Qal Imperative and in the Infinitive, the ו(י) is usually dropped.

In the Infinitive Construct this loss is compensated for by adding the feminine ending תּ; thus שֶׁבֶת, which with a suffix is שִׁבְתִּי "my sitting."

4. In the Niqṭal the Wāw appears throughout.
   In the Perfect and in the Participle it coalesces with Páθaḥ to form Ḥôlem; thus נָוַשַׁב naw-šaβ = nau-šaβ = nô-šaβ = נוֹשַׁב (cf. the Hiqṭîl throughout).
5. In the Hoqṭal וֹ uniting with Qibbûṣ forms Šûreq.
6. The verb הָלַךְ "to go" forms its Qal Imperfect (and the entire Hiφîl) like a פ״ו verb, יֵלֵךְ, וַיֵּלֶךְ, הוֹלִיךְ.

Written Exercise

Translate: And he sat[102] on the ground[5] all[108] day[91]. O come down[J00 (emphatic imperat.)] with[166] thy sword[87]. And he went down that he might know[90] the words[53]. They shall possess[101] them. My seed[75] shall know their flocks[140]. And he said[21], Sit down[102] that I may take[122] them.

C 3. Pê Yôδ (פ״י) Verbs

c. **Type: יָטַב "to be good"**

CLUE FORMS

	Qal	Hiq.		Qal	Hiq.
Pf.		הֵיטִיב	*Imperat.*		הֵיטֵב
		הֵיטַבְתֶּם	*Inf.*	יְטֹב	
Impf.	יִיטַב	יֵיטִיב	*Partic.*		מֵיטִיב

d. Remarks.—

1. Qal Imperfect with Wāw Consecutive וַיִּיטַב.
2. In these verbs Yôδ is the original first radical.
   In the Qal Imperfect it quiesces in Ḥîreq, and in the Hiqṭîl, it combines with Páθaḥ to form large Ṣērê.
3. There are but six or seven of these verbs.

LESSON XXXIX

C 4. Pê Nûn (פ״ן) Verbs

Types: נָגַשׁ "to approach," נָפַל "to fall," נָתַן "to give"

a. CLUE FORMS

	Qal			Niq.	Hiq.	Hoq.
Pf.	נָגַשׁ	נָפַל	נָתַן נָתַתָּ	נִגַּשׁ	הִגִּישׁ	הָגַּשׁ
Impf.	יִגַּשׁ	יִפֹּל	יִתֵּן	יִנָּגַשׁ	יַגִּישׁ	יֻגַּשׁ
Imperat.	גַּשׁ	נְפֹל	תֵּן			
		נִפְלִי				
		נִפְלָה				
Inf. const.	גָּשֶׁת	נְפֹל	תֵּת			
abs.						

b. Remarks. —

1. Pê Nûn verbs are divided into two classes, those that have the vowel Ḥôlem in the Qal Imperfect and those that have the vowel Páθaḥ.
2. All Pê Nûn verbs assimilate the Nûn with the second radical (which is consequently doubled) when this Nûn would regularly close the first syllable; thus יִגַּשׁ from יִנְגַּשׁ, נִגַּשׁ from נִנְגַּשׁ.
3. In the Imperative and the Infinitive Construct of verbs with Ḥôlem in the Qal Imperfect, the נ remains; in verbs with Páθaḥ, the נ is dropped.

   In the case of the Infinitive Construct, the נ being dropped, ת is added to lengthen the form (cf. verbs פ״נ).
4. The verb נָתַן has special peculiarities.
   (1) In the Qal Perfect the final Nûn is assimilated with the consonant of consonantal affixes.
   (2) The Qal Imperfect has Ṣērê in the second syllable.

(3) The Qal Infinitive Construct תֵּת arises from תִּנְתְּ by assimilation of Nûn with the affixed ת; hence with a suffix תִּתִּי "my giving."

5. The verb לָקַח "to take," in the Qal Imperfect, assimilates the ל like a פ״ן verb, thus:

יִקַּח "he will take."

Imperative קַח, Infinitive Construct קַחַת.

6. Some פ״י verbs assimilate the Yôδ like פ״ן verbs, thus:

יָצַת "to burn" יִצַּת "it will burn."

7. Notice the Qibbûṣ in place of Qā́meṣ Ḥāṭûφ in the Hoφíal.

Written Exercise

Translate: Give[154] to me the books[158] of the prophets[146]. And he gave to me all[108] that gold[68]. Take[122] ye my sword[87]. I will cause you to fall[150 (Hiq.)] in that day[91]. Deliver[152] me from the swords of the wicked[196 pl.].

Oral Exercise

Verbs פ״א, פ״וי, פ״ן

יאכַל אכַל אכֵל יֵאכל אכֹל אִכְלִי תאכְלִי ישֵׁב שֹׁבת יוּשֵׁב נוּשָׁב הוּשִׁיב הוּשַׁב היטִיב היטב וַישֹׁב נושבוּ גש יִגֹּשׁ יֻגֹּשׁ גֹּשׁת נִגֹּשׁ יִנֹּגֹשׁ הגִּישׁ תגֵּשׁנה הגֵּשׁ הגִּישִׁי הנגֹשׁ נגָּשׁ יפֹּל נְפֹל

LESSON XL

C 5. Lā́meᴀ ỉā́leφ (ל״א)

Type: מָצָא "to find," מָלֵא "to be full"

Remarks. — (See the Paradigm, p. 108 *f*).

1. א quiesces whenever it is final.
2. It quiesces also before consonantal affixes.

(1) In all the Perfects save the Qal, and in the Qal as well of stative verbs (מָלֵא), א quiesces in Ṣērê.
(2) In the Qal Perfect of the active verb it quiesces in Qāmeṣ.
(3) In the Imperfects and Imperatives it quiesces in S·γôl.

3. It is a consonant only before vocalic affixes.
4. When א quiesces in Páθaḥ, the vowel is lengthened to Qāmeṣ.

Written Exercise

Translate: God created [43] the heavens [209] and the earth [25] with [166] the breath [192] of his lips [200] (dual). We found [136] the good [88] sword [87] and we will find the wise [81] man [14]. And the king [131] said [21], I hate [199] him for (כִּי) he does not prophesy [145] good.

LESSON XLI

C 6. LÁMEA HÊ (ל״ה) VERBS

Type: גָּלָה "to uncover," "reveal"

REMARKS. — (See the Paradigm, p. 110 *f*).

1. The Perfect singular third person masculine of all stems ends in ־ָה.
   The Perfect singular third person feminine of all stems ends in ־ָתָה.
   The Imperfect singular third person masculine of all stems ends in ־ֶה (also the Participles).
   The Imperative singular masculine of all stems ends in ־ֵה.
   The Infinitive Construct of all stems end in ־וֹת.
2. Lámeδ Hê verbs are properly ל״י.
   This original third radical י appears only in the Qal passive Participle (where it is a consonant), and, as a quiescent, in all forms with consonantal affixes.
   In the Perfects active it quiesces in Ḥîreq (usually); in the Perfects passive it quiesces in Ṣērê (usually); in the Imperfects it quiesces in large S·γôl.
3. Before vocalic affixes the Yôδ disappears and the affixes come therefore directly after the second radical.

4. Jussive forms are made by removing (apocopating) the ending ֶה.

יִגְלֶה becomes יִגֶל or יֵגֶל from יִגְל
יִגָּלֶה becomes יִגָּל
יְגַלֶּה becomes יְגַל
יַגְלֶה becomes יֶגֶל from יַגְל
יִתְגַּלֶּה becomes יִתְגַּל

5. ל״ה verbs are very numerous.
6. הָיָה "to become," "to be," is doubly weak, being ל״ה and Pê guttural. It has certain peculiarities. Qal Imperfect clue form is יִהְיֶה yih-ye(h) with *silent* Š·wā under the initial guttural. The Méθeγ merely serves to call attention to this peculiarity.

יִהְיֶה apocopated becomes יְהִי from יִהְי, the Ḥíreq passing over to the second letter; with Wāw Consecutive וַיְהִי wa(y)-y·-hî, with Dāγēš forte omitted from the Yôδ because of the vocal Š·wā following (see Less. VI, *c*). The verb חָיָה "to live," has the same peculiarities.

Written Exercise

Translate: And he revealed [48] the good [88] words [53] which [27] (were) in the great book [158]. And the king [131] shall build [39] in these places [138]. The prophet [146] commanded [179] to reveal it to her. I will redeem [173] thy seed [75] in the land [25] which thou seest [190].

Oral Exercise

Verbs ל״א and ל״ה

מצאה מצאתָ יִמְצא תִמְצאנה מֹצא מצֹא נמצאת אמצא מִצֹּאנו
ימַצֹּאו הִמצאתם הַמצא תמציאי התמצאו נתמצא מָמצא נָמצא
גָלתה גליתן גְלה גלוי אֶגלה אַגלה נגליתָ הָגלית התגליתָ גִלֹּיתי
גֻלֹּיתי יגלה מְגַלה הִגלינו יִגל יגל יְגל יֶגל יתגל תָגְלינה תְגַלֹּו תגלו
נגלֶה נגלָה הגלו גלֹו הגלינה גִלֹּיתם יְגַלךָ יַגלךָ יִגְלֵנו גלינה גֻלינו
הָגליתן

PARADIGMS OF VERBS

קָטַל "to kill," כָּבֵד "to be

		Qal		Niphal
		active	*stative*	
Pf.	*sg.* 3 *m.*	* קָטַל	* כָּבֵד	* נִקְטַל
	3 *f.*	* קָטְלָה	* כָּבְדָה	* נִקְטְלָה
	2 *m.*	* קָטַלְתָּ	* כָּבַדְתָּ	* נִקְטַלְתָּ
	2 *f.*	קָטַלְתְּ	כָּבַדְתְּ	נִקְטַלְתְּ
	1 *c.*	קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי
	pl. 3 *c.*	קָטְלוּ	כָּבְדוּ	נִקְטְלוּ
	2 *m.*	* קְטַלְתֶּם	* כְּבַדְתֶּם	נִקְטַלְתֶּם
	2 *f.*	קְטַלְתֶּן	כְּבַדְתֶּן	נִקְטַלְתֶּן
	1 *c.*	קָטַלְנוּ	כָּבַדְנוּ	נִקְטַלְנוּ
Impf.	*sg.* 3 *m.*	* יִקְטֹל	* יִכְבַּד	* יִקָּטֵל
	3 *f.*	תִּקְטֹל	תִּכְבַּד	תִּקָּטֵל
	2 *m.*	תִּקְטֹל	תִּכְבַּד	תִּקָּטֵל
	2 *f.*	* תִּקְטְלִי	* תִּכְבְּדִי	* תִּקָּטְלִי
	1 *c.*	אֶקְטֹל	אֶכְבַּד	אֶקָּטֵל
	pl. 3 *m.*	יִקְטְלוּ	יִכְבְּדוּ	יִקָּטְלוּ
	3 *f.*	* תִּקְטֹלְנָה	* תִּכְבַּדְנָה	* תִּקָּטַלְנָה
	2 *m.*	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקָּטְלוּ
	2 *f.*	תִּקְטֹלְנָה	תִּכְבַּדְנָה	תִּקָּטַלְנָה
	1 *c.*	נִקְטֹל	נִכְבַּד	נִקָּטֵל
Imp.	*sg.* 2 *m.*	* קְטֹל	* כְּבַד	* הִקָּטֵל
	2 *f.*	* קִטְלִי	* כִּבְדִי	* הִקָּטְלִי
	pl. 2 *m.*	קִטְלוּ	כִּבְדוּ	הִקָּטְלוּ
	2 *f.*	קְטֹלְנָה	כְּבַדְנָה	הִקָּטַלְנָה
Inf.		* קְטֹל	* כְּבַד	* הִקָּטֵל
Inf. absol.		* קָטוֹל	* כָּבוֹד	* הִקָּטֵל, נִקְטֹל
Part. act.		* קֹטֵל	* כָּבֵד	* קָטֹן
	pass.	* קָטוּל		* נִקְטָל

heavy," קָטֹן **"to be little"**

Hoφial	Hiφîil	Hiθpaiēl	Puïal	Piïēl
* הָקְטַל	* הִקְטִיל	* הִתְקַטֵּל	* קֻטַּל	* קִטֵּל
* הָקְטָלָה	* הִקְטִילָה	* הִתְקַטְּלָה	* קֻטְּלָה	* קִטְּלָה
* הָקְטַלְתָּ	* הִקְטַלְתָּ	* הִתְקַטַּלְתָּ	* קֻטַּלְתָּ	* קִטַּלְתָּ
הָקְטַלְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ	קֻטַּלְתְּ	קִטַּלְתְּ
הָקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי	קֻטַּלְתִּי	קִטַּלְתִּי
הָקְטְלוּ	הִקְטִילוּ	הִתְקַטְּלוּ	קֻטְּלוּ	קִטְּלוּ
הָקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם	קֻטַּלְתֶּם	קִטַּלְתֶּם
הָקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן	קֻטַּלְתֶּן	קִטַּלְתֶּן
הָקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ	קֻטַּלְנוּ	קִטַּלְנוּ
* יָקְטַל	* יַקְטִיל	* יִתְקַטֵּל	* יָקְטַל	* יְקַטֵּל
תָּקְטַל	תַּקְטִיל	תִּתְקַטֵּל	תָּקְטַל	תְּקַטֵּל
תָּקְטַל	תַּקְטִיל	תִּתְקַטֵּל	תָּקְטַל	תְּקַטֵּל
* תָּקְטְלִי	* תַּקְטִילִי	* תִּתְקַטְּלִי	* תָּקְטְלִי	* תְּקַטְּלִי
אָקְטַל	אַקְטִיל	אֶתְקַטֵּל	אָקְטַל	אֲקַטֵּל
יָקְטְלוּ	יַקְטִילוּ	יִתְקַטְּלוּ	יָקְטְלוּ	יְקַטְּלוּ
* תָּקְטַלְנָה	* תַּקְטִלְנָה	* תִּתְקַטַּלְנָה	* תָּקְטַלְנָה	* תְּקַטַּלְנָה
תָּקְטְלוּ	תַּקְטִילוּ	תִּתְקַטְּלוּ	תָּקְטְלוּ	תְּקַטְּלוּ
תָּקְטַלְנָה	תַּקְטַלְנָה	תִּתְקַטַּלְנָה	תָּקְטַלְנָה	תְּקַטַּלְנָה
נָקְטַל	נַקְטִיל	נִתְקַטֵּל	נָקְטַל	נְקַטֵּל
	* הַקְטֵל	* הִתְקַטֵּל		* קַטֵּל
	* הַקְטִילִי	* הִתְקַטְּלִי		* קַטְּלִי
wanting	הַקְטִילוּ	הִתְקַטְּלוּ	wanting	קַטְּלוּ
	* הַקְטַלְנָה	* הִתְקַטַּלְנָה		* קַטַּלְנָה
	* הַקְטִיל	* הִתְקַטֵּל		* קַטֵּל
* הָקְטֵל	* הַקְטֵל	* הִתְקַטֵּל	* קֻטַּל	* קַטֵּל, קַטֵּל
* מָקְטֵל	* מַקְטִיל	* מִתְקַטֵּל		
מָקְטָל			מְקֻטָּל	

Singular

	1 c.	2 m.	2 f.	3 m.	3 f.
Qal pf. sg. 3 m.	קְטָלַ֫נִי	קְטָלְךָ	קְטָלַךְ	קְטָלָ֫הוּ קְטָלוֹ	קְטָלָהּ
3 f.	קְטָלַ֫תְנִי	קְטָלַ֫תְךָ	קְטָלָ֫תֶךְ	קְטָלַ֫תְהוּ קְטָלַ֫תּוּ	קְטָלַ֫תָּה
2 m.	קְטַלְתַּ֫נִי	——	——	קְטַלְתָּ֫הוּ קְטַלְתּוֹ	קְטַלְתָּהּ
2 f.	קְטַלְתִּ֫ינִי	——	——	קְטַלְתִּ֫יהוּ קְטַלְתִּיו	קְטַלְתִּ֫יהָ
1 c.	——	קְטַלְתִּ֫יךָ	קְטַלְתִּיךְ	קְטַלְתִּיו	קְטַלְתִּ֫יהָ
pl. 3 c.	קְטָל֫וּנִי	קְטָל֫וּךָ	קְטָלוּךְ	קְטָל֫וּהוּ	קְטָל֫וּהָ
2 m.	קְטַלְתּ֫וּנִי	——	——	קְטַלְתּ֫וּהוּ	קְטַלְתּ֫וּהָ
1 c.	——	קְטַלְנ֫וּךָ	קְטַלְנוּךְ	קְטַלְנ֫וּהוּ	קְטַלְנ֫וּהָ
Impf. sg. 3 m.	יִקְטְלֵ֫נִי	יִקְטָלְךָ	יִקְטְלֵךְ	יִקְטְלֵ֫הוּ	יִקְטְלֶ֫הָ
with Nûn energ.	יִקְטְלֶ֫נִּי	יִקְטְלֶ֫ךָּ		יִקְטְלֶ֫נּוּ	יִקְטְלֶ֫נָּה
pl. 3 m.	יִקְטְל֫וּנִי	יִקְטְל֫וּךָ	יִקְטְלוּךְ	יִקְטְל֫וּהוּ	יִקְטְל֫וּהָ
Imp. sg. 2 m.	קָטְלֵ֫נִי	——	——	קָטְלֵ֫הוּ	קָטְלֶ֫הָ
Inf.	קָטְלִ֫י קָטְלֵ֫נִי	קְטָלְךָ קָטְלְךָ	קָטְלֵךְ	קָטְלוֹ	קָטְלָהּ
Piïēl pf. sg. 3 m.	קִטְּלַ֫נִי	קִטֶּלְךָ	קִטְּלֵךְ	קִטְּלוֹ	קִטְּלָהּ
Hiφ. pf. sg. 3 m.	הִקְטִילַ֫נִי	הִקְטִילְךָ	הִקְטִילֵךְ	הִקְטִילוֹ	הִקְטִילָהּ

Plural

1 c.	2 m.	2 f.	3 m.	3 f.
קְטָלָנוּ	קְטַלְכֶם	קְטַלְכֶן	קְטָלָם	קְטָלָן
קְטָלָתְנוּ	קְטָלַתְכֶם	קְטָלַתְכֶן	קְטָלָתַם	קְטָלָתַן
קְטַלָתְנוּ	——	——	קְטַלָתָם	קְטַלָתָן
קְטַלָתִינוּ	——	——	קְטַלָתִים	קְטַלָתִין
——	קְטַלָתִיכֶם	קְטַלָתִיכֶן	קְטַלָתִים	קְטַלָתִין
קְטָלוּנוּ	קְטָלוּכֶם	קְטָלוּכֶן	קְטָלוּם	קְטָלוּן
קְטַלָתוּנוּ	——	——	קְטַלָתוּם	קְטַלָתוּן
——	קְטַלְנוּכֶם	קְטַלְנוּכֶן	קְטַלְנוּם	קְטַלְנוּן
יְקְטָלֵנוּ יְקְטָלֶנוּ יְקְטָלוּנוּ	יְקְטָלְכֶם יְקְטָלוּכֶם	יְקְטָלְכֶן יְקְטָלוּכֶן	יְקְטָלֵם יְקְטָלוּם	יְקְטָלֵן יְקְטָלוּן
קְטָלֵנוּ	——	——	קְטָלֵם	
קְטָלֵנוּ	קְטָלְכֶם	קְטָלְכֶן	קְטָלָם	קְטָלָן
קְטָלֵנוּ	קְטָלְכֶם	קְטָלְכֶן	קְטָלָם	קְטָלָן
הִקְטִילָנוּ	הִקְטִילְכֶם	הִקְטִילְכֶן	הִקְטִילָם	הִקְטִילָן

		Qal		Niφ'al	Hiφ'îl	Hoφ'al
Pf.	*sg.* 3 *m.*	עָמַד		נֶעֱמַד	* הֶעֱמִיד	* הָעֳמַד
	3 *f.*	עָמְדָה		* נֶעֱמְדָה	הֶעֱמִידָה	* הָעְמְדָה
	2 *m.*	עָמַדְתָּ		נֶעֱמַדְתָּ	הֶעֱמַדְתָּ	הָעְמַדְתָּ
	2 *f.*	עָמַדְתְּ		נֶעֱמַדְתְּ	הֶעֱמַדְתְּ	הָעְמַדְתְּ
	1 *c.*	עָמַדְתִּי		נֶעֱמַדְתִּי	הֶעֱמַדְתִּי	הָעְמַדְתִּי
	pl. 3 *c.*	עָמְדוּ		נֶעֱמְדוּ	הֶעֱמִידוּ	הָעְמְדוּ
	2 *m.*	* עֲמַדְתֶּם		נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הָעְמַדְתֶּם
	2 *f.*	* עֲמַדְתֶּן		נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	הָעְמַדְתֶּן
	1 *c.*	עָמַדְנוּ		נֶעֱמַדְנוּ	הֶעֱמַדְנוּ	הָעְמַדְנוּ
Impf.	*sg.* 3 *m.*	* יַעֲמֹד	* יֶחֱזַק	* יֵעָמֵד	* יַעֲמִיד	* יָעְמַד
	3 *f.*	תַּעֲמֹד	תֶּחֱזַק	תֵּעָמֵד	תַּעֲמִיד	תָּעְמַד
	2 *m.*	תַּעֲמֹד	תֶּחֱזַק	תֵּעָמֵד	תַּעֲמִיד	תָּעְמַד
	2 *f.*	* תַּעֲמְדִי	* תֶּחֱזְקִי	תֵּעָמְדִי	תַּעֲמִידִי	* תָּעְמְדִי
	1 *c.*	* אֶעֱמֹד	* אֶחֱזַק	אֵעָמֵד	אַעֲמִיד	אָעְמַד
	pl. 3 *m.*	* יַעֲמְדוּ	* יֶחֱזְקוּ	יֵעָמְדוּ	יַעֲמִידוּ	יָעְמְדוּ
	3 *f.*	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תֵּעָמַדְנָה	תַּעֲמֵדְנָה	תָּעְמַדְנָה
	2 *m.*	תַּעֲמְדוּ	תֶּחֱזְקוּ	תֵּעָמְדוּ	תַּעֲמִידוּ	תָּעְמְדוּ
	2 *f.*	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תֵּעָמַדְנָה	תַּעֲמֵדְנָה	תָּעְמַדְנָה
	1 *c.*	נַעֲמֹד	נֶחֱזַק	נֵעָמֵד	נַעֲמִיד	נָעְמַד
Imp.	*sg.* 2 *m.*	* עֲמֹד	* חֲזַק	* הֵעָמֵד	הַעֲמִיד	
	2 *f.*	עִמְדִי	חִזְקִי	הֵעָמְדִי	הַעֲמִידִי	wanting
	pl. 2 *m.*	עִמְדוּ	חִזְקוּ	הֵעָמְדוּ	הַעֲמִידוּ	
	2 *f.*	* עֲמֹדְנָה	* חֲזַקְנָה	הֵעָמַדְנָה	הַעֲמֵדְנָה	
Inf.		* עֲמֹד		* הֵעָמֵד	הַעֲמִיד	
Inf. absol.		עָמוֹד		* נֶעֱמוֹד	הַעֲמֵד	* הָעָמֵד
Part. act.		עֹמֵד		* נֶעֱמָד	מַעֲמִיד	
	pass.	עָמוּד				מָעְמָד

A 2. ʾÁYIN GUTTURAL VERBS

			Qal	Niφal	Piēl	Puʾal	Hiθpaiēl
Pf.	*sg.*	3 *m.*	שָׁחַט	נִשְׁחַט	* בֵּרַךְ	* בֹּרַךְ	* הִתְבָּרַךְ
		3 *f.*	שָׁחְטָה	* נִשְׁחֲטָה	בֵּרְכָה	בֹּרְכָה	הִתְבָּרְכָה
		2 *m.*	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בֵּרַכְתָּ	בֹּרַכְתָּ	הִתְבָּרַכְתָּ
		2 *f.*	שָׁחַטְתְּ	נִשְׁחַטְתְּ	בֵּרַכְתְּ	בֹּרַכְתְּ	הִתְבָּרַכְתְּ
		1 *c.*	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בֵּרַכְתִּי	בֹּרַכְתִּי	הִתְבָּרַכְתִּי
	pl.	3 *c.*	שָׁחֲטוּ	* נִשְׁחֲטוּ	בֵּרְכוּ	בֹּרְכוּ	הִתְבָּרְכוּ
		2 *m.*	שְׁחַטְתֶּם	נִשְׁחַטְתֶּם	בֵּרַכְתֶּם	בֹּרַכְתֶּם	הִתְבָּרַכְתֶּם
		2 *f.*	שְׁחַטְתֶּן	נִשְׁחַטְתֶּן	בֵּרַכְתֶּן	בֹּרַכְתֶּן	הִתְבָּרַכְתֶּן
		1 *c.*	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בֵּרַכְנוּ	בֹּרַכְנוּ	הִתְבָּרַכְנוּ
Impf.	*sg.*	3 *m.*	יִשְׁחַט	* יִשָּׁחֵט	* יְבָרֵךְ	* יְבֹרַךְ	* יִתְבָּרַךְ
		3 *f.*	תִּשְׁחַט	תִּשָּׁחֵט	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרַךְ
		2 *m.*	תִּשְׁחַט	תִּשָּׁחֵט	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרַךְ
		2 *f.*	* תִּשְׁחֲטִי	* תִּשָּׁחֲטִי	תְּבָרְכִי	תְּבֹרְכִי	תִּתְבָּרְכִי
		1 *c.*	אֶשְׁחַט	אֶשָּׁחֵט	אֲבָרֵךְ	אֲבֹרַךְ	אֶתְבָּרַךְ
	pl.	3 *m.*	יִשְׁחֲטוּ	יִשָּׁחֲטוּ	יְבָרְכוּ	יְבֹרְכוּ	יִתְבָּרְכוּ
		3 *f.*	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	תְּבָרַכְנָה	תְּבֹרַכְנָה	תִּתְבָּרַכְנָה
		2 *m.*	תִּשְׁחֲטוּ	תִּשָּׁחֲטוּ	תְּבָרְכוּ	תְּבֹרְכוּ	תִּתְבָּרְכוּ
		2 *f.*	תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	תְּבָרַכְנָה	תְּבֹרַכְנָה	תִּתְבָּרַכְנָה
		1 *c.*	נִשְׁחַט	נִשָּׁחֵט	נְבָרֵךְ	נְבֹרַךְ	נִתְבָּרַךְ
Imp.	*sg.*	2 *m.*	שְׁחַט	* הִשָּׁחֵט	* בָּרֵךְ		* הִתְבָּרַךְ
		2 *f.*	* שַׁחֲטִי	* הִשָּׁחֲטִי	* בָּרְכִי	wanting	הִתְבָּרְכִי
	pl.	2 *m.*	שַׁחֲטוּ	הִשָּׁחֲטוּ	בָּרְכוּ		הִתְבָּרְכוּ
		2 *f.*	שְׁחַטְנָה	הִשָּׁחַטְנָה	* בָּרַכְנָה		הִתְבָּרַכְנָה
Inf.			שְׁחֹט	הִשָּׁחֵט	* בָּרֵךְ	wanting	* הִתְבָּרֵךְ
Inf. absol.			שָׁחוֹט	נִשְׁחוֹט	* בָּרֵךְ		
Part. act.			שֹׁחֵט	נִשְׁחָט	* מְבָרֵךְ		* מִתְבָּרֵךְ
pass.			שָׁחוּט			* מְבֹרָךְ	

		Qal	Niφ'al	Piël
Pf.	*sg.* 3 *m.*	שָׁלַח	נִשְׁלַח	* שִׁלַּח
	3 *f.*	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה
	2 *m.*	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
	2 *f.*	* שָׁלַחַתְּ	* נִשְׁלַחַתְּ	* שִׁלַּחַתְּ
	1 *c.*	שָׁלַחְתִּי	etc.	etc.
	pl. 3 *c.*	שָׁלְחוּ		
	2 *m.*	שְׁלַחְתֶּם		
	2 *f.*	שְׁלַחְתֶּן		
	1 *c.*	שָׁלַחְנוּ		
Impf.	*sg.* 3 *m.*	* יִשְׁלַח	* יִשָּׁלַח	* יְשַׁלַּח
	3 *f.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2 *m.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2 *f.*	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי
	1 *c.*	אֶשְׁלַח	אֶשָּׁלַח	אֲשַׁלַּח
	pl. 3 *m.*	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ
	3 *f.*	* תִּשְׁלַחְנָה	* תִּשָּׁלַחְנָה	* תְּשַׁלַּחְנָה
	2 *m.*	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ
	2 *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
	1 *c.*	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח
Imp.	*sg.* 2 *m.*	* שְׁלַח	* הִשָּׁלַח	* שַׁלַּח
	2 *f.*	שִׁלְחִי	הִשָּׁלְחִי	* שַׁלְּחִי
	pl. 2 *m.*	שִׁלְחוּ	הִשָּׁלְחוּ	שַׁלְּחוּ
	2 *f.*	* שְׁלַחְנָה	הִשָּׁלַחְנָה	* שַׁלַּחְנָה
Inf.		* שְׁלֹחַ	* הִשָּׁלַח	* שַׁלַּח
Inf. absol.		* שָׁלוֹחַ	נִשְׁלוֹחַ	שַׁלֵּחַ
Part. act.		* שֹׁלֵחַ	נִשְׁלָח	* מְשַׁלֵּחַ
	pass.	* שָׁלוּחַ		

Puial	Hiφpaiēl	Hiφîl	Hoφial
שֻׁלַּח	* הִשְׁתַּלַּח	* הִשְׁלִיחַ	הָשְׁלַח
שֻׁלְּחָה	הִשְׁתַּלְּחָה	הִשְׁלִיחָה	הָשְׁלְחָה
שֻׁלַּחְתָּ	הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הָשְׁלַחְתָּ
* שֻׁלַּחַתְּ	* הִשְׁתַּלַּחַתְּ	* הִשְׁלַחַתְּ	* הָשְׁלַחַתְּ
etc.	etc.	הִשְׁלַחְתִּי	etc.
		הִשְׁלִיחוּ	
		הִשְׁלַחְתֶּם	
		הִשְׁלַחְתֶּן	
		הִשְׁלַחְנוּ	
יֻשְׁלַח	יִשְׁתַּלַּח	* יַשְׁלִיחַ	יָשְׁלַח
etc.	etc.	תַּשְׁלִיחַ	etc.
		תַּשְׁלִיחַ	
		תַּשְׁלִיחִי	
		אַשְׁלִיחַ	
		יַשְׁלִיחוּ	
		תַּשְׁלַחְנָה	
		תַּשְׁלִיחוּ	
		תַּשְׁלַחְנָה	
		נַשְׁלִיחַ	
	* הִשְׁתַּלַּח	* הַשְׁלַח	
	הִשְׁתַּלְּחִי	הַשְׁלִיחִי	
wanting	הִשְׁתַּלְּחוּ	הַשְׁלִיחוּ	wanting
	* הִשְׁתַּלַּחְנָה	הַשְׁלַחְנָה	
	* הִשְׁתַּלַּח	* הַשְׁלִיחַ	
wanting		* הַשְׁלַחַ	* הָשְׁלַחַ
	* מִשְׁתַּלַּחַ	* מַשְׁלִיחַ	
מְשֻׁלָּח			מָשְׁלָח

		Qal		Niphal
Pf.	*sg.* 3 *m.*	* סַב	סָבַב or	* נָסַב
	3 *f.*	* סַבָּה	סָבְבָה or	* נָסַבָּה
	2 *m.*	* סַבּוֹתָ		* נְסַבּוֹתָ
	2 *f.*	סַבּוֹת		נְסַבּוֹת
	1 *c.*	סַבּוֹתִי		נְסַבּוֹתִי
	pl. 3 *c.*	סַבּוּ	סָבְבוּ or	נָסַבּוּ
	2 *m.*	סַבּוֹתֶם		נְסַבּוֹתֶם
	2 *f.*	סַבּוֹתֶן		נְסַבּוֹתֶן
	1 *c.*	סַבּוֹנוּ		נְסַבּוֹנוּ
Impf.	*sg.* 3 *m.*	* יָסֹב	* יִסַּב	* יִסַּב
	3 *f.*	תָּסֹב	תִּסַּב	תִּסַּב
	2 *m.*	תָּסֹב	תִּסַּב	תִּסַּב
	2 *f.*	* תָּסֹבִּי	תִּסְּבִי	* תִּסַּבִּי
	1 *c.*	אָסֹב	אֶסַּב	אֶסַּב
	pl. 3 *m.*	יָסֹבּוּ	יִסְּבוּ	יִסַּבּוּ
	3 *f.*	* תָּסֻבֶּינָה	תִּסַּבְנָה	תִּסַּבֶּינָה
	2 *m.*	תָּסֹבּוּ	תִּסַּבוּ	תִּסַּבּוּ
	2 *f.*	תָּסֻבֶּינָה	תִּסַּבְנָה	תִּסַּבֶּינָה
	1 *c.*	נָסֹב	נִסַּב	נִסַּב
Imp.	2 *m.*	* סֹב		הִסַּב
	2 *f.*	* סֹבִּי		* הִסַּבִּי
	pl. 2 *m.*	סֹבּוּ		הִסַּבּוּ
	2 *f.*	סֻבֶּינָה		הִסַּבֶּינָה
Inf. const.		סֹב		הִסֵּב
abs.		סָבוֹב		הִסּוֹב
Part. act.		סֹבֵב		
pass.		סָבוּב		נָסָב

B 1. ʿÁYIN DOUBLED

Pôʿēl	Pôʿal	Hiθpôʿēl	Hiφʿîl	Hoφʿal
* סוֹבֵב	* סוֹבַב	הִסְתּוֹבֵב	* הֵסֵב	* הוּסַב
סוֹבְבָה	סוֹבְבָה	הִסְתּוֹבְבָה	* הֵסֵ֫בָּה	* הוּסַ֫בָּה
סוֹבַ֫בְתָּ	סוֹבַ֫בְתָּ	הִסְתּוֹבַ֫בְתָּ	* הֲסִבּ֫וֹתָ	* הוּסַבּ֫וֹתָ
סוֹבַבְתְּ	סוֹבַבְתְּ	הִסְתּוֹבַבְתְּ	הֲסִבּ֫וֹת	etc.
סוֹבַ֫בְתִּי	סוֹבַ֫בְתִּי	הִסְתּוֹבַ֫בְתִּי	הֲסִבּ֫וֹתִי	
סוֹבְבוּ	סוֹבְבוּ	הִסְתּוֹבְבוּ	הֵסֵ֫בּוּ	
סוֹבַבְתֶּם	סוֹבַבְתֶּם	הִסְתּוֹבַבְתֶּם	הֲסִבּוֹתֶם	
סוֹבַבְתֶּן	סוֹבַבְתֶּן	הִסְתּוֹבַבְתֶּן	הֲסִבּוֹתֶן	
סוֹבַ֫בְנוּ	סוֹבַ֫בְנוּ	הִסְתּוֹבַ֫בְנוּ	הֲסִבּ֫וֹנוּ	
יְסוֹבֵב	יְסוֹבַב	יִסְתּוֹבֵב	* יָסֵב	יוּסַב
תְּסוֹבֵב	etc.	תִּסְתּוֹבֵב	תָּסֵב	תּוּסַב
תְּסוֹבֵב		תִּסְתּוֹבֵב	תָּסֵב	תּוּסַב
תְּסוֹבְבִי		תִּסְתּוֹבְבִי	* תָּסֵ֫בִּי	תּוּסַ֫בִּי
אֲסוֹבֵב		אֶסְתּוֹבֵב	אָסֵב	אוּסַב
יְסוֹבְבוּ		יִסְתּוֹבְבוּ	יָסֵ֫בּוּ	יוּסַ֫בּוּ
תְּסוֹבֵ֫בְנָה		תִּסְתּוֹבֵ֫בְנָה	* תְּסִבֶּ֫ינָה	תּוּסַבֶּ֫ינָה
תְּסוֹבְבוּ		תִּסְתּוֹבְבוּ	תָּסֵ֫בּוּ	תּוּסַ֫בּוּ
תְּסוֹבֵ֫בְנָה		תִּסְתּוֹבֵ֫בְנָה	תְּסִבֶּ֫ינָה	תּוּסַבֶּ֫ינָה
נְסוֹבֵב		נִסְתּוֹבֵב	נָסֵב	נוּסַב
סוֹבֵב		הִסְתּוֹבֵב	* הָסֵב	
סוֹבְבִי	wanting	הִסְתּוֹבְבִי	הָסֵ֫בִּי	wanting
סוֹבְבוּ		הִסְתּוֹבְבוּ	הָסֵ֫בּוּ	
סוֹבֵ֫בְנָה		הִסְתּוֹבֵ֫בְנָה	הֲסִבֶּ֫ינָה	
סוֹבֵב			* הָסֵב	wanting
סוֹבֵב	סוֹבַב	הִסְתּוֹבֵב	* הָסֵב	
מְסוֹבֵב		מִסְתּוֹבֵב	* מֵסֵב	
	מְסוֹבָב			מוּסָב

			Qal			Niφial	
Pf.	*sg.* 3 *m.*	* קָם	* מֵת	* בָּן	* נָקוֹם	נְבוֹן
	3 *f.*	* קָמָה	* מֵתָה	* בָּנָה	* נָקוֹמָה	etc.
	2 *m.*	* קַמְתָּ	* מַתָּה	* בָּנִיתָ	* נְקוֹמוֹתָ	
	2 *f.*	קַמְתְּ	מַתְּ	בָּנִית	נְקוֹמוֹת	
	1 *c.*	קַמְתִּי	מַתִּי	בָּנִיתִי	נְקוֹמוֹתִי	
	pl. 3 *c.*	קָמוּ	מֵתוּ	בָּנוּ	נָקוֹמוּ	
	2 *m.*	קַמְתֶּם	מַתֶּם	בְּנִיתֶם	נְקוֹמוֹתֶם	
	2 *f.*	קַמְתֶּן	מַתֶּן	בְּנִיתֶן	נְקוֹמוֹתֶן	
	1 *c.*	קַמְנוּ	מַתְנוּ	בָּנִינוּ	נְקוֹמוֹנוּ	
Impf.	*sg.* 3 *m.*	* יָקוּם	יָמוּת	* יָבִין	* יִקּוֹם	
	3 *f.*	תָּקוּם	etc.	תָּבִין	תִּקּוֹם	
	2 *m.*	תָּקוּם		תָּבִין	תִּקּוֹם	
	2 *f.*	* תָּקוּמִי		* תָּבִינִי	* תִּקּוֹמִי	
	1 *c.*	אָקוּם		אָבִין	אֶקּוֹם	
	pl. 3 *m.*	יָקוּמוּ		יָבִינוּ	יִקּוֹמוּ	
	3 *f.*	* תָּקוּמֶינָה		* תְּבִינֶינָה	תִּקֹּמְנָה	
	2 *m.*	תָּקוּמוּ		תָּבִינוּ	תִּקּוֹמוּ	
	2 *f.*	תָּקוּמֶינָה		תְּבִינֶינָה	תִּקֹּמְנָה	
	1 *c.*	נָקוּם		נָבִין	נִקּוֹם	
Juss. 3 *sg.*		* יָקָם	יָמֹת	יָבֶן		
Wāw consec. impf.		וַיָּקָם	וַיָּמָת	וַיָּבֶן		
Imp.	*sg.* 2 *m.*	* קוּם	מוּת	בִּין	* הָקוֹם	
	2 *f.*	* קוּמִי	etc.	בִּינִי	הָקוֹמִי	
	pl. 2 *m.*	קוּמוּ		בִּינוּ	הָקוֹמוּ	
	2 *f.*	* קֹמְנָה			הָקֹמְנָה	
Inf.		* קוּם	מוּת	בִּין	* הָקוֹם	
Inf. absol.		* קוֹם	מוֹת	בוֹן	* הָקוֹם	
Part. act.		* קָם	מֵת	בָּן	* נָקוֹם	
pass.		* קוּם		בּוֹן בִּין		

3. ʾÁYIN Û AND Î VERBS

Hoφial	Hiφʿîl	Pôʿal	Pôʿēl
* הוּקַם	* הֵקִים	* קוֹמַם	* קוֹמֵם
* הָוּקְמָה	* הֵקִימָה	* קוֹמְמָה	* קוֹמְמָה
* הוּקַמְתָּ	* הֲקִימוֹתָ	* קוֹמַמְתָּ	* קוֹמַמְתָּ
הוּקַמְתְּ	הֲקִימוֹת	קוֹמַמְתְּ	קוֹמַמְתְּ
הוּקַמְתִּי	הֲקִימוֹתִי	קוֹמַמְתִּי	קוֹמַמְתִּי
הָוּקְמוּ	הֵקִימוּ	קוֹמְמוּ	קוֹמְמוּ
הוּקַמְתֶּם	הֲקִימוֹתֶם	קוֹמַמְתֶּם	קוֹמַמְתֶּם
הוּקַמְתֶּן	הֲקִימוֹתֶן	קוֹמַמְתֶּן	קוֹמַמְתֶּן
הוּקַמְנוּ	הֲקִימוֹנוּ	קוֹמַמְנוּ	קוֹמַמְנוּ
* יוּקַם	* יָקִים	* יְקוֹמַם	* יְקוֹמֵם
תּוּקַם	תָּקִים	תְּקוֹמַם	תְּקוֹמֵם
תּוּקַם	תָּקִים	תְּקוֹמַם	תְּקוֹמֵם
* תּוּקְמִי	* תָּקִימִי	תְּקוֹמְמִי	תְּקוֹמְמִי
אוּקַם	אָקִים	אֲקוֹמַם	אֲקוֹמֵם
יוּקְמוּ	יָקִימוּ	יְקוֹמְמוּ	יְקוֹמְמוּ
* תּוּקַמְנָה	* תָּקֵמְנָה	תְּקוֹמַמְנָה	* תְּקוֹמֵמְנָה
תּוּקְמוּ	תָּקִימוּ	תְּקוֹמְמוּ	תְּקוֹמְמוּ
תּוּקַמְנָה	תָּקֵמְנָה	תְּקוֹמַמְנָה	תְּקוֹמֵמְנָה
נוּקַם	נָקִים	נְקוֹמַם	נְקוֹמֵם
	יָקֵם		
	וַיָּקֶם		
	* הָקֵם		* קוֹמֵם
	* הֲקִימִי	wanting	קוֹמְמִי
wanting	הֲקִימוּ		קוֹמְמוּ
	* הָקֵמְנָה		קוֹמֵמְנָה
* הוּקַם	* הָקִים		* קוֹמֵם
	* הָקֵם		
	מֵקִים		* מְקוֹמֵם
* מוּקָם		* מְקוֹמָם	

			Qal	Niφial	Hiφîl	Hoφal
Pf.	*sg.*	3 *m.*	אָכַל	*נֶאֱכַל	*הֶאֱכִיל	*הָאֳכַל
		3 *f.*	etc.	etc.	etc.	etc.
		2 *m.*				
		2 *f.*				
		1 *c.*				
	pl.	3 *c.*				
		2 *m.*				
		2 *f.*				
		1 *c.*				
Impf.	*sg.*	3 *m.*	*יֹאכַל	*יֵאָכֵל	*יַאֲכִיל	*יָאֳכַל
		3 *f.*	תֹּאכַל	etc.	etc.	etc.
		2 *m.*	תֹּאכַל			
		2 *f.*	תֹּאכְלִי			
		1 *c.*	*אֹכַל			
	pl.	3 *m.*	יֹאכְלוּ			
		3 *f.*	תֹּאכַלְנָה			
		2 *m.*	תֹּאכְלוּ			
		2 *f.*	תֹּאכַלְנָה			
		1 *c.*	נֹאכַל			
Imp.	*sg.*	2 *m.*	*אֱכֹל			
		2 *f.*	אִכְלִי			
	pl.	2 *m.*	אִכְלוּ			
		2 *f.*	אֱכֹלְנָה			
Inf. const.			אֱכֹל			
abs.			אָכוֹל			
Part. act.			אֹכֵל			
pass.			אָכוּל			

			Qal		Niφ·al	Hiφîl	Hoφial
Pf.	*sg.*	3 *m.*	נָגַשׁ	נָפַל	* נִגַּשׁ	* הִגִּישׁ	* הָגַשׁ
		3 *f.*	etc.	etc.	נִגְּשָׁה	הִגִּישָׁה	הָגְשָׁה
		2 *m.*			נִגַּשְׁתָּ	הִגַּשְׁתָּ	הָגַשְׁתָּ
		2 *f.*			etc.	etc.	etc.
		1 *c.*					
	pl.	3 *c.*					
		2 *m.*					
		2 *f.*					
		1 *c.*					
Impf.	*sg.*	3 *m.*	* יִגַּשׁ	* יִפֹּל	* יִנָּגֵשׁ	* יַגִּישׁ	* יָגַשׁ
		3 *f.*	תִּגַּשׁ	תִּפֹּל	etc.	תַּגִּישׁ	etc.
		2 *m.*	תִּגַּשׁ	תִּפֹּל		תַּגִּישׁ	
		2 *f.*	תִּגְּשִׁי	תִּפְּלִי		תַּגִּישִׁי	
		1 *c.*	אֶגַּשׁ	אֶפֹּל		אַגִּישׁ	
	pl.	3 *m.*	יִגְּשׁוּ	יִפְּלוּ		יַגִּישׁוּ	
		3 *f.*	תִּגַּשְׁנָה	תִּפֹּלְנָה		תַּגַּשְׁנָה	
		2 *m.*	תִּגְּשׁוּ	תִּפְּלוּ		תַּגִּישׁוּ	
		2 *f.*	תִּגַּשְׁנָה	תִּפֹּלְנָה		תַּגִּשְׁנָה	
		1 *c.*	נִגַּשׁ	נִפֹּל		נַגִּישׁ	
Imp.	*sg.*	2 *m.*	* גַּשׁ	* נְפֹל	* הִנָּגֵשׁ	* הַגֵּשׁ	
		2 *f.*	גְּשִׁי	נְפְלִי	הִנָּגְשִׁי	הַגִּישִׁי	wanting
	pl.	2 *m.*	גְּשׁוּ	נְפְלוּ	הִנָּגְשׁוּ	הַגִּישׁוּ	
		2 *f.*	גַּשְׁנָה	נְפֹלְנָה	הִנָּגַשְׁנָה	הַגַּשְׁנָה	
Inf. const.			* גֶּשֶׁת	נְפֹל	* הִנָּגֵשׁ	* הַגִּישׁ	* הָגַשׁ
absol.			נָגוֹשׁ		* הִנָּגֵשׁ	* הַגֵּשׁ	* הָגֵשׁ
Part. act.			גֹּגֵשׁ		* נִגָּשׁ	* מַגִּישׁ	
pass.			נָגוּשׁ				מְגֻשׁ

VERBS פ"ו

			Qal		Niφ'al
Pf.	*sg.* 3 *m.*		יָשַׁב		* נוֹשַׁב
	3 *f.*		etc.		* נוֹשְׁבָה
	2 *m.*				* נוֹשַׁבְתָּ
	2 *f.*				etc.
	1 *c.*				
	pl. 3 *c.*				
	2 *m.*				
	2 *f.*				
	1 *c.*				
Impf.	*sg.* 3 *m.*	* יֵשֵׁב	יִירַשׁ		* יִוָּשֵׁב
	3 *f.*	תֵּשֵׁב	תִּירַשׁ		תִּוָּשֵׁב
	2 *m.*	תֵּשֵׁב	etc.		תִּוָּשֵׁב
	2 *f.*	* תֵּשְׁבִי			* תִּוָּשְׁבִי
	1 *c.*	אֵשֵׁב			אִוָּשֵׁב
	pl. 3 *m.*	יֵשְׁבוּ			יִוָּשְׁבוּ
	3 *f.*	* תֵּשַׁבְנָה			* תִּוָּשַׁבְנָה
	2 *m.*	תֵּשְׁבוּ			תִּוָּשְׁבוּ
	2 *f.*	תֵּשַׁבְנָה			תִּוָּשַׁבְנָה
	1 *c.*	נֵשֵׁב			נִוָּשֵׁב
Imp.	*sg.* 2 *m.*	* שֵׁב			* הִוָּשֵׁב
	2 *f.*	* שְׁבִי			הִוָּשְׁבִי
	pl. 2 *m.*	שְׁבוּ			הִוָּשְׁבוּ
	2 *f.*	* שֵׁבְנָה			הִוָּשַׁבְנָה
Inf.	*const.*	* שֶׁבֶת			* הִוָּשֵׁב
	absol.	יָשׁוֹב			
Part.	*act.*	יֹשֵׁב			* נוֹשָׁב
	pass.	יָשׁוּב			

VERBS פ"י

Hiphîl	Qal	Hophal	Hiphîl
* הֵינִיק	יָנַק	* הוּשַׁב	* הוֹשִׁיב
* הֵינִיקָה		* הוּשְׁבָה	* הוֹשִׁיבָה
* הֵינַקְתָּ		* הוּשַׁבְתָּ	* הוֹשַׁבְתָּ
etc.		etc.	etc.

* יֵינִיק	* יִינַק	* יוּשַׁב	* יוֹשִׁיב
תֵּינִיק	תִּינַק	etc.	תּוֹשִׁיב
תֵּינִיק	תִּינַק		תּוֹשִׁיב
* תֵּינִיקִי	* תֵּינְקִי		* תּוֹשִׁיבִי
אֵינִיק	אִינַק		etc.
יֵינִיקוּ	יִינְקוּ		
* תֵּינַקְנָה	* תִּינַקְנָה		* תּוֹשַׁבְנָה
תֵּינִיקוּ	תֵּינְקוּ		etc.
תֵּינַקְנָה	תִּינַקְנָה		
נֵינִיק	נִינַק		
* הֵינַק			* הוֹשַׁב
הֵינִיקִי			הוֹשִׁיבִי
הֵינִיקוּ			הוֹשִׁיבוּ
הֵינַקְנָה			הוֹשַׁבְנָה
הֵינִיק		הוּשַׁב	* הוֹשִׁיב
הֵינֵק			* הוֹשֵׁב
מֵינִיק	יֹנֵק		מוֹשִׁיב
	יָנוּק	מוּשָׁב	

		Qal		Niφial
Pf.	*sg.* 3 *m.*	* מָצָא	* מָלֵא	* נִמְצָא
	3 *f.*	* מָצְאָה	* מָלְאָה	* נִמְצְאָה
	2 *m.*	* מָצָאתָ	* מָלֵאתָ	* נִמְצֵאתָ
	2 *f.*	מָצָאת	מָלֵאת	נִמְצֵאת
	1 *c.*	מָצָאתִי	מָלֵאתִי	נִמְצֵאתִי
	pl. 3 *c.*	מָצְאוּ	מָלְאוּ	נִמְצְאוּ
	2 *m.*	מְצָאתֶם	מְלֵאתֶם	נִמְצֵאתֶם
	2 *f.*	מְצָאתֶן	מְלֵאתֶן	נִמְצֵאתֶן
	1 *c.*	מָצָאנוּ	מָלֵאנוּ	נִמְצֵאנוּ
Impf.	*sg.* 3 *m.*	* יִמְצָא	* יִמְלָא	* יִמָּצֵא
	3 *f.*	תִּמְצָא	etc.	תִּמָּצֵא
	2 *m.*	תִּמְצָא		תִּמָּצֵא
	2 *f.*	תִּמְצְאִי		תִּמָּצְאִי
	1 *c.*	אֶמְצָא		אֶמָּצֵא
	pl. 3 *m.*	יִמְצְאוּ		יִמָּצְאוּ
	3 *f.*	* תִּמְצֶאנָה		* תִּמָּצֶאנָה
	2 *m.*	תִּמְצְאוּ		תִּמָּצְאוּ
	2 *f.*	תִּמְצֶאנָה		תִּמָּצֶאנָה
	1 *c.*	נִמְצָא		נִמָּצֵא
Imp.	*sg.* 2 *m.*	* מְצָא		* הִמָּצֵא
	2 *f.*	מִצְאִי		הִמָּצְאִי
	pl. 2 *m.*	מִצְאוּ		הִמָּצְאוּ
	2 *f.*	* מְצֶאנָה		* הִמָּצֶאנָה
Inf.		מְצֹא		הִמָּצֵא
Inf. absol.		מָצוֹא		נִמְצֹא
Part. act.		מֹצֵא	מָלֵא	נִמְצָא
	pass.	מָצוּא		

Piĕl	Puĭal	Hiθpaiĕl	Hiφîl	Hoφial
* מִצֵּא	* מְצָא	* הִתְמַצֵּא	* הִמְצִיא	* הָמְצָא
* מִצְּאָה	* מְצְאָה	etc.	* הִמְצִיאָה	* הָמְצְאָה
* מִצֵּאתָ	* מְצֵאתָ		* הִמְצֵאתָ	* הָמְצֵאתָ
etc.	etc.		הִמְצֵאת	etc.
			הִמְצֵאתִי	
			הִמְצִיאוּ	
			הִמְצֵאתֶם	
			הִמְצֵאתֶן	
			הִמְצֵאנוּ	
* יְמַצֵּא	* יְמְצָא	* יִתְמַצֵּא	* יַמְצִיא	* יְמְצָא
etc.	etc.	etc.	תַּמְצִיא	etc.
			תַּמְצִיא	
			תַּמְצִיאִי	
			אַמְצִיא	
			יַמְצִיאוּ	
			* תַּמְצֶאנָה	
			תַּמְצִיאוּ	
			תַּמְצֶאנָה	
			נַמְצִיא	
* מַצֵּא		* הִתְמַצֵּא	* הַמְצֵא	
etc.	wanting	etc.	הַמְצִיאִי	wanting
			הַמְצִיאוּ	
			* הַמְצֶאנָה	
מַצֵּא		הִתְמַצֵּא	הַמְצִיא	הָמְצָא
מַצֹּא			הַמְצֵא	
מְמַצֵּא		מִתְמַצֵּא	מַמְצִיא	
	מְמְצָא			מָמְצָא

			Qal	Niφ'al	Pilēl
Pf.	*sg.*	3 *m.*	* גָּלָה	* נִגְלָה	* גִּלָּה
		3 *f.*	* גָּלְתָה	* נִגְלְתָה	* גִּלְּתָה
		2 *m.*	* גָּלִיתָ	* נִגְלֵיתָ	* גִּלִּיתָ
		2 *f.*	גָּלִית	נִגְלֵית	etc.
		1 *c.*	גָּלִיתִי	נִגְלֵיתִי	
	pl.	3 *c.*	* גָּלוּ	* נִגְלוּ	
		2 *m.*	גְּלִיתֶם	נִגְלֵיתֶם	
		2 *f.*	גְּלִיתֶן	נִגְלֵיתֶן	
		1 *c.*	גָּלִינוּ	נִגְלֵינוּ	
Impf.	*sg.*	3 *m.*	* יִגְלֶה	* יִגָּלֶה	יְגַלֶּה
		3 *f.*	תִּגְלֶה	תִּגָּלֶה	etc.
		2 *m.*	תִּגְלֶה	תִּגָּלֶה	
		2 *f.*	* תִּגְלִי	* תִּגָּלִי	
		1 *c.*	אֶגְלֶה	אֶגָּלֶה	
	pl.	3 *m.*	יִגְלוּ	יִגָּלוּ	
		3 *f.*	* תִּגְלֶינָה	* תִּגָּלֶינָה	
		2 *m.*	תִּגְלוּ	תִּגָּלוּ	
		2 *f.*	תִּגְלֶינָה	תִּגָּלֶינָה	
		1 *c.*	נִגְלֶה	נִגָּלֶה	
Imp.	*sg.*	2 *m.*	* גְּלֵה	* הִגָּלֵה	גַּלֵּה
		2 *f.*	* גְּלִי	* הִגָּלִי	גַּלִּי
	pl.	2 *m.*	גְּלוּ	הִגָּלוּ	גַּלּוּ
		2 *f.*	* גְּלֶינָה	* הִגָּלֶינָה	גַּלֶּינָה
Inf.			* גְּלוֹת	* הִגָּלוֹת	* גַּלּוֹת
Inf. absol.			גָּלֹה	נִגְלֹה	גַּלֵּה
Part. act.			* גֹּלֶה	* נִגְלֶה	* מְגַלֶּה
pass.			* גָּלוּי		

Hoφial	Hiφîl	Hiθpaiēl	Puial
* הָגְלָה	* הִגְלָה	* הִתְגַּלָּה	* גָּלָה
* הָגְלְתָה	* הִגְלְתָה	* הִתְגַּלְתָה	* גָּלְתָה
* הָגְלֵיתָ	* הִגְלֵיתָ	* הִתְגַּלֵּיתָ	* גָּלֵיתָ
etc.	etc.	etc.	etc.

* יָגְלֶה	* יַגְלֶה	* יִתְגַּלֶּה	יִגְלֶה
etc.	etc.	etc.	etc.

* הָגְלֵה	הַגְלֵה	הִתְגַּלֵּה	
wanting			wanting

* הָגְלוֹת	* הַגְלוֹת	* הִתְגַּלּוֹת	* גָּלוֹת
* הָגְלֵה	* הַגְלֵה	* הִתְגַּלֵּה	
* מָגְלֶה	* מַגְלֶה	* מִתְגַּלֶּה	* מְגֻלֶּה

VOCABULARY

VOCABULARY

ABBREVIATIONS

n. = noun.	*v.* = verb.	*adj.* = adjective.	*intr.* = intransitive.
m. = masculine.	*adv.* = adverb.	*pr.* = pronoun.	*irr.* = irregular.
f. = feminine.	*prep.* = preposition.	c. = common.	*part.* = particle.

1. אָב *n. m. irr.* father.
2. אָבַד *v.* פ״א to perish.
3. אֶבֶן *n. f.* stone.
4. אָדָם *n. indeclin.* man, Adam.
5. אֲדָמָה *n. f.* ground.
6. אֹהֶל *n. f.* tent.
7. אוֹר *n.* light.
8. אָז *adv.* then.
9. אֹזֶן *n. f.* ear.
10. אָח *n. m. irr.* brother.
11. אֶחָד *adj. m.* אַחַת *f.* one.
12. אַחַר, אַחֲרֵי *prep.* after.
13. אוֹיֵב *participle*, enemy.
14. אִישׁ *pl.* אֲנָשִׁים *n. m.* man, husband.
15. אָכַל *v.* פ״א to eat.
16. אֹכֶל *n.* food.
17. אַל־ *negative used with Jussive.*
18. אֶל־ *prep.* to.
19. אֵלֶּה *pr. dem. pl. c.* these.
20. אֱלֹהִים *n. pl.* gods, God.
21. אָמַר *v.* פ״א to say. וַיֹּאמֶר.
22. אֲנִי *pr. pers.* 1 *c.* I.
23. אֲנַחְנוּ *pr. pers.* 1 *c.* we.
24. אָנֹכִי = אֲנִי.
25. אֶרֶץ *n. f.* earth, land, *with art.* הָאָרֶץ.
26. אִשָּׁה *n. f.* woman, wife, *const.* אֵשֶׁת, *w. suff.* אִשְׁתִּי, *pl.* נָשִׁים.
27. אֲשֶׁר *relat. part.* who, which, *conj.* that.
28. אַתָּה *pr. pers.* 2 *f.* thou.
29. אֵת־, אֶת *sign of def. accus., w. suff.* אֹתִי.
30. אֵת־, אֶת *prep.* with.
31. אַתָּה *pr. pers.* 2 *m.* thou.
32. בְּ *prep.* in, by.
33. בָּדַל *v. hiqṭ.* to divide.
34. בְּהֵמָה *n. f.* cattle, beast.
35. בּוֹא *v.* to come, *qal pft.* בָּא, *impf.* יָבוֹא.

36. בֵּין *prep.* between.
37. בַּיִת *n.* house, *const.* בֵּית, *pl.* בָּתִּים (bāt-).
38. בֵּן *n. m.* son, *const.* בֶּן, בֶּךְ, בְּן, בֶּךְ, *w. suff.* בְּנִי, *pl.* בָּנִים.
39. בָּנָה *v.* to build.
40. בַּעַל *n.* master, lord.
41. בֹּקֶר *n.* morning.
42. בקשׁ *v. qiṭ.* בִּקֵּשׁ, to seek.
43. בָּרָא *v.* to create.
44. ברךְ *v. qiṭ.* בֵּרַךְ to bless.
45. בְּרָכָה *n. f.* blessing.
46. בָּשָׂר *n.* flesh.

47. גָּדוֹל *adj.* great.
48. גָּלָה *v.* to reveal.
49. גָּמַל *v.* to wean.
50. גָּנַב *v.* to steal.
51. גרשׁ *v. qiṭ.* גֵּרַשׁ to drive out.

52. דבר *v. qiṭ.* דִּבֶּר to speak.
53. דָּבָר *n.* word, thing.
54. דֶּרֶךְ *n.* way.

55. הַ *interrog. prefix.*
56. הוּא *pr. pers.* 3 *m.* he, *pr. dem. m.* that.
57. הִיא *pr. pers.* 3 *f.* she, *pr. demonstr. f.* that.
58. הָיָה *v.* to come to pass, be, *impf.* יִהְיֶה (yih-), *apoc.* יְהִי, וַיְהִי.
59. הָלַךְ *v.* to go, *impf.* וַיֵּלֶךְ, יֵלֵךְ *hiθq.* to walk.
60. הֵם *pr. pers.* 3 *m. pl.* they, *pr. dem.* 3 *m. pl.* those.
61. הֵמָּה (*longer form of preceding*).
62. הֵן *pr. pers.* 3 *pl. f.* they, *pr. dem.* 3 *pl. f.* those.
63. הֵנָּה (*longer form of* הֵן).
64. הַר *n.* mountain, *with art.* הָהָר.

65. וְ, וּ *conj.* and.

66. זֹאת *pr. dem.* 3 *f. s.* this.
67. זֶה *pr. dem.* 3 *m. s.* this.
68. זָהָב *n.* gold.
69. זָכַר *v.* to remember.
70. זָכָר *n.* a male.
71. זָעַק *v.* to cry out.
72. זַעֲקָה *n. f.* cry.
73. זָקַן *v. intr.* to be old.
74. זָקֵן *adj.* old, *const.* זְקַן.
75. זֶרַע *n.* seed.

76. חַג *n.* feast, *w. suff.* חַגִּי.
77. חֹדֶשׁ *n.* month.
78. חָזַק *v.* to be strong, *impf.* יֶחֱזַק.
79. חָיָה *v.* to live.
80. חָכַם *v.* to be wise, *impf.* יֶחְכַּם
81. חָכָם *adj.* wise.
82. חָכְמָה *n. f.* wisdom.
83. חֳלִי *n.* sickness.
84. חָלַם *v.* to dream.
85. חֵלֶק *n.* portion.
86. חֶסֶד *n.* kindness.
87. חֶרֶב *n. f.* sword.

88. טוֹב *adj.* good.

89. יָד *n.* hand.
90. יָדַע *v.* פ״י to know.
91. יוֹם *n.* day, *pl.* יָמִים.
92. יוֹבֵל *n.* ram's horn.
93. יָכֹל *v. intr.* to be able.
94. יָלַד *v.* פ״י to bear a child, *hiqṭ.* to beget.
95. יֶלֶד *n. m.* boy.
96. יָם *n.* sea.
96ª. יָנַק *v.* פ״י to suck.
97. יָסַף *v.* פ״י to add.
98. יָפֶה *adj.* handsome.
99. יָצָא *v.* פ״י to go out.
100. יָרַד *v.* פ״י *impf.* יֵרֵד to go down.
101. יָרַשׁ *v.* פ״י to acquire, *impf.* יִירַשׁ.
102. יָשַׁב *v.* פ״י to sit, dwell.

103. כְּ *prep.* as.
104. כָּבֵד *v. intr.* to be heavy.
105. כָּבֵד *adj.* heavy, *const.* כְּבַד.
106. כּוֹכָב *n.* star.
107. כֹּהֵן (k'ô'-) *n.* priest.
108. כֹּל, כָּל *n.* all.
109. כֶּסֶף *n.* silver.
110. כִּפֶּר *v. qit.* כִּפֵּר to atone.
111. כָּרַת *v.* to cut.
112. כָּתַב *v.* to write.

113. לְ *prep.* to, for.
114. לֹא *negat. part.* not.
115. לֵב *n.* heart, *w. suff.* לִבִּי.
116. לֵבָב *n.* = לֵב. [ment).
117. לָבַשׁ *v. intr.* to put on (a gar-

118. לֶחֶם *n.* bread.
119. לָחַם *v. niqṭ.* to fight.
120. לָכַד *v.* to capture.
121. לִפְנֵי *prep.* before.
122. לָקַח *v.* to take, *impf.* יִקַּח.

123. מְאֹד *adv.* very.
124. מִדְבָּר *n.* pasture, wilderness.
125. מָה *pr. interr.* what?
126. מִזְבֵּחַ *n.* altar.
127. מִי *pr. interr.* who?
128. מַיִם *n. pl.* water.
129. מָכַר *v.* to sell.
130. מָלַךְ *v.* to be king.
131. מֶלֶךְ *n.* king.
132. מָלֵא *v. intr.* to be full.
133. מִלְחָמָה *n. f.* battle.
134. מִן *prep.* from.
135. מַעֲשֶׂה *n.* work.
136. מָצָא *v.* to find.
137. מַצָּב *n.* place.
138. מָקוֹם *n.* place.
139. מַקֵּל *n.* staff.
140. מִקְנֶה *n.* flock.
141. מָשַׁל *v.* to rule.
142. מָשַׁח *v.* to anoint.
143. מִשְׁפָּט *n.* decision, judgment.
144. מָתוֹק *v. intr.* to be sweet.

145. נבא *v. niq.*, *hiθq.* to prophesy.
146. נָבִיא *n.* prophet.
147. נָדִיב *n.* prince.
148. נָחָשׁ *n.* serpent.
149. נַעַר *n.* lad.

150. נָפַל *v.* to fall.
151. נֶפֶשׁ *n.* breath, living creature.
152. נצל *v. hiqṭ.* to deliver.
153. נָשָׂא *v.* to lift, bear.
154. נָתַן *v.* to give, *impf.* יִתֵּן.

155. סָבַב, סָבַב *v.* to go around.
156. סוּס *n.* horse.
157. סָפַר *v.* to count, *qiṭ.* to tell.
158. סֵפֶר *n.* book.

159. עָבַד *v.* to work.
160. עֶבֶד *n.* slave.
161. עָבַר *v.* to cross over.
162. עַד *prep.* to, unto.
163. עַיִן *n.* eye, fountain.
164. עַל־ *prep.* on.
165. עָלֶה *n.* leaf.
166. עִם־ *prep.* with.
167. עַם people, *w. art.* הָעָם.
168. עָמַד *v.* to stand.
169. עָפָר *n.* dust.
170. עֵץ *n.* tree.
170a. עֶרֶב *n.* evening.
171. עֵשֶׂב *n.* herb, *w. suff.* עִשְׂבִּי.
172. עָשָׂה *v.* to do, make.

173. פָּדָה *v.* to redeem.
174. פָּנִים *n. pl.* face.
175. פָּעַל *v.* to do, work.
176. פֹּעַל *n.* work.
177. פַּר *n.* bull, *w. art.* הַפָּר.
178. פִּשְׁתָּה *n.* linen.

179. צוה *v. qiṭ.* to command.
180. צַדִּיק *adj.* righteous.

181. קָבַר *v.* to bury.
182. קָדַשׁ *v. intr.* to be holy, *qiṭ. hiqṭ.* to consecrate, *hiθq.* to consecrate oneself.
183. קוּם *v.* to arise.
184. קָטַל *v.* to kill.
185. קָטֹן *v. intr.* to be little.
186. קַל *adj.* light, quick.
187. קָנָה *v.* to acquire.
188. קָרָא *v.* to call.
189. קָרַב *v. intr.* to draw near.

190. רָאָה *v.* to see.
191. רֹאשׁ *n. m. pl.* רָאשִׁים head.
192. רוּחַ *n.* wind, spirit.
193. רֹמַח *n.* spear.
194. רָעָה *v.* to shepherd.
195. רֹעֶה *participle*, shepherd.
196. רָשָׁע *adj.* wicked.

197. שָׂדֶה *n.* field.
198. שִׂים *v.* to place.
199. שָׂנֵא *v.* to hate.
200. שָׂפָה *n. f.* lip, *dual*, שְׂפָתַיִם.
201. שָׂרַף *v.* to burn.
202. שֶׁבַע *n.* seven.
203. שִׁבְעָה *n. f.* seven.
204. שָׁבַר *v.* to break, *qiṭ.* to break in pieces.
205. שוּב *v.* to turn, return.
206. שָׁכַח *v.* to forget.

207. שָׁלַח *v.* to send.
208. שֵׁם *n.* name.
209. שָׁמַיִם *n. pl.* heaven.
210. שָׁמַע *v.* to hear.
211. שֵׁמַע *n.* hearing, news.
212. שָׁמַר *v.* to keep, watch, *niq.* to take heed.
213. שָׁנָה *n. f.* year.
214. שְׁנַיִם *n. dual*, two.
215. שָׁפַט *v.* to judge.
216. שֹׁפֵט *partic.* judge.
217. שֹׁרֶשׁ *n.* root.
218. שרת *v. qiṭ.* שֵׁרֵת to serve.
219. תַּחַת *prep.* under, instead of.